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Soviet Jewry, 1978-1986.

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# MEMORANDUM

From Al Vorspan  
To Fred Cohen  
Copies Rabbi Alexander M. Schindler  
Subject NCSJ Dues

Date 5/15/86

Somehow we're getting into trouble on our dues to umbrellas. Attached is the National Conference on Soviet Jewry's complaint. Can we pay it and get them off our back?

Thanks.

AV



Union of American Hebrew Congregations  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100



# National Conference on Soviet Jewry

Chairman  
Morris B. Abram

Executive Director  
Jerry Goodman

Washington Representative  
William D. Keyserling

May 13, 1986

Mr. Al Vorspan,  
Vice President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Al:

It was a pleasure speaking with you yesterday concerning the Union of American Hebrew Congregations' 1986 dues. In reviewing my records more closely I have discovered that, indeed, a partial payment of \$2,000 was received in January 1986.

According to Rabbi Alexander Schindler's letter dated December 26, 1985 (copy enclosed), the total subvention was to have been \$3,500. Therefore, the outstanding balance at this point is \$1,500.

I'm glad I checked my files more carefully and apologize for any confusion.

Thanking you for your assistance in facilitating the final transfer of UAHC's 1986 dues, I remain

Sincerely,

Mark Heutlinger  
Associate Director

MH:fh  
enclosure

*A coalition of forty four major national organizations and nearly three hundred local community councils and federations*

National Office: 10 East 40th Street, Suite 907, New York, N.Y. 10016 • (212) 679-6122/Cable Address: AMCONSOV, N.Y. • Telex: 237311 NCSJ  
Washington Office: 2027 Massachusetts Avenue, N.W., Washington, D.C. 20036 • (202) 265-8114



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File

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

Tevet 14 5746  
December 26, 1985

Mr. Morris B. Abram, Chairman  
National Conference on Soviet Jewry  
10 East 40th Street - Suite 907  
New York, New York 10016

Dear Morris:

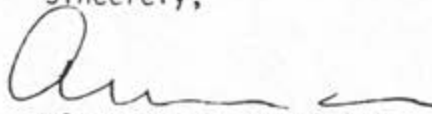
I have your December 19 letter in regard to funding requirements of the NCSJ for 1986. Unfortunately, the Union of American Hebrew Congregations works on a fiscal year which runs from July 1 to June 30. There is nothing I can do at this time to adjust our subvention of \$3,500., which is the figure in our 1985-86 budget.

Needless to note, when we begin to develop the budget for 1986-87, I will make certain that consideration will be given to your request for a larger sum from the UAHC.

If the emergency becomes truly dire, Morris, please get back to me and I will seek to gain some additional funds for the NCSJ from our contingency line. I can't promise anything but I would try to be of help.

With warm regards, I am

Sincerely,

  
Alexander M. Schindler

cc: Ms. Betty Golomb  
Mr. Albert Vorspan





איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

TASK FORCE ON SOVIET JEWRY  
Betty Golomb, Chairperson

December 24, 1986

TO: UAHC BOARD OF TRUSTEES

FROM: BETTY GOLOMB; CHAIR  
MACE LEVIN; CO-CHAIR

RE: MEETING OF THE TASK FORCE ON SOVIET JEWRY  
DECEMBER 7

At the UAHC Board meeting, Dec. 7, 1986, the Task Force reported on the dire status of Soviet Jews and measures that can be taken to help the situation. Emigration has come to a stand-still and, without an easing of Soviet-United States tensions, progress cannot be expected in the near future.

Recognizing the present desperate plight of Soviet Jews, the Task Force recommended that greater emphasis be placed on travel by small groups. To sustain the morale of these embattled Jews and assure them that the outside world has not forgotten them, systematic and responsible visits must be planned and made.

The following measures were recommended:

1. Work with the CCAR and Regional groups to encourage rabbis to travel to the Soviet Union on a regular and coordinated basis.
2. Help other Jewish professionals such as teachers, cantors, Hebrew specialists and youth leaders to make trips.
3. Set up a system to find out who is planning personal or business trips from our congregations and communities. Identify lawyers, doctors and scientists who are going individually or with associations and assist them to obtain proper briefings on how best to visit Soviet Jews.
4. Encourage UAHC Board members to travel to the Soviet Union and make visits.

Board of Trustees

The following resolution was approved:

"Recognizing the present plight of Soviet Jews and desiring to maintain contact with them, the Union of American Hebrew Congregations resolves that programs be established within the Reform Movement to encourage increased travel to the Soviet Union.

Further, to set the example of leadership, the Board of the Union of American Hebrew Congregations commits itself to at least one trip annually to the Soviet Union by a group of UAHC Board members."

To implement the latter recommendation, the Task Force will make the necessary arrangements for a trip in the near future. No more than eight members of the Board can be included in any travel group. Meanwhile, please notify us if you are going to the Soviet Union and we will provide background and guidance on how to meet Soviet Jews.

*Sue Levy*  
Rabbi Alexander M. Schindler

July 30, 1986

Albert Vorspan

Rabbi David Saperstein

COMMITTEE TO SAVE THE MENDELEEVs

Please note the response from Kennedy's office which you may wish to share with Belle Schwartz and the people who requested that I contact Senator Kennedy.

I am also sharing the correspondence with David. Perhaps he can bring it up at a future meeting with Kennedy or one of his staff assistants so the matter receives more than a mechanical answer and more attention.

Thanks.

## United States Senate

WASHINGTON, DC 20510

July 23, 1986

Mr. Alexander M. Schindler  
Office of the President  
838 Fifth Avenue  
New York, NY 10021

Dear Mr. Schindler:

Thank you for your letter concerning the Medeleev family. My office recently has been in touch with their relatives in the United States and the Committee to Save the Mendelevs. While successful resolution of such cases is a long and difficult process, I assure you that I will try to help.

I have always believed that effective human rights policies must be a critical element of our overall relations with other countries. I have strongly supported the full and scrupulous implementation of the 1975 Helsinki Accords, which, as you know, include far-reaching provisions for human rights and free emigration. I believe that the United States must continue to do everything possible to achieve further progress on human rights despite increased tensions in East-West relations.

Throughout my Senate career, I have also maintained a deep personal commitment to resolving humanitarian issues such as emigration and divided families. During my recent visit to Moscow in February, 1986, I had an opportunity to meet with the top leadership as well as with representatives of divided families and Refuseniks. As part of a continuing process, before my visit I submitted lists of individuals who have been denied permission to emigrate. Twenty-five of those individuals have been given permission to leave the Soviet Union. This process will continue and I have been given assurances at the highest levels that other individuals will be given positive consideration whenever possible under Soviet laws.

I believe that it is my responsibility to press the human rights issue forcefully. I assure you that I will continue my efforts on behalf of all those seeking the basic right to emigrate freely, including the Mendelev family. As positive developments occur, I will keep you informed.

My thanks again for your letter, and my best wishes.

Sincerely,



Edward M. Kennedy

*Handwritten signature: Simon Schindler*

July 1, 1986  
24 Sivan 5746

The Honorable Edward N. Kennedy  
Senator from Massachusetts  
United States Senate  
Washington, D.C.

My Dear Senator:

While I am not back at my desk as yet, I am doing some work from home and via the telephone. I'm feeling very much better and after a visit with my cardiologist next week I expect to have a time table as to my schedule for the coming months. Your care and concern during my illness meant a great deal to me and I am deeply grateful to you.

I am writing to you now to underscore the request of the Committee to Save the Mendeleevs that you add this family to the list of Refusniks for whom you will next negotiate. Members of the Committee met with your aide, Christa Kuljian, early in June to seek your intervention for the Mendelev family. Ms. Kuljian was open and positive in her discussion with the group and requested specific information and materials on the family. You have undoubtedly received these by now, as well as further communications from your constituency. It is my fond hope you will do your utmost to assist this most worthy family in their search for freedom.

With appreciation and with warm personal regards, I am

Sincerely,

Alexander M. Schindler

P.S. I hope you received the wire I sent from Israel to express my thanks for your good wishes.

*cc Belle Schwartz*

*From the desk of*

**ALBERT VORSPAN**

6/30/86

Edie,

In Schindler's absence, would you  
please send a letter to Kennedy  
regarding this issue (see attached)?

Thanks.

A handwritten signature, likely of Albert Vorspan, consisting of a stylized 'A' followed by a checkmark-like flourish.



4/24  
Corked DS  
7/4/86

Nat'l. Co  
S

March 18, 1986  
7 Adar 11 5746

Morris B. Abram, Esq., Chairman  
Jerry Goodman, Executive Director  
National Conference on Soviet Jewry ✓  
10 East 40th Street - Suite 907  
New York New York 10016

Dear Morris & Jerry:

Please be advised that we have turned over the draft complaint against Intourist to our counsel, David Saperstein, for review. Just as soon as we have had his response we will be in contact as to the position of the Union.

David will, of course, contact you if he has any questions to pose.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc; Rabbi David Saperstein  
Albert Vorspan

memo  
En Route

Came 5/6/86

Check w/ Al  
and then  
respond —

Tell them we've  
asked Saporsstein,  
council, to review





# National Conference on Soviet Jewry

Chairman  
Morris B. Abram

Executive Director  
Jerry Goodman

Washington Representative  
William D. Keyserling

March 11, 1986

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Alexander:

You may recall that the National Conference on Soviet Jewry retained counsel to prepare a lawsuit involving Intourist, the Soviet travel company, in regard to the harassment of tourists in the Soviet Union. The suit is based on misleading advertising and promotion by Intourist in this country. The lawsuit, which was approved by our Executive Committee and Board of Governors, is now ready for filing in New York State Supreme Court.

It is important that we are able to include every NCSJ member agency in the complaint. Unanimous support from the Jewish community will enhance the impact of the litigation both in the courts and the public arena. Unanimous participation will also enhance the lawsuit's credibility. Your participation could make the difference between success and failure.

Please read the enclosed draft complaint and respond in writing as to whether or not you consent to inclusion in the lawsuit. The final draft will differ from the enclosed draft in cosmetic ways only. If we do not here from you within ten days time, Neil Afran who is coordinating the litigation will call to determine whether you are satisfied with the complaint and will participate.

If you have any questions, feel free to contact us.

Sincerely,

Morris B. Abram  
Chairman

Jerry Goodman  
Executive Director

MBA:JG/ag

Encl.:

cc: Albert Vorspan



3456A

D R A F T #4  
3/12/86SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

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NATIONAL CONFERENCE ON SOVIET JEWRY, an unincorporated association, by its Chairman Morris B. Abram, on behalf of its member agencies,  
AMERICAN FEDERATION OF JEWISH FIGHTERS INC., CAMP INMATES AND NAZI VICTIMS, AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE, AMERICAN JEWISH COMMITTEE, AMERICAN JEWISH CONGRESS, AMERICAN MIZRACHI WOMEN, AMERICAN ZIONIST FEDERATION, AMERICANS FOR PROGRESSIVE ISRAEL, ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, B'NAI B'RITH WOMEN, BNAI ZION, BRITH SHOLOM, CENTRAL CONFERENCE OF AMERICAN RABBIS, CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS, COUNCIL OF JEWISH FEDERATIONS, FREE SONS OF ISRAEL, HADASSAH, JEWISH LABOR COMMITTEE, JEWISH NATIONAL FUND, JEWISH WAR VETERANS OF THE U.S.A., LABOR ZIONIST ALLIANCE, NATIONAL COMMITTEE FOR LABOR ISRAEL INC., NATIONAL COUNCIL OF JEWISH WOMEN, NATIONAL COUNCIL OF YOUNG ISRAEL, NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL, NATIONAL JEWISH WELFARE BOARD, NORTH AMERICAN JEWISH YOUTH COUNCIL, PIONEER WOMEN, RABBINICAL ASSEMBLY, RABBINICAL COUNCIL OF AMERICA, RELIGIOUS ZIONISTS OF AMERICA, STUDENT STRUGGLE FOR SOVIET JEWRY, SYNAGOGUE COUNCIL OF AMERICA, UNION OF AMERICAN HEBREW CONGREGATIONS, UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA, UNITED SYNAGOGUE OF AMERICA, WOMEN'S AMERICAN ORT, WORKMEN'S CIRCLE, WORLD ZIONIST ORGANIZATION AMERICAN SECTION INC., ZIONIST ORGANIZATION OF AMERICA,  
and John F. Steinbruck, John Porter, Katherine Porter, Douglas K. Huneke, Sheldon Lewis, Harry A. Roth, David A. Gorelik, Saranne Kosberg, Gilbert J. Baker, Phyllis Pacheco, Blanche Narby, Art Agnos, Meyer Magence, Barbara Pfeffer, Robert Shafton, William Altshul and Lyle A. Fishman,

Index No.

Plaintiffs,

-against-

INTOURIST,

Defendant.

-----X

Plaintiffs, by their attorney, Teitelbaum & Hiller, P.C., for their Complaint, allege as follows:

#### INTRODUCTION

1. This lawsuit charges the defendant, Intourist, headquartered in Moscow, Union of Soviet Socialist Republics, ("U.S.S.R."), through its affiliate agency located in New York, New York ("Intourist New York") with illegal, fraudulent and misleading promotional activities concerning the treatment of American tourists in the U.S.S.R. in violation of Section 349 of the General Business Law of New York. These illegal activities include omitting significant information from defendant's promotional material, particularly information disclosing that certain categories of American tourists who plan to visit with Soviet Jews run a high risk of being subjected to strip and body cavity searches, interrogation, confiscation of personal property, and expulsion by agents of the U.S.S.R. Moreover, these materials explicitly assert or imply that tourists to the U.S.S.R. need not fear harassment by Soviet officials when visiting with Soviet citizens. These representations are false and misleading and are made for the purpose of illegally inducing American tourists to visit the U.S.S.R.

2. While the U.S.S.R. may claim that its mistreatment of Soviet Jews or American tourists concerned for

the human rights of Soviet Jews is immune from the scrutiny of this Court, defendant cannot reasonably claim immunity for the fraud and misrepresentations associated with its patently commercial activities within the State of New York. Defendant, like other commercial operations with offices in New York, is subject to legislative regulation and judicial review.

### PARTIES

#### The Plaintiffs

3. Plaintiff, National Conference on Soviet Jewry (the "Conference"), an unincorporated association with its principal offices at 10 East 40th Street, New York County, New York, brings this suit on behalf of its member agencies set forth below and their respective individual members, through the Chairman of the Conference, Morris B. Abram: American Federation of Jewish Fighters, Camp Inmates and Nazi Victims, American Israel Public Affairs Committee, American Jewish Committee, American Jewish Congress, American Mizrachi Women, American Zionist Federation, Americans for Progressive Israel, Anti-Defamation League of B'nai B'rith, B'nai B'rith women, Bnai Zion, Brith Sholom, Central Conference of American Rabbis, Conference of Presidents of Major American Jewish Organizations, Council of Jewish Federations, Free Sons of Israel, Hadassah, Jewish Labor Committee, Jewish National Fund, Jewish War Veterans of the U.S.A., Labor Zionist Alliance,

National Committee for Labor Israel, National Council of Jewish Women, National Council of Young Israel, National Jewish Community Relations Advisory Council, National Jewish Welfare Board, North American Jewish Youth Council Pioneer Women, Rabbinical Assembly, Rabbinical Council of America, Religious Zionists of America, Student Struggle for Soviet Jewry, Synagogue Council of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, United Synagogue of America, Women's American Ort, Workmen's Circle, World Zionist Organization American Section, and Zionist Organization of America.

4. A primary purpose of the Conference and each of its member agencies is to help protect the human rights of Soviet Jewry including the right to freely exercise one's religion and the right to live peaceably in a country one chooses and is welcome. In carrying out this purpose the member agencies of the Conference, through their officers and their many thousands of members travel to the U.S.S.R. and visit with Soviet Jews.

5. Plaintiff, Pastor John F. Steinbruck, is a resident of the District of Columbia. Steinbruck visited the U.S.S.R. in April 1980 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., Pastor Steinbruck's religious books and papers containing the names and addresses



of Soviet Jews were confiscated by agents of the U.S.S.R. without his consent or justification. He was also interrogated by Soviet Authorities regarding his visits with Soviet Jews.

6. Plaintiffs Congressman John Porter and his wife, Katherine Porter are residents of Evanston, Illinois. They visited the U.S.S.R. in April, 1982 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., they were threatened by Soviet authorities not to visit Soviet Jews; and Katherine Porter was forcibly and without justification strip-searched by agents of the U.S.S.R. at Leningrad Airport.

7. Plaintiffs Minister Douglas K. Huneke and Rabbi Sheldon Lewis are residents of Tiburon and Palo Alto, California respectively. They visited the U.S.S.R. from April 10-22, 1983 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R. plaintiffs visited approximately 20 Soviet families, both Jewish and Christian. Plaintiffs were subjected to partial strip-searches, and Soviet agents confiscated their Hebrew language books, notes, letters, photographs, film, camera equipment, jewelry, clothing, food and religious items without their consent or justification. Rabbi Lewis was fined \$50.00 by Soviet authorities for bringing the items into the U.S.S.R. In addition, Soviet authorities arrested the plaintiffs in Odessa and charged them with

espionage and robbery. They were forcibly interviewed and photographed for propoganda purposes, detained under house arrest, denied permission to contact the American Embassy and forced to sign documents written in Russian which they could not understand and which were not translated for them. Huneke and Lewis were never charged, tried, or convicted and were permitted to leave the U.S.S.R. on April 22, 1983.

8. Plaintiff Rabbi Harry A. Roth, is a resident of Andover, Massachusetts. He visited the U.S.S.R. from July 18 to July 31, 1983 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., plaintiff was taken into custody by agents of the Soviet Union when he attempted to visit a Soviet Jew in Kiev. Rabbi Roth was detained and interrogated for several hours by Soviet agents who warned him to refrain from visiting Soviet Jews and "meddling in internal policy." Roth was followed by Soviet agents for the remainder of his tour in Kiev, Odessa and Kharkov.

9. Plaintiff Rabbi David A. Gorelik is a resident of New York City. Rabbi Gorelik visited the U.S.S.R. from February 16 to February 27, 1984 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., Rabbi Gorelik was subjected to body-searches upon entering and leaving the U.S.S.R. His kosher meat and personal notes were confiscated by Soviet authorities without his consent and

without justification. He was subjected to surveillance and interrogation by U.S.S.R. authorities regarding visits with Soviet Jews.

10. Plaintiffs Saranne Kosberg and Gilbert J. Baker are residents of Houston, Texas. They visited the U.S.S.R. from April 2 through April 7, 1984 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., they both were detained, strip-searched, and interrogated in Leningrad Airport for approximately five hours and all of their Jewish religious material and cassette tapes were confiscated without justification or compensation. While visiting a Soviet Jewish family in Leningrad, plaintiffs were taken to a police station and interrogated for approximately two and a half hours about their visits with Soviet Jews and threatened with expulsion if they continued to visit Soviet Jews.

11. Plaintiffs Dr. Phyllis Pacheco and Mrs. Blanche Narby are residents of Long Island, New York. They visited the U.S.S.R. from July 22-August 5, 1984 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., plaintiffs had their personal notes and photographs confiscated without their consent and without justification. They were interrogated for approximately five hours in a Leningrad police station about visiting Soviet Jews. Soviet officials threatened to expel plaintiffs from the U.S.S.R. if they continued to visit Soviet Jews.



12. Plaintiff Assemblyman Art Agnos, is a resident of San Francisco, California. He visited the U.S.S.R. from November 18 to November 30, 1984 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., plaintiff was forcibly detained, strip-searched, and interrogated at Leningrad Airport about plaintiff's visits with Soviet Jews. Assemblyman Agnos' cassette tapes and notes were confiscated by the Soviet authorities without his consent or justification.

13. Plaintiff Meyer Magence, is an attorney and a resident of Skokie, Illinois. He visited the U.S.S.R. from January 21-February 1, 1985 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., the Soviet authorities confiscated plaintiff's Hebrew books, religious articles, personal letters, notes and film without his consent and without justification. Plaintiff was also interrogated by the Soviet authorities about visiting Soviet Jews.

14. Plaintiff Barbara Pfeffer, is a resident of New York City. She visited the U.S.S.R. from September, 1985 to some time in October, 1985 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., plaintiff was subjected to a body cavity search, interrogated by Soviet authorities about visiting with Soviet Jews, and

finally expelled from the U.S.S.R. for visiting "illegal people" and "exchanging secrets". Both of these allegations were untrue.

15. Plaintiff Robert Shafton, is an attorney and a resident of Los Angeles, California. He visited the U.S.S.R. from October 3 to October 13, 1985 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., Soviet authorities confiscated without his consent or justification plaintiff's Sony tape recorder and ten tapes containing Bar Mitzvah ceremonies.

16. Plaintiffs Rabbis William Altshul and Lyle A. Fishman are residents of Silver Spring and Chevy Chase, Maryland, respectively. They visited the U.S.S.R. from November 11 to November 21, 1985 on a tour arranged under the auspices of Intourist New York. While in the U.S.S.R., plaintiffs were subjected to body-searches. U.S.S.R. Customs Agents confiscated all of their Hebrew tapes, language books and religious materials without their consent or justification. In addition, U.S.S.R. agents interrogated plaintiffs about their visits with Soviet Jews.

#### The Defendant

17. Upon information and belief, defendant, Intourist, is delegated the responsibility by the U.S.S.R. for, among other things, overseeing and coordinating travel from the

United States to the U.S.S.R. Intourist is self-described as a foreign company headquartered in Moscow, U.S.S.R. Intourist conducts business throughout the United States through its offices located at 630 Fifth Avenue, New York County, New York, commonly known as "Intourist New York."

18. Upon information and belief, Intourist New York promotes travel tours and vacation packages from the United States to the U.S.S.R. through travel agencies exclusively authorized by Intourist New York to arrange travel tours to the U.S.S.R. Only these authorized travel agencies may sell Intourist tours from the United States to the U.S.S.R.

19. To further its promotional activities and to attract tourism to the U.S.S.R., defendant prepares and promulgates to the general public through its authorized travel agents literature and other materials purporting to inform prospective travelers about tourism in the U.S.S.R.

#### INTOURIST'S ILLEGAL ACTIVITIES

20. Intourist's literature and other promotional materials are designed to and otherwise create a false and misleading impression that tourists to the U.S.S.R., including plaintiffs, should have no fear of being subjected to the various forms of harassment mentioned in paragraphs 3 through

15, above. For example, Intourist brochures describe tourism in the U.S.S.R. as follows:

(a) Foreign tourists who come to the U.S.S.R. have a broad range of interests. They want to know, above all, how the Soviet people live, what their present is like and what their plans for the future are [sic]. They visit . . . and . . . meet Soviet artists and scientists, workers, collective farmers and students in all the fifteen Union Republics of the country.

A trip through the U.S.S.R. gives them a chance to see how the Soviet people exercise their rights to work, rest and recreation, medical care, education and housing, guaranteed them by the Constitution of the U.S.S.R., and how they enjoy all the fruits of culture.

(b) Visit the Soviet Union this year. Choose your itinerary from among 15 Soviet republics, each with fabulous places of interest and picturesque natural scenic wonders. Get a close-up look at great economic achievements and exciting new projects. Visit great historical cultural monuments and get an insight into the arts and culture of the people. It's a trip you'll always remember!

21. Intourist's promotional activities constitute a scheme to defraud the public, including plaintiffs, in violation of Section 349 of the General Business Law of New York. These promotional schemes are false and misleading and known by the defendant to be false and misleading because they fail to disclose that certain categories of tourists to the U.S.S.R., such as persons who express an interest and concern for Soviet Jewry, risk being subjected to various forms of

harassment, including confiscation of Hebrew books, other religious materials and names and addresses of Soviet Jews, strip-searches, body cavity searches, surveillance, detainment for questioning and interrogation concerning visits with Soviet Jews, intimidation and, finally, expulsion from the U.S.S.R.

22. Intourist's promotional materials are affirmatively false and misleading by stating explicitly or by implication that tourists may visit Soviet citizens and learn how they live without fear of harassment, intimidation and humiliation. In fact, American tourists, including plaintiffs, who chose to visit Soviet citizens who are Jewish run a high risk that they will be mistreated by Soviet authorities.

23. By inducing United States citizens and residents to visit the U.S.S.R. through Intourist New York and its authorized travel agents throughout the United States, Intourist engages in commercial activities within the United States and the State and County of New York. Moreover, Intourist's acts and practices in the United States and the State and County of New York are related to commercial activities in the U.S.S.R. in that, "Intourist runs an ever growing tourist set-up which comprises modern comfortable hotels, motels, camping sites, restaurants, bars, cafes, places of entertainment, motor fleets and . . . itineraries in more than 145 Soviet cities." Accordingly, Intourist must conduct



its commercial tourist activities within the full disclosure laws of the State of New York just as any American tourist company must when doing business in New York and may not insulate itself from regulation or liability by resort to any foreign sovereign immunity laws of the United States.

24. Each of the individual plaintiffs has been damaged as a result of defendant's violations of Section 349 of the General Business Law of New York. Each has been either searched, stripped, interrogated, detained, and/or expelled while in the U.S.S.R. or has had personal property confiscated by Soviet agents. Consequently, each individual plaintiff's visit to the U.S.S.R. was ruined because each was subjected to physical and psychological abuse contrary to the representations made by defendant.

25. The injuries suffered by the individual plaintiffs were foreseeable to defendant, as defendant knew or should have known that American tourists who visit Soviet Jews are singled out by Soviet agents for mistreatment.

26. Plaintiffs lack an adequate remedy at law to redress the wrongs sought to be remedied through this Court's equitable jurisdiction. Unless plaintiffs are awarded injunctive relief, they will continue to suffer irreparable injury.

WHEREFORE, plaintiffs demand: (i) a declaratory judgment that defendant has violated Section 349 of the General Business Law of New York; (ii) preliminary and permanent injunctions requiring defendant to disclose fully that certain categories of tourists as described herein are likely to be subjected to detainment, searches, interrogation and/or confiscation of personal property, and forbidding defendant from committing further violations of Section 349 of the General Business Law of New York; (iii) \$25,000 compensatory damages and \$25,000 punitive damages for each individual plaintiff; (iv) costs and disbursements, including attorneys' fees; and (v) such other and further relief as to this Court seems just and proper.

Dated: New York, New York  
February , 1986

TEITELBAUM & HILLER, P.C.  
260 Madison Avenue  
Eighteenth Floor  
New York, New York 10016  
Tel.: (212) 213-1010

Attorney for Plaintiffs

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Cashed DS  
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Nat'l. Co  
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March 18, 1986  
7 Adar 11 5746

Morris B. Abram, Esq., Chairman  
Jerry Goodman, Executive Director  
National Conference on Soviet Jewry  
10 East 40th Street - Suite 907  
New York New York 10016

Dear Morris & Jerry:

Please be advised that we have turned over the draft complaint against Intourist to our counsel, David Saperstein, for review. Just as soon as we have had his response we will be in contact as to the position of the Union.

David will, of course, contact you if he has any questions to pose.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi David Saperstein  
Albert Vorspan

memo  
En Route

Came 5/6/86



*Sweet Mary*

September 11, 1985

Mr. Meyer Berger  
South Sixth & Bingham Sts.  
Pittsburgh, PA 15203

Dear Meyer:

Thanks for your letter of the 6th. Let me assure all of us of the UAHC continue to all we can in this very critical area of concern.

For your interest, I enclose herewith a paper which I delivered on East-West Relations at a meeting of the World Jewish Congress.

With warm regards and every good wish for a healthy, happy and fulfilling New Year, I am

Sincerely,

Alexander M. Schindler

Encl.

MEYER BERGER  
SOUTH SIXTH AND BINGHAM STREETS  
PITTSBURGH, PENNSYLVANIA 15203  
—  
412-431-7377

September 6, 1985

Rabbi Alex Schindler  
U.A.H.C.  
838 5th Avenue  
New York, New York 10021

Dar Rabbi:

In the light of the upcoming NJCRAC protest campaign I believe it would be highly effective to get public statements, op-ed pieces etc., from as many Jewish spokespeople as possible to establish that there is not a monolithic view here vis-a-vis the Soviet Union. Support of quiet diplomacy and a favorable reaction to the reported Gorbachev conditions might soon bring renewed emigration.

Cordially,

  
Meyer Berger

MB/lm

*Tell him we  
are doing all we  
can. Send him  
copy of my  
speech*

## Perspectives

*Meyer Berger***Soviets may be ready to relax their position on Jewish emigration**

The long-frozen flow of Jewish emigration from the Soviet Union, which was shut off with the failure of confirmation of the SALT II treaty, gives signs of being vulnerable to a well-crafted thaw. In talks with American Jewish leaders, U.S. pro-detente and trade groups and Soviet government officials, the current status is described in these terms:

American Jews charge that the Soviet Union has:

- Cut off Jewish emigration.
- Harassed the large number of "refuseniks" and jailed dissidents, as well as monitors of the Helsinki Agreement.
- Suppressed the practice and teaching of the Hebrew religion.
- Denied equal access to education to Jews and thus curtailed their career opportunities.
- Continuously taken the line that all Jews who wished to leave the country have done so, while they have on hand a list of at least 100,000 refuseniks.

The Soviets' position:

- In negotiating SALT I in 1973,

the Soviets began the release of Jews as part of an agreement that included trade concessions. But the Jackson-Vanik Amendment, passed with the help of Jewish lobbying, destroyed the opportunity for granting most-favored-nation status to the Soviet Union.

• The Soviet Union released 260,000 Jewish emigres in the 1970s, 50,000 during negotiations for SALT II. But the Jewish community did not respond and in 1979 it did nothing to achieve U.S. Senate confirmation of the treaty and continues to lead the anti-Soviet propaganda campaign.

• The massive emigration of Soviet Jews was based on the promise that they would go to Israel, where they would be reunited with their families. But Israeli and American Jews conspired to violate this agreement in diverting the emigres to the United States.

• American Jewish leaders recently have been meeting with Soviet representatives trying to reinstate emigration and expressing regrets for their failure to respond to Soviet cooperation in the late '70s. But at

the same time they are mounting a structured nationwide anti-Soviet propaganda demonstration timed to coincide with the prospective arrival here of Soviet Foreign Minister Eduard Shevardnadze.

Each side declares that the other side must restore its credibility by correcting its misdeeds, and thus the impasse of recent years is perpetuated. Fortunately, however, there are encouraging developments abroad. Mikhail Gorbachev is reliably quoted as stating that Jewish emigration could resume, provided

those released would go to Israel and provided also that there would be an abatement of anti-Soviet propaganda in Israel and in the West. This theme also emerges in a leaked report on a meeting of the Israeli and Soviet ambassadors in Paris.

Of course, American Jews can never stop pressing for an improvement of the status and treatment of their brothers in the Soviet Union. But castigation cannot be a substitute for results. Jewish leaders should state publicly that they favor at least a temporary relaxation of

trade and credit constraints so that the Jewish issue will not obstruct a possible U.S.-Soviet accommodation.

There should also be a response on the propaganda issue, which is obviously so important to the current Soviet administration. The volume here should be turned down and a more civil tone adopted, even in terms of demonstrations. Why not a "time for a thaw" campaign? Everyone could then stand back and in due time evaluate the concrete response. This would put the responsibility for the next move clearly with the

Soviets.

There is now a timely opportunity for Israel and Jewish groups in the United States to work together to improve the lot of Soviet Jewry while improving relations between the Soviet Union and Israel, all of which would be helpful in the context of the upcoming superpower summit talks. This is the time for the American Jewish community to take the lead.

*Meyer Berger of Squirrel Hill is a member of the board of the National Conference on Soviet Jewry.*

## Reagan reaffirms backing for Soviet Jews

WASHINGTON. - President Reagan yesterday reaffirmed his support for Soviet Jewry during a White House meeting with a delegation of Jewish leaders.

He promised, according to participants present during the closed-door meeting, to continue to raise the issue during all high-level exchanges with the Soviets.

Reagan also reportedly said he was anxious to meet personally with the new Soviet leader Mikhail Gorbachev.

Reagan received six rabbis and a lay leader, representing Orthodox, Reform and Conservative Judaism. They had come to Washington - together with over 200 other rabbis - to participate in the Third Annual Congressional Fast and Prayer Vigil for Soviet Jewry.

Scores of congressmen rallied outside the Capitol along with the rabbis to denounce Soviet treatment of Jews and urge the Reagan administration to keep the

issue in the forefront in dealing with Moscow.

The day-long series of events, co-sponsored by the National Conference on Soviet Jewry and the Synagogue Council of America, included speeches by leading congressmen and others. Israeli Ambassador Meir Rosenne held a reception for the group at the embassy.

The Jewish leaders thanked Reagan for the administration's efforts on behalf of Soviet Jewry, while at the same time urging him to continue to raise the issue with the Soviet leadership. Reagan is said to have agreed.

Rabbi Joseph Sternstein, vice-chairman of the conference, said: "We, who represent religious Jewry, will not remain silent."

He was joined in the meeting by Rabbis Alexander Schindler, Louis Bernstein, ~~Mendel Weinman~~, Gunther Plaut, and Alexander Shapiro and Conservative lay leader Marshall Wolke.

ASSISTANT SECRETARY OF STATE  
WASHINGTON

November 9, 1984

Rabbi Alexander M. Schindler  
Union of American Hebrew Congresses  
838 5th Avenue  
New York, New York 10021

Dear Rabbi Schindler:

Thank you for your telegram of October 31 concerning the recent arrests of Soviet Hebrew teachers Aleksandr Kholmiansky, Yuliy Edelshtein, and Yacov Levin.

These individuals, along with a number of other recently arrested Jewish activists and refuseniks, are but the latest victims of an ongoing Soviet campaign directed against Hebrew teachers and other Jewish cultural activists. We share your concern for their welfare and are closely monitoring their cases.

We have consistently condemned the Soviet Government's restrictions on Jewish emigration and its persecution of Jews and members of other religious faiths. Such measures are contrary to the human rights provisions of the Helsinki Final Act. We have called upon the Soviets to comply with their commitments in that agreement. In addition, we have made it unequivocally clear in our bilateral exchanges with the Soviets that their abuses of individual rights have a serious detrimental effect on U.S.-Soviet relations in general. In their recent meetings with Soviet Foreign Minister Gromyko, both President Reagan and Secretary Shultz stressed our continuing concern over Soviet human rights abuses.

Let me assure you that our concern for the rights and welfare of these individuals, as well as for all other persecuted peoples and individuals in the Soviet Union, will not flag. The Soviets will never be left in any doubt as to the importance we attach to these matters. I also would like to urge you to regularly express your concerns to the Soviet Embassy in Washington and to the Soviet leaders directly. It is essential that they understand their repressive measures will always be in the public eye. We are all painfully aware of the consequences of silence in the face of oppression. If I may be of any further help to you on this or any other matter, please do not hesitate to contact me.

Sincerely,

Elliott Abrams

Assistant Secretary for Human Rights  
and Humanitarian Affairs

*Secret*

THE WHITE HOUSE  
WASHINGTON

November 6, 1984

Dear Rabbi Schindler:

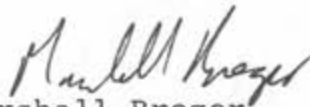
Thank you for your telegram of October 31 regarding the plight of Alexandr Kholmyansky, Yuli Edelstein and Yakov Levin.

As you know, President Reagan and Secretary Shultz share your deep concern about Soviet treatment of Jews wishing to emigrate from the Soviet Union. The issue of religious freedom in the Soviet Union, as well as the rights and welfare of those imprisoned for their religious activities, remain matters of fundamental concern to the United States Government. The Administration has repeatedly stressed that these abuses, such as the one you shared in your message, constitute a major negative factor in United States-Soviet relations.

Both the President and Secretary Shultz raised our human rights concerns with Foreign Minister Gromyko. The Soviets can have no misunderstanding of the importance we attach to these matters.

Thank you for sharing your concern with me.

Sincerely yours,

  
Marshall Breger  
Special Assistant to the  
President for Public Liaison

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations  
838 5th Avenue  
New York, New York 10021





# National Conference on Soviet Jewry

Chairman  
Morris B. Abram  
Executive Director  
Jerry Goodman

June 12, 1984

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

*to all*

Dear Alex:

This is to acknowledge receipt of \$1,500 in membership dues for 1984 from Union of American Hebrew Congregations.

On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its cooperation. Your continued support is important to us, and appreciated by Jews in the USSR who look to us for guidance. I know that with the strengthening of a partnership developed over the years, we will meet the difficult challenges facing us in the year ahead.

Best Wishes,

Morris B. Abram  
Chairman

MBA/ag

cc: Albert Vorspan



איחוד  
ליהדות  
מתקדמות  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

AMS

December 14, 1982

Albert Vorspan  
Vice-President

*no further*

*Soviet Jewry*

Rabbi Bernard Bloom  
100 Academy Road  
Albany, New York 12208

Dear Bert:

Alex felt very guilty that he took so long to respond to your letter of November 15, but, as you may know, he has been back and forth twice to Israel in the last few weeks. He is there now and asked me to reply for him.

Both of us are very sympathetic about the need to promote support for the Russian Jews who stay in the Soviet Union. As a matter of fact, we are now talking about developing a mission of our own -- perhaps from the UAHC Board -- to look into this question, as well as other questions you raised about the response of Soviet Jews to the particular context of liberal Judaism.

We will want to discuss this with you in more detail when Alex returns.

Meanwhile, warmest personal regards and a happy 1983.

Cordially,

*AV*

Albert Vorspan

AV:rh



CONGREGATION BETH EMETH  
OF THE CITY OF ALBANY  
ONE HUNDRED ACADEMY ROAD  
ALBANY, NEW YORK 12208

BERNARD H. BLOOM, D. D.  
RABBI

November 15, 1982

Rabbi Alexander M. Schindler  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

I recently returned from a mission to the Soviet Union, and I would like to share a concern with you that I feel is extremely important.

In Leningrad, I met with a Jacob Gorodetsky who has been one of the people responsible for establishing a series of lectures in Jewish history which have enjoyed a sizeable following among Leningrad Jews. He expressed resentment of the kind of support of the Refuseniks represented by the mission Ron Weiss and I were on, and challenged me as to the lack of support being provided for the great majority of Soviet Jews who do not plan to leave now, and may never leave.

His point was, of course, identical with that raised by the late Nachum Goldman, and I am convinced that it requires our urgent attention. Lecture series on Jewish History and Customs conducted in Russian, and plays written and presented in Russian, are two obvious means of helping to provide Soviet Jewry with a better sense of its own roots and identity. It also is obvious that such programs which already are being conducted need to be supported and expanded, and may evoke in many Russian Jews some future decision to emigrate to Israel where they can live a fuller Jewish life.

Although several of the Refuseniks denigrated his position, and insist that by the year 2,000 there will no longer be a Jewish community in the U.S.S.R., I believe that certainly we, in the Reform Movement, can empathize with the view Gorodetsky represents.

From what you know through your associations and contacts, what currently is being done to promote this aspect of support for Russian Jewry beyond the kind of Refusenik support that my mission entailed? Do you see a particular role that our Movement should be playing either by itself or in cooperation with other groups? Several people with whom I spoke indicated a desire to

Rabbi Alexander M. Schindler  
November 15, 1982

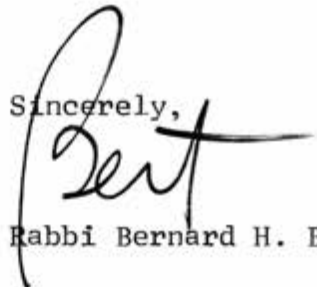
-2-

establish a Jewish identity other than an Orthodox or a Nationalistic one. Many people responded positively to what Ron and I had to tell them about Liberal Judaism.

I will be interested in hearing what you have to say on this subject. I have chatted briefly with Alan and he concurs that there is a job to be done here.

With every good wish,

Sincerely,



Rabbi Bernard H. Bloom

BHB/k

copy: Mr. Alan V. Iselin



# National Conference on Soviet Jewry

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Religious Zionists of America

Lewis H. Weinstein,\* Boston

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and Culture

Charlotte Jacobson,

Soviet Jewry Research Bureau

Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

April 13, 1982

Rabbi Alexander Schindler  
Union of American Hebrew  
Congregations

838 Fifth Avenue  
New York, New York 10021

OK

Dear Alex:

This is to acknowledge receipt of \$ 1,500 in membership dues for 1981 from Union of American Hebrew Congregations.

On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its cooperation. Your continued support is important to us, and appreciated by Jews in the USSR who look to us for guidance. I know that with the strengthening of a partnership developed over the years, we will meet the difficult challenges facing us in the year ahead.

Please be advised that your 1982 membership dues request of \$ 2,500 still remains outstanding. I would appreciate you seeing to this matter as soon as possible.

Best Wishes,

Ted

Theodore R. Mann  
Chairman

TRM/ag

cc: Bobbie Abrams  
Betty Golomb  
Jules Lippert

## 'Next Year in Jerusalem'

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.

Anatoly B. Shcharansky  
Moscow — July 14, 1978



# National Conference on Soviet Jewry

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Soviet Jewry Research Bureau

Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

June 11, 1982

Rabbi Alexander Schindler  
Union of American  
Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Schindler:

This is to acknowledge receipt of \$500 towards your agency membership dues for 1981 - 1982 from Union of American Hebrew Congregations.

On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its cooperation. Your continued support is important to us, and appreciated by Jews in the USSR who look to us for guidance. I know that with the strengthening of a partnership developed over the years, we will meet the difficult challenges facing us in the year ahead.

Best Wishes,

Theodore R. Mann  
Chairman

BSL/ag

cc: Betty Golomb  
Jules Lippert

*Send to  
nr*



Rabbi Alexander M. Schindler

June 8, 1982

Fred Cohen

Please note the enclosed billing from the National Conference on Soviet Jewry. I trust this agrees with our own records. By means of this memo I am asking you to send a payment on our dues as soon as possible. If we cannot manage the entire payment please at least make a partial payment.



June 8, 1982

Mrs. Betty Golomb  
250 East 73 Street  
New York, NY 10021

Dear Betty:

Thank you for your letter of June 4. I truly regret that you have been put in this position by the National Conference on Soviet Jewry. I suppose, we might even say that we of the Union have put you in this position by not keeping up with our payments. However, Betty, you do know that we have been having cash-flow problems. We do our best to make some payment of these various subventions to umbrella organizations but because of our situation we have been unable to make good on our total commitment.

I have asked our accounting department to send some money at this time and I assure you we will do our best to make payment to the National Conference on Soviet Jewry with better regularity in the future.

With appreciation for your understanding and with warmest regards,  
I am

Sincerely,

Alexander M. Schindler

Betty Golomb  
250 East 73 St.  
New York, N.Y. 10021

June 4, 1982

Dear Alex:

Please read the enclosed letter from Mark Heutlinger of the National Conference on Soviet Jewry, addressed to me. I must answer this letter and I need your help.

In each of the past few years, as the UAHC representative to the National Conference of Soviet Jewry, I have been asked by them to urge the Union to pay its overdue dues. Each year, I have been assured by the Union that the matter would be taken care of. Now, to my great embarrassment, I discover that we are some \$6,650 delinquent!

It is difficult for me to understand why, as a member agency, we have neither met our relatively modest obligation nor made it evident that we wished to make other arrangements. The NCSJ has been a good tenant in our Washington Social Action Center. By paying its rent, it makes it possible for us to carry out the cost of our own operations. I should think that common courtesy would dictate a forthright position on our part.

I suppose that my contributions to the UAHC over the years could have taken care of this obligation. I have never, however, earmarked my contributions. True, certain UAHC Soviet Jewry projects have been subsidized by me in the past. But, I have always paid only indirect expenses and never the specific NCSJ obligations of the Union. I assume that this is the way you would prefer it.

As a member of the Board of the UAHC and as its Soviet Jewry Task Force chairman, however, I am now in a most difficult position. I urge you to please give me an official answer to this letter.

Sincerely,

*Betty*

Betty B. Golomb

Rabbi Alexander Schindler,  
Union of American Hebrew Congregations,  
838 Fifth Ave.,  
New York, N.Y. 10021

*I've told Fred to  
tell him to  
send some funds  
for this -*

*I plan to*

*Betty -*

*(a) what*

*our*

*cash flow*

*problem*

*here*

*(b) I'll*

*be what*

*we've*

*done.*



# National Conference on Soviet Jewry

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Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

May 26, 1982

Ms. Betty Golomb

Chairperson

Union of American Hebrew Congregations

Task Force on Soviet Jewry

838 Fifth Ave.

New York, NY 10021

Dear Betty,

Pursuant to our conversation of today, the following is a five year history of Union of American Hebrew Congregations' constituent dues payments to the National Conference on Soviet Jewry.

Year	Amount Requested	Amount Received	Date Received
1978	\$1650	\$1500	May, 1978
1979	2500	1000	October, 1979
1980	2500	1000	September, 1981
1981	2500	1500	March, 1982
1982	2500		unpaid to date

Any help that you can provide would be greatly appreciated. If I can be of any further assistance in helping resolve this situation, please let me know.

Thanking you in advance,

Sincerely,

Mark Heutlinger

Associate Director

MH:kr

cc: Jules Lippert ✓

*Per your advice.*



# National Conference on Soviet Jewry

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Rabbi David Goldstein, New Orleans

Philip Lax, B'nai B'rith

Jules Lippert, Union of American

Hebrew Congregations

Elaine Pittell, Hollywood, Fla.

Edward Roblin, Los Angeles

Herbert Rosenthal, Dallas

Daniel Rubin, Bergen County, N.J.

Joseph Smukler, Philadelphia

Joel J. Sprayregen, Chicago

Will Stern, Jewish Labor Committee /

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Soviet Jewry Research Bureau

Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

January 12, 1983

Rabbi Alexander Schindler  
Union of American Hebrew  
Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Schindler:

This is to acknowledge receipt of \$ 1,500 towards your agency membership dues for 1983 from Union of American Hebrew Congregations.

On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its cooperation. Your continued support is important to us, and appreciated by Jews in the USSR who look to us for guidance. I know that with the strengthening of a partnership developed over the years, we will meet the difficult challenges facing us in the year ahead.

Best Wishes,

Theodore R. Mann  
Chairman

TRM/ag

A coalition of forty major national organizations and over two hundred local community councils and federations

National Office: 10 East 40th Street, Suite 907, New York, N.Y. 10016 • (212) 679-6122/Cable Address: AMCONSOV, N.Y. • Telex: 237311 NCSJ  
Washington Office: 2027 Massachusetts Avenue, N.W., Washington, D.C. 20036 • (202) 265-8114



# 'Next Year in Jerusalem'

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.

Anatoly B. Shcharansky  
Moscow — July 14, 1978

Ash for  
What can be done -  
I doubt if CCAN  
can change now.





# National Conference on Soviet Jewry

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Rabbi Israel Miller, \*

American Zionist Federation

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Religious Zionists of America

Lewis H. Weinstein, \* Boston

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on Soviet Jewry

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Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

November, 1982

Dear Friend:

The Presidium of the World Conference on Soviet Jewry, in response to the deteriorated situation of Jews in the Soviet Union, has called for the convening of an International Conference on Soviet Jewry in Jerusalem, March 14 - 16, 1983.

We will be looking to a large U.S. delegation for this critical international demonstration of solidarity. We hope those of you previously registered for the October Paris conference will join with us now, together with many new registrants. Representation is being sought from Jewish community leadership, the interreligious community, youth, lawyers and jurists, academicians and scientists.

Arrangements for a travel and accommodations package will be available shortly, including touring possibilities in Israel. In the meantime, we urge you to complete the enclosed form and return it immediately.

We look forward to your participation. Soviet Jews are counting on us. Let's not disappoint them!

Cordially,

Theodore R. Mann  
Chairman

Joseph Smukler  
Delegation Chairman

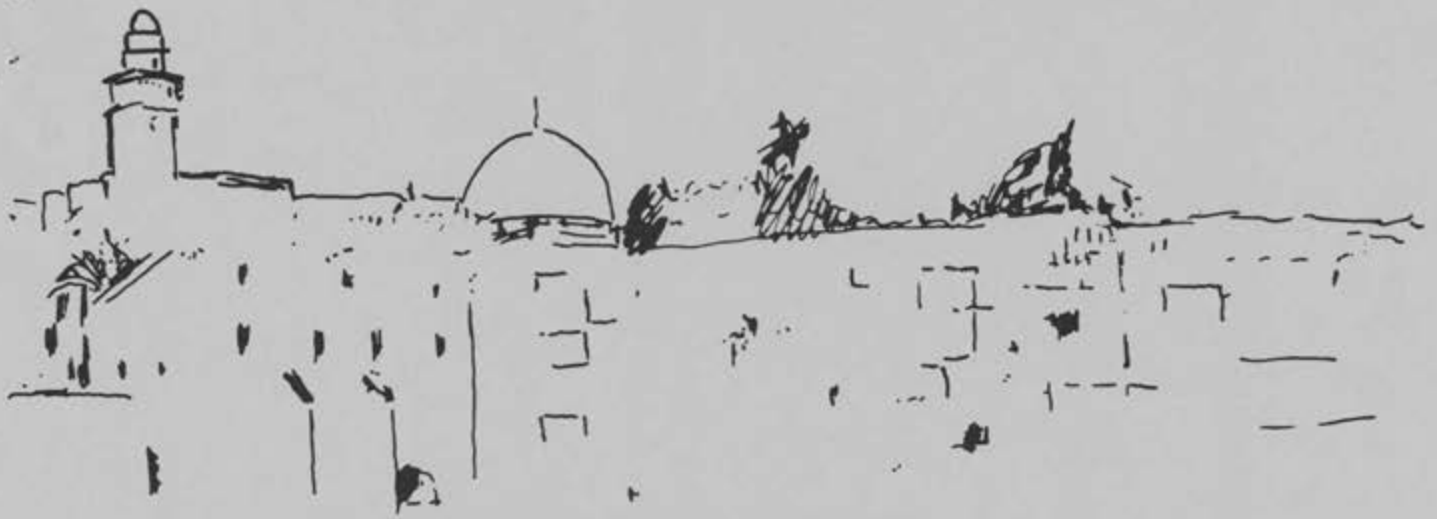
TRM/JS:ag

Encl.

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Washington Office: 2027 Massachusetts Avenue, N.W., Washington, D.C. 20036 • (202) 265-8114





## THIRD INTERNATIONAL CONFERENCE ON SOVIET JEWRY

YES! I (we) are interested in learning about plans for the Third International Conference on Soviet Jewry, March 14 - 16, 1983, in Jerusalem. Please keep me (us) informed of all arrangements.

Name(s) \_\_\_\_\_  
(PLEASE PRINT)

\_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Organization/Community affiliation \_\_\_\_\_

\_\_\_\_\_

Telephone Numbers (\_\_\_\_\_) \_\_\_\_\_ Day  
(\_\_\_\_\_) \_\_\_\_\_ Evening

Please complete and return this form IMMEDIATELY to:

NATIONAL CONFERENCE ON SOVIET JEWRY  
10 East 40th Street Suite 907  
New York, New York 10016



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Dr. Brian Miller

Rabbi Alexander Shindler  
UAHC  
838 Fifth Avenue  
New York, New York 10021

May 19, 1982

Dear Rabbi Shindler:

I appreciated speaking with you last week about Reverend Billy Graham and his comments on religious freedom in the Soviet Union. There has been some critical commentary on his remarks and Reverend Graham has said that he may have been misinterpreted.

I hope that the UAHC will be in touch with Reverend Graham about his inaccuracies regarding religious freedom for both Jews and non-Jews in the Soviet Union. I feel it is extremely important not to let his remarks go unnoticed.

Sincerely,

*Bailey Barron*

Bailey Barron  
Co-Chairwoman of Action  
for Soviet Jewry

BB/bp

cc:

Rabbi Paul Menitoff  
Rabbi Cary Yales  
Rabbi Lawrence Kushner  
Rabbi Daniel Lee Kaplan  
Rabbi Neil Kominsky

# THE RIGHT TO IDENTITY



PATRIARCH PIMEN conducting Russian Orthodox Easter service Sunday in Moscow. Older people were allowed inside, but police blocked hundreds of worshippers—mostly young—from attending services in the faith's 40 city churches. (AP)

## Soviet police block worshippers Eastern Orthodox rites 'off limits' to young

MOSCOW (AP)—Soviet police stopped hundreds of worshippers—mostly young people—from attending Russian Easter services Sunday but thousands of others flocked to cemeteries to decorate family graves with bread and roses and painted eggs.

The Orthodox Easter falls a week later than that of the Roman Catholic and Protestant faiths. It has endured as a Russian tradition, despite official Soviet opposition to religious belief, both as a spiritual celebration and a demonstration of continuity with the non-communist past.

UNIFORMED and plainclothes Soviet police set up barricades around most of the more than 40 Russian Orthodox churches in Moscow. They allowed older people inside but blocked the younger generation from attending all-

night services.

"I'm a believer, so I go to church every Sunday," one elderly woman said. "But people, all kinds and ages, enjoy watching the Easter ceremony because it is so beautiful."

About 200 young and middle-aged people gathered around barricades outside one of Moscow's smaller churches, the 18th century Church of the Dormition of the Pottery. Several young people, carrying umbrellas to ward off a cold drizzle, softly sang accompaniment to a guitar.

Plainclothes police at first stopped an American reporter from approaching the church but motioned him past when they realized he was a foreigner.

One man in his 40s argued with police who stopped him at the barricade. A uniformed officer told him the building

was full, and recommended that he address his complaints to the city government.

Orthodox Easter services last from midnight until dawn and include elaborate choral arrangements.

BELIEVERS traditionally break the Lenten fast with an Easter morning breakfast of "kulich," an Easter bread, and "pashka," a cheese dessert, before visiting family graves.

Tens of thousands of people streamed into Moscow's Vagankovskoye cemetery, one of the largest in the nation. Several dozen peddlers lined the street outside the cemetery walls, selling fresh and plastic flowers.

Hardly a grave in the 124-acre cemetery was not decorated with fresh flowers, painted eggs and crumbled Easter bread.





Tribune photo by William Yates

Twelve-year-old Igor Medvedovsky sits and watches as his 101 Soviet Jews received their permanent-resident "green" elders take an oath Monday in a Loop office building where cards from U.S. Immigration officials.

## Russian Jews mark new exodus

By Eileen Ogintz

**TWELVE-YEAR-OLD** Igor Medvedovsky used to get so angry at the children who taunted him for being Jewish that he regularly got into fistfights.

That was in Leningrad, where Igor was born and lived until the Medvedovskys emigrated to the United States two years ago.

"Here nobody laughs at me for being a Jew," Igor said Monday. "I don't have to fight anybody anymore."

"I can hold my head up here," added Mike Medvedovsky, 19. "I'm proud to be a Jew."

**FOR THE** Medvedovskys, who now live in Rogers Park, and 101 other Soviet Jews, their new-found religious freedom took on a special historical significance Monday when they were given temporary green cards—until the permanent ones can be processed—that state they are permanent residents of the United States.

These modern-day Jews—including en-

gineers, factory workers, computer technicians, hairdressers and young children—felt as if they were repeating biblical history when Moses led the Jewish slaves out of Egypt into freedom, into the desert and toward the Promised Land.

That journey, which took 40 years, is commemorated by the holiday Passover, being celebrated this week. On Monday morning in a Loop office building, these Soviet Jews celebrated their voyage to a free country as U.S. immigration officials interviewed them, took their fingerprints and gave them the coveted green cards that are invaluable in finding employment and mark the first step toward citizenship.

"I've been waiting for this for a long time," said Zhanna Bobrod, 41, who emigrated with her husband, daughter and son from Kiev in 1979 and now lives in Rogers Park. "I'm thankful."

"PASSOVER celebrates freedom, and that's what we're doing here today," said Joel Botfeld, a spokesman for the Hebrew Immigrant Aid Society, the international

migration agency for the American Jewish Community.

"It was not easy to leave the country where you were born and come here and start anew," Botfeld told the group.

Botfeld noted that in the last month only 260 Jews, the lowest number in 15 years, have been permitted to leave the Soviet Union.

"I'm so glad we're here," said Igor's mother, Bronya, a bookkeeper. "Here my children can do what they want and study what you want. And just being able to go to synagogue is very good."

She was sitting next to her 72-year-old mother-in-law, Paula Medvedovsky, who hadn't been permitted to celebrate Passover in more than 50 years until the family's arrival in the U.S.

The elderly woman's eyes welled with tears as her daughter-in-law asked her in Russian what it means to become a permanent U.S. resident. "It makes me very, very happy," she said softly in Russian. "It makes me very happy to celebrate Passover again."

*Soviet Jewry*

March 1, 1982

Nathan H. Sauberman, P.E.  
12921 Pt. Pleasant Drive  
Fairfax, VA 22033

Dear Mr. Sauberman:

In response to your letter of February 24, I can tell you that to the best of my knowledge the Union of Councils for Soviet Jews is an authentic organization. Our UAHC representatives in the cause of Soviet Jews do not, however, work through this group. We are affiliated with the National Conference on Soviet Jewry.

There are some prominent names listed on the letterhead of the UCSJ and while I would not place this group in a category with the JDL, I do believe they are more aggressive in approach than is the NCSJ.

I regret that I cannot provide any additional information and trust this letter will be of help.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.



NEW YORK LIC.  
NO. 38627  
VIRGINIA LIC.  
NO. 9134

NATHAN H. SAUBERMAN, P.E.  
12921 PT. PLEASANT DRIVE  
FAIRFAX, VIRGINIA 22033  
703-968-6935

February 24, 1982

Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y. 10021

Dear Rabbi Schindler:

Your past kindness and consideration encourage me to bring to your attention a matter of concern. I am very puzzled and disturbed by the enclosed letter, received this date. Ostensibly it claims to enlist widespread support for Jews living in the Soviet Union. However, the message it conveys somehow seems spurious. Could you please advise me regarding the authenticity of this UCSJ organization which is conducting a campaign, purportedly in behalf of fellow Jews, allegedly being sorely mistreated? I am, of course, aware that enemies of my people leave no stone unturned in finding ways to do us harm. Can you provide me with some information regarding the UCSJ? Is it just another version of the notorious Jewish Defense League? Needless to say, your advice in this matter will be most appreciated.

I take this opportunity to convey my best wishes for a "Kesiva V'Chasima Tova".

Sincerely yours,



Nathan Sauberman  
[Retired]

*Soviet Jewry*

Edith J. Miller

January 20, 1982

Fred Cohen

Please let me have as soon as possible a check for \$50.00 made payable to the National Conference on Soviet Jewry. This is for a dinner reservation for Rabbi Schindler for Wednesday, January 27.

Thank you.

10846  
907  
10016

*Ed:  
2/1/82*



# National Conference on Soviet Jewry

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of B'nai B'rith

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United Synagogue of America

Rabbi Israel Miller, \*

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Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

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Charlotte Jacobson,

Soviet Jewry Research Bureau

Dr. Seymour Lachman, Greater New York

Conference on Soviet Jewry

Jacqueline K. Levine,

Congressional Wives for Soviet Jewry

Bernard White,

Washington Advisory Committee

September 16, 1981

Rabbi Alexander Schindler

Union of American Hebrew Congregations

838 Fifth Avenue

New York, New York 10021

Dear Rabbi Schindler:

This is to acknowledge receipt of \$1,000 in membership dues for 1980 from Union of American Hebrew Congregations.

On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its cooperation. Your continued support is important to us, and appreciated by Jews in the USSR who look to us for guidance. I know that with the strengthening of a partnership developed over the years, we will meet the difficult challenges facing us in the year ahead.

Best Wishes,

Theodore R. Mann  
Chairman

BSL/ag

cc: Betty Golomb



## 'Next Year in Jerusalem'

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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.

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

Anatoly B. Shcharansky  
Moscow — July 14, 1978

*Sweet Mary*

March 6, 1981

Mr. Leonard Rubin  
Jewish Welfare Board  
15 East 26 Street  
New York, N.Y. 10010

Dear Mr. Rubin:

I have your letter of March 2 together with the questionnaire for your survey on the acculturation of Soviet Jewish immigrants.

Our Soviet Jewry program is directed by Mrs. Betty Golomb, I am therefore taking the liberty of forwarding your letter and the questionnaire to her. She will, of course, be contacting you directly in this regard.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Mrs. Betty Golomb  
Mr. Albert Vorspan

אגוד הרבנים המתקדמים

*All done*

# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

Office of the Executive Vice President

October 13, 1980

*Saved from*

*10/29 JH*

Rabbi Alexander M. Schindler  
UAHC  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

That was a wonderful thing you did going to Paris and I trust that the response was commensurate with the gesture and the effort.

I am writing to remind you of your intention to ask the Memorial Foundation for Jewish Culture for a \$50,000 grant to publish the book for Russian Jews in America which Bernie Martin is preparing. Betty Golomb, Bernie Martin, Elliot Stevens and I had an excellent meeting a couple of weeks ago at which time we decided to go ahead with the project if the funding can be provided. You and I, by the way, had estimated a cost figure of \$70,000, but we were \$20,000 off because we were talking about a 20,000 copy printing, and we have decided that 10,000 copies will be quite enough, at least for a first printing. The difference between the two, in terms of cost runs, is minimal. Our horseback estimate was right on the button, except for our estimate of the number of copies needed in the first instance.

I know that you will need a detailed submission, and we will have that ready soon, but I do not think it would be a waste of time for you to put out "feelers" at this time.

We look forward to hearing from you as soon as you can find the time to make a call or however you see fit to make the first probe.

All good wishes.

Shalom,

*[Signature]*  
Rabbi Joseph B. Glaser

JBG/s

Rabbi Jordan

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Herman E. Schaalman, Vice President  
Chicago, IL  
Joseph B. Glaser, Executive Vice President  
New York, NY

cc: Rabbi Bernard Martin, Rabbi Elliot S. Stevens, Mrs. Betty Golomb, Pearlson

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# אגוד הרבנים המתקדמים

## CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

Office of the Executive Vice President

September 17, 1980

Rabbi Bernard Martin  
2593 Dysart Road  
University Heights, OH 44118

Dear Bernie:

I'm glad you're going to be here the week of the 29th, during which I am relatively free except for the 29th itself when we have a UAHC Executive Committee meeting. I want to discuss with you some financial problems that have arisen with regard to the Soviet Jewry project.

With the translation fee and the probable cost for such a necessarily limited run amounting to perhaps \$2.00 a book, Alex and I, who have met and discussed the matter, see a cost at the beginning of approximately \$70,000. The Union is in no shape to put up half of that and such an amount would be beyond the Conference's purview. What Alex and I are presently doing is contacting sources which we think would be most appropriate to ask for funding.

Hopefully, we'll both have some tentative responses by the time you get here and we will be able to go into more detail at that time as well.

All of this is not to say that we still don't want to push it through but we are obviously going to have to get some outside funding in order to help do so. Production costs are enormous these days and, it does look as though we're probably going to have to be giving the book away in most cases, unless we can find funding at the other end, which is not too likely and is an awful chore.

I'll see you in a few weeks. In the meantime, warmest good wishes.

Shalom,

Rabbi Joseph B. Glaser

JBG/s

cc: Rabbis Alexander Schindler, Elliot Stevens, Ralph Kingsley, Jordan Pearlson, Ms. Betty Golumb

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*Joe + I discussed it - we can't afford it*

# MEMORANDUM

Date September 4, 1980

From Betty Golomb

To Rabbi Alexander Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

I am thrilled with Bernard Martin's proposal. It is the right material to have at this time and his outline sounds excellent.

I spoke to Rabbis Glaser and Kingsley; both were in favor of the project.

My only concern is to make sure that this publication will meet the peculiar needs of the Soviet emigrés. I know that Rabbi Martin is a fine scholar we will be proud to have write this significant book.

Although he suggests that Rashinsky (sp?) do the translation (some thing that would please any rabbinic student), it is simplistic to view the proper approach only as a linguistic one. However sound are Martin's credentials as a religious authority on Judaism, the book must be more than an intellectual presentation designed to appeal to the educated Russian. This immigrant group has been trained in communism, for the most part hostile to religion and unfamiliar with liberal experiences basic to an understanding of Reform Judaism. Without extensive research into the particular views of these immigrants, and without personally consulting and querying the emigres affected, the book will not reach its audience and will fail to inform and attract this valuable group to Judaism.

I do hope we can act on this suggestion immediately. Please let me know what I can do to help.

Happy New Year!

August 28, 1980

Rabbi Bernard Martin  
Abba Hillel Silver Professor  
of Jewish Studies  
Case Western Reserve University  
Cleveland, Ohio 44106

Dear Bernie:

Your letter of August 20 reached my office today, as did Joe Glaser's letter of August 26 on the same subject. The Post Office evidently gives far better service to 790 Madison than 838 Fifth!

As Joe suggests, I am sharing your letter with Betty Golumb, who chairs our Task Force on Soviet Jewry. If she has not already done so, she will discuss your proposal with Ralph Kingley, Chairman of the CCAR's Committee on Soviet Jewry. Once Joe and I hear from Betty and Ralph we'll discuss the project and be in contact with you.

With warmest regards from house to house and best wishes for the New Year, I am

Sincerely,

Alexander M. Schindler

cc: Ms. Betty Golumb  
Rabbi Joseph B. Glaser

אגוד הרבנים המתקדמים

# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

Office of the Executive Vice President

August 26, 1980

*Shelley R. Martin's letter?*

Rabbi Alexander M. Schindler  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

I have my copy of Bernie Martin's letter to you about a textbook for Soviet Jews in America and in happening to talk to him on the telephone on another matter, informed him that the matter is now being considered by our Committee on Soviet Jewry, chaired by Ralph Kingsley, and your Task Force on Soviet Jewry, headed by Betty Golumb. At least it was referred to them and I think they have had some contact.

Bernie's offer to write the book should move the timetable up literally by years. I am sending my copy of the correspondence to Ralph and suggest you give yours to Betty. When we see what they come up with, you and I have to get together to talk about the production aspect of it.

Please know that we here at the CCAR are in complete agreement with Bernie on the matter of a liturgy, but that is a separate subject.

All good wishes.

Shalom,

*[Signature]*  
Rabbi Joseph B. Glaser

JBG/s

cc: Rabbis Bernard Martin, Herman Schaalman, Ralph Kingley, Elliot Stevens, Jordan Pearlson

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August 20, 1980

*Do as Joe  
suggests  
Tell Blue we  
are doing w.*

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

The story I read last night in the September issue of Reform Judaism about Victor Rashkovsky, the thirty-eight year old Russian Jew who has entered the Hebrew Union College, brought to the surface an idea that has been floating around in my subconscious for some time.

I have been disturbed by the fact that our Orthodox brethren, particularly the Lubavitch Hasidim, have been most active (if Cleveland is typical of the situation nationally) in working to attract the Russian immigrants to Judaism. I have been even more distressed by the fact that many of the more intelligent immigrants (the doctors, the lawyers, the engineers, the artists, the former university professors) are repelled by the simplistic and Neanderthal teachings of Chabad and, believing that is what Judaism really is, proceed to discard it all as rubbish.

Like Rashkovsky, I am convinced that Reform Judaism, properly presented, would be quite attractive to many of the more intellectual Russians. However, I do not think that it is at all sufficient simply to develop a Reform Hebrew-Russian prayer-book, as Rashkovsky is allegedly doing, or to publish a Friday night service in Russian, Hebrew and English, as the UAHC has done.

I believe that a significant purpose would be served through the publication by the Union of a bilingual book (English and Russian on facing pages) entitled something like Reform Judaism: Its History, Beliefs, Practices, Values and Institutions. I enclose a tentative table of content for the book that I have in mind.



The book, in my judgment, ought to be written in a simple, lucid, yet fairly sophisticated way and should present "mainstream Reform." Each of the chapters should, I think, be quite brief, twelve to fifteen pages. It is important, I believe, that the book be published in bilingual form. Many of the immigrants, especially in their first years in the United States, are not fluent in English; hence, a translation of the English text into Russian seems to me essential. Furthermore, a bilingual edition might prove helpful to many in their more general purpose of learning English.

I can assure you that at present I have no lack of literary projects on which to expend my limited energies. In fact, at the moment, I am working on four books, two of which will be published next year, one by Greenwood Press of Westport and the other by the Ohio University Press. Nevertheless, I feel so strongly about the need and value of the kind of book I have in mind that I am willing to write the English text myself in the next few months.

I could also translate it into Russian, which I read and write with a fair amount of fluency (see the enclosed xerox biographical statement, which refers to the fact that I have published translations of several works by the Russian-Jewish philosopher Shestov) but I would prefer that someone else do this - perhaps Rashkovsky, if he knows English well enough, or perhaps some academician in New York, Cleveland or elsewhere who could do justice to the task. I am quite certain that a competent Russian translator would not be too difficult to find. After all, it's not nearly as difficult a task as translating Shestov.



The problem of printing is also not at all complicated. Ardis Publishing House of Ann Arbor, Michigan, the leading Russian language publisher in the United States, would, I am sure, be able to produce the book. The book itself, I think, ought to be published under the aegis of the Union, perhaps jointly with the CCAR. Whether the book would prove financially profitable or not, I cannot say. However, I am strongly persuaded that the Union (and/or the CCAR) ought to do this sort of thing.

Give the matter some thought, Alex, and let me have your reaction as soon as possible. In one sense, I am not eager to undertake this project. On the other hand, I think it is immensely important and that I, or someone else, ought to do it.

With warmest personal greetings, and with every good wish for you and Rhea for the approaching New Year, I am,

Most cordially,

A handwritten signature in dark ink, appearing to read "Bernard Martin", with a stylized, cursive script.

Bernard Martin

P.S. I am sending a copy of this letter to Joe Glaser and also Herman Schaalman. If I am not mistaken, Herman has now taken office as president of the CCAR.

Copies and Enclosures to:

Rabbi Herman Schaalman (Chicago)  
Rabbi Joseph B. Glaser (New York)

BM:jb

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for

Reform Judaism: Its History, Beliefs, Practices,  
Values and Institutions

- I. The Rise of Reform Judaism in Europe
- II. The Development of Reform Judaism in America
- III. God in Reform Jewish Thought
- IV. Torah, A Reform View
- V. Israel (or The Jewish People) in the Perspective of Reform
- VI. Prayer (or Worship) and the Synagogue
- VII. The Sabbath and Festivals
- VIII. Personal Religious Observance
- IX. Personal and Social Ethics in Reform Judaism
- X. The National Organizations (or Institutions) of Reform Judaism in the United States
- XI. Reform Judaism in the State of Israel
- XII. Reform Judaism as a World-Wide Movement

# אגוד הרבנים המתקדמים

## CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

Office of the Executive Vice President

October 27, 1980

Rabbi Bernard Martin  
2593 Dysart Road  
University Heights, OH 44118

Dear Bernie:

I am afraid that I have disappointing news. The Executive Board, after a full discussion, decided to agree with the Finance Committee to the effect that work should not begin on a book on Judaism for Russian Jews until money is raised for it. We are now talking about a \$60,000 minimum, which would mostly have to come from a grant from the Memorial Foundation which does not meet and allocate until July.

I am afraid that that pretty well puts it to bed for at least the next ten months.

I hate to convey such news to someone who has been so forthcoming and enthusiastic, and obviously capable, but that is the decision that has been made.

My warmest good wishes.

Shalom,

Rabbi Joseph B. Glaser

JBG/s

cc: Rabbi Alexander M. Schindler

### OFFICERS

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New York, NY  
Jacob R. Marcus, Honorary President

al feels this requires a meeting with betty - you and al - rather than a written response. she's not wrong - she has been treated rather shabbily, instead of saying wonderful but we have no money and will have to continue work for soviet jewry within the umbrella organization, we gave her a green light but she's stopped by the red light of no funds -- has to scrounge about for every bit, can't get an intern, no dough...

he suggests the three of you meet...

I've drafted a memo to ted that while it was a luncheon session which was not recorded, it deals with a committee of the uahc and there should have been something in the minutes of the board, at least a reference. this is not in the same category as mejia and pisar, those did not deal with uahc program and/or task force efforts.

*Meeting 10/30/80*

*Set mly.*

Alex - none of the "program" speeches were  
taped - Mejia, Pizar, Rashkofsky, etc. There  
was a piece in R.J. on the Task Force &  
Rashkofsky

ce - how?

October 10, 1980

MEMO TO: Rabbi Alexander Schindler

FROM: Betty Golomb, Chairman, Task Force on Soviet Jewry

As I write this, you are once again about to make history by taking a very important and courageous position of leadership in the World Jewish community.

As one who has had considerable contact with French Jewry through the World Union Board and other international committees, I know of the many problems of this complex society and can appreciate the nature of the delicate and difficult road that you are traveling. I have every faith that your efforts will rouse an otherwise timid French Jewry to take action in the protection of their own rights and, thereby, of Jews everywhere.

The deep sense of commitment to World Jewry that has been demonstrated by you in France is something that I have admired during the many years that I've had the pleasure of knowing you. Certainly, it was evidenced in your creation of the Task Force on Soviet Jewry. It was, in fact, the goals you outlined and your assurance that these goals were personally important to you that convinced me to take the chairmanship.

I cannot begin to tell you how pleased I was last May that a prime spot in a crowded UAHC National Board agenda was given to a report on the work of the Task Force and to the presentation by our first Soviet rabbinical candidate.

I am sure, therefore, that you were as dismayed as I was to read the minutes of the Board meeting and find no reference at all to the Task Force on Soviet Jewry.

I am particularly upset by this omission because it is part of a pattern that has existed for the entire three-and-a-half year life of this committee.

The importance of our having given this report to the Board in May was, I hope, obvious. It gave the UAHC board, for the first time, an opportunity to hear and understand the goals, functions, activities and accomplishments of the Task Force that it had been sponsoring.

I am at an impasse.

Please consider the following:

- I had agreed not to make an appeal for funds.
- I had agreed to avoid spending any pre-allocated part of the committee's budget (Although the RJA appeal gave the impression that the money was committed).
- The Union has made it particularly difficult for the Task Force to obtain non-staff assistance by omitting us from its official listings soliciting volunteers.



- Time at conventions has never been allocated for Task Force meetings.
- It has become necessary for us to discontinue our only staff member at the point at which our program has begun to take hold.
- The new grant proposal, even if accepted, will not cover a staff assistant beyond youth responsibilities, and then only for a portion of the year.

We can no longer hope to be as effective during the coming year as we were during the year past.

Is it wise to continue the Task Force without recognition or support by the Union Board or its administration?

As you know, we have accomplished a great deal to date, but we have hardly scratched the surface. We've proved that it is possible to involve the Soviet emigré in American Jewish life. We've established that the most logical form for these new Americans is Liberal Judaism. Our programs has proved an excellent alternative to the strong Orthodox Movement's effort.

To fulfill our purpose, however, there must be a long range commitment to an outreach program.

Without such commitment, it make little sense to continue.

# MEMORANDUM

From *To* Rabbi Alexander M. Schindler  
To Mr. Ted Broido  
Copies  
Subject

Date October 23, 1980

Enclosed is a copy of a memo from Betty Golomb to me which is self explanatory.

I realize that Rashkovsky spoke during the luncheon break and that section of the meeting was not recorded by Libby. We also had a spread in Reform Judaism about Victor.

However, it seems to me that while we do not usually record luncheon sessions at Board meetings, when it is a report which has to do with a committee or task force of the UAHC, there should be some indication of that portion of the meeting in the minutes. I do not expect a report on Mehjia or Pizar from the May Board meeting. However, the Soviet Jewry Task Force is an important part of our program. I would suggest to the future that even if a particular session is not recorded by Libby, some notes be taken to be included in the minutes so that we do not have a situation similar to Betty's distress.

*Will do -  
if we have a similar  
situation again  
RS*



October 10, 1980

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FROM: Betty Golomb, Chairman, Task Force on Soviet Jewry

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Rabbi Alexander M. Schindler

October 23, 1980

Mr. Ted Broido

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Rabbi Alexander M. Schindler

March 11, 1980

Aron Hirt-Manheimer & Rabbi Leonard A. Schoolman

Albert Vorspan

I was in Kansas City last Shabbat and learned of the work being done by student rabbi Victor Rashkofsky of the Cincinnati School, HUC\_JIR.

He is from Russia. He comes to Kansas City once every two weeks and conducts Reform services for new Russian Jews in the area. He gets from 18 to 40 people each time and I am told he is doing a wonderful job.

I believe he should be written up in REFORM JUDAISM and I hope Aron will get more information from the community.

Lenny, I also believe he would be a wonderful guest for a one of our Board meetings.



February 12, 1980

Mr. Seymour Udell  
Dogwood Lane  
Sands Point, N.Y. 11050

Dear Sy:

The handsome new Worship Service for Erev Shabbat in Russian, Hebrew and English has just reached my desk. What a joy to have this project reach reality! It is a superb undertaking and I am confident it will serve a very important purpose in helping to bring about an understanding of Reform Judaism among Russian Jews here in the United States and Canada.

Sy, Brick has just told me of your generous contribution in printing this Service for us gratis. I want to express profound gratitude to you personally as well as for the Union for this marvelous contribution to a very important aspect of our work. All of us are grateful to you for your role in bringing this project to fulfillment.

Rhea joins me in sending fondest regards to you and Gloria.

Sincerely,

Alexander M. Schindler

Rabbi Alexander M. Schindler

October 5, 1979

Rabbi Balfour Brickner

Fred Cohen; Joshua M. Dwork; Betty Colomb; Susan Bloch; Philip Kaplan

TASK FORCE ON SOVIET JEWRY PERSONNEL

Correcting your memo of October 3 regarding Susan Bloch, \$8,000. has not been allocated for this work. The Board has authorized \$3,000. to the end of December. The remainder will be authorized as soon as we have the money for the balance and we can work on the assumption that we will.

# MEMORANDUM

From Rabbi Balfour Brickner Date 10/3/79  
To Accounting Dept. Attention: Fred Cohen  
Copies Betty Golomb, Josh Dwork, Susan Bloch, - Rabbi A. Schindler and Philip Kaplan  
Subject UAHC Task Force on Soviet Jewry re Susan Bloch

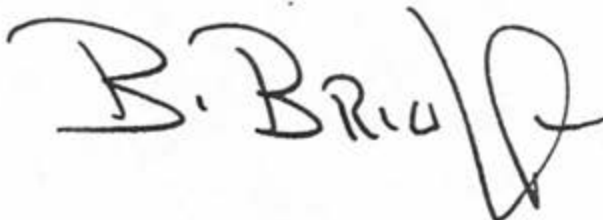
Susan Bloch is now added to the staff of the UAHC Task Force on Soviet Jewry from October 1979 through July 1980. She is to be paid at the rate of \$175.00 per week or \$700.00 a month. Total expenditures for this operation are not to exceed \$1,000.00 a month. A total of \$8,000.00 is allocated for this facet of the work of the Task Force.

Susan is to be paid bi-weekly effective as of now. Her home address is 230-11 138th Ave., Laurelton, N.Y. 11413. She will work 20 hours per week. Is she entitled to any benefits? If so, please notify her as to what these are.

Rabbi Schindler is aware of and in accord with these arrangements.

Thank you.

BB:mn



September 11, 1979

Rabbi Elliot S. Stevens  
CCAR  
790 Madison Avenue  
New York, N.Y. 10021

Dear Elliot:

I discussed your letter of September 6 with Balfour. He advises that he has spoken with you and Stanley Dreyfus in regard to the Russian services. I understand the galley proofs will be shared with the Conference and once your representatives have had a chance to review them a determination will be made in regard to publication. I trust we will reach a mutually agreeable course of action.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Balfour Brickner

אגוד הרבנים המתקדמים

# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

September 6, 1979

Rabbi Alexander M. Schindler  
President  
UAHC  
838 Fifth Ave.  
New York, NY 10021

Dear Alex,

I have just learned that the UAHC, through its Task Force on Soviet Jewry, has been proceeding with publication of a service or services in Russian, for the benefit of Russian Jewish immigrants into this country. As you know, Betty Golumb and Balfour Brickner and others have been working on this service for some time.

When we first learned of this service, most of which is taken from Gates of Prayer, the Union Prayer Book, and other sources, we offered the assistance, advice and/or supervision of the CCAR in this project. Apparently, since these materials have not been shared with us -- and the book is now in galley proofs already -- we find that we must back off from this offer, since we cannot be sure of the integrity and quality of the work as it is evolving. To my knowledge, the Liturgy Committee has not been given any of these materials for its review, nor have we in this office.

Rather than attempt to publish this ourselves, or co-publish with the Union, our suggestion is that the Union go ahead and publish this work as it apparently desires to do, so long as the appropriate credit lines and references to materials under CCAR copyright are included where appropriate.

All good wishes.

Sincerely,



Rabbi Elliot L. Stevens

P.S. I am addressing this letter to you because I know your involvement in this project, going back to last spring, when you shared correspondence on it with Joe Glaser and Balfour Brickner.

cc: Rabbi Balfour Brickner  
Mr. Ralph Davis  
Ms. Betty Golumb

*Ellie - Ask what Balfour this is all about. After 10 years I assumed he had let up on keeping this material.*

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New York, NY  
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New York, NY  
Jacob R. Marcus, Honorary President

ELS:lmn



Rabbi Alexander M. Schindler

August 21, 1979

Theodore K. Broido

Al Vorspan

Betty Golomb requested additional and substantial funds for the work of her Task Force on Soviet Jewry. Since her request - though most meritorious of support - went beyond what I could grant administratively, I asked her to make a request for an extra-budgetary allocation at the September meeting of the Executive Committee.

Please put this item on the agenda and invite Betty to the meeting.



RAbbi Alexander M. Schindler

8/2/79

Philip M. Klutznick

If the committee on Eastern European Jewry is to consist of "people with academic qualifications" then Betty is not qualified and I will understand your decision not to choose her.

# WORLD JEWISH CONGRESS

CONGRES JUIF MONDIAL • CONGRESO JUDIO MUNDIAL

Address replies to:  
Suite 4044  
875 North Michigan Avenue  
Chicago, Illinois 60611  
Telephone: (312) 787-7845

Office of the President  
PHILIP M. KLUTZNICK

July 30, 1979

Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N. Y. 10021

My dear Alex:

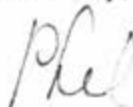
I have your letter of July 24th, as well as a copy of your letter to Daniel Lack. With respect to the Memorial Foundation business, I can only brief what we presented in a full report.

There was a feeling quite general in our committee on Eastern European Jewry that we needed to establish a permanent committee or commission to do two principal things: (1) after reviewing what has been done, to establish standards for future work as a basis for considering allocations; and (2) reviewing the performance by beneficiary agencies in accordance with or in relation to those standards. The basic formulation was the proposal of Professor Gittleman. I guess the spirit of the discussion suggested that people with academic qualifications and experience in this field should make up that committee. Of course, it will be established as soon as Dr. Goldmann gets around to making the appointments. I do not know Betty Golomb, nor do I know her qualifications for the kind of job to which I have suggested the appointments are to be made. If you feel that she is qualified, then I would suggest that we get some background material and that either you or I send it to Norm Frimmer and Dr. Goldmann. I would do this quite soon. You can be assured that no matter how this commission is set up, one of the criticisms that compelled its being set up was the desire to be certain that there is no particular religious or other slant that inspires allocations.

I am refraining from sending on the suggestion to Norman or Nahum until you digest this letter and give me your best judgment.

Warmest regards.

Cordially,



Philip M. Klutznick

PMK:ss

*Task Force  
Soviet Jewry*

Rabbi Alexander M. Schindler

July 25, 1979

Mr. Richard Cohen

Mr. Albert Vorspan, Betty Golomb

Some years ago I set up a Task Force on Soviet Jewry chaired by Betty Golomb, of Port Washington, N.Y., whose purpose it was to get the Reform Jewish Community of America involved in the religious integration of Soviet Jewish immigrants who come to these shores.

Betty has been working diligently over the past year and a half and some projects have been prepared: a Sabbath evening service was translated into Russian, a Keeping Posted issue on Reform Judaism has likewise been translated, a great deal of information has been gathered as to what is happening in our congregations and regions in this realm, during the summer a guideline is being prepared to give congregations some idea of what they should and could be doing in this realm.

I would appreciate it, Dick, if you were to have a chat with Betty to see whether her efforts which are prepared to go into effect now cannot be publicized. She's already in touch with Aron with regard to Reform Judaism. He's going to interview her and prepare suitable material but I think that some of this information, having wider implications, ought to be drawn to the attention of the Jewish general community.

As a matter of fact, we have some wider, international goals here as well. In the first instance some of this material is going to be shipped into Russia (the Prayerbook, the KP on Reform Judaism in Russian). And we're also hopeful that there will be some effort made to acquaint those Russian Jews who go to Israel with the non-Orthodox alternative since obviously many of these Russian Jews who come to Israel do not find Orthodoxy acceptable at all.

July 24, 1979

Mr. Philip M. Klutznick  
875 No. Michigan Avenue  
Suite 4044  
Chicago, Illinois 60611

Dear Phil:

This relates to Memorial Foundation business.

At the last meeting an announcement was made that a special commission will be formed to evaluate the Memorial Foundation's projects in the realm of the Jewish education of Russian Jewry. As I take it, a great deal of money has been spent in this area but it is the general feeling that the translations which we have helped to underwrite have no visible pattern or plan and that the value of some of the individual works which have been translated can well be questioned (Alon's book, the poetry of Alterman and Tchernichowsky etc). Thus, I take it the Commission's task is to create such a pattern and to encourage those translations and broad activities in Russia which will be more effective.

As you may or may not know, the UAHC has been concerned and has initiated some efforts in this area. We have translated portions of our new Reform Prayerbook, Gates of Prayer, and some works on Reform Judaism. These translations are intended for the Russian Jewish community although their primary purpose is to speed the religious integration of those Russian Jews who choose to come to the United States.

The Chairperson of our Soviet Jewry Task Force is Betty Golomb, a member of the UAHC's national Board, who has been working diligently for the better part of a year and a half acquainting herself with the nature and needs of the Russian emigre community so that our contribution would be most effective in gaining the desired goal.

I really do not know the kind of commission you are going to set up, what kind of "experts" the Board has in mind, but I would earnestly urge you to consider Betty for inclusion on this commission. Her experience would be of invaluable assistance, moreover, and this of course is our institutional goal, she would make certain that the education which is offered to Russian Jewry is not monastic (i.e. Orthodox) in its approach.

Please let me have your thoughts in this regard. With warmest regards,  
I am

Sincerely,

Alexander M. Schindler

# National Jewish Conference Center

# POLICY STUDIES '79

25OW57 Suite 216 NYC 10019 (212) 582-6116

April, 1979

## WHAT FUTURE FOR JEWISH CULTURE IN THE SOVIET UNION?

BY

ZVI GITELMAN

The University of Michigan

Efforts on behalf of Soviet Jewry have been focussed for about a decade on the struggle for emigration. Clearly this strategy is correct; it has borne fruit. But with increasing frequency the question being raised is, "What about those left behind?" Implicit in this question is another one: What is the future, not only of the Jewish people, but also of Jewish culture, in the USSR? Because emigration is so welcome, external observers have been reluctant to discuss some of its problematic aspects. For example, might it be that the departure of some 160,000 Jews confirms the Soviet suspicion that the Jews are a disloyal element?

There are quite tangible and visible reactions to emigration. Since the 1970-71 academic year, there has been a forty per cent decline in the number of Jewish university students in the Soviet Union and an exactly parallel decline in the number of Jewish graduate students and in those enrolled in the higher educational institutions of Moscow, which are the most prestigious in the country. As Pravda might put it, "This is not accidental." No doubt Soviet leaders have decided that if Jews are going to emigrate, there is no reason to educate them. Of course such a policy only leads to further emigration since many who had never thought of leaving now do so in order to guarantee themselves and their children access to higher education. This, by the way, is a likely reason for the high and increasing proportion of emigrants choosing the United States over Israel as a country of immigration. Motivated by educational or vocational considerations rather than by Jewish national or religious ones, they are more attracted to the 'land of opportunity.'

Another effect of emigration is the departure of the most nationally conscious Jews, including Jewish cultural figures and religious leaders. At least four prominent Yiddish writers formerly associated with Sovetish haimland, several actors and actresses, a number of Jewish historians and scholars, quite a few rabbis, and other religious functionaries have left the USSR for Israel, further diminishing the already depleted reserves of Jewish cultural and religious leadership. Needless to say, Soviet conditions make it impossible to replace these people and their knowledge.



Finally, the struggle for emigration has diverted attention from some issues that used to occupy external advocates of the Soviet Jewry cause--Yiddish and Hebrew culture, the provision of religious artifacts, making possible the practice of Judaism, curbing popular and official anti-semitism. This shift in emphasis is natural and, from a tactical point of view, wholly appropriate. However the question of culture is highly relevant from a strategic perspective because significant numbers of Jews will be left in the USSR even if emigration proceeds apace. This essay examines the prospects for Jewish culture in the USSR and offers some suggestions for possible external influences on its propagation and development.

### Types of Jewish Culture in the USSR

From the late nineteenth century until about 1930, there were four broad types of Jewish culture in Russia and the Soviet Union. Religious culture was the longest established and most pervasive, at least until the early 1920's. A secular Jewish culture with roots in the earlier haskalah and the Jewish labor movement began to flourish just after the turn of the century but never attained the popularity of traditional Judaism. The Hebraic culture linked to political Zionism grew up alongside Zionism, which emerged as the most powerful political tendency in Russian Jewry at the time of the Revolution. By the late nineteenth century a fourth variant of Jewish culture had emerged. This was distinctly a 'high culture,' as was Hebraic culture to a great extent. Its medium was the Russian language, which could be used easily only by a thin stratum of Jews who had managed to acquire a general education. Under the patronage of privileged Jewish industrialists and merchants, the fields of Jewish history, ethnography, folklore, music and art developed rapidly in the tradition of West European Wissenschaft des Judentums. Jewish newspapers and periodicals were published in Russian, and the number of both producers and consumers of Russian-Jewish culture grew rapidly.

After the Revolution, religious and Zionist culture were vigorously persecuted. Russian-Jewish culture was curtailed and pretty much eliminated by the mid-1930's, and only secular culture was actively promoted. Its content became militantly Bolshevik and its previously democratic-socialist tinge was declared inadmissible and removed. After the abolition of the Jewish Sections of the Communist Party (Evsektssiia) in 1930, even Bolshevik culture in Yiddish form dwindled, as it was vulnerable to charges of 'petit bourgeois nationalist deviation.' By 1948 Yiddish culture came to be regarded as downright pernicious. Even the typeface of the sole surviving Yiddish publishing house was melted down lest the very letters remain as roots of counterrevolution and deviance. Only in the late 1950's with the publication of a few Yiddish books followed by Sovetish haimland (1961) was Yiddish secular culture partially rehabilitated, but the previous disappearance of all Yiddish schools, the closing of all institutions (newspapers, magazines, theaters, research institutes), and the physical elimination of most of the Yiddish cultural elite insured that this partial revival would be largely formal. At present the government tolerates but severely constrains religious culture; it links Hebraic culture to Zionism and treats it as illegitimate; it approves Yiddish culture; and it treats Russian-Jewish culture as if it were nonexistent.

Religion is generally tolerated in the USSR as a 'survival of the capitalist past,' something that will disappear with the passage of time and the conscious efforts of anti-religious propaganda. In the Jewish case, time may be more effective than propaganda by this point. But the Soviets continue to treat Judaism as a real threat to the minds of Soviet people, possibly because of its presumed links to Zionism. Judaism occupies a place in anti-religious literature all out of



proportion to its actual strength or even to the number of its potential practitioners. (One study has shown that nine per cent of all anti-religious publications were directed against Judaism in the 1960's, when Jews made up only about one per cent of the population.) At present there are fewer than ten rabbis in the country, probably less than fifty operating synagogues, and no real facilities for training clergy (the 'yeshiva' in Moscow exists only so that it can be said to exist; two Soviet students have been receiving rabbinical training in Budapest for several years, but there is no knowing when and if they will return to the USSR). Despite official hints and assurances to visiting clergymen, Soviet policy toward Judaism has undergone no significant change since 1965, when Khrushchev's militant atheistic campaign was curtailed, as was the linkage between the synagogue and the campaign against economic misdeeds.

Unofficial developments are more interesting. While one cannot speak of a religious revival in the USSR, the population has not been totally immune to the infection of trends, influences and even fads in the West. At the same time as Western youth began to experiment with exotic religious forms, usually imported from the East, some young Soviet intelligentsia began to search for alternatives to the official materialistic doctrine. By and large they looked neither East nor West, but back. Russian Orthodoxy, one of the more mystical varieties of Christianity, evangelical Protestantism, and, in the Baltic states, Catholicism were re-examined by some, including Jews. Some of the latter even converted to Christianity during the 1960's. With the rise of the Jewish national movement in the latter part of the decade, this interest was channeled toward Judaism. Some of the activists of the national movement discovered that historically Jewish culture and religion, the Jewish people and Judaism, have been inextricably intertwined. Even when imprisoned or serving sentences in labor camps, some of these people have refused to work on Saturday, have eaten only kosher foods, and have tried, to the best of their abilities, to learn about Jewish tradition. While this may be heartening to some, we should bear in mind that this is a marginal social phenomenon and that Soviet conditions make it nearly impossible for it to become otherwise. Moreover religious Jews are generally the first to try to emigrate, so even if more people should become committed to Judaism, they would be highly likely to leave the country.

At the same time, the synagogue plays a unique role. Since it is the only physical manifestation of a Jewish cultural presence in the country--there are no Jewish clubs, organizations, cultural institutions--it serves not only as a symbol of Jewish culture but as a place where Jews meet to discuss matters of mutual interest, to exchange information, to make contact with foreigners, or simply--to meet. It is truly a beit haknesset. It also serves as a beit midrash for small groups of elderly Jews who continue to study Torah. Therefore much as in the West the functions of the synagogue have expanded beyond the strictly religious. Since it is the only institution performing these functions, it has great importance. Fighting to keep synagogues operating should therefore be the concern not only of the religious but of all who are interested in the preservation of a Jewish community in the USSR, however informal and unstructured it must be.

### 'Official' Culture

By any objective standard, Sovietish haimland must rank as a serious journal. It includes poetry, prose, literary criticism, historical memoirs, bibliographical essays, political polemics (almost always directed against Zionism or Western concern for Soviet Jewry), and regular features such as short items about Jews in other lands and life in Birobidzhan, works of Soviet Jewish artists, rare photographs of Soviet Yiddish cultural figures, and a few pages of self-instruction in

Yiddish. The technical level of the journal is very high, especially considering that it appears every month in an edition of some 200 closely printed pages. The journal is often the target of ridicule, derision and hatred by Soviet and non-Soviet Jews because it hews closely to the official line, but it does make available serious literature and scholarship (the latter including ancient and rabbinic history, Soviet Jewish cultural history and bibliography, works on the Second World War, the origin of Jewish family names, etc.). To whom is the journal being made available? Though the number of copies printed is not known at present (it used to be 25,000), the existence of English (and Russian) summaries and the easy availability of the journal abroad suggest that it may have as many readers outside the USSR as in it. Within the country it is apparently read mainly by older people--though there are frequent letters to the editor by twenty and thirty year-olds who tell how they came to learn Yiddish.

In 1970 only 17.7 per cent of the Soviet Jews gave Yiddish as their mother tongue (which does not mean that they can, or wish to, read the language). More than a quarter of the Jewish population indicated that they either considered a Jewish language their mother tongue or knew such a language well. However it is precisely from those cities where large proportions of Jews gave Yiddish as their mother tongue--e.g., Vilnius, Chernovtsy, Kishinev--that very substantial emigration has taken place. Moreover it is among those over sixty that one finds the highest percentage of Jewish-language speakers (45%) and among the 16-19 age group that one finds the lowest percentage (2.2%). These two factors indicate an even more precipitous future decline in the knowledge of Jewish languages.

It should be stressed that this does not mean a commensurate assimilation of Soviet Jews. While the acculturation of Soviet Jews to Russian and other non-Jewish languages is nearly complete, their assimilation--loss of identity as Jews in their own minds and acceptance as non-Jews by others--is very slow indeed. Not even the Soviets assume that a Jew ceases to be one when he stops using a Jewish language. As a Soviet scholar notes, "Even while losing the mother tongue and even cultural characteristics, national consciousness is often preserved (Russian Germans, Jews, and Tatarified Bashkirs)."

#### Russian-Jewish Culture

In most Western countries Judaic cultural expression takes place increasingly in the local vernacular. Some might question its general level and the extent of its authentic Jewish content, but most would agree that there has evolved an Anglo-Jewish culture including literature and drama, social, religious and philosophical thought, and culture in the broader sense--a way of life, mores, and even uniquely Anglo-Jewish traditions derivative of earlier ones. In many significant ways Soviet Jewry has developed like Western Jewry, having undergone large-scale migration, urbanization, secularization, and professionalization, as well as linguistic assimilation. It therefore seems logical that the best alternative for Soviet Jewry is the development of a Jewish culture in the Russian language, especially since such a culture was developing rapidly in the first quarter of this century. However there are strong ideological-political barriers to such an alternative.

Lenin's thinking on the national question evolved until in 1913 he conceded that compactly settled ethnic groups could have cultural autonomy within their respective regions. This is the basis of Soviet federalism today. It discriminates

against territorially scattered nationalities or ethnic groups and against members of territorially compact nationalities who happen to live outside their national regions. Thus, for example, while there are Ukrainian-language schools in the Ukrainian republic, there are none in the other republics. This means that about 5.5 million Ukrainians have no access to schools in their language, while the other 35 million do. Largely because of the efforts of the Evsektisia, the Bolsheviks decided by the early 1920's that Yiddish was the language of Soviet Jews, that Hebrew was the language of the class enemy--clergymen and the middle class--and of the Zionists, and that since Yiddish was the language used by Jewish workers, proletarian Jewish culture could be expressed only in that medium. While Hebrew was the immediate target of this decision, Russian as a means of Jewish cultural expression also was ruled out. Russian, while the lingua franca of the entire country, is considered the cultural language only of the Russians themselves. It is true that from 1927 to 1937 there appeared the Russian-language magazine, Tribuna, dealing with Jewish agricultural colonization. However the magazine was the organ of OZET, an organization promoting colonization which was not officially 'Jewish' and which included prominent non-Jews in its leadership. At present the only way in which Jewish culture is expressed in Russian is through Yiddish books translated into Russian, including some of the classics but concentrating on contemporary Soviet Yiddish authors. Stretching a point considerably, one might also mention anti-religious propaganda and writings on Israel as Russian language materials dealing with Jewish themes, though few would call this 'Jewish culture.'

#### 'Unofficial' Jewish Culture

In recent years we have become increasingly aware of unsanctioned and informal attempts by Soviet Jews to pursue varieties of Jewish culture. All along there have been Hebrew and Yiddish writers who wrote 'for the drawer' and amateur historians who could be seen in the Lenin and Saltykov-Shchedrin libraries researching ancient, medieval and even contemporary Jewish history but who only rarely published the results. In recent years two changes have made unofficial Jewish cultural activity more socially meaningful: It has become the work of groups rather than of isolated and insecure individuals, and it has become at least semi-public. Beginning, perhaps, with the Jewish choir in Riga, nationally conscious Jews have organized study groups, courses, and even an international symposium (which was not allowed to take place). Like Yiddish official culture, this variant appeals to a limited audience though the constraints are political rather than linguistic. Given the extraordinarily high educational level of Soviet Jews, the potential audience for this kind of activity when conducted in Russian (aside from Hebrew ulpanim) is very large indeed. As far as one can tell, it has been limited to the very largest cities, but it fits in well with the current Soviet mode of informal education and discussion among circles of friends or employees of a scientific institute (on whose premises these discussions are sometimes held). In other words, it can be assimilated rather easily into the social and intellectual styles of Soviet intelligentsia. On the other hand, this activity is impeded not only by political and social harassment but also by a dearth of qualified transmitters of knowledge, of study materials, and of access to systematic knowledge as it has developed outside the country. It exposes participants to charges of 'anti-Soviet activity' because it is not separate from political dissidence in the Soviet official mind. Thus to become involved in such activity implies a political commitment, and that may prevent many who are curious about Jewish culture but unwilling to engage in politically dubious activity from taking part in it.



[ Demography, External Activity, and the Future of Jewish Culture in the USSR ]

Demographic trends influence cultural ones. In the case of Soviet Jewry, the influence is wholly in the direction of diminishing Jewish cultural resources. Emigration, intermarriage, a very low birth rate, and an age structure skewed heavily toward the older cohorts all point to the decline of the Jewish population and to the disappearance of the minority which can still rely on memory and pre-Soviet training in order to supply cultural resources to others. Moreover the closing of educational opportunities may force Jews to disperse further as they seek admission to more obscure provincial institutions of higher learning or of scientific-technological research. Should this occur, intermarriage will become more likely; a sense of Jewish community will be further weakened; and the availability of people who can serve as instructors and leaders, further diminished.

Nevertheless outsiders may be able to push along some of the cultural trends noted here. Clearly there is an eager audience for Jewish culture in all its manifestations among the intelligentsia, which in general seeks out unofficial information sources. Rather than proceeding from the primitive and erroneous assumption that 'the worse the better,' (i.e. that improving the cultural situation would be to the detriment of aliyah since people would suddenly find Jewish life viable in the USSR), we should realize that encouraging Jewish learning and culture will benefit the cause of aliyah. It will give people positive incentives to leave for Israel, while the negative aspects of being Jewish--official and social discrimination--will continue to drive people out of the country, no matter what the Jewish cultural situation. Zionists, including Israeli officials, who believe that improvements in the condition of Jewish life in the USSR harm their cause only betray their insecurity and poor judgment and play into the hands of Soviet propagandists, who often charge the Zionists with being the 'objective allies' of anti-semites. We know that the most nationally conscious emigres have gone to Israel, while those whose Jewish interests are minimal tend to come to this country. The Soviets will no doubt see to it that conditions conducive to emigration will continue to exist; if there is a desire to see that emigration head for Israel, this can best be encouraged not by threatening immoral and impractical administrative coercion but by giving Soviet Jews positive reasons for going to the Jewish state.

\* Efforts have been made in Israel, Canada, and the United States to provide educational materials for Soviet immigrants. These efforts have been only loosely coordinated, and there is a crying need for a well thought out program which would include carefully chosen materials rather than those which happen to be available; for the development of materials specifically suited to those whose education has been in the USSR; for formats designed for people at various age and educational levels which would be most effective in conveying the messages. If such a curriculum of Jewish studies for Soviet Jews were developed, it could easily serve several purposes, especially if it were built around a core to which several variants could be attached. Some variants would be appropriate to Soviet immigrants in Israel, some to immigrants elsewhere, and some to Jews still in the USSR. Such a program would be highly 'cost-effective' since it would be specifically designed with a Soviet background in mind, and it would serve several purposes at once. The problems should not be minimized, but at this time there do exist means of transmitting such material and programs to the USSR where they could be of immense value to those engaged in unofficial Jewish culture. If organizations can overcome institutional rivalries, a group composed of educators, Judaica scholars, and those familiar with the Soviet mentality can be created to take the lead in developing such a program and to detail how it would be implemented in the different settings for which it would be designed. It is particularly important that immigrants from the USSR be consulted so that the program conforms to the needs and abilities of its

intended audience. The responsibility for implementation would then devolve to appropriate local, national, and international agencies.

Perhaps several organizations involved in adult Jewish education--e.g. the American Jewish Committee, B'nai Brith, the National Jewish Conference Center, the three major synagogal bodies--can pool their resources and experience to set up the kind of administrative body and program outlined here. A simpler alternative would be for the Memorial Foundation for Jewish Culture, already funding educational efforts among Soviet immigrants in Israel, to establish a committee including Israelis active among Soviet olim, Soviet emigres, specialists in adult education, specialists in Soviet Jewish affairs, and some resettlement workers in the U.S. This committee should include representatives of the different ideological streams within the Soviet emigration and Western Jewry and, perhaps building on existing materials, develop the kind of curriculum described above and the means for its transmittal. For example, the Memorial Foundation has funded the publication of Sifriat Aliyah, an extensive series of paperback volumes consisting of translations into Russian of Jewish classics, contemporary popular books, and other works. There is no visible pattern or plan in the series, and one wonders about the value of some of the works translated for the Soviet emigre or the Soviet Jew in the USSR (e.g. the poetry of Shaul Tshernikhovski or Natan Alterman). Such a 'library' should be expanded, but the selection of titles must be more purposive and systematic, and it must be made available to all Soviet emigres through the resettlement agencies in all countries. Ways exist for transmitting this material to the USSR as well. The work of the Greater New York Conference on Soviet Jewry, both as a producer and as a transmitter of educational materials, should be considered as an example of this process.

Audio-visual materials (tapes, films, exhibitions) can supplement the written word if distributed along with books. It should be possible to produce standardized programs on specific subjects. This would make possible the distribution of such programs to communities which do not have extensive resources for Soviet Jewish adult education. Thus a group in a small city in the USSR (or in the U.S.) which receives materials designed to require only a minimum of active input from people on the spot could make the program available to all interested parties. With proper materials, the most committed students might be able to become active teachers in the program.

In sum, it is not enough to engage in the humanitarian effort of helping Soviet Jews become new Israelis or new Americans. We should also be helping them to become active, committed, knowledgeable Jews. They have special needs, and only by serving them can we hope to retain them as members of the Jewish community.

### Conclusion

Demographic and social-political trends make the outlook for Jewish culture in the USSR bleak but not hopeless. Only certain forms of Jewish culture could ever be permitted, but since there exists a significant clientele for all forms--religious, Yiddishist-secularist, Hebraic-Zionist, Russian-Jewish--efforts on behalf of all of them are legitimate and worthwhile. The recent burgeoning of unofficial Jewish culture presents opportunities hitherto not fully exploited, including the development of an educational program which could simultaneously serve Soviet Jews, olim from the USSR, and Soviet immigrants in Western countries.

Finally, it should be noted that 'culture' has been used here only in its most restrictive sense. If we think of culture as involving mores, styles of life, val-

ues and preferences, then we should realize that, at least to this point, even the most acculturated Jews in the USSR retain a distinctive culture recognized by their neighbors. Their urbanity and education, their general cultural preferences and social habits separate them from other groups and help maintain a separate identity if not necessarily a meaningful Jewish consciousness. This can be little influenced from outside the USSR, but it should be noted because its importance is greater in a society where Jewish culture in the narrow sense is not very visible. Neither in the narrow nor in the broad sense of the term has Jewish culture disappeared in the USSR, nor need it do so even though it will never be any more free to develop than is Soviet culture generally. In fact because of its religious and Hebraic components, it will be less so. Still, it can be nurtured and aided from outside. This can only help to promote the other goals set by Westerners committed to the cause of Soviet Jewry.



July 6, 1979

Rabbi Walter Jacob  
Rodef Shalom Temple  
Fifth & Morewood Avenues  
Pittsburgh, PA. 15213

Dear Rabbi Jacob:

Your letter of July 2 reached our office during Rabbi Schindler's absence. As he is not due to return until late-July, I am taking the liberty of replying in his behalf.

The Biennial Program Committee and members of the UAHC staff have been working for quite some time on the program for December. It has shaped up beautifully and we are confident the Biennial will offer a meaningful and exciting program which will inspire the delegates and also provide many materials and ideas for strengthening the synagogue in every aspect of its program.

Tentative workshops have been planned for Social Action concerns under the sub-heading, Translating Commitment into Program. The time has been reserved, the exact thrust of these workshops will be planned as we get closer to the date in order to permit us to zero in on these concerns in the light of the world situation at the time of the Biennial. I can tell you that we will have a workshop on Russian Jewry. In fact, it is our hope to have some new materials created by our Task Force on Soviet Jewry available at the Biennial; some very exciting projects are now in the works. I can assure you that we share your desire to help our congregations in their programming for Russian Jews and the workshop will provide an arena for a sharing of ways and means to help bring new Russian immigrants into the Reform Jewish community.

As you undoubtedly know, Rabbi Leonard Schoolman is the Biennial Program Coordinator and I am sharing your letter with him.

If you have not already done so, you might wish to share with Rabbi Balfour Brickner the fine programs Rodef Shalom Temple has undertaken for Russian immigrants. He is directing the UAHC Task Force on Soviet Jewry.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

cc: Rabbi L.A. Schoolman

DR. WALTER JACOB  
RABBI  
RODEF SHALOM TEMPLE  
FIFTH AND MOREWOOD AVENUES  
PITTSBURGH, PA. 15213

July 2, 1979

Dear Alex:

I am sure that your staff has been working on the forthcoming UAHC convention for some time, but I wonder if there is room for perhaps one additional program--something dealing with the integration of new Soviet immigrants into our congregations. We here at Rodef Shalom have had considerable success in attracting a large number of such immigrants to services, dinners, language programs, and now are planning an adult education program. We have started a special Russian club which acts as a voice for the new immigrants in the community. I am sure that other congregations have similar programs or have thought of ways of helping this group which might be useful to us and to the rest of the congregations. If you think well of this, it might prove useful at the convention.

My best wishes to you for a pleasant summer. I hope it will be a good summer for you and your family.

With kindest regards,

Sincerely,



Walter Jacob

WJ:ldm

Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

LAD



7/24 3pm

Edith J. Miller

June 21, 1979

Joshua M. Dwork

Rabbis Balfour Brickner & Alexander M. Schindler; Albert Vorspan

TASK FORCE ON SOVIET JEWRY

For the record - enclosed herewith is Betty Golomb's check to the UAHC for \$500., as referred to in Al's memo of this date. This sum is to help underwrite a special project for Russian Jews.

Ans  
See Attached

See Betty

# MEMORANDUM

From Albert Vorspan

Date June 21, 1979

To Rabbi Alex Schindler

cc: Josh Dwork; Rabbi Balfour Brickner

While you were away, I authorized Betty Golomb to underwrite the special project described in the attached letter from Rabbi Jay Sangerman. I told Betty we would underwrite \$2,000 provided she could raise \$500 of it.

Here is the check for \$500. We will pay the monies out in several chunks and it will be recovered by the sale of the Russian-language prayerbook which has just been published, along with KEEPING POSTED.

They're great and I've talked to Dick Cohen about publicizing.



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

June 19, 1979

Rabbi Jay J. Sangerman  
Beth Shalom-Peoples Temple  
Bay Parkway & Benson Avenue  
Brooklyn, New York 11214

Dear Rabbi Sangerman:

Your letter of June 15 reached our office in Rabbi Schindler's absence. As he is out-of-the-country and not due to return until late-July, I take the liberty of replying in his behalf.

As you undoubtedly know, our Task Force on Russian Jewry is chaired by Betty Golomb and directed by Rabbi Balfour Brickner. I am sharing your letter with them and they will be in touch with you in regard to your program suggestion.

With every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President

cc: Rabbi Balfour Brickner  
Mrs. Betty Golomb

RABBI JAY J. SANGERMAN

BETH SHOLOM-PEOPLES TEMPLE  
BAY PARKWAY AND BENSON AVENUE  
BROOKLYN, N. Y. 11214  
(212) 372-7164, 372-0933

370 OCEAN PARKWAY  
BROOKLYN, N. Y. 11218  
(212) 284-4175

June 11, 1979

Dear Alex,

Please excuse the handwritten note; however,  
I do not wish to wait for my secretary to type  
this letter due to its urgency.

You might be aware that I have been  
working with the Russians in my community with  
some great success. Unfortunately, the  
unavailability of funds precludes the possibility  
of a strong program. Whereas other  
organizations teach English, we have



(2)

RABBI JAY J. SANGERMAN

BETH SHOLOM-PEOPLES TEMPLE  
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(212) 284-4175

the unique opportunity of offering them  
Judaism (i.e. Reform) -- what I must  
say is highly attractive to the Russians  
whom I have met.

I am now at a crossroad and  
would hate to discontinue what could be  
of tremendous help to the future of American  
Ref Judaism. There is the opportunity to  
hire an exceptional staff person -- a young

(3)

RABBI JAY J. SANGERMAN

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woman, now entering HUC-JIR, who  
has worked with OAT in Rome teaching  
the Russians. It is a golden opportunity  
- all I need is the funds!

Does the Reform Movement wish to  
attract the Russians in a serious way?  
or is this a project best left to others?

Unfortunately, with this available staff  
person, we don't have the luxury of much time  
to consider hiring her. My study, <sup>HIRING</sup> JJS

## RABBI JAY J. SANGERMAN

BETH SHOLOM-PEOPLES TEMPLE  
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Q. 5. If the VAHC would fund this program  
as a "VAHC program" (meeting in my Temple),  
I would offer my services for fund raising.\*  
It is most important that a significant  
amount of funds ~~be raised~~ that the  
Orthodox receive for religious education  
come directly from Reform congregations!

\* To help offset the costs to the VAHC

Rabbi Alexander M. Schindler

May 3, 1979

Rabbi Balfour Brickner

Rabbi Joseph B. Glaser

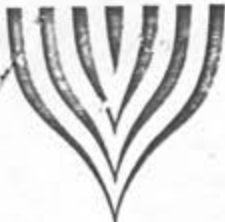
I spoke to Joe and he is most agreeable to having the Conference grant rights for the Russian Prayerbook. However, he insists, and I think fairly, that the CCAR Liturgy Committee review the text proofs. Inasmuch as the previous text proofs had three or four mistakes, I think Joe's request is reasonable. We will be granted the right to publish once the Liturgy Committee has given approval.

*Secret*  
Rabbi Alexander M. Schindler

May 1, 1979

Rabbi Balfour Brickner

I can't use these letters in my discussion with Joe Glaser. The Soviet Jewry translation project started a long time ago, you didn't write to seek permission from the CCAR to translate their liturgy. According to this correspondence Elliot Stevens wrote to you on February 9th - this won't help me in discussing the situation with Joe.



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

DEPARTMENT OF INTERRELIGIOUS AFFAIRS

March 7, 1979

Rabbi Elliot L. Stevens  
CCAR  
790 Madison Ave.  
New York, N.Y. 10021

Dear Elliot:

Your concern as stated in your letter to me of Feb. 9th is well taken. Enclosed is a copy of the model Friday evening service we have prepared. I should have sent it to your office much earlier. I simply didn't think to do it. Sorry. As you will see parts of it are taken from the old UP #II and parts from the Gates of Prayer. Since it is now in galleys and soon to be put together, I hope you can give us the required clearance.

We now need to translate into Russian High Holy Day services: one for Rosh Hashona and one for Yom Kippur - probably directly from the new CCAR Mahzor. Our UAHC Task force is prepared to do this work unless the CCAR is willing to do it. What if any financial help could the CCAR give for such a project.

As you know, CCAR rabbis serve on our Task force and Rabbi George Lieberman has been most helpful.

Look forward to hearing from you.

Sincerely,

Rabbi Balfour Brickner,  
Director

BB:mn  
enc.  
cc: Rabbi Stanley Dreyfus &  
Betty Golomb

P.S. The copy enclosed is Draft #1. The copy submitted for printing has been revised somewhat. We will send you that copy as soon as it is returned from the printers.



Rabbi Alexander M. Schindler

April 26, 1979

Rabbi Balfour Brickner

I have a meeting with Joe Glaser next week. Please let me have a copy of your letter to the CCAR requesting permission to translate liturgical material into Russian. I'd like to have it with me at the meeting.

4/25

3<sup>30</sup> PM

B.B.

mg/BB

Rabbi Alexander M. Schindler

Apr. 3, 1979

Rabbi Leonard A. Schoolman

Please write a brief paragraph on our Russian Jewry project - the creation of our materials in the Russian language. Stress the need to integrate them Jewishly. We will then add this project to our "shopping list." Brick and/or Al can fill you in on any details you require.

Rabbi Alexander M. Schindler

March 20, 1979

Rabbi Balfour Brickner

Al Vorspan

I don't know whether Al has had a chance to chat with you about funds for the Soviet Jewry Task Force. While the budget sessions were difficult and funds are very limited, we did agree that the publication of materials for the Soviet Jewry Task Force could be charged to the budget for publications.

We can discuss this further when I return from Phoenix. I am booked solid for the next two day and leave for the staff meeting on Thursday. We'll meet on my return - I am also eager to hear about the audience with the Pope.

# MEMORANDUM

From Rabbi Balfour Brickner  
To Rabbi Alexander Schindler  
Copies Betty Golomb  
Subject Funds for UAHC Task Force on Soviet Jewry

Date 3/16/79

By now I have pursued the matter sufficiently with the CJFWF, NYANA and the New York Federation as well as through correspondence with Jim Rice and Bob Adler to know that funds from the 20 million dollar bloc grant are not and will not be available to the UAHC to help us fund the projects we have in the works or are contemplating through our Task Force. Church-State separation principles, which do not allow any of those federal funds to be given to a specific religious organization, preclude our getting any of that money. Congregations have to be advised how to work through existing federations in their communities and we are, together with Martin Greenberg of the Family Service Agencies, working on the preparation of Guidelines for our congregations re this.

All that will not help us get additional funds from outside to help us with our work. These will have to be raised privately or from some foundation source.

I am sorry that the information you had and the leads you gave me turned out to be either incorrect or blind alleys. Now, have you got any ideas?

If as and when you are ready, I'd be glad to go into the details on this. There is more to it. I hate to do it all in a memo. It takes too damn much time to write it all.

BB:mn

*mtg.*



January 31, 1979

Mr. Morris Brafman, President  
The International League for  
the Repatriation of Russian Jews  
41 East 42nd Street  
New York, New York 10017

Dear Mr. Brafman:

Please pardon the delay in responding to your letter of December 28. Rabbi Schindler has been out-of-the-country and is now on an extended tour of the West Coast in behalf of the UAHC. In order to avoid any further delay I am taking the liberty of responding to you directly.

The subject of your letter is one which falls within the purview of The National Conference on Soviet Jewry. Your request should be sent to that organization. The UAHC is represented on the National Conference and we work in close association with them.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to  
Alexander M. Schindler, President



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*The International League  
for the  
Repatriation of Russian Jews*

41 East 42nd Street  
New York, New York 10017  
(212) 682-7865

December 28, 1978



Union of American Hebrew Congregations  
383 Fifth Avenue  
New York, New York 10021

ATTENTION: RABBI ALEXANDER M. SCHINDLER, PRESIDENT

RE: SOLUTION TO THE NOSCHRIM PROBLEM

Dear Rabbi Schindler:

Please find enclosed the position paper commissioned by us from the Harbor Foundation Research Bureau. We endorsed the findings of the Foundation and submitted the paper to Mr. Arye Leib Dulzin, Chairman of the Jewish Agency in Jerusalem, which assigns the highest priority to the question of Russian Noschrim, the numbers of which have increased greatly and are likely to rise even more steeply in 1979 and 1980.

We received a reply from our good friend, Mr. Yitshack Roger, General Counsel to the Executive of the Jewish Agency, who suggested that the status quo be maintained, and that the ideas embodied in the position paper be offered to American Jewish leaders only.

It was obvious once again that the Israelis will not accept the intellectual and managerial contributions which American Jewry is well qualified to offer but is concerned only that we pay the costs of their absorption policies that are responsible for the high proportion of Noschrim today.

We, on the other hand, feel that this serious problem is one to be addressed in all aspects by the entire World Jewish Community not exclusively by Israel. We suggest that a meeting by the National Conference on Soviet Jewry should be devoted to this subject in the near future, and look forward to receiving your reply.

Sincerely yours,

MORRIS BRAFFMAN  
President

# Harbor Foundation, Inc.

National Office

138-02 Rockaway Beach Blvd. Belle Harbor, N. Y. 11694 (212) 474-6305

Office of the President

Dr. Peter Kirsch  
Director of Research

Position Papers:  
Vol. 1 #1

SOVIET JEWRY: THE PROBLEM OF  
NOSCHRIM (DROP-OUTS)

by Morris Brafman

The issue of the Noschrim has been the subject of much debate and considerable misinterpretation. From the outset, let it be stated unequivocally concerning the Noschrim that the Soviet Union has shown no interest whatsoever in the fate of those Jews who were granted exit visas. Moreover, contrary to popular expectations, the Soviet Union evidenced no disposition to slow the pace of emigration on the grounds that many Jews did not go to Israel but settled instead in the United States or in Western Europe. Internal disagreement among the Jews themselves, such as the dispute between Israel (which objected vehemently to their going to the United States instead of coming to Israel) and American Jewry (which insisted that they have the right to settle wherever they wish) in no way affected the exodus of Jews from the Soviet Union. Likewise the Belgrade Conference to review compliance with the provisions of the 'Human Rights of the Helsinki Final Act' did not change matters in the least - the Soviet Union didn't even raise the issue of the Noschrim; as many had feared.

I believe that the problem of Noschrim poses potentially the most serious threat to Israel, and to World Jewry. Every Soviet Jew who opts for the U.S.A. and for its material blandishments, also opts for the continuation of his life in the diaspora, where he is vulnerable to the bloodless holocaust of acculturation and assimilation -

not only he, but also his children and their children - if, indeed they will still choose to remain as Jews. With the Jewish People losing a million people every ten years to assimilation, we must come to grips with the magnitude of the problem. Surely Moses did not bring the Children of Israel out of bondage so that they would turn aside from their people when they were free? In Exodus we read that he asked Pharaoh in the name of the Holy One to "LET MY PEOPLE GO THAT THEY MAY SERVE ME." Their freedom was to be celebrated not by their assimilation but by their preservation as a unified Jewish People.

The heightened awareness of the problem of Noschrim by American Jewish leaders, teachers and rabbis has led to a marked increase in Jewish educational facilities throughout the United States for the families of Soviet 'refugees'. But this has not significantly affected the vast majority of immigrants who have shown little interest in communal activity. Attempts by Israeli officials in Vienna to stem the tide of Noschrim have been fruitless, since the Soviet Jew has decided whether to go to Israel or elsewhere long before he leaves Russia, and little can be done to influence him by the time he arrives in Austria. Thus the hemorrhage continues - and we do not need a physician to tell us that hemorrhage, if not controlled, leads to death.

While one can justly criticize Israel for being unprepared for the wave of Soviet Aliya in recent years, which led to many Olim reporting back to the Soviet Union in negative terms about their new life in Israel, in the last 18 months, a substantial improvement in Israeli attitudes is perceptible, and the Soviet Olim are being received more warmly than heretofore. While the present government of Israel seems to be more receptive to new ideas and suggestions for

improving the lot of the Soviet immigrants, a great deal remains to be done. Certain basic issues and problems still must be solved, the two most important being:

a) THE FIRST YEAR IN ISRAEL: Adjusting from life in a totalitarian and regimented society to integration in an open, free, competitive society where problems of housing, schools, social acceptance, language, the bureaucracy and ideological contrasts all make the settling-in process extremely difficult is a traumatic experience.

b) THE NEED FOR A JOB IN ONE'S IDENTICAL PROFESSION OR VOCATION: While this may be difficult for a non-Russian to comprehend. It is an imperative for any Soviet immigrant. In the Soviet Union, a slave empire bereft of freedom, where ideology is dead and there are few if any outlets for human expression, a person's job becomes elevated from a mere occupation to a new religion. Within the confines of his workshop, office or laboratory, it gives the individual freedom. . . freedom to work, to produce, to create, to express himself, to communicate with his colleagues, and, to some extent, to compensate for the socio-political regimentation outside his place of work. This attachment to his occupation does not leave him when he crosses the Soviet border. On the contrary, it becomes reinforced, since it remains a symbol of security and freedom that will be even more imperative in his new life.

Let us examine the 120,000 immigrants from the Soviet Union who came to Israel between 1971 and 1978 and successfully integrated. In analyzing this group, we see that its members came from two specific regions in the Soviet Union, and from environments that greatly facilitated their adjustment to Israeli life. First were the Baltic Jews who grew up in a richly-Jewish and Zionist environment. Lithuania, Latvia and Estonia were renowned as seats of Jewish learning.



Hebrew was spoken in every home, and children were raised in an environment of Yiddischkeit and traditional Judaism. The second major source of immigrants was far removed from the Baltic: Georgia, Bukhara and the Mountain regions, where Jews had lived since the Second Commonwealth. Throughout the centuries they had clung to their religious and national traditions with unparalleled, almost mystical fervor that could not be dampened or destroyed either by the Tsars or the K.G.B. When the modern State of Israel was created these proud Jews fought unrelentingly for their right to go to live there.

While 120,000 Soviet Jews came to Israel, some 39,000 who left the Soviet Union did not. Their only concern was to leave the Soviet Union and establish themselves in Western Europe or the United States where they would be able to realize their goals which were entirely materialistic and utterly devoid of Zionist (or occasionally even Jewish) content. In no way can we blame the rate of "drop-outs" on the Soviet Union or on its selection process - the Soviets are not interested in the fate of emigrants. Moreover, we have no data regarding the criteria used in selection. Thus, the problem to which we must address ourselves is how to minimize the immigration of Soviet Jews to countries outside Israel, and how to maximize the proportion of Soviet emigrants going to the Jewish State.

Two suggestions are offered in this paper. Both require the cooperation not only of Israel, but also of world Jewry which cannot and would not abrogate its responsibility for the safety and well-being of the Soviet Jews.

We suggest:

- a) Every Jewish family reaching Vienna from the Soviet Union should be given an outright grant of \$5,000.00 in the form of twelve monthly

checks which would be redeemable only by the recipient in Israel. This would represent a gift from World Jewry designed to help each family overcome the enormous difficulties of its first year in Israel and ease the problems of housing, education, language, absorption and social acceptance in the most practical manner possible, while leaving to the future the less pressing issues of ideology, culture and quality of life when the Soviet Olim would be settled in their new homes. These matters are indeed secondary for a family undergoing the trauma of adjustment to a new lifestyle.

b) Also in Vienna: the Government of Israel should provide every breadwinner with a letter guaranteeing that a job within his current career track will be made available to him within two weeks of his arrival in Israel. This would necessitate the Ministry of Labor and the Ministry of Finance developing a marketing strategy to persuade employers to employ Soviet Olim, recognizing that the first year is one of adjustment, and that the employer will be compensated by the Government for any difference between the worker's productivity and his salary.

These two proposals will, in our view, increase the number of Olim, both directly and indirectly. Jews still in the Soviet Union will receive a much more positive feedback in the form of letters from new Olim, who have "made it" persuading them to apply to the Ovir for exit visas. This, in turn, will increase the pressure on this branch of the Soviet bureaucracy to let out more Jews. The estimated cost of this program would be \$35 million, and would be borne by World Jewry.

Since Israel is vitally in need of immigration for its very survival, there is little doubt that the Government and the Knesset would be amenable to these proposals and would heartily endorse them.

In order to discuss these ideas, as well as the many changes in



the situation of Israel, Soviet Jews and Jews in the free world, it is suggested that a Third International Conference on Soviet Jewry be convened. Such a conference would address itself to these changes and to planning strategy and tactics for the future when the problems of the persecution of Soviet Jews, the security of Israel in a changing world, her social and economic problems and the fate of those Soviet Jews who did not go to Israel, will become increasingly exacerbated. The Camp David Accord may well give impetus to Aliya, and this too will require planning and preparation by Jews throughout the world.

838  
8-5 am  
Union of American Hebrew Congregations  
383 Fifth Avenue  
New York, New York 10021

ATTENTION: RABBI ALEXANDER M. SCHINDLER, PRESIDENT

249. 0100

ADDRESSE  
NEW YORK

Rabbi Alexander M. Schindler

January 23, 1979

Rabbi Balfour Brickner

Mrs. Betty Golomb; Alexander I. Ross, Albert Vorspan

SOVIET JEWRY TASK FORCE

Unfortunately, I wasn't at the SAC meeting and I haven't any idea what transpired there.'

In any event, that is pretty much irrelevant. What is relevant is solely the mandate with which the Task Force was charged and that is quite clear: to develop plans which will help our congregations affect the religious integration of Russian Jews who choose to emigrate to America. I didn't look up the exact wording but I remember the substance well since I was the maker of the motion. Moreover, when I met with Betty, both before and after the Board meeting, that is what we discussed.

It is my feeling, obviously contrary to yours, that we can't chisel away at those matters which are the responsibility of the SAC, to which we turn for guidance in regard to the Union's thinking in the religious actions realm and which have bearing not only on the stance of the Reform Jewish community toward the larger community but on all matters affecting the Jewish community as well.

If Alex Ross and/or Al Vorspan feel differently about this and want to surrender aspects of their work, I am willing to consider it. Why don't you discuss this with Al and Alex and when I have their views, I will consider revising my view if necessary.

In the meantime, I continue eagerly to await some guidance for our congregations emanating from your Task Force.

# MEMORANDUM

From Rabbi Balfour Brickner  
To Rabbi Alexander Schindler  
Copies Betty Golomb & Al Vorspan  
Subject Yours of Jan. 9th - Task Force on Soviet Jewry

Date Jan. 17, 1979  
(dictated on Jan. 11th)

I too am sorry you won't be able to attend our Feb. 7th meeting of the Task Force. Of course, I will share the minutes with you and will keep you up to date.

Re items 4/ and 5/ on the agenda. These are not on the agenda "for informational purposes only."

It was not our impression that the mandate of the Task Force was only to cover matters dealing with the orientation to Reform Judaism of Russian Jewish emigres to this country, while matters of policy were to be left to the SAC.

As a matter of fact, I raised this very question at a meeting of the SAC some time last fall. (The minutes of that meeting were so edited or so written as to ignore that discussion but I have my own notes of that meeting and know what was discussed.) It was agreed that a sub committee of members from the SAC and the Task Force would meet to discuss this issue. I subsequently sent a memo to Alex Ross, chairman of the SAC indicating that Betty Golomb, chairperson of the Task Force had appointed members from our Task Force to that sub committee and that we were ready and eager to initiate the conversations. (See attached memo to Ross.) We never got an answer or a response. I spoke with Al about this and asked him to tell Alex we were awaiting a response. To this date -- nothing.

Beyond that, however, I believe it is a mistake to bifurcate between two UAHC bodies the concern, the efforts, the attention that the UAHC gives to the issue of Soviet Jewry. The SAC deals with the matter through a sub committee (they too call it a Task Force) which then reports its findings to the Commission. But, I dare say they do not have on that sub committee the kind of experts we have on our much larger Task Force. See the attached list of our membership which you asked for. Notice that we have on it people like Mike Rukin, Merv Riseman, chairman of that community's city wide Task Force on Soviet Jewry.

Mrs. Betty Golomb has unusual expertise and interest in this area and serves on local and national Soviet Jewry commissions. Why shouldn't a UAHC group with that kind of talent be capable of making policy recommendations as well as the SAC or any other committee or commission of the UAHC? Knowing as I do how much work the SAC has, how many issues they deal with, how far flung their interests, I would think that Al and David would welcome a reduction of their work load.

Secondly, remember that when Betty reported to the UAHC Board last fall, she didn't just report on matters relating to indoctrinating Russian Jews on Reform Judaism. Her report also dealt with substantial policy matters. (I have a copy of her written report if you would like to see confirmation of that.) At that time neither you nor Al nor any member of the Board objected to the fact



that she was also dealing with matters of substance nor do I recall their raising the issue of whether or not it was legitimate for the chairperson of the Task Force on Soviet Jewry to deal with these kinds of issues. As a matter of fact that was, I think, the first time the matter of the UAHC and Soviet Jewry was ever put before our Board in a substantive way. It confirms my point; that a group which deals with one issue solely and primarily can and will give it finer attention than one which treats the issue as one of a whole host of matters with which it also has to deal.

Finally, the reports we got back from the questionnaires we sent out indicate that our congregations don't have the kind of separate committees you would like us to set up here. They don't have one committee for Reform Jewish orientation of Soviet emigres in their community and another one to deal with policy matters re Soviet Jewry. They, to the degree that they have functioning committees at all, put it all into one committee. That makes sense.

In sum, we consider it a mistake to split the functions as you suggest. It will complicate, confuse and reduce the effectiveness of our movement's work. A Task Force on Soviet Jewry should deal with all issues related to the issue.

I am sorry you are away so that we have to discuss these matters via memos. It obviously isn't the best way. Perhaps when you are back, and can give us a little time, Betty and I can talk about this matter further with you and Al. In the meantime, we will be discussing items 4/ and 5/ on the agenda in a substantive and not just a "for information only" fashion. Naturally, we will share our recommendations with you and whoever else is appropriate.

Al and Alex Ross will be invited to the Feb. 7th meeting. As a matter of fact, I think they have been already.

BB:mn  
attach.

Betty Golomb  
64 Birch Street  
Port Washington, NY 11050

Rabbi Balfour Brickner  
175 E. 62 Street  
New York, NY 10021

Mrs. Annette Daum  
UAHC

Ralph Davis  
UAHC

Mr. Al Vorspan  
UAHC

Mrs. S. Donner  
Cong. Sherith Israel  
San Francisco, Calif.

Mr. Ben Chernov  
700 North Water St.  
Milwaukee, Wis. 53202

Mr. Lee Goldin  
6813 S. Shearwater Lane  
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Rockville Centre, NY 11570

Mr. James Rice  
Jewish Fed. of Met. Chicago  
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Chicago, Ill. 60606

Rabbi Charles Kroloff  
Temple Emanu-El  
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Westfield, N.J. 07090

Rabbi Steve Rubin  
UAHC

Rabbi Jay Sangerman  
Peoples Temple  
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Brooklyn, NY 11214

Craig Wasserman  
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New Haven, Conn. 06520

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New York, N.Y. 10028

Adam Snitzer  
49 Prospect  
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Danny Robinson  
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Mr. Jules Lippert  
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Ms. Hannah Schweitzer  
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Mr. Michael Rukin  
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Chelmsford, Mass. 01824

Rabbi Johathan Kendall  
Temple Israel of Hollywood  
7300 Hollywood Blvd.  
Los Angeles, Calif. 90046

Mrs. Jack Heeger  
11373 Charnock Rd.  
Los Angeles, Calif. 90066

Mr. Raymond Pl Gran  
247 Kent Rd.  
Warminster, Pa. 18974



## MEMORANDUM

Date October 27, 1978From Rabbi Balfour BricknerTo Alex RossCopy for information of Betty Golomb & Al VorspanSubject Soviet Jewry: Joint consultation

You will recall that as a result of the recent SAC meeting it was decided that the SAC's committee on Soviet Jewry and the UAHC's Task Force on Soviet Jewry would initiate a consultation process, especially on matters of policy and social import such as the Olympic Games situation, etc.

I am pleased to tell you that Betty Golomb, the chairperson of the Task Force now has such a sub committee. It is ready to meet with the SAC's sub committee as soon as possible. If you will tell me who your people are, I will be glad to put such a meeting together. If you want to do it, let me know and I will send you the names of our sub committee persons.

Look forward to the meeting. Let me know.

Thanks and regards.

BB:mn

*Balfour*

*File - Soviet Jewry*

January 23, 1976

Mr. Stanley Lowell, Chairman  
National Conference on Soviet Jewry  
11 West 42nd Street  
New York, N.Y. 10036

Dear Stanely:

The enclosed envelope was addressed to the Chief Rabbi of the USA and while I am much impressed that the Washington Postal Department knew just who that was in forwarding the letter to me, I think its subject matter is of more concern to the NCSJ.

I don't know how fluent you are in Yiddish so I will tell you that the writer would like to locate his brother who moved to Boston in 1912. The brother who came to America was known as Sochel Isaac Aaronovich . I don't know how these requests are handled but I am sure you will see to it that an appropriate response is sent.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

P.S. I left word at your office, you were in Brussels, that I am eager to meet with you on your return. I hope we can set a mutually convenient time to meet.

Rabbi Alexander M. Schindler

January 9, 1979

Rabbi Balfour Brickner

Al Vorspan

In regard to your memo of December 29, I am really sorry that I won't be able to attend the meeting of the Task Force on Soviet Jewry. I'll be in Israel. I feel doubly bad about missing the meeting inasmuch as I gave the impetus toward the formation of the Task Force.

I read the agenda with a good deal of interest and hope you will send me a copy of the minutes so that I can be kept apprised of developments.

Items 4/ and 5/ on the agenda perplex me somewhat. As far as I am concerned, these matters are for the Social Action Commission. The Task Force, as I envisaged it, was to be concerned primarily with the Reform religious orientation of Russian Jews who have decided to come to the United States. If these items are on the agenda for informational purposes, fine. But the stance of the Union on such issues as the Olympic Games and other policies affecting the American Jewish community working with regard to Soviet Jewry should remain in the hands of the Commission on Social Action.

Please let me have a list of the Task Force members.

Warm regards.

# MEMORANDUM

From Rabbi Balfour Brickner

Date Dec. 29, 1978

To Rabbis: Alexander Schindler, Stuart Gertman & Karen Fox  
Mr. Al Vorspan

Copies Betty Golomb

Subject Attached - Soviet Jewry Task Force meeting February 7th, 1979

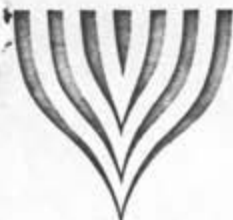
F.Y.I.

Stu - Karen - I particularly hope the date is clear in your calendar.  
Very much want you to report on NYFRS activities.

BB:mn  
attach.

*To  
Golomb*





איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

## DEPARTMENT OF INTERRELIGIOUS AFFAIRS

January 3, 1979

FROM: Betty Golomb, Chairperson of UAHC Task Force on Soviet Jewry

TO: Members of the Task Force

SUBJECT: Next Meeting of Task Force - Wednesday February 7, 1979  
10:00 A.M. to 4:00 P.M. (lunch will be served) at the UAHC

It is time for us to come together again. Much has happened. There is much to report and some decisions will have to be made.

The model Friday evening service is nearly ready. Other materials are being printed in Russian and we are actively supporting some work being done here in the New York region under the guidance of the NYFRS.

While a more complete agenda will be sent later, at least the following items will be considered:

1. Report on the model Friday Evening Service.
2. Translation into Russian of "Keeping Posted" issue on Reform Judaism and other informational material.
3. Results of our questionnaire.
4. The Olympic Games - our position.  
Trade agreements.  
Immigration - possible briefing from JDC official.
5. Jerry Goodman, Executive Director of The National Conference on Soviet Jewry will be with us and brief us.
6. Activities of The New York Federation of Reform Synagogues and other regional efforts.
7. Do we foster separate religion structures for Soviet Jews or seek to integrate them into our congregations.

We have chosen this date for our Task Force meeting since the National Conference on Soviet Jewry will be meeting in New York City on Monday & Tuesday Feb. 5-6th. We thought some of you coming from out of town might be interested also in attending those meetings.

A reply card is enclosed for your convenience.

I trust you had a Happy Chanuko and a joyful (secular) New Year.

Look forward to seeing you on Wed. February 7, 1979.

Balfour

BB:mn

enc. reply card



Rabbi Alexander M. Schindler

November 7, 1998

Betty Golomb and Rabbi Balfour Brickner

Aron Hirt-Manheimer

Connie Kreshtool told me a fascinating success story involving a Russian Jewish family now integrated into Beth Emeth of Wilmington, Delaware. It all began years ago when the congregation "adopted" a family from Leningrad as a Pen Pal. Eventually, the family left Russia, went to Vienna and then came to the U.S. and members of Beth Emeth helped them settle in Wilmington, they even helped the father obtain a job at DuPont. For about a year the family chose to remain distant from the congregation but today they are fully integrated, the children have been consecrated as students in the religious school and attend regularly. It is a moving story and you might want to ask Connie to write it up for your round-up or for REFORM JUDAISM.



November 6, 1978

Mr. James P. Rice  
Jewish Federation  
One South Franklin Street  
Chicago, Ill. 60606

Dear Jim:

It was good chatting with you. I appreciate your note of October 31 in regard to the Federation program for Soviet Jewish children and their families. I have shared the JTA item with Betty Golomb, Chairperson of our Task Force, and Balfour Brickner, staff consultant. They will be in contact with you.

I thought you would be interested in the enclosed item which will appear in a forthcoming addition of our newspaper, REFORM JUDAISM. Boris Gorokhov is a young Russian emigre who has attended our Camp Harlam in Pennsylvania for the past two summers.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

Encl.



# Jewish Federation

of Metropolitan Chicago

One South Franklin Street • Chicago, Ill. 60606 • Telephone, Financial 6-6700

79<sup>th</sup> YEAR

A Beneficiary of the Jewish United Fund  
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October 31, 1978

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Rabbi Alex Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Alex,

Thanks for your telephone call about the National Commission on Russian Jewry. I was very interested to know about the efforts of our Reform movement to help Soviet Jewish kids integrate into the religious community.

In this connection, I am enclosing a copy of the JTA story about the special program supported by our Federation enabling Soviet Jewish youngsters to attend afternoon school.

I look forward to receiving from you the translations of some of the liturgical material that your staff has prepared.

With best wishes,

Sincerely,

James P. Rice

JPR:FGH

cc: Robert L. Adler

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# JTA community news reporter

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Vol. XVII

October 27, 1978

No. 39

## CHICAGO FEDERATION STARTS EDUCATION PLAN FOR SOVIET TOTS

CHICAGO (JTA)--A new program of Jewish education has been initiated in Chicago this fall for recently arrived Soviet Jewish families whose children attend public schools. The 36-week program was started by the Jewish Federation of Metropolitan Chicago, in cooperation with four of its affiliates and beneficiary agencies.

The program started Sept. 21 with ten pupils, aged eight to ten, participating in five sessions a week at an area congregation and at a nearby Jewish community center, according to David Smerling, Federation president. He lauded the program as completing a comprehensive Jewish educational system set up and funded by the Federation for Soviet Jews resettling here.

Richard Dublin, program coordinator with the Jewish Family and Community Service, said he expected attendance to increase to more than 50 children, as new Soviet families arrive here at a rate of about 25 a month.

The program blends formal classroom instruction with leisure-time social and cultural activities. In the five-day-a-week program, the children receive six hours of classroom instruction at Congregation B'nai Zion, two hours each Sunday morning and two afternoons a week. Two hours of music, arts and crafts, dance and drama are provided on each of the two weekday afternoons at the Rogers Park Jewish Community Center.

The classroom curriculum--especially established by the Associated Talmud Torahs and the Board of Jewish Education--includes Hebrew, Bible studies, Jewish history, Jewish laws and culture.

The supervising classroom teacher and the Jewish center counselor work together to assure that the activities reinforce the classroom studies,

especially in relation to holiday celebrations. Some of the activities will be conducted with other Jewish center groups and area Sunday school classes to help the Soviet youngsters make new friends.

Pupils are bussed to and from class and activities sessions. The JFCS, which has overall responsibility for resettlement aid to Soviet Jewish families, coordinates the program with the education agencies. Parental education, an important phase of the program, will be conducted by the JFCS through group meetings, co-led by the supervising classroom teacher, and through special family events centered around the Jewish holidays.

The program, called "Mehina," Hebrew for "preparation," is structured so that the children will be able to continue their Jewish studies at area congregational schools as soon as they are ready, said Jules Cogan, JFCS president. An advisory committee of rabbis and school principals, parents and community leaders, is planned to assure smooth transition to congregational schools, Cogan said.

He said most participants will be families in their first year of resettlement whose children do not attend Federation-supported day schools. Two classes are planned for this fall, one for children eight to ten, and the second for children 11 to 13. Class size will be limited to 25. Volunteer classroom aides will be used to provide individualized help and tutoring, Cogan said.

Other Federation-supported educational programs for youngsters of the Soviet newcomers include: nursery schools; Jewish day schools; tutorial help to prepare children for day school enrollment; scholarships to congregational schools; and day care, day camp and summer camp. Some 250 Russian Jewish children are enrolled in these programs.

Last year, 697 Soviet Jews, about 230 families, resettled in Chicago. This year, more than 100 Soviet Jews are arriving each month. Since 1975, nearly 2000 Soviet Jewish refugees have resettled here.

This year, the Federation has earmarked about

\$150,000 for the education of recently arrived Soviet Jews in addition to its \$2.4 million allocation for formal Jewish education, described as the largest amount spent for such education by any Jewish community in the United States.

label for November

Russian Youth Finds Home at Camp Hard

5665—UAHC peg 9/20/78 9/10 Mel x  
13 Gal 24

It was very difficult for me to leave Russia. I lived in a comfortable two-bedroom apartment which, by Russian standards, was probably upper middle-class. I went to a special English school for four years, ever since first grade, and I had many close friends. I felt comfortable and secure, so it was very hard to understand why my parents were taking me away from it all.

At eleven, I could not comprehend the fact that being a Jew meant that I had very few opportunities to make it in Russia. Although I did not say anything to my parents, deep inside I was very upset about leaving behind all my friends, my whole life. When we got to America I felt even worse for it was such a different way of life.

#### Classmates Cruel

My first year here was spent mainly trying to learn English fluently. When we came to America, we settled in New York, but after a year we moved to Virginia where I had to start making new friends again. I discovered at school that there were a lot of things about America I did not know. It was hard for me to prove myself in sports for in America they played football and softball while in Russia they played soccer and hockey. My classmates did not understand my background and treated me very cruelly whenever I did or said something naive. They did not have much respect for me, an attitude that hurt me very much. In Russia, I had many close friends.

Also, I did not know much about Judaism. I had always considered the Jewish people to be a nationality rather than a religious group. That is what they are in Russia. I never had any Jewish education and knew little of Jewish history. Although I was without a Jewish education and all my friends in Russia were not Jews, I still felt internal strength and pride as a Jew.

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### Apprehensive about Camp

My bad experiences in America, combined with my ignorance of Judaism, made me very apprehensive about going to a Jewish camp. However, when I got to Camp Harlam, I was very surprised to find the kids so friendly. They were very interested in my background and asked me thousands of questions. They were very patient and helped me adjust to the American way of life. I became more secure in myself and for the first time since leaving Russia I began to have real friends.

### Bar Mitzvah at Harlam

CPY I also began to understand my Jewish background. Through the shiur program I began to learn the history and religion of the Jews. My counselor, who fought in the Yom Kippur War, told me about his war experiences and I began to feel the might and the pride of my Jewish identity. He suggested that I have a Bar Mitzvah at camp. I learned my Torah portion in ten days. I'll never forget that sunny Saturday morning when my bunkmates performed the service and I nervously read my Torah portion as 300 pairs of eyes watched me intently. I did not realize the full importance of the ceremony until I was much older.

Probably the most important thing that camp taught me was how to relate to people through learning. I learned a lot about myself and became more sure of myself. I met Rabbi Laslo Berkowitz who invited me to join his congregation back home. I joined the temple, went to Sunday school, and got involved in the temple youth group. Participating in all the activities, I made many new friends.

### Most Important Possessions

I stay in close contact with my camp friends. They are the most important possessions I have.

I have come a long way from the scared little Jewish Russian boy that knew so little about America and Judaism. And, although I am as American as any kid who is a Yankee fan, I do not forget from where I came and how lucky I am. If it were not for those people who fought for me and who gave me a chance to adjust, I would probably have had a very different fate. My only wish is that all Soviet Jews be as lucky as I was and that they not be forgotten.

This article is based on a speech by Boris Gorokhov, 15, to the UAHC Executive Committee.



Rabbi Alexander M. Schindler

October 31, 1978

Mrs. Betty Golomb; Rabbi Balfour Brickner

Mr. Robert L. Adler; Rabbi Charles J. Kroloff

I attended the HUC-JIR Board meeting today and in my report for the Union I broached the subject of Russian Jewry and the need to integrate them into our congregational life. I described some of the work of your Task Force. Immediately after the meeting, three people approached me with ideas which may be of interest.

1/ Chuck Kroloff informed me that a member of his congregation, Ms. Blanche Ross, 1016 Fifth Avenue, New York, N.Y. - BU 8-3434, is very much concerned about the religious integration issue. She knows a great deal about the subject and should be invited to work with the Task Force. She is currently the President of NYANA and is a past-Chairwoman of the New York UJA Women's Division (she's also Chuck's cousin). In other words, she's a natural for the work and ought to be approached to serve on the Task Force.

2/ A College-Institute Board member from Denver - his name has slipped my memory at the moment but no matter - told me his congregation in Denver offers free membership to Russian Jews and scholarships for kids to Camp Schwayder.

I think it would be well in this connection if the Task Force were very soon to come forward with an action memorandum to our congregations, urging them to do similar things. You should also include other ideas which have come to your attention. Tell them also how they can get the addresses of Russian Jews living in their areas. The goal here clearly is to gain the religious integration of these people through involvement in Reform congregations.

3/ Bob Adler told me that the CJFWF has substantial sums available for Russian Jews and that a portion of this multi-million dollar budget has been assigned for "religious education purposes." Jim Rice, the Director of the Chicago Federation, is a member of the CJFWF Task Force. He's also an active member of one of our Chicago congregations. Jim is a highly intelligent person, as you know, I spoke to him and apprised him of the existence of our Task Force. You, too, might want to call him either before or after the General Assembly of the CJFWF.



Edith J. Miller

September 18, 1978

Joshua M. Dwork

Rabbi Balfour Brickner

Enclosed is Manny Rosenthal's check for \$400. for the Task Force on Soviet Jewry of the UAHC. This gift was made by Manny in order to make possible a special English teaching program in Brooklyn under the auspices of the Task Force.

Rabbi Alexander M. Schindler

August 15, 1978

Rabbi Balfour Brickner

Theodore K. Brodlo and Albert Vorspan

RUSSIAN JEWRY

As I told you, and this is also by way of informing Al and Ted, I would like Betty Golumb to prepare a full report on the Soviet Jewry Task Force. What I would like is something comprehensive which will focus essentially on three elements:

1/ Descriptive: What the problem is. The need for efforts on the part of the Jewish community to help integrate Russian Jews Jewishly here. What others are doing.

2/ What are Reform congregations doing now and what the Union is doing now (translations, etc).

3/ A projection of an ideal program for our congregations, regions and national body.

I understand from Ted that our Executive Committee agenda is rather skimpy. Could this report possibly be ready for September 18?

Also, please be sure to call Arie Gluck, if you have not already done so, about the young man I told you about who is working at our camp and whose parents came here from Russia three years ago. I do not know whether his parents are in any way integrated within a Reform congregation but it would be good to liven up the report with some expression of a personal account. As I told you, the young man is quite articulate.



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

*going out 9/1*

DATE: September 1978

FROM: Betty Golomb, Chairperson, The Task Force on  
Soviet Jewry of the UAHC

TO: Rabbis, Congregational Presidents, Social Action  
Chairpersons

SUBJECT: Questionnaire for Congregations on Soviet Jewish  
Emigres in the United States

The Task Force on Soviet Jewry, recently appointed by the UAHC Board of Trustees, has as one of its prime responsibilities the development of programs for the absorption of Soviet Jews in our religious community.

In order to ascertain what has already been undertaken by your congregation, what problems you have encountered and how we can assist you, we have designed the enclosed questionnaire. Please answer those questions that pertain to your local synagogue program. Where you have undertaken means of integrating new emigres other than those we have covered, please add your own description and evaluation of the projects.

We hope that you will be able to answer no later than October 30th.

If you have any questions, please feel free to contact me for clarification.

enc.

## QUESTIONNAIRE FOR CONGREGATIONS

THE TASK FORCE ON SOVIET JEWRY  
OF THE UAHC  
BETTY GOLOMB, CHAIRPERSON

## I

1. How many Soviet Jews have settled in your community in the past seven years? Give an approximate figure \_\_\_\_\_

With how many have you had contact? \_\_\_\_\_

2. Has your synagogue programmed for or offered any services to aid in the absorption of these newcomers? Yes \_\_\_\_\_ No \_\_\_\_\_

If your answer is "Yes" check, where applicable, the kinds of programs or services you have been able to provide:

- \_\_\_\_ Welcoming newcomers on arrival in the community
- \_\_\_\_ Visiting newcomers to assist them in learning about the community
- \_\_\_\_ Providing transportation
- \_\_\_\_ Sponsoring English language training programs
- \_\_\_\_ Setting up baby-sitting facilities
- \_\_\_\_ Invitations to Sabbath services
- \_\_\_\_ Invitations to holiday services
- \_\_\_\_ Invitations to Holy Day services
- \_\_\_\_ Social evenings at the synagogue to meet members of the congregation and/or other emigres
- \_\_\_\_ Invite teenagers to participate in youth activities
- \_\_\_\_ Accept children in the religious school
- \_\_\_\_ Offer scholarships to camp programs of the Reform Jewish Movement
- \_\_\_\_ Offer temple membership
- How many have remained as members? \_\_\_\_\_
- \_\_\_\_ Other functions: \_\_\_\_\_
- \_\_\_\_ Do you offer courses to them in Reform Judaism? \_\_\_\_\_
- \_\_\_\_ If so, what kind of materials are useful to you? \_\_\_\_\_
- \_\_\_\_\_

3. What has been the response to these efforts? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. If your answer to question #2 is "No," describe briefly the reasons:

\_\_\_\_\_

\_\_\_\_\_

5. Has the synagogue budgeted any funds or assumed any financial role for Soviet Jewry? If so, describe \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

II

1. Is your congregation represented on your Jewish community's local coordinating committee, responsible for resettlement of the Soviet Jews in your community? Yes \_\_\_\_\_ No \_\_\_\_\_

2. Check appropriately (✓):

	Responsibility fully assumed by congregation	Responsibility shared with other local groups
Housing procurement	_____	_____
House furnishing	_____	_____
Job procurement	_____	_____
English language teaching	_____	_____

If your synagogue is not involved in the over-all resettlement programs, have you developed other activities to help emigrees in community adjustment? Explain.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

III

1. How has the synagogue obtained the names of or made its contacts with Russian Jews in the community? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What questions do Russian Jews ask you about Reform Judaism?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What can/should this Task Force do to help you in your efforts in behalf of Soviet Jewry? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Name and address of congregation's Soviet Jewry Committee Chairperson:  
Name \_\_\_\_\_ Phone No. \_\_\_\_\_  
Address \_\_\_\_\_  
Congregation \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Thank you for your cooperation.

Please return to: Betty Golomb, Chairperson  
UAHC Soviet Jewry Task Force  
838 Fifth Avenue - Room 701  
New York, New York 10021  
(212) 249-0100, Ext. 280



# MEMORANDUM

From Rabbi Balfour Brickner  
To Ted Broido  
Copies Rabbi Alexander Schindler, Al Vorspan & Betty Golomb  
Subject UAHC Executive Board Meeting September 18th - Betty Golomb

Date Sept. 6, 1978

Betty is prepared to make her presentation re our Soviet Jewry Task Force on September 18th.

What time? Please let her know. Her phone numbers are:  
(516) 944-8730  
(212) 879-6881

Also, let me know!

Alex: I've checked with Arie Gluck re Soviet Jewish young person. He's lost track of him temporarily but is trying to run him down. If he can, he'll get back to me. We will work him in if it is possible. I'll have to clear that further with Betty.

BB:mn

P.S. We will want to distribute copies of the attached questionnaire to all members of the Executive Board. We have enough copies in our office. Do you want them in the kits?



אחדות  
הקהילות  
היהודיות  
האמריקאיות

Union of American Hebrew Congregations  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

## QUESTIONNAIRE FOR CONGREGATIONS

THE TASK FORCE ON SOVIET JEWRY  
OF THE UAHC  
BETTY GOLOMB, CHAIRPERSON

I

1. How many Soviet Jews have settled in your community in the past seven years? Give an approximate figure \_\_\_\_\_

With how many have you had contact? \_\_\_\_\_

2. Has your synagogue programmed for or offered any services to aid in the absorption of these newcomers? Yes \_\_\_\_\_ No \_\_\_\_\_

If your answer is "Yes" check, where applicable, the kinds of programs or services you have been able to provide:

\_\_\_ Welcoming newcomers on arrival in the community

\_\_\_ Visiting newcomers to assist them in learning about the community

\_\_\_ Providing transportation

\_\_\_ Sponsoring English language training programs

\_\_\_ Setting up baby-sitting facilities

\_\_\_ Invitations to Sabbath services

\_\_\_ Invitations to holiday services

\_\_\_ Invitations to Holy Day services

\_\_\_ Social evenings at the synagogue to meet members of the congregation and/or other emigres

\_\_\_ Invite teenagers to participate in youth activities

\_\_\_ Accept children in the religious school

\_\_\_ Offer scholarships to camp programs of the Reform Jewish Movement

\_\_\_ Offer temple membership

How many have remained as members? \_\_\_\_\_

\_\_\_ Other functions: \_\_\_\_\_

\_\_\_ Do you offer courses to them in Reform Judaism? \_\_\_\_\_

\_\_\_ If so, what kind of materials are useful to you? \_\_\_\_\_

3. What has been the response to these efforts? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. If your answer to question #2 is "No," describe briefly the reasons:  
\_\_\_\_\_  
\_\_\_\_\_
5. Has the synagogue budgeted any funds or assumed any financial role for Soviet Jewry? If so, describe \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

II

1. Is your congregation represented on your Jewish community's local coordinating committee, responsible for resettlement of the Soviet Jews in your community? Yes \_\_\_\_\_ No \_\_\_\_\_

2. Check appropriately (✓):

	Responsibility fully assumed by congregation	Responsibility shared with other local groups
Housing procurement	_____	_____
House furnishing	_____	_____
Job procurement	_____	_____
English language teaching	_____	_____

If your synagogue is not involved in the over-all resettlement programs, have you developed other activities to help emigrees in community adjustment? Explain.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

III

1. How has the synagogue obtained the names of or made its contacts with Russian Jews in the community? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What questions do Russian Jews ask you about Reform Judaism?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What can/should this Task Force do to help you in your efforts in behalf of Soviet Jewry? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Name and address of congregation's Soviet Jewry Committee Chairperson:  
Name \_\_\_\_\_ Phone No. \_\_\_\_\_  
Address \_\_\_\_\_  
Congregation \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Thank you for your cooperation.

Please return to: Betty Golomb, Chairperson  
UAHC Soviet Jewry Task Force  
838 Fifth Avenue - Room 701  
New York, New York 10021  
(212) 249-0100, Ext. 280

Edith J. Miller

9/18/78

Joshua M. Dwork

Please issue a check in the amount of \$82.00 to Boris Gorokhov,  
651 Truman Lane, Falls Church, VA.

He is the young Russian Jewish lad who addressed the Executive  
Committee meeting, as part of the report on the Task Force on  
Russian Jewry. This reimbursement is to be charged to the meet-  
ing and not to the Task Force.

September 19, 1978

Mr. E. M. Rosenthal  
3709 East First Street  
Fort Worth, Texas 76111

Dear Manny:

Your beautiful response to the report of the Task Force on Russian Jewry was deeply appreciated. You are a continuing source of support in so many ways and we are very grateful to you.

Thanks, too, for your fine report for the Biennial Program Committee. It was succinct and informational and we all look forward to a marvelous convention in Toronto.

It is my fond hope that the convention program will include a meaningful presentation on Russian Jewry. This is a most critical aspect of our work and it is my fond hope that it will become a truly high priority on the agendas of our member congregations. By highlighting the work of the Task Force at the Biennial we can help our congregations in their efforts in this area of Jewish life.

Rhea joins me in sending fondest regards to you and Roz and our best wishes for the New Year.

Sincerely,

Alexander M. Schindler



September 19, 1978

Mr. Boris Gorokhov  
651 Truman Lane  
Salls Church, VA.

Dear Boris:

It was a joy to see you again and a very special privilege to have you address the Executive Committee of the Union of American Hebrew Congregations. Our people were moved by your words. It meant much to us all to have you share your thoughts with us.

Under separate cover a check will be sent to you within a few days to cover your airfare to and from New York.

I hope you are well settled in school and that the year ahead will be a happy and fulfilling one for you. My best to you and your family for a healthy and happy New Year.

Sincerely,

Alexander M. Schindler

September 19, 1978

Mrs. Dan Golomb  
64 Birch Street  
Port Washington, N.Y. 11050

Dear Betty:

Thank you for taking the time to report to our Executive Committee on the work of the Task Force on Russian Jewry. You were wonderful and I think you sensed the great impact your report had on our members. We are grateful for all that you do!

Boris touched us all. I shall write to him to express my appreciation and he will, of course, be reimbursed for his travel expenses. It was a beautiful presentation and I thank you for making the necessary arrangements to have him with us.

With fondest regards to you and Dan and best wishes for the New Year, in which Rhea joins, I am

Sincerely,

Alexander M. Schindler

Rabbi Alexander M. Schindler

12/21/77

Rabbi Balfour Brickner

Thanks for the proposed budget for the Soviet Jewry Project. This should now be written up for the Memorial Foundation, with detailed information on the project and possibly copies of some of the booklets to be translated, for formal transmittal.

Perhaps it would be well for you to discuss the project with Sherman or Hochbaum before sending in the proposal and you might also check to determine the deadline for requesting a grant. I have a feeling you might have to get the proposal to them by January 1, 1978. Double check.

# MEMORANDUM

Date Dec. 20, 1977

From Rabbi Balfour Brickner

To Rabbi Alexander Schindler

Copy for information of Betty Golomb & Al Vorspan

Subject Budget for UAHC Presidential Task Force on Soviet Jewry

When the Memorial Foundation meets you can submit the following budgetary request:

Stage 1

- |   |           |          |
|---|-----------|----------|
| 1. Preparations and publication of booklet (in Russian) of daily prayers, holiday and home celebrations |           |          |
| <u>5,000 booklets / 30 pages</u>  |           | \$4,000  |
| translation   | 500       |          |
| clerical  | 1,500     |          |
| printing and publication  | 2,000     |          |
| 2. Printing and publication of sabbath service  |           |          |
| <u>5,000 booklets / 30 pages</u>  |           | \$4,600  |
| translation   | 600       |          |
| (special knowledge of Russian and biblical Hebrew required)   |           |          |
| clerical  | 1,500     |          |
| printing and publication  | 2,500     |          |
| 3. Printing and publication of High Holy Day Service  |           | \$6,000  |
| 5,000 copies - cloth bound/50 pages   |           |          |
| translation   | 500       |          |
| clerical  | 2,000     |          |
| printing and publication  | 3,500     |          |
| 4. Overall administrative costs   |           | \$1,500  |
| phone, cost of office space, xerox, etc   |           |          |
| 5. Mailing and distribution of material   |           | \$2,500  |
|   | TOTAL---- | \$18,600 |

cc's of bk  
for 1/11

Balf

Rabbi Alexander M. Schindler

December 15, 1977

Rabbi Balfour Brickner

Albert Vorspan

SOVIET JEWRY PROJECT

Please don't forget to give me a prospectus and budget for our Soviet Jewry Absorption project. I don't want us to miss the opportunity to present our request to the Memorial Foundation for Jewish Culture.

Rabbi Alexander M. Schindler

October 14, 1977

Rabbi Balfour Brickner

Al Vorspan

SOVIET JEWRY TASK FORCE

Alas, we do not have funds budgeted for the Soviet Jewry Task Force but I am confident it will be possible for us to gain funds from outside sources.

The Memorial Foundation for Jewish Culture should be approached for a grant to aid us in the translation of materials from English to Russian. Before you write up a proposal, I would suggest you discuss the matter with Dr. Jerry Hochbaum or Dr. Joshua Sherman of the Memorial Foundation.....679-4074.

Let me also note that in making a written request, you double or quadruple the sum of money required for actual costs since they usually grant less than the requested amount. (25%)



Al - Betty has New York phone 212-879-6881

June 16, 1977

Mrs. David Golomb  
64 Birch Street  
Port Washington, N.Y. 11050

Dear Betty:

At this past week-end's Board of Trustees meeting I asked for approval for the formation of a Task Force on Soviet Jewry and am pleased to advise that the Board was most positive in its reaction. My request was given unanimous approval.

At my request, Matt Ross will be inviting you to chair this Task Force. I know you will do a splendid job and I am very grateful to you for your earnest desire to render service in this most important area.

Regretfully, my travel schedule will have me leaving the country almost immediately after my return from the CCAR Conference, and I shall only attend that meeting for a day or two. Thus, I am asking Al Vorspan to meet with you in order to discuss the make-up of the Task Force membership as well as the thrust of its work. Ted Broido may also have some suggestions in regard to membership and I am asking him to share them with Al. When I return to the office late this summer I will plan on meeting with you to further discuss the program.

With gratitude and warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Albert Vorspan  
Theodore K. Broido



# BALTIMORE HEBREW COLLEGE

5800 PARK HEIGHTS AVENUE  
BALTIMORE, MD. 21215

Center for the Study of  
Soviet Jewish Emigration  
and Resettlement

301-466-7900

May 12, 1977

*Betty Glomb*  
*not done*  
*sent to Ted*  
*recomm*

Rabbi Alexander Schindler, Chairman  
Conference of Presidents of Major American Jewish Organizations  
515 Park Avenue  
New York, N.Y. 10022

Dear Rabbi Schindler:

I have enclosed a complimentary copy of The Soviet Jewish Emigre, which contains the proceedings of a national conference held at the Baltimore Hebrew College last December, and which was devoted to an interchange between academic specialists on the Soviet Union and Jewish community professionals involved in the resettlement of Soviet Jewish immigrants.

This is a publication of our Center for the Study of Soviet Jewish Emigration and Resettlement, which is devoted to research and dissemination of information to resettlement professionals and all others interested and involved in the integration of Soviet Jewish emigres into the American Jewish community. We hope that the enclosed volume will prove interesting and useful to you and your organization. Additional copies can be obtained from the Baltimore Hebrew College at \$4.00 per copy.

Sincerely yours,

*Jerome M. Gilson*  
Jerome M. Gilson  
Director

JMG/bbm

Enclosure

# National Conference on Soviet Jewry

June 10, 1976

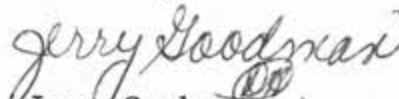
Rabbi Alex Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Schindler:

This will acknowledge receipt of \$1,500 in dues  
to the National Conference on Soviet Jewry, for  
the year 1976.

Our thanks for your cooperation and concern.

Sincerely,

  
Jerry Goodman  
Executive Director

JG:dh

Members:

EDWARD ALBEE  
Playwright  
ROGER BALDWIN  
Founder, American Civil Liberties Union  
CLIVE BARNES  
Drama and dance critic  
PATRICIA BARNES  
Dance critic  
SAUL BELLOW  
Author, Nobel prize winner  
ROBERT BERNSTEIN  
President, Random House Publishers  
SOL CHAIKIN  
Vice President, AFL-CIO  
RAMSEY CLARK  
Former Attorney General of the United States  
SISTER DOROTHY DONNELLY  
Past President, American Coalition of Nuns  
CONGRESSMAN MILLICENT FENWICK  
CONGRESSMAN JAMES J. FLORIO  
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ROBERT MASSIE  
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ARTHUR MILLER  
Playwright  
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EMANUEL MURAVCHIK  
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Author  
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President, A. Randolph Institute  
HARRISON SALISBURY  
Author  
RABBI ALEXANDER M. SCHINDLER  
President, Union of American  
Hebrew Congregations  
ALBERT SHANKER  
President, American Federation of Teachers  
JEROME J. SHESTACK  
President, International League  
for Human Rights  
PAUL H. SHERRY  
Publisher, Pilgrim Press  
CONGRESSMAN PAUL SIMON  
ALEXANDER SOLZHENITSYN  
Author, Nobel prize winner  
NATALIA SOLZHENITSYN  
President, Russian Social Fund  
HOWARD E. SPRAGG  
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Director, American Jewish Committee,  
National Interreligious Affairs  
TELFORD TAYLOR  
Harvard Law School  
KURT VONNEGUT  
Author  
EDWARD BENNETT WILLIAMS  
Attorney  
SIMON WIESENTHAL  
Chairman, Jewish Documentation Center  
LUDMILLA THORNE  
Executive Secretary

# ALEXANDER GINZBURG DEFENSE COMMITTEE

P.O. Box 3343  
Grand Central Station  
New York, N.Y. 10017  
USA  
Tel: (212) 826-6477

March 15, 1978

Dear Member of the Committee:

I am writing first to thank you for joining the Alexander Ginzburg Defense Committee. A comparable committee has just been established in England, and we hope soon to co-ordinate our efforts.

Secondly, I am writing to tell you that we plan to run a half page ad in The Washington Post on Tuesday, March 21, 1978. The text of the ad is enclosed.

If you do not wish to have your name appear at the bottom of this ad as a member of the Committee, I would be grateful if you would please call me as soon as you can at (202) 331-5036. If you have objections, I must hear from you by Saturday, March 18, 1978.

I do apologize for the rush.

Thank you again for your support in this important effort.

Best wishes,

*Gregory B. Craig*  
Gregory B. Craig

Williams & Connolly  
1000 Hill Building  
Washington, D.C. 20006

*no objection  
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3/20/78*

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Text of Half Page Ad  
The Washington Post  
Tuesday, March 21, 1978

Mercy is about to be put on trial.

Alexander Ginzburg is a child of today's Gulag Archipelago.

He has already served seven years in Soviet forced labor camps, and now, the threat of another, even lengthier sentence looms over him. On February 3, 1977, he was arrested for the third time. Since then, he has been held incommunicado in Kaluga Prison.

Why was Alexander Ginzburg arrested?

- because he acted as administrator for the Russian Social Fund, founded by Alexander Solzhenitsyn to help political prisoners confined for their beliefs in Soviet camps, jails and psychiatric hospitals and to aid their suffering families;
- because, as a member of the Moscow Helsinki Watch Group, he denounced the Soviet government's non-compliance with the Helsinki Accords.

"The case of Alexander Ginzburg may prove to the world that Stalinism is not dead in the Soviet Union. The Soviet authorities are engaged in a massive campaign to invent, fabricate and manufacture evidence against Alexander Ginzburg."

Statement of Ginzburg's Attorney at the  
International Sakharov Hearings in Rome

If Alexander Ginzburg is brought to trial, it will mean that

- it is a crime in the Soviet Union to dispense mercy;
- it is a crime in the Soviet Union to say the truth about violations of law and international agreements.

Our attention remains focused on Alexander Ginzburg's case. That is why we have formed the Alexander Ginzburg Defense Committee. (Affiliations are for identification purposes only)

Members of the Committee

Help free Alexander Ginzburg. For more information, please write or call:

Alexander Ginzburg Defense Committee  
P.O. Box 3343  
Grand Central Station  
New York, New York 10017

(212) 826-6477

*secret*  
*Henry*

March 13, 1978

Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y. 10021.

Dear Rabbi Schindler,

I wish to thank you very much for joining us in the Committee on behalf of Alexander Ginzburg, an outstanding human being whose acts of mercy have led to his third arrest, over a year ago, and who has been in jail ever since.

Prior to his confinement he was a member of the Moscow Helsinki Watch Group and he was the executor of the Russian Social Fund which has been providing aid to Soviet prisoners of conscience and their suffering families. It was through Alexander Ginzburg that help was dispensed to hundreds of needy children, wives and mothers.

He has already served seven years in concentration camps and those years have left their mark on his health. We fear that Alexander Ginzburg will not survive another term of imprisonment. We also feel very strongly that it is important to affirm that the right to exercise mercy is a basic human right which should be defended everywhere.

We are enclosing some documentation recently received from the Soviet Union concerning Ginzburg's appalling case. We do hope that you will find the time to read this evidence and that you will be able to remind public opinion of what is happening to him. This will mean real help not only for Ginzburg himself, but for all the thousands of prisoners' suffering families who need our Fund's aid.

I thank you once again for joining us in our efforts.

Very sincerely



Natalia Solzhenitsyn  
President, Russian Social  
Fund for Persecuted Persons  
and Their Families.



# The Washington Post

Classified 223-6200  
Circulation 223-6100

Phone (202) 223-6000

TUESDAY, MARCH 1, 1977

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ALEXANDER I. GINZBURG  
... imprisoned by KGB



EDWARD BENNETT WILLIAMS  
... retained by Solzhenitsyn

## Williams to Defend Dissident Ginzburg

By Robert G. Kaiser  
Washington Post Staff Writer

Alexander I. Solzhenitsyn has retained Edward Bennett Williams, the Washington trial lawyer, to help defend a recently imprisoned dissident in the Soviet Union, Williams and Solzhenitsyn revealed yesterday.

The man Williams will try to assist is Alexander I. Ginzburg, 40, whom the KGB arrested on Feb. 4. Ginzburg is a close friend of Solzhenitsyn and his wife, Natalia.

Shortly before his arrest Ginzburg announced publicly that he had distributed more than \$360,000 contributed by Solzhenitsyn to the families of political prisoners in the U.S.S.R.

Williams said yesterday he did not know what he would be able to do on Ginzburg's behalf. "It's a brand new idea," he said, describing the prospect of an American lawyer representing a Soviet dissident in a Soviet criminal case.

"It's perfectly clear that they [the Soviet authorities] are not going to let me participate in a

trial," he said. But he said the human rights clauses of the European security agreement signed in Helsinki in 1975 might provide some basis for legal action. Williams said he would apply for a visa to go to the Soviet Union and see his new client "at the appropriate time."

The Carter administration's willingness to speak out on human rights issues apparently influenced Solzhenitsyn's decision to hire Williams to defend Ginzburg. Williams said Solzhenitsyn "believes the President" when Carter speaks out for human rights "across the world and behind the Iron Curtain."

As part of the new posture on human rights questions, the Carter administration has already spoken out on Ginzburg's behalf. Three days after his arrest the State Department expressed "profound concern" for him. A department spokesman said Ginzburg "seems to have been singled out for especially harsh treatment."

See GINZBURG, A6, Col. 1

# The Washington Post

Classified 223-6200  
Circulation 223-6100

Phone (202) 223-6000

TUESDAY, MARCH 1, 1977

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## Williams Retained to Defend Soviet Dissident Ginzburg

GINZBURG, From A1

Williams spent the day Saturday with Solzhenitsyn in Cavenish, Vt., where the Nobel Prize-winning author now lives. Solzhenitsyn told him he feared Ginzburg could not survive if he is imprisoned again.

Ginzburg has twice served prison sentences in the past, and suffers from ulcers. He had pneumonia at the time of his arrest in a phone booth outside his apartment near Moscow, according to friends there.

Reports from Moscow over the weekend quoted dissident sources as saying Ginzburg is being charged under Article 70 of the penal code which covers "anti-Soviet" behavior. He was previously convicted under this article, so he

could now be liable to a sentence of 10 years.

In 1961 Williams represented a Soviet employee of the United Nations who was arrested in New York on charges of espionage. In that case Williams was retained by the Soviet government. His client was eventually allowed to leave the country without being tried.

Ginzburg has been held incommunicado at a prison in Kaluga outside Moscow since his arrest. The KGB often takes many months to prepare a case against such political prisoners before bringing them to trial.

Williams said yesterday he had not discussed the question of a fee for his work with Solzhenitsyn, and he declined to say whether he would ask to be paid.

## Text of Solzhenitsyn Note

Following is the text of a letter from Alexander Solzhenitsyn to Edward Bennett Williams, asking Williams to represent Alexander I. Ginzburg, the Soviet dissident. Solzhenitsyn released the letter to The Washington Post yesterday.

Dear Dr. Williams,

I hereby request you to assume the legal defense of Alexander Il'ich Ginzburg, born in 1936, in the USSR.

Since 1974 Alexander Ginzburg has been the main representative of the Russian Social Fund, established by myself and ratified by the Swiss state authorities. In such capacity he helped many hundreds of prisoners in labor camps and in jail as well as their tormented families.

Due to strenuous opposition on the part of the Soviet authorities, this was an extremely difficult task exacting the highest moral quality to be able to perform it. Alexander Ginzburg was able to do so precisely thanks to his exceptional moral fiber.

In 1976 Ginzburg also took part in the activity of the Moscow group monitoring the observance of the Helsinki agreement by the Soviet authorities.

In 1977 Ginzburg was arrested.

As the Soviet authorities cannot afford to try Ginzburg openly for his charitable work, they will resort to false charges. This supposition is based not only on my thorough acquaintance with the Soviet investigational and judicial system, but also and mainly on the authorities' behavior. At the search which took place in January, KGB officials planted foreign currency in Ginzburg's flat. I declare responsibly that Ginzburg had no dealings whatsoever with foreign currency. Further, the Soviet press published statements against Ginzburg charging him with absurd criminal offenses. Soviet reality shows that no matter how absurd, accusations proffered by the press invariably find their way into court.

I believe that legal counseling in Ginzburg's case will open up a new world even to a lawyer with your vast experience and world prestige.

If you agree to undertake this case, I take it upon me to inform you in detail and on the spot of all and any developments connected with Ginzburg's situation.

(s) Alexander Solzhenitsyn

STATEMENT OF EDWARD BENNETT WILLIAMS  
ON BEHALF OF ALEXANDR GINZBURG  
BEFORE THE COMMISSION ON  
SECURITY AND COOPERATION IN EUROPE

June 3, 1977

MR. CHAIRMAN, MEMBERS OF THE COMMISSION:

Thank you for the invitation to testify before you today.

I represent Mr. Alexandr Il'ich Ginzburg, a talented and courageous young Russian whom I have never had the honor of meeting.

Exactly four months ago today, on the night of February 3, 1977, Alexandr Ginzburg was arrested by the Soviet authorities. He left his apartment in Moscow to make a telephone call because his own phone had been disconnected. He left his apartment and never came back.

The fact of Mr. Ginzburg's arrest has now become well known. The manner in which it occurred has not -- and it offers an unsettling insight into the workings of the Soviet criminal justice system.

Mr. Ginzburg was arrested at the entrance to his apartment building. He was not permitted to return to his apartment

to tell his wife and two children that he was being taken away, and no one from the KGB thought it necessary to inform Mrs. Ginzburg. When her husband did not return from his errand, Mrs. Ginzburg rushed from her apartment to search for him, leaving her two small children alone. She found some friends to help her and spent the entire winter evening going from one office of the police to another in an attempt to find out what had happened to her husband. She was unable to learn anything. Finally, at the KGB office late that night, she was told that her husband had been detained by order of the KGB. The following day, Mrs. Ginzburg learned that her husband had been taken to Kaluga Prison, some two hundred kilometers away from Moscow.

Since his arrest four months ago, Mr. Ginzburg has not been permitted to see, talk with or in any way communicate with his wife, his family, his friends.

Mr. Ginzburg has had no contact with anyone outside of the walls of Kaluga Prison.

Mr. Ginzburg has not been permitted access to an attorney.

Mr. Ginzburg has been charged with no offense.

But we do know why Alexandr Ginzburg was arrested.

Mr. Ginzburg is a prominent member of a large and growing group of Soviet citizens who have, during the past fifteen years, protested the absence of human freedom in the Soviet Union. Mr. Ginzburg is forty years old. He has spent seven of those years in Russian prisons.



In the West, Alexandr Ginzburg is most famous for his reports of the trial of the Russian dissidents, Sinyavsky and Daniel. While that report, the White Book, was being published and circulated in the West, Ginzburg sent copies to deputies of the Supreme Soviet. For these activities, Ginzburg was arrested on January 23, 1967 and charged with violating Article 70 of the Soviet Criminal Code.

Article 70 is that portion of the Soviet Criminal Code which makes it a crime to circulate "slandorous fabrications which defame the Soviet state and social system for the purpose of subverting or weakening the Soviet regime." Article 70 also makes it a crime to prepare or keep for the same purpose "literature of such content."

At the conclusion of his trial before the Moscow City Court in 1968, Mr. Ginzburg stated: "I know you will convict me, because no one indicted under Article 70 has ever been acquitted. My conscience is clear as I go to serve my sentence. You can send me to prison or to a labor camp, but I am convinced that no honest person will condemn me."

Mr. Ginzburg was sentenced to five years "deprivation of freedom." One of his co-defendants, Yuri Galonskov, was sentenced to seven years and died in a labor camp in 1972.

Ginzburg's Soviet lawyer, Mr. Boris Zolotukhin, instead of pleading suppliantly for mercy did the unprecedented thing of asking for his client's acquittal. For that he was disbarred and expelled from the Party.

Ginzburg's trial provoked a tremendous flood of protests from Soviet intellectuals. His notoriety within the Soviet Union, his close association with Andrei Sakharov and Alexandr Solzhenitsyn, his history of activities on behalf of human rights in the Soviet Union and his resolute unwillingness to give up those activities in the face of repeated arrest and harassment -- these are some of the reasons behind Mr. Ginzburg's most recent arrest.

Another, more specific reason for Mr. Ginzburg's arrest is his association with the Russian Social Fund, a charitable organization established by Alexandr Solzhenitsyn three years ago to help political prisoners and their families inside the Soviet Union. Mr. Ginzburg is the representative of the Fund, and during the past three years over 900 families of political prisoners have received help and support from this charitable organization.

An additional reason for Mr. Ginzburg's recent arrest is his participation as a founding member of the Public Group to Promote the Observance of the Helsinki Agreements in the USSR -- better known as the Helsinki Watch Group.

This organization was formed on May 12, 1976 for the purpose of promoting Soviet observance of the humanitarian provisions contained in the Helsinki Accords. Mr. Ginzburg was instrumental in preparing a series of documents -- many of which have been published by this Commission -- detailing the oppression of political dissidents within the Soviet Union.



Two days after the KGB arrested Alexandr Ginzburg in Moscow, two members of the Ukrainian branch of the Helsinki Watch Group, Mikola Rudenko and Oleska Tykhy, were also arrested. One week later, the founder and leader of the group, Dr. Yuri Orlov, was also arrested. And in March, Anatoly Shcharansky, the representative of the Jewish "refuseniks" -- those individuals who have applied for permission to emigrate to Israel and been denied -- was also arrested. Most recently, in April, two members of the newly formed Georgian branch of the Helsinki Watch Group, Zviad Gamsakhurdia and Merab Kostava, were also arrested by the KGB.

This sequence of events leads me to conclude that Mr. Ginzburg's activities with the Helsinki Watch Group are what triggered Mr. Ginzburg's arrest in February.

My involvement in the case of Alexandr Ginzburg began on February 26, 1977, when, after receiving a letter from Alexandr Solzhenitsyn, I met with him and his wife in their home in Cavendish, Vermont. The Solzhenitsyns are close friends of the Ginzburgs, and they requested me "to assume the legal defense" of Mr. Ginzburg.

Soon after my initial meeting with Mr. and Mrs. Solshenitsyn, I received a telephone call from Irina Zholkovskaya, Mr. Ginzburg's wife. During that conversation, Mrs. Ginzburg repeated the request that I represent Mr. Ginzburg in his criminal case. I

agreed to do so. Since our telephone conversation, I have received a letter from Mrs. Ginzburg formalizing her request.

On April 13, 1977, I wrote the Honorable Anatoly F. Dobrynin, Ambassador to the United States from the Soviet Union, requesting a visa to meet with Mrs. Ginzburg, to meet with Mr. Ginzburg if possible, and to consult with "those persons who would have the information necessary for me to provide legal advice and counsel to Mr. Ginzburg."

I had reason, I thought, to believe that my request might be viewed with greater favor than other, similar requests. In 1960 and 1961, at the request of the Soviet Embassy, I represented Igor Y. Melekh, a Soviet citizen accused of violating the espionage laws of the United States. And several years later, I represented Igor A. Ivanov, again at the request of the Soviet Embassy. In connection with my representation of Mr. Ivanov, two of my law partners obtained visas to and did visit the Soviet Union to gather information vital to Mr. Ivanov's defense.

I thought, perhaps naively, that the procedural fairness shown to Soviet citizens accused of spying in this country -- and incidentally, the vigorous defense that we were able to mount on their behalf -- might be reciprocated in some small way, if only by granting me permission to travel to the Soviet Union to confer with the wife of my client.

I learned to the contrary. My request for a visa was denied.

Mr. Chairman, it is not my custom to hold press conferences or to make statements to Congressional commissions such as this one or to appeal to public opinion on behalf of individuals I represent. It has been my belief that justice is best served through the orderly and measured processes of the courts. It has been my belief that the courtroom and not the courthouse steps is where the appeals to fairness are most effectively and properly heard. It has been my belief that the facts set forth before an impartial judge and a jury -- honestly and even-handedly -- are the best guides to truth. It has been my belief that an open and public trial where the accused may confront his accusers is the surest path toward justice.

But in the defense of Alexandr Ginzburg, it appears that I will have no courtroom, no judge, no jury, no opportunity to confront my client's accusers, no chance even to present my client's defense. It appears that the only courtroom I will have in which to present the defense of Alexandr Ginzburg is the courtroom of world opinion.

On August 1, 1975, along with thirty-four other participating States, the Soviet Union signed the Final Act of the Conference on Security and Cooperation in Europe. Article VII of that Act pledges that:

The participating States will respect human rights and fundamental freedoms including the freedom of thought, conscience, religion or belief, for all, without distinction as to race, sex, language or religion.

They will promote and encourage the effective exercise of civil, political, economic, social, cultural and other rights and freedoms all of which derive from the inherent dignity of the human person and are essential for his free and full development. [They] will act in conformity with the purposes and principles of the Charter of the United Nations and with the Universal Declaration of Human Rights.

On August 1, 1975, General Secretary Leonid Brezhnev solemnly signed his name to this document on behalf of the peoples of the Union of Soviet Socialist Republics. On February 3, 1977, when the KGB arrested Alexandr Ginzburg and spirited him away into the night, that solemn pledge was broken.

In Helsinki, the Soviet Union, along with thirty-four other participating States, made it their aim "to facilitate freer movement and contacts, individually and collectively, whether privately or officially, among persons, institutions and organizations of the participating States, and to contribute to the solution of the humanitarian problems that arise in that connection . . ."

This week, when I was finally told that I could not travel to the Soviet Union to consult with the wife of my client, a second solemn pledge by the Soviet Union was broken.

On August 1, 1975, the Soviet Union re-asserted its commitment to the principles and purposes of the Universal Declaration of Human Rights.

Article Nine of that Declaration states: "No one shall be subjected to arbitrary arrest, detention or exile."

Article Ten states: "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him."

Article Eleven states: "Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense."

Article Twelve of that Declaration states: "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks."

And Article Nineteen states: "Everyone has the right to freedom of opinion and expression; this right includes the freedom to hold opinions without interference and to seek, receive and



impart information and ideas through any media regardless of frontiers."

I must add that Article 127 of the Constitution of the Union of Soviet Socialist Republics states that "Citizens of the U.S.S.R. are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator."

Mr. Chairman, I submit that when the KGB arrested Mr. Alexandr Ginzburg on the night of February 3, 1977, the Soviet Union tore up the Helsinki Agreement, the Charter to the United Nations, and the Universal Declaration of Human Rights. And before the world, the Soviet Union turned its back on its own Constitution.

Before I conclude, I must report that my deepest fears are for the life of Mr. Ginzburg. The many years that Alexandr Ginzburg has spent in prisons and labor camps have left deep scars on his health. He suffers from an extremely severe stomach ulcer. A short time before his arrest (three days), he was released from a hospital where he had just spent twenty days. He had been admitted for treatment of a case of bronchitis but it later developed into a serious case of pneumonia. During his treatment, the doctors also discovered tuberculosis. Mr. Ginzburg was released from the hospital on the condition that his treatment would continue in a special hospital for TB patients.



At the time of his arrest, Mr. Ginzburg was still a very sick man suffering from an extremely high temperature. Since his arrest, Mrs. Ginzburg has been unsuccessful in her attempts to get nourishing food to her husband. We do not know what kind of medical treatment he is receiving, if any.

From the statements of Vladimir Bukovsky, who was recently released by the Soviet Union in an exchange, we know that conditions in the Soviet prisons and prison camps are extremely unhealthy at best, inhuman at worst.

In the case of Alexandr Ginzburg, we are talking not only of his human rights, we are also talking about human life.

Alexandr Ginzburg would be the last person to give up the struggle. On April 21, 1974, he issued a statement about his efforts to help the families of political prisoners in the Soviet Union, anticipating the problems that lay ahead. He said:

It is easy to foresee that new obstacles will arise along the way. This always happens in our country when the public hears not the glorification of the authorities but bitter testimony as to the results of their power. But I share Solzhenitsyn's conviction that the right of might must inevitably yield to the might of right.

And of goodness.

STATEMENT OF GREGORY B. CRAIG  
ON BEHALF OF ALEXANDER GINZBURG  
BEFORE THE INTERNATIONAL SAKHAROV HEARING

ROME, ITALY  
NOVEMBER 28, 1977

MR. CHAIRMAN, MEMBERS OF THE PANEL, LADIES AND GENTLEMEN:

I am here today to present the case of Alexander Ginzburg. I am here today to tell the story of a courageous young Russian who, because of the quiet strength of his leadership and the power of his purpose, has been arrested and now sits, cut off from his family and friends, alone and in broken health, behind the walls of a Russian prison.

Alexander Ginzburg is well known to the world as one of the founders of the Helsinki Watch Group and the original caretaker of the Russian Social Fund, a humane and charitable organization established to aid the families of those thousands of men and women who today suffer for their beliefs in Russian jails.

Ten months ago, on the night of February 3, 1977, Alexander Ginzburg was arrested by the Soviet authorities. Since his arrest, Mr. Ginzburg has not been permitted to see,

to talk with, or to communicate in any way with his wife, his two young children, his mother, or his friends. Mr. Ginzburg has had no contact with anyone outside the walls of his prison. He has not been permitted access to an attorney. He has not been charged publicly with any offense. An attempt has been made to make it appear as if Alexander Ginzburg had vanished from the face of the Earth.

The fact of Mr. Ginzburg's arrest and detention is well known to the world. The manner in which it occurred is not ~~so~~ and it offers an unsettling insight into the workings of the Soviet criminal justice system.

On the night of February 3, 1977, Mr. Ginzburg left his apartment in Moscow to make a telephone call because his own phone had been disconnected. He left his apartment and never came back. He was arrested at the entrance to his building, and, although his wife Irina Zholkovskaya and his two small children awaited his return in the apartment above, he was not permitted to tell them that he was being taken away. No one from the KGB had the common decency to inform Mrs. Ginzburg that her husband had been arrested.

When her husband did not return from his errand, Mrs. Ginzburg rushed from her apartment to search for him, leaving her two small children alone. She found some friends to help

her and spent the entire winter evening going from one office of the police to another in an attempt to find out what had happened to her husband. And, since his health was so poor, she checked with hospitals and clinics. She was unable to learn anything. Finally, at the office of the KGB in the early hours of the next morning, Mrs. Ginzburg was told that her husband had been detained. The following day, Mrs. Ginzburg learned that her husband had been taken to Kaluga Prison, some two hundred kilometers away from Moscow.

Although we do not know what offense Alexander Ginzburg is alleged to have committed, we do know why he was arrested.

Mr. Ginzburg was a brilliant student who gave up his work to embrace the cause of freedom in the Soviet Union. He is a writer, a poet, and a masterful journalist. He first gained fame in the West for his comprehensive report of the trial of the Russian dissidents, Sinyavsky and Daniel. Before that report was published and circulated in the West, Ginzburg sent copies to deputies of the Supreme Soviet. For these activities, Ginzburg was arrested on January 23, 1967 and charged with violating Article 70 of the Soviet Criminal Code.

At the conclusion of his trial before the Moscow City Court in 1968, Mr. Ginzburg stated: "I know you will convict me, because no one indicted under Article 70 has ever been

acquitted. My conscience is clear as I go to serve my sentence. You can send me to prison or to a labor camp, but I am convinced that no honest person will condemn me." Ginzburg also delivered an impassioned plea for his co-defendant, Yuri Galonskov, who was in very poor health.

Mr. Ginzburg was sentenced to five years "deprivation of freedom." His co-defendant, Mr. Galonskov, was sentenced to seven years and died in a labor camp in 1972.

Mr. Ginzburg's Soviet lawyer, Mr. Boris Zolothukin, instead of confessing guilt and begging for mercy, did the unprecedented thing of making an eloquent presentation to the Court asking for his client's acquittal. For that he was disbarred and expelled from the Party.

Ginzburg's trial in 1968 provoked a tremendous flood of protests from Soviet intellectuals. His fame within Soviet society, his close association with Andrei Sakharov and Alexander Solzhenitsyn, his history of activities on behalf of human rights in the Soviet Union, and his resolute unwillingness to give up those activities in the face of repeated arrest and harassment -- these are some of the reasons behind Mr. Ginzburg's most recent arrest.



Another, more specific reason for Mr. Ginzburg's arrest is his association with the Russian Social Fund, established by Alexander Solzhenitsyn three years ago to help political prisoners and their families inside the Soviet Union. Mr. Ginzburg was the first representative of the Fund, and during the past three years, hundreds of families of political prisoners -- now close to a thousand we believe -- have received help and comfort from Mr. Ginzburg and his charitable organization.

In the course of our efforts on Mr. Ginzburg's behalf, we have received letters from some of the people whom Alexander Ginzburg has helped. These people cannot be here to testify personally, so I would like to submit their letters into evidence and read, briefly, one or two excerpts. One woman wrote:

I am the wife of a political prisoner. Alexander Ginzburg helped me; he always helped me, even before the Fund was created. I found support and compassion in his people. Many people looked to Alexander Ginzburg for help and always received it, together with human attention and care. He carried a huge burden and we realize this with particular clarity now that he has been taken away from us.

Another woman has written:



The help I received from Ginzburg was indispensable to keep my family alive. Such help was particularly valuable at the time of my children's long sickness. During that period, I had no income and no means to survive . . . The Fund's help also enabled me to travel to the camp where my husband was being held for a meeting with him . . . Aside from the material help, there was Ginzburg's moving attention to our needs and worries. His personal kindness and gentleness were most valuable to me in my difficult situation.

The letters are unanimous: Nothing was ever demanded in return. Each letter that we received indicates that aid and support were provided without conditions, and every person who wrote to us has stated his or her willingness to testify on behalf of Alexander Ginzburg.

If it is a crime in the Soviet Union to care for those who suffer, Alexander Ginzburg is guilty.

If it is a crime in the Soviet Union to bring food to the hungry, medicine to the sick, and help to the needy, Alexander Ginzburg is guilty.

If it is a crime in the Soviet Union to inspire hope in the hearts of those who have lost hope, Alexander Ginzburg is guilty.

As Mr. Solzhenitsyn wrote Mrs Khodorovich and Malva Landa after Mr. Ginzburg's arrest:

"For a Soviet citizen, even charity has become an act of courage leading to something unknown and terrifying."

An additional reason for Mr. Ginzburg's arrest is his participation as a founding member of the Public Group to Promote the Observance of the Helsinki Agreements in the USSR -- better known as the Helsinki Watch Group.

This organization was formed on May 12, 1976 for the purpose of promoting Soviet observance of the humanitarian provisions contained in the Helsinki Accords. Mr. Ginzburg was instrumental in preparing a series of accurate and complete reports detailing the oppression of political dissidents within the Soviet Union.

Two days after the KGB arrested Alexander Ginzburg, two members of the Ukrainian branch of the Helsinki Watch Group, Mikola Rudenko and Oleska Tykhy, were also arrested. One week later, the founder and leader of the group, Dr. Yuri Orlov, was also arrested. And in March, Anatoly Scharansky, was also arrested. Then, in April, two members of the newly formed Georgian branch of the Helsinki Watch Group, Zviad Gamsakhurdia and Merab Kostava, were also arrested by the KGB.

This sequence of events leads me to conclude that Mr. Ginzburg's activities with the Helsinki Watch Group are what triggered Mr. Ginzburg's arrest in February.

On April 13, 1977, Edward Bennett Williams who had been asked by Mrs. Ginzburg to represent her husband, wrote Anatoly F. Dobrynin, Ambassador to the United States from the Soviet Union, requesting a visa to meet with Mrs. Ginzburg, to meet with Mr. Ginzburg if possible, and to consult with "those persons who would have the information necessary for [him] to provide legal advice and counsel to Mr. Ginzburg."

We had reason to believe that Mr. Williams' request might be viewed with greater favor than might otherwise be the case. In 1960 and 1961, at the request of the Soviet Embassy, Mr. Williams represented Mr. Igor Y. Melekh, a Soviet citizen accused of violating the espionage laws of the United States. And several years later, Mr. Williams represented Igor A. Ivanov, again at the request of the Soviet Embassy. In connection with our representation of Mr. Ivanov, two of the lawyers in our firm obtained visas to and did visit the Soviet Union to gather information vital to Mr. Ivanov's defense in the United States.

We had thought, perhaps naively, that the procedural fairness shown to Soviet citizens accused of spying in the United States -- and, incidentally, the vigorous defense that

we were able to mount on their behalf -- might be reciprocated in some small way, if only by granting permission for us to travel to the Soviet Union to confer with the wife of Alexander Ginzburg.

We learned to the contrary. Although there is nothing in the Code of Penal Procedure of the Russian Soviet Federal Socialist Republic which prohibits the participation of foreign counsel in the representation of a criminal defendant, Mr. Williams' request for a visa was denied.

We have just been told by Mrs. Ginzburg that, in October, she was summoned to appear before the KGB in an attempt to induce her to testify against her husband. She refused to do so, and she was told by her interrogators that she should look for a lawyer for her husband. She replied "My husband already has a lawyer."

In light of the official notice given to Mrs. Ginzburg by officials with the KGB that she should obtain the services of a lawyer for her husband, we are making preparations to renew our request for a visa to travel to the Soviet Union.

It has been said that there has been progress in the Soviet Union since the days of Stalin. Under Stalin, people

were prosecuted, tried, convicted and punished -- often executed -- for things they never did. Today, it is said, there is at least some connection between what someone did, what he is accused of doing, and what he is ultimately punished for having done.

I respectfully submit that the case of Alexander Ginzburg may prove to the world that Stalinism is not dead in the Soviet Union. Right now, as we meet here today, the Soviet authorities are engaged in a massive campaign to invent, fabricate, and manufacture evidence against Alexander Ginzburg. Let me cite two examples.

One month before Alexander Ginzburg was arrested, the Soviet authorities conducted an intense search of the Ginzburgs' apartment. I would like to submit into evidence Mrs. Ginzburg's description of the search, and a statement to the authorities signed by Mr. Ginzburg.

At 8:45 a.m. on January 4, 1977, seven persons appeared at the Ginzburg's door. Mr. Ginzburg had left earlier that morning and did not arrive back at his apartment until approximately 9:15 a.m.

During the first ten minutes of the search, the Chief of the search party, a Mr. Borovik, went into the bathroom



to begin the search, insisting that Mrs. Ginzburg accompany him and stand next to him. He turned his back to Mrs. Ginzburg and to one of the witnesses who was also present in the bathroom. Borovik opened the door of the medicine cabinet and began looking at the objects inside, turning them over in his hand, one by one. Since he was standing with his back to the other people in the room, it was not possible to see exactly what he was doing. Suddenly he pulled out an envelope, from where no one could see. The envelope contained foreign currency, how much and from what nationality no one could tell.

Although the search continued without interruption for another nineteen hours, Borovik's role was completed and he no longer took part. The authorities contend that \$130 in U.S. currency and 1,400 German Marks were discovered in the Ginzburg apartment, and it is alleged that this money was found "in a secret hiding place."

In fact, in the gross and clumsy way I just described, this currency was planted by the authorities, but it will probably be used as the basis for some future prosecution.

In addition, we have received reports from prisoners inside Russian jails and work camps indicating that the authorities have summoned scores of other political prisoners



for questioning in connection with the Ginzburg investigation. In a letter I would like to submit as evidence to this Commission, one man told us he was brought to Kaluga Prison for a period of three months and interrogated every day about Alexander Ginzburg's activities with the Social Fund, about his alleged contacts with "foreign institutions," about his "currency deals, speculation, corruption, forgery, crookedness, drinking, immoral behavior, and so on." This prisoner was told that he too would be accused and prosecuted unless he cooperated in the Ginzburg case.

It is clear that the Soviet authorities are in the process of preparing a show trial. As Alexander Ginzburg's mother wrote to us, after being questioned by the KGB:

We are deprived of all rights, helpless against slander, lies and violence. KGB officials grin cynically while openly stating that death is what awaits my son and his friends if they do not [publicly confess and recant.]

It is, of course, impossible to present a legal defense for someone without knowing what crimes he has been charged with. I believe that it is important, however, for the world to know the character and personality of this man. For that reason, I would like to submit into evidence and read excerpts

from the statement of one of the individuals who has known and worked with Alexander Ginzburg.

Malva Landa succeeded Alexander Ginzburg as the representative of the Social Fund and was recently sent into exile thousands of miles away from Moscow to Asiatic Russia. Landa wrote to us:

Alexander Ginzburg was always available to everybody: to those who came simply to see him and talk, and to those who needed help, support and advice. He was invariably patient, understanding, tolerant, kind, wise and extremely modest and self-effacing. He never told anybody what to do or how to do it.

A flow of kindness and wisdom emanated from him. The only person for whom he never had any time was himself. No time and no energy to take care of food, clothing, even of health. This was his deliberate choice as a way of life. It often happened that only late at night would he have a free moment to eat a dish of soup or a loaf of bread with milk. He was usually unable to go to bed before midnight, and he always got up around six o'clock in order to help his wife with the small children and the household chores.

There was no common ideology to unite people around him. He was surrounded by persons of various creeds and opinions. What mattered, the only determining criterion was one basic principle: refusal of violence, lies, hypocrisy and intolerance; and defense of the freedom of conscience, of thought and word. People were unified by common respect for human personality, and the desire to help those unjustly persecuted, arrested and jailed.

Any human being's destruction is a calamity. But it is a catastrophe and a threat to all mankind when the best, kindest and noblest people are deliberately and silently destroyed. Alexander Ginzburg believes that what he has done will not be in vain, that the words he said and wrote will find an echo in many people's hearts and minds, and that these people will be willing to help and defend innocent victims of persecution.

Alexander Ginzburg has again joined the ranks of the "innocent victims of persecution." At the age of forty, he has already spent eight years of his life in Soviet jails. His cause cries out to the world, and his case cannot be ignored.

On August 1, 1975, along with thirty-four other participating States, the Soviet Union signed the Final Act of the Conference on Security and Cooperation in Europe. Article VII of that Act pledges that:

The participating States will respect human rights and fundamental freedoms including the freedom of thought, conscience, religion or belief, for all without distinction as to race, sex language or religion.

On August 1, 1975, General Secretary Leonid Brezhnev solemnly signed his name to this document on behalf of the peoples of the Union of Soviet Socialist Republics. On

February 3, 1977, when the KGB arrested Alexander Ginzburg and spirited him away into the night, that solemn pledge was broken.

In Helsinki, the Soviet Union, along with thirty-four other participating states, made it their aim "to facilitate freer movement and contacts, individually and collectively, whether privately or officially, among persons, institutions and organizations of the participating States, and to contribute to the solution of the humanitarian problems that arise in that connection . . . ."

When we were told that we could not travel to the Soviet Union to consult with the wife of Alexander Ginzburg, a second solemn pledge by the Soviet Union was broken.

On August 1, 1975, the Soviet Union reasserted its commitment to the principles and purposes of the Universal Declaration of Human Rights.

Article Nine of that Declaration states: "No one shall be subjected to arbitrary arrest, detention or exile."

Article Ten states: "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him."

Article Eleven states: "Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense."

Article Twelve of that Declaration states: "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks."

And Article Nineteen states: "Everyone has the right to freedom of opinion and expression; this right includes the freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media regardless of frontiers."

I must add that Article 127 of the Constitution of the Union of Soviet Socialist Republics states that "Citizens of the U.S.S.R. are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator."

Article 97 of the Soviet Code of Criminal Procedure provides that confinement under guard during the investigation of a case may not exceed nine months, and only then "in exceptional instances" and in case of "special complexity" by order of the Procurator General.



Mr. Chairman, I submit that when the KGB arrested Mr. Alexander Ginzburg on the night of February 3, 1977, the Soviet Union tore up the Helsinki Agreement, the Charter to the United Nations, and the Universal Declaration of Human Rights. And before the world, the Soviet Union turned its back on its own Constitution, and by holding him in confinement and incommunicado for ten months, the Soviet Union has violated its own Code of Criminal Procedure.

Before I conclude, I must report that my deepest fears are for the life of Mr. Ginzburg. The many years that Alexander Ginzburg has spent in prisons and labor camps have left deep scars on his health. He suffers from an extremely severe stomach ulcer. A short time before his arrest (three days), he was released from a hospital where he had just spent twenty days. He had been admitted for treatment of a case of bronchitis but it later developed into a serious case of pneumonia. During his treatment, the doctors also discovered tuberculosis. Mr. Ginzburg was released from the hospital on the condition that his treatment would continue in a special hospital for TB patients.

At the time of his arrest, Mr. Ginzburg was still a very sick man suffering from an extremely high temperature. Since his arrest, Mrs. Ginzburg has been unsuccessful in her



attempts to get nourishing food to her husband. We do not know what kind of medical treatment he is receiving, if any.

From the statements of Vladimir Burovsky, who was recently released by the Soviet Union in an exchange, we know that conditions in the Soviet prisons and prison camps are extremely unhealthy at best, inhuman at worst.

In the case of Alexander Ginzburg, we are talking not only of his human rights, we are also talking about human life.

Alexander Ginzburg would be the last person to give up the struggle. On April 21, 1974, he issued a statement about his efforts to help the families of political prisoners in the Soviet Union, anticipating the problems that lay ahead. He said:

It is easy to foresee that new obstacles will arise along the way. This always happens in our country when the public hears not the glorification of the authorities but bitter testimony as to the results of their power. But I share Solzhenitsyn's conviction that the right of might must inevitably yield to the might of right. And of goodness.

STATEMENT BY MRS. ALEXANDER SOLZHENITSYN


Eight years have been taken out of the life of Alexander Ginzburg by Soviet prisons and labor camps -- and today is the eighth anniversary of that year.

I have known Alexander Ginzburg for 14 years. We first met in 1964, when he was 28 years old and had already spent two years in labor camp. He was always well liked because of his open nature, his sensitivity to injustice and to other people's suffering and for his bright spirit and sharp mind. Soon he was again arrested and sentenced to five years of "strict regime" labor camp. Alexander Ginzburg is one of those rare human beings who deem their own suffering insignificant in comparison to the ocean of sorrow of others. While he was in camp the tragic plight of hundreds of fellow-inmates and their wives and children became deeply impressed in his heart.

I was on very friendly terms with his wife Irina and I well remember what he had written her from prison a short time before his release: "Understand and accept that I shall never forget those who remain here. I have to dedicate all my efforts to them." This meant that even after his release there would be no peace, no well-being. His faithful Irina accepted this.

In 1972, when he had served his second term he came out a very sick man. At that time he met Alexander Solzhenitsyn and elicited his deep respect for his unswerving loyalty to the prisoners of the Gulag Archipelago and for the quiet courage of his readiness to accept new hardships and a new arrest. They became friends. It was at that time that they conceived the idea of organizing systematic help for prisoners' families. Solzhenitsyn offered the royalties from the publication of his works in the West, and it was then, in 1973 that such help began to ensue.

After his expulsion from the Soviet Union in 1974, Solzhenitsyn created in Switzerland the Russian Social Fund to which he donated all royalties from the publication of his book The Gulag Archipelago throughout the world and in all languages. The main executor for the Fund in the Soviet Union was Alexander Ginzburg and he held this post for three years, up to his arrest. Since that time the Fund has helped hundreds



of prisoners' families, without making any differentiation as to nationality, political belief or religion. Among those who have received our help were Russians, Ukrainians, Lithuanians, Jews, Germans, Armenians, Georgians, Estonians and Tatars. They were Russian Orthodox, Muslims, Baptists and persons of other religions. The only criteria for distributing the Fund's assistance is the degree of a family's need. Ginzburg possessed those exclusive qualities necessary for performing this difficult and dangerous activity: kindness, lack of fear, calmness and an exceptional memory for remembering the number of children in a given family, which little boy was ill and what type of medicine he needed, which little girl required warm clothing, which wife had no money to send her husband a package and who did not have the fare to buy a train ticket to visit someone in camp. Although he himself was very ill, he always had enough time for others.

He worked under the condition of being constantly watched, spied upon, his correspondence was intercepted and his home was susceptible to theft-like searches. In February of 1977 Ginzburg was arrested by the organs of state security. I would like to draw attention to the fact that it is precisely state security that handles such matters: in fact, in our country acts of mercy have always been considered a threat to the state. Communists have been leading a battle against charity for 60 years. Even in the 1920's, the natural right to exercise mercy was forbidden and taken away not only from the church but also from any public organization or groups of individuals.

The Political Red Cross, an organization which existed from pre-revolutionary Russia, was abolished and all its workers were arrested and killed. During the period of collectivization, in the 1930's, not only the heads of families but also their small children were destroyed! Such was the tactic of the Communists, in this way 15 million souls were destroyed! During World War II the Soviet Union was the only allied country to forbid the International Red Cross to help Soviet prisoners of war. In camps where Soviet POW's were held, 90 per cent died of starvation and those who remained alive ate shoe soles and bats. In our time prison guards unleash their dogs on persons who dare approach a column of prisoners to give them a piece of bread,

and they might even shoot -- the "humane" nature of Soviet law authorizes them to do so. In olden days not a single widow would sit down at the Easter table without bringing food to the town prison, for prisoners whom she did not know -- this was a tradition. Now, a prisoner is entitled to one 5 kilo parcel per year, and even then only after serving half of his term.

Our Fund is attempting to revive the feelings of compassion which are deeply rooted in our people. It is an attempt to help the prisoners of today's Gulag Archipelago to survive, as well as their suffering families, to show them that they are not alone in the face of the terrifying Soviet machine of destruction. And it is precisely this fact which elicits the Soviet authorities' wrath. Alexander Ginzburg is under arrest. His successors were also dealt with -- Malva Landa was exiled to Siberia and Kronid Lubarsky and Tatiana Khodorovich were forced into emigration. Families of prisoners who receive help from the Fund are being searched out and persecuted and the KGB has also transferred its battle against the Fund in the West. At the present time the Soviet secret police is attempting to learn the names of the Fund's recipients in Switzerland and it is trying to slander the Fund by distributing anonymous letters among the Western press. I do not know of any other Fund in the world which is forced to work under such trying and dangerous conditions. But nonetheless, it works! Its assistance is needed by thousands of Soviet prisoners.

Now their ranks have been joined by the courageous members of the Helsinki Watch Groups. And we have heard about the KGB's attempts to arrest workers who have declared the creation of an independent trade union. The regime of cannibals will yet tuck away many others into jails, laughing at any agreements that it had signed.

At the present time the Fund's executors in the Soviet Union are Ginzburg's wife, Irina, and Sergey Khodorovich. Just think, the wife of the man who was arrested for his acts of mercy has now taken his place. What else can testify more clearly to the purity and rightness of his acts? People in the free world may find it difficult to understand, how can anyone be persecuted for acts of charity? Why does it happen?



It happens because in its very essence communism is an enemy of humanism, it is an enemy of any religion and to the concept of mercy. It happens because the extended hand of a person offering help deprives the government of its total power over the bodies and souls of its citizen-slaves. In the case of Alexander Ginzburg this extended hand is what the authorities could not forgive.

For this Ginzburg was arrested. For this he has been held in prison for an entire year without official charges, without a trial, in complete isolation. Hundreds of people are being questioned about his case, under threat they are forced to give false testimony. And for this he is going to be tried. No matter what absurd false charges may be brought against him at the trial, no matter what sort of show trial will be organized, it will be communism's trial over mercy.

I call on those who may hear me to help defend the human right of exercising and receiving charity which is being trampled upon by communism and to prevent a reprisal against Alexander Ginzburg.

And I ask all believers to pray for this man who has truly "given his life for others."

New York, February 3, 1978

Natalia Solzhenitsyn  
President  
Russian Social Fund to Help Those  
Who Are Persecuted and Their Families.

STATEMENT OF EDWARD BENNETT WILLIAMS

FEBRUARY 3, 1978

NEW YORK CITY

We have met today not only to announce a new and important initiative in the ongoing battle for human rights in the Soviet Union. We have also met to remind the world that the young Russian dissident, Alexander Ginzburg, was arrested exactly one year ago today by the KGB. Last February 3, under cover of night and with no word to his wife or his family, the secret police snatched Alexander Ginzburg from his doorstep and spirited him out of the city of Moscow to Kaluga Prison. There he remains -- a living symbol of the plight of free men and women inside the Soviet Union.

Since his arrest, the case of Alexander Ginzburg has been shrouded in secrecy and official silence. He has been charged with no crime. He has been permitted no visitors. He cannot communicate with his family or with his friends. We do not know whether their communications are permitted to reach him. He is not represented by counsel. On learning that my application to enter the Soviet Union had been denied, Mrs. Ginzburg approached fifteen different attorneys inside the Soviet Union to request representation for her



husband. Each of these individuals refused her request.

Alexander Ginzburg was the first of the dissidents to be arrested. The delay in bringing charges against him is absolutely unprecedented even in the Soviet Union. The authorities have already violated the time limits set forth in the Soviet Code of Criminal Procedure and, unlike the case of Anatoly Shcharansky, no official extension of time has been announced.

The reasons for this delay are clear.

First, Alexander Ginzburg has committed no crimes, and the Soviet authorities have no evidence of crimes. When no offense has been committed, it takes time to manufacture evidence and concoct charges. The KGB has already interviewed over two hundred individuals in an attempt to obtain evidence against Alexander Ginzburg. Some of these people have already been prosecuted, convicted and sentenced to jail because of their unwillingness to cooperate in the investigation. The investigation is still open.

A second reason for the delay is the ongoing Belgrade Conference of the Helsinki signatory nations. It is rapidly drawing to a close. The Soviets have steadfastly refused to discuss the human rights provisions in the Helsinki Accords. But if Alexander Ginzburg or Yuri Orlov or Anatoly Shcharansky

were tried today with the Belgrade Conference still in session, an outraged public opinion would compel the nations of the world to confront the Soviet Union openly with this powerful evidence of its bad faith.

I do not have to be a prophet to predict with confidence that, once the Helsinki signatories leave Belgrade, the Soviet authorities will proceed with cynical celerity with the prosecutions.

It is a particular honor to be here today with Mrs. Solzhenitsyn, a woman of great courage and compassion in her own right. She is here today to speak on behalf of Alexander Ginzburg, a dear and close friend of the Solzhenitsyns. After his forced exile from the Soviet Union, Alexander Solzhenitsyn asked Alik Ginzburg to oversee the activities of the Russian Social Fund, a charitable organization founded by Mr. Solzhenitsyn from the proceeds of Gulag Archipelago to aid the families of political prisoners in the Soviet Union. Alexander Ginzburg's activities on behalf of that Fund -- taking food, clothing, and medicine to needy families -- is one of the reasons for his arrest. It has evidently become a crime in the Soviet Union to care for the suffering and to help those in need.

It is also a great honor for me to announce the formation of a Committee for the Defense of Alexander Ginzburg

a group of internationally prominent men and women who have joined together for the purpose of defending a man who has become a symbol of honor and courage and freedom to the entire world. The membership of this Committee includes such distinguished Americans as Senators Jackson and Moynihan, Mayor Koch and Congresswoman Millicent Fenwick. This Committee will continue to grow and will include people from all professions and of all political persuasions.

I would like to read the text of a short telegram that the Defense Committee has sent today to Premier Brezhnev on behalf of Alexander Ginzburg. Copies of this telegram have also been sent to the heads of state of all the signatories to the Helsinki Accords, to President Carter, and to Ambassador Arthur Goldberg who represents the United States in Belgrade.

"Humanitarian considerations compel us to urge the immediate release of Alexander Ginzburg, held in total isolation at Kaluga Prison for one year. His grave state of health makes us fear for his life. Please save this courageous man who has committed no crime but is being punished for committing acts of charity and defending the basic human rights of others."

Finally, I would like to issue this word of warning to the leaders of the Soviet Union:

You cannot expect the people of the United States to support this Nation's compliance with the other provisions in the Helsinki Accords if the Soviet Union persists in its refusal to comply with its pledge to respect human rights;

You cannot expect the people of the United States to trust the word of the Soviet Government in a SALT Treaty if you so defiantly break your word in the Helsinki Agreement;

And you cannot expect the people of the United States to continue to support detente if you continue to trample on the fundamental human rights of your own citizens.

Alexander Ginzburg is but one man, but he is a blazing symbol of freedom to the rest of the world. He must be released now.

PRESS CONFERENCE IN MOSCOW  
on February 2, 1978  
(in connection with the  
anniversary of Ginzburg's  
arrest)

IN DEFENSE OF ALEXANDER GINZBURG

" It is, of course, impossible to present a legal defense for someone without knowing what crimes he has been charged with. I believe that it is important, however, for the world to know the character and personality of this man."

(Excerpt from Attorney Gregory Craig's statement on behalf of Alexander Ginzburg before the International Sakharov Hearings in Rome, on November 28, 1977).



## A p p e a l

To the Belgrade Conference of signatories of the Helsinki Agreement.

Gentlemen,

We are today commemorating a bitter anniversary. It is a year since Alexander Ginzburg was arrested. He has spent one year in cruel and total isolation in jail. His mother and his wife have been living all this year in anguish and sorrow. His children have been orphans. It has been a year of struggle, hope and disappointments, specifically in connection with the developments at your conference, for all those who take his fate to heart.

According to Soviet law, a year of pre-trial imprisonment is equal to three years of exile. Alexander Ginzburg has been in jail for one year without a trial and without a sentence. Outside of the investigators' offices, nobody knows what charges are being brought against Alexander Ginzburg, or when his trial is supposed to take place. Nonetheless the investigation has again been extended. This is done surreptitiously, without publishing any decree. It means further imprisonment without a trial.

No matter what will be concocted in the investigators' offices and propagated by our servile press, on this anniversary of shame for our state we proclaim:

Alexander Ginzburg, as manager of the Social Fund of help to political prisoners and their families, was selflessly and disinterestedly performing acts of kindness and humanity in our country. To this activity he dedicated all his strength and energy. The material help he dispensed saved hundreds of needy people (men, women and children) from misery and starvation. The moral support he gave them protected them from the despair of solitude and abandonment.

Alexander Ginzburg was one of the founders of the Helsinki Watch-group in the USSR and in this capacity he was fighting for our people's right to a normal human existence. He was fighting for those principles on which all your activity is based.

As long as Alexander Ginzburg is in jail, all such principles remain in the realm of wishful thinking. As long as Alexander Ginzburg is in jail, goodness and humanity are being defeated and trampled upon.

Are your principles going to be applied to reality, or is it going to be a hopeless defeat? To a very great extent - if not entirely - this will depend on you.

Today, on the anniversary of Alexander Ginzburg's arrest, we feel it is particularly necessary to remind you of this truth.

Moscow, February 3, 1978

Mal'va Landa  
Vadim Borisov  
Valeriy Smolkin  
Sergey Moshkov  
Vladimir Sirotkin  
Eytan Finkelshtein  
Evgeniy Nikolaev  
Tyan Zaocnaya  
Nikolay Ivanov  
Alexandr Podrabinek  
Natalia Fedorova  
Irina Orlova  
Vladimir Slepak

Viktor Elistratov  
Grigoriy Rozenshtein  
Leonard Ternovskiy  
Priest Sergey Zheludkov  
Sofia Kalistratova  
Svetlana Pavlenkova  
Vladlen Pavlenkov  
Vitaliy Pomazov  
Maria Petrenko  
Viktor Nekipelov  
Nina Komarova  
Viktor Dzyadko  
Valeriy Abramkin  
Leonid Lozovskiy

Ekaterina Gaydamachuk  
Mikhail Utevskiy  
Vitaliy Gordeev  
Yulia Zass  
Yosif Dyadkin  
V. Kornilov  
L. Borodin  
F. Svetov  
Z. Krakhmal'nikova  
Lev Koepelev  
Viktor Kapitanchuk  
Father Gleb Yakunin  
Igor' Khoklushkin  
Vladimir Voynovich

etc., totalling 200 signatures.



There are many thousands of us. We love freedom and we think freely. We belong to the All-Union Church of Faithful and Free Adventists of the Seventh Day. And we all know Alexandr Ginzburg. We also know the wild ruthlessness of our despotic state atheism. We have repeatedly experienced on ourselves its power aimed at the suppression and the final destruction of human integrity.

We know and we want to speak about it, not in a low whisper but as loud as we can, so that all the world can hear us. Alexandr Ginzburg's fate is, in fact, our own future fate as well as that of millions of others whose hearts are becoming overfilled and who will not be able to keep silent tomorrow.

Alexander Il'ich Ginzburg is a truly humane man. He is kind, generous, sensitive, understanding and full of respect for people. At the same time he is just and honest, firm and courageous, active and resolved. As a true Christian, he dedicated his life to helping people in need. He does not know selfishness. He always thought only of the others, those around him, and he wanted to live for them. He became a member of the Helsinki Watchrroup because the responsibility connected with such an activity was according to his own heart. He was very active as distributor for the Fund of help to prisoners of conscience and their families. Many people know of this activity because Christian mercy was dispensed to them in their hour of need. When Alexander Ginzburg undertook this task, he was well aware of the KGB's reaction to such activity. But he did not hesitate and he did not retreat.

On February 3, 1977 Alexander was arrested for the third time. The reason for his arrest was his charitable work. He is being kept in the torture-chambers of Soviet prison while the authorities are busy preparing reprisal.

The KGB is trying hard to fabricate a false case in order to deal with Alexander Ginzburg and other people similar to him. Ginzburg's condemnation will be the condemnation of kindness, justice, humanity and mercy. It will be the condemnation of the very essence of humanity.

We appeal to the leaders of all peaceful world states, to all the signatories of the Helsinki Accords, to the participants of the Belgrade Conference, to the world legal organizations, to the world public opinion and to all people of good will: speak out in defense of Alexander Ginzburg and of all those who share his fate behind Soviet prison bars. Our government has signed a number of agreements and conventions. This is a basis for you to ask that a special commission be allowed to enter our country in order to investigate the most terrible crimes against humanity which have been committed here. You must ask for free admission to our country of foreign lawyers so that they may assist and defend Alexander Ginzburg, Yuri Orlov, Anatoliy Shcharanskiy and others.

Alexander Ginzburg and his family need your help and support now.

Moscow, February 2, 1978

for the Adventist Church  
Rostislav Galetskiy

Today is the first anniversary of the arrest of Alexander Ginzburg, manager and distributor of the Russian Social Fund of help to political prisoners. In the name of the now acting Fund distributors we are going to provide you with some information about our activity.

As you know, the Fund was created by Alexander Solzhenitsyn when he donated to it all the royalties from his book the Gulag Archipelago. It was officially incorporated in 1974. Alexander Ginzburg became the Fund's first manager. Also in 1974, Dr. Andrey Sakharov created the Children's Fund which was meant to help political prisoners' children. Mrs. Elena Bonner Sakharov became the manager of this Fund. The Children's Fund existed on the means supplied by Dr. Sakharov who donated to it the money coming to him from the Cino del Duca award for humanitarian activities. It was closely connected, by all its activity, with the Russian Social Fund of help to political prisoners. In autumn 1977 the two Funds merged.

After Alexander Ginzburg's arrest, three people took over as the Russian Social Fund's distributors: Mal'va Landa, Kronid Lubarskiy and Tatyana Khodorovich. On May 31, 1977 Mal'va Landa was brought to trial on criminal offense charges and sentenced to exile in Siberia. Kronid Lubarskiy and Tatyana Khodorovich were forced into emigration in autumn 1977. After their departure, Irina Ginzburg and Sergey Khodorovich joined Mal'va Landa (who was and still is in exile) to work as the managers and distributors of the Fund. Mrs. Elena Bonner Sakharov is our permanent consultant.

The Russian Social Fund of help to political prisoners and their families continues to exist. There are difficulties, of course, but in spite of them those who need help receive it. When talking about the Fund and its activity, we must always remember that anything we say may be used against it: against those whom we help, against those who dispense help and against those who donate money to the Fund. This is the reason why we have to be very cautious in giving information on the Fund's work. We beg you to forgive us and hope you will understand.

The Fund helps people who have committed no crime, but have been imprisoned in forced labor camps, psychiatric hospitals or prisons, who have been sent into exile or are under surveillance by the authorities, for political or ideological reasons. The Fund also helps such persons' families, their young children.

The Fund's statute only approximately indicates the amounts of money which are to be given, so that in most cases we have to take our own decisions in accordance with the circumstances of each case. We try to refund to a political prisoner's family all the money which is spent to help the imprisoned relative, such as the cost of parcels sent to him, of trips to meet with him. The Fund pays 30 rubles a month for each child, for all the duration of imprisonment. After a prisoner's release the Fund gives him a one-time subsidy of 200 to 300 rubles.

But as a rule the amounts of money given depend on each particular family's situation and their need. To give you some idea of the scope of the Fund's activity, we can only say that there are hundreds of people whom we help.

To conclude, with a great feeling of pride for our fellow-countrymen we want to say that in addition to the monies mentioned above the Fund also receives donations from many people inside our country. Such donations oscillate from a few to several hundred rubles, and every month they end up by being quite a considerable amount of money. Also, there are many people who take part in the Fund's work in spite of the danger connected to such an activity. This makes us feel optimistic to a certain extent and we hope that our regime will not be able to prevent the Fund's activity.

February 2, 1978

signed Mal'va Landa  
Sergey Khodorovich  
Irina Ginzburg.



Statement by Maria Petrenko - Podypapol'skaya  
(widow of dissident writer and poet Grigoriy Podypapol'skiy).

My friend Alexandr Ginzburg has been in jail for one year. None of us knows anything about him as the investigation is being conducted under total isolation. Nothing good is to be expected. We have to guess what he will be charged with from newspaper articles which, as usual, are published by the Soviet press before the charges are declared. Our experience is that such articles usually are a basis for the charges. In addition to that, we try to find some indications in the questionings of various people in connection with Ginzburg's case and in their descriptions of such questionings. What we thus learn is astoundingly absurd. It sounds like gossip, rather than collection of incriminating evidence.

The investigators must realize that, too, and that is the reason why the case has not been turned over to a court nor has a lawyer been admitted to examine the evidence. Our government must be aware of Attorney Williams' objectiveness since they requested him in the past to defend Soviet citizens in the United States. Our own lawyers are afraid to act as defense counsel for Ginzburg. Theirs is a difficult dilemma. If they don't satisfy those who want Ginzburg's conviction at any cost, they will ruin all their chances for a successful professional career. If they satisfy them, they lose the possibility to consider themselves decent people.

Thus I, as a friend of Alik, have to testify and tell about him to all those who are not indifferent to his fate and who want to know what sort of man he is. I shall speak both in my own name and in the name of my deceased husband, Grisha Podypapol'skiy.

We first learned to respect and appreciate Alik in the 60's, without actually knowing him, after his White Book (on the Sinyavsky-Daniel trial) was published and proved to us that we were not alone in our desire to be free, to have our own opinion and be able to defend it. Ginzburg was tried for the White Book and sentenced to five years of forced labor in "strict regime camps". My husband at that time wrote an angry protest letter to the General Prosecutor of the USSR asking that the judges who had condemned Ginzburg be put on trial. The value of what Ginzburg and his friends did at that time is truly immense. Many people awoke from their moral slumber after the reprisal against them had taken place. Over 500 people signed letters of protest. For many of them this was the beginning of their struggle in defense of human rights.

Alik's mother, Ludmila Ilyinichna Ginzburg, has become a very close friend of our family. As to Alik himself, we actually only met him after he had served his term. He was almost free: in Tarussa, under the surveillance of the eternal KGB. At that time my husband already was a member of the "Initiative Group" - such was the name of the first free association of human rights defenders which was founded in post-stalinist times and was being harassed and persecuted in every possible way.

We found Alik to be very kind, very good-natured and very sick. He spent the next five years (after his release) fighting for his right to be free, to provide for his family and to help other people in need. We were always deeply impressed by his endless kindness, by his willingness to listen and his ability to understand, to

encourage and to help all those who asked him for help, in word and in deed. And we used to feel even irritated by his constant refusal to think of himself. Almost all Gulag prisoners are sick people when they come out. This was true of Ginzburg, too. We were present several times when he had terrible, painful fits of ulcer and pancreas inflammation.

In 1974 he accepted a task not only immensely difficult, but at first glance impossible under our conditions. He became the distributor for the Solzhenitsyn charitable fund in Russia. Only those who have grown up and spent their lives here, in an atmosphere of endless taboos with respect to anything not stemming from the state administration, will be able to understand how fantastic any such charitable activity appears in the USSR and how dangerous it is for the benefactor. Not only his freedom, his very life is in danger, once he starts out on that path.

The Ginzburgs are a living proof thereof. Alik and Arina made of their home a haven for all those who suffer. Countless people came, and continue to come. Crowds of truly needy people, among whom there may be, from time to time, a greedy individual or a traitor. But the refuge still stands.

Alik is in jail. There is a heroic group of people managing the Fund in his place and dispensing mercy. Among them, first, his wife Arina.

Singling out Alik as a criminal is in itself a crime. Every village, every town and every state has its own saints. And I can responsibly affirm that Alik is one of them. I know that he is a pure, generous and entirely honorable man.

I would like to hope that governments and public opinion will not permit the destruction of an innocent.

February 2, 1978  
Moscow

Maria Petrenko Podyapol'skaya  
Moscow, Yartsevskaya 18 apt 27  
telephone 141-66-09 (the  
telephone has been disconnected).



Dr. Andrey Sakharov's appeal

Exactly a year ago, Alexander Ginzburg, manager of the Russian Social Fund of help to political prisoners and their families and member of the Helsinki Accords Watchgroup in the USSR, was arrested. He has two small children and is his old mother's only son. He is a kind and generous man, an active man, always compassionate and attentive to other people's sufferings. Our friend, our Alik.

He is still in a prison cell, under investigation, awaiting trial. None of his relatives and friends know what he is being charged with. So many things have happened since Ginzburg's arrest, and yet his imprisonment continues being for us a fact of the greatest importance, a highly alarming fact of which we think with invariable deep bitterness.

Ginzburg became known to the whole world ten years ago, when our country's intelligentsia launched a vast campaign to defend him and his companions against an unjust and harsh sentence. His friend, the poet Yuri Galanskov, who was sentenced during the same trial, perished in a forced labor camp. Over one thousand people at that time signed letters of protest in their defense, thus clearly demonstrating their attitude towards the repressive policy of our regime.

What Ginzburg is facing today is even more unjust and more cruel. His defense must be most energetic and worldwide. Ginzburg's arrest has been the beginning of a tide of political repression. Members of the Helsinki Watchgroup have been singled out particularly as victims of this repression.

Ginzburg's defense is at the same time the defense of all his companions and a fight against political repression as such.

Andrey Sakharov

February 2, 1978

To Attorney Edward Bennett Williams  
counsel for Alexander Ginzburg.

Dear Mr. Williams,

I understand that you have agreed to act as defense counsel for my friend Alexander Ginzburg and I want to let you know briefly my opinion about him. I have known Ginzburg since 1975. On several occasions I have been asked to do certain things on behalf of the Russian Social Fund of help to political prisoners. For instance, in January 1976 I was requested by the Fund to visit political prisoners in Siberia. At present I am distributing the Fund's help to political prisoners in psychiatric hospitals. Working with the Fund I got well acquainted with Alexander Ginzburg.

Of all the people I know, he is the one who impressed me most deeply and most favorably. I have never met a more honest, noble and fine human being. His merciful activity of help to political prisoners and their families was disinterested, generous, self-dedicated and, alas, very dangerous for him; it deserves not merely praise, but deep veneration. There is no doubt but that he well understood the danger he was exposing himself and his family to, but this did not stop him. For his acts of mercy, he is already being punished in jail and he may well have to pay for it in ten years of imprisonment in forced labor camps and jails.

I know for certain that his example is at present a source of courage and inspiration for many honest people in our country. They would consider it an honor to be able to share with him at least part of all the torment and suffering the Soviet regime has in store for him.

I am willing and ready to state and confirm this opinion I have of Alexander Ginzburg in front of any objective court. If this statement can be of any use in defending Ginzburg, I beg you to use it.

February 2, 1978  
Moscow

Respectfully yours

signed Alexander Podrabinek.

Translator's note: Alexander Podrabinek is a young medical assistant who was collecting documents on the use of psychiatry against dissidents in the Soviet Union. The KGB searched his room and confiscated a great number of evidence he had obtained and was preparing to publish. He is now under ruthless pressure by the KGB to force him to leave the country, which he does not want to do. The KGB told him that if he did not emigrate they would arrest his brother Kiril. Alexander refused to submit to such blackmail. Kiril has been arrested and is in jail at present.

To Attorney Edward Bennett Williams, Alexander Ginzburg's counsel,  
from Valeriy Manuilovich Smolkin.

On November 28, 1977 I was summoned for questioning to the KALUGA office of the KGB in connection with Alexander Ginzburg's case. I did not obey the summons because for moral and ethic reasons I do not deem it possible to cooperate in any way with the KGB. A year ago they arrested my close friend Ginzburg and since then they have kept him behind bars simply because he has dedicated all his life to helping all the needy and suffering people. His help is entirely disinterested and he has committed no other "crimes". I want to stress that my friend Ginzburg chose for himself this path of Christian self-dedication in a perfectly natural and simple way, because he cannot live and behave otherwise. I am very fond of Alexander Ginzburg and thankful that fate brought us together. His life and his fate cannot be indifferent to me, just as his family's fate. I belong to those people who believe that Alexander Ginzburg should be released immediately in the name of justice and goodness, to those who are prepared to do everything for that purpose. Mr. Williams, if you need more detailed testimony about my friendly contacts with Alexander Ginzburg in Moscow and in Tarussa and about his personality, I am willing and prepared to let you have such testimony.

February 2, 1978  
Moscow

Valeriy Smolkin  
Vilnius, Raudonosnos Armies 247  
apt. 27  
Lithuania, USSR.

Translation

It is one year today from the pressconference which was held by Alexander Ginzburg on the eve of his arrest. He was the representative and distributor of the Russian Social Fund of help to political prisoners and their families. He was helping orphans and widows abandoned by everybody, giving them his attention and loving care. In his home, these people met with compassion and mercy, human kindness and warmth.

On February 3, 1977 Alexander Ginzburg was arrested. There are some strange customs in our country: because a man is kind and loves his fellow-men, he is thrown into a damp prison cell. Because he is honest and will not accept evil and violence, he is taken away from his friends, his wife and his two little sons.

In the name of prisoners of conscience, Evangelic Baptist Christians, in the name of Ukrainian political prisoners and their families, I want to deeply thank Alexander Ginzburg and his wife Arina Zholkovskaya who for the sake of humanity have taken upon their shoulders the heavy cross of suffering.

People of good will! Christians of all the world! Do not forget Alexander Ginzburg, his wife and their two little sons in your prayers. Their tragic fate is a true example of Christian self-dedication.

February 2, 1978

signed Petr Vins

Translator's note: Petr Vins is the son of George Vins, the well-known Baptist pastor serving a term in a Soviet labor camp.



Open letter from Alexander Ginzburg's mother.

I am addressing all people of good will in our country and abroad. My son Alexander Ginzburg has spent one year in the KGB's torture chambers. I know absolutely nothing about him. I don't know what his health condition is or how he is being treated.

I have lived sixty years under the Soviet regime and this long experience has made me wise. I know very well what terror means. They now call it stalinist terror. People kept disappearing around me. Later on they were rehabilitated, that is the state itself admitted that they had been innocent. All this gives me sufficient grounds for frightening prognoses.

Alik was sick when they arrested him, barely a week after his discharge from hospital. The diagnosis had been a very preoccupying one, they were talking about tubercular condition. His temperature would rise every day. Besides, his old ailments - stomach ulcer and inflammation of the pancreas - had again become acute. Both are a consequence of his term in the Vladimir prison.

You can well understand how terrible it is for us not to know anything about his physical condition for an entire year. All the thoughts that come to one's mind during endless sleepless nights and days full of anguish. Once a month we take a food parcel to the prison: ten pounds of food products allowed by the prison rules. We leave our parcel at the prison office window. That's all we can do. And hope that he will be given our parcel. We cannot be sure because we never get a message from him and they don't even show us his signature as confirmation of receipt.

For a long time, ten months, we had applied in vain for permission to send him some clothes and underwear. For ten months such permission had been denied. And so, of course, a terrible doubt would arise: IS HE STILL ALIVE? In November 1977 they allowed us to send him a pair of trousers and a shirt. But there is nothing to confirm that he has received them.

My daughter-in-law Arina does all she can possibly do. Her efforts are ceaseless but, alas, vain. My grandchildren, their children, are growing. Sanya is now 5, Alyosha is 3. They are beginning to understand many things. They are waiting for their father. And we all live only on hope. Justice must triumph.

We deeply trust in your help.

Ludmila Ginzburg

February 2, 1978.



Statement from the Christian Committee.

Today, one year after the arrest of Alexandr Ginzburg, we feel that all the members of the movement in defense of human rights in the Soviet Union owe him personal gratitude. He and our other friends (Yuri Orlov, Anatoliy Shcharanskiy) have sacrificed themselves and accepted to suffer for all of us, closing the barrels of the guns which were pointed at all of us.

The fact that we are free today and that we are still able to continue our activity to a great extent is Alexander Ginzburg's merit. The campaign in his defense which has started throughout the world is of great help not only to him, but also to us, those who are still free.

Members of the Christian Committee

priest Gleb Yakunin  
deacon Varsonofiy Khaydulin  
Victor Kapitanchuk  
Vadim Shcheglov

Moscow, February 2, 1978.

Translator's note: The Christian Committee for the defense of religious rights was founded in the USSR in December 1976. It is, of course, considered illegal by the Soviet authorities and its members are subjected to constant harassment and persecution. It does not have any political goals. Though founded by members of the Russian Orthodox church, it is equally concerned with the interests and problems of all religious groups in the USSR.

To the public opinion of our country.

While the conference of review of the Helsinki accord implementation is going on in Belgrade, in our country persecution is continuing against the Helsinki Accords Watchgroups. These watchgroups were collecting data on concrete cases of human rights violations in our country in order to make them known to the world public opinion. This activity is fully in agreement with the Helsinki conclusive document which proclaims the defense of human rights an international concern.

At present, Mal'va Landa is in exile in Siberia, Mikola Rudenko and Oleksa Tikhy have been sentenced and are serving a long term in the forced labor camps of Mordovia. Most of the other group members are being prosecuted. Yuri Orlov, Alexander Ginzburg and Anatoliy Shcharanskiy have spent in jail already more than the maximum time allowed for pre-trial imprisonment by the Code of Criminal Procedure of the RSFSR. Their pre-trial imprisonment has been extended by special decrees of the Supreme Soviet of the USSR, but both the text and the numbers of such decrees are secret. This extension is anti-constitutional: the amendment of the Code of Criminal Procedure in the case of single individuals violates the principle of all citizens' equality before the law as proclaimed by art. 156 of the new constitution of the USSR. This is yet another proof that the investigation is being conducted not to serve justice but to serve our regime. And this already is a brutal violation of human rights.

Thus, Yuri Orlov, Alexandr Ginzburg and Anatoliy Shcharanskiy have become the instruments of a political game: they are political hostages. They have spent over a year in jail under very hard physical and moral conditions.

Pre-trial imprisonment is particularly cruel because they are kept in isolation for many months, incommunicado, knowing nothing of their relatives, without any legal counsel and assistance, under pressure from the investigators who freely use lies and blackmail to break their will. They are underfed, deprived of medical aid and live in very difficult conditions. All this is a shameless violation of the presumption of innocence and it inevitably becomes a means of absolutely unlawful pressure against a person under investigation.

Independently on the future verdict of the court, every day of pre-trial imprisonment in a Soviet jail already is severe punishment.

We are friends, relatives and acquaintances of Yuriy Orlov, Alexander Ginzburg and Anatoliy Shcharanskiy and we request that they be released from prison immediately. We feel absolutely certain that their fate will be of the greatest importance not only to those close to them, but to all the citizens of our country.

91 signatures.

February 1978  
Moscow.

To the Participants of the Belgrade Conference for the Review of the Helsinki Accords Implementation.

We are close relatives of Alexander Ginzburg, Yuri Orlov and Anatoliy Shcharanskiy. We are appealing to you who represent international public opinion because we are worried and anxious about our dear ones' fate.

We know that this problem has already been raised at the Belgrade conference. There has been no improvement, however; on the contrary, the period of pre-trial imprisonment has been extended by further six months, in violation of our own laws. Life in prison is no life anyway, but in addition to that our relatives are being subjected to the torture of uncertainty and arbitrariness.

Alexander Ginzburg is a member of the Helsinki Watchgroup and the distributor for the Fund of help to political prisoners and their families. He was arrested on February 3, 1977. The legal term of pre-trial imprisonment ended on November 3, 1977.

Yuriy Orlov is a professor, holds a doctor's degree in physics and mathematics, is a member of the Armenian Academy of Science, and the leader of the Helsinki Watchgroup. He was arrested on February 10, 1977. The legal period of pre-trial imprisonment ended on November 10, 1977.

Anatoliy Shcharanskiy is a mathematician, an active member of the Movement for the Jewish Emigration who tried to obtain the permit to emigrate to Israel since 1973. He is a member of the Helsinki Watchgroup. He was arrested on March 15, 1977. The legal period of pre-trial imprisonment ended on December 15, 1977.

These people never violated any Soviet law. They called on the Soviet government to fulfill international obligations which it had freely accepted and they asked for the support of other signatories of the Helsinki accords. Such acts are neither punishable nor punished in any civilized country of the world.

Even before their arrest they were being systematically persecuted and ostentatively watched by the KGB. Slandorous articles about them were published by the official press. Then came their arrest and complete isolation for 12 months. And already article 156 of the Soviet constitution has been violated with respect to them. This article states that all citizens are equal before the law and the courts. But article 97 of the Code of Criminal Procedure, which limits the period of pre-trial imprisonment to 9 months, no matter how long the investigation may take, is not applied to Ginzburg, Orlov and Shcharansky, who, therefore, are not equal to all the remaining citizens of the country. And although officials keep talking about a mysterious decree of the Supreme Soviet of the USSR extending the pre-trial investigation period, such an explanation is unacceptable because an extension of the legal time of imprisonment is equivalent to extra-judicial punishment. It is well known that the Supreme Soviet has no judicial powers.

Immediately after Ginzburg, Orlov and Shcharansky were arrested it became obvious that the investigation was conducted unfairly and unobjectively. They are all kept incommunicado, without counsel, and we know that witnesses are being questioned partially and under pressure. We know of many cases where witnesses have been threatened



with criminal prosecution if they do not testify as ordered. Three witnesses in Ginzburg's case (V. Uzlov, L. Borodin and S. Pavlenkova) have been tried and sentenced for their refusal to testify as ordered. There are other cases where witnesses are tempted by promises of an apartment or a good job; others, who have applied for emigration from our country, are promised a speedy emigration procedure if they do what the KGB asks them to.

As to the question of defense counsel, again our own laws are being violated. We cannot retain for their defense a lawyer of our choice because the defense counsel for our relatives must have a special authorization from the KGB and enjoy the secret police's confidence. We have tried in vain to retain Soviet lawyers to defend our relatives, but met with refusals with all sorts of explanations and excuses. Shcharansky's relatives approached 20 lawyers in vain; in Ginzburg's case, 15 lawyers refused to assist him. Many lawyers say: this is not a legal case, it is political and therefore we won't be able to help the defendant, but at the same time we will lose our jobs. And they remind us of what happened to Ginzburg's lawyers (back in 1967-1968) Boris Zolotukhin and M. Shtern-Aksel'bant, and others, who were punished, disbarred etc.

It has thus become clear to us that even if we do find a Soviet lawyer, there is very little that he can actually do. Foreign lawyers have agreed to defend our relatives and we have gratefully accepted their offers.

Edward Bennett Williams (US) has agreed to defend Alexander Ginzburg John McDonald (Great Britain) has agreed to defend Yuri Orlov. Laurent Rappaport (France) has agreed to defend A. Shcharanskiy.

However the KGB denies these foreign lawyers any possibility to work on the cases, without any explanation or justification of its denial. We have applied several times to the Prosecutor's Office and to the KGB in this connection and every time we were told that it is not possible to have foreign lawyers defend our relatives. No explanation has been offered. We were simply told: "This is an official answer, you must believe us". But we cannot believe them. We have no reason to believe them.

The investigation is biased. The period of pre-trial imprisonment has been extended by six months in violation of all existing laws. Next, there will be a trial - just as partial and biased?

In our opinion, all this is a blatant violation of laws and contempt of human rights on the part of a state which has signed the Helsinki accords and it cannot, therefore, be considered only this state's internal affair. And this is why we are appealing to you, asking you to help stop reprisal against our dear ones, reprisal which is already taking place now.

Respectfully

Alexander Ginzburg's wife - Irina Zholkovskaya

Yuri Orlov's wife - Irina Valitova

Anatoly Shcharansky's brother - Leonid Shcharansky

January 17, 1978

Opening day of the second session  
of the Belgrade conference.

Members:

EDWARD ALBEE  
Playwright

ROGER BALDWIN  
Founder, American Civil Liberties Union

CLIVE BARNES  
Drama and dance critic

PATRICIA BARNES  
Dance critic

SAUL BELLOW  
Author, Nobel prize winner

ROBERT BERNSTEIN  
President, Random House Publishers

SOL CHAIKIN  
Vice President, AFL-CIO

RAMSEY CLARK  
Former Attorney General of the United States

SISTER DOROTHY DONNELLY  
Past President, American Coalition of Nuns

CONGRESSMAN MILLICENT FENWICK

CONGRESSMAN JAMES J. FLORIO

SENIOR RABBI JOSHUA HABERMAN  
Washington Hebrew Congregation

MICHAEL HARRINGTON  
Author

FATHER THEODORE HESBURGH  
President, Notre Dame University

TOWNSEND HOOPES  
President, American Publishers' Association

IRVING HOWE  
Author

RICHARD HOWARD  
President, American Pen Club

SENATOR HENRY M. JACKSON

CONGRESSMAN JAMES M. JEFFORDS

WINTHROP KNOWLTON  
President, Harper and Row Publishing House

MAYOR EDWARD KOCH

ROBERT KOTLOWITZ  
Vice President, WNET, Channel 13

JILL KREMENTZ  
Photographer

SENATOR PATRICK J. LEAHY

ROBERT MASSIE  
Author

ARTHUR MILLER  
Playwright

SENATOR PATRICK MOYNIHAN

EMANUEL MURAVCHIK  
Executive Director, Jewish Labor Committee

LOUISE NEBELSON  
Sculptress

HAROLD PRINCE  
Theatre director & producer

REV. DAVID A. REDDING  
Author

BAYARD RUSTIN  
President, A. Randolph Institute

HARRISON SALISBURY  
Author

RABBI ALEXANDER M. SCHINDLER  
President, Union of American  
Hebrew Congregations

ALBERT SHANKER  
President, American Federation of Teachers

JEROME J. SHESTACK  
President, International League  
for Human Rights

PAUL H. SHERRY  
Publisher, Pilgrim Press

CONGRESSMAN PAUL SIMON

ALEXANDER SOLZHENITSYN  
Author, Nobel prize winner

NATALIA SOLZHENITSYN  
President, Russian Social Fund

HOWARD E. SPRAGG  
Executive Vice President, United Church Board

ROGER W. STRAUS JR.  
President, Farrar Straus & Giroux  
Publishing House

ROSE STYRON  
Journalist

WILLIAM STYRON  
Author

RABBI MARC H. TANNENBAUM  
Director, American Jewish Committee,  
National Interreligious Affairs

TELFORD TAYLOR  
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## ALEXANDER GINZBURG DEFENSE COMMITTEE

P.O. Box 3343  
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New York, N.Y. 10017  
USA  
Tel: (212) 826-6477



March 2, 1978

Ms. Ludmilla Thorne  
Executive Secretary  
Alexander Ginzburg Defense Committee  
301 East 49th Street, Apt. 6C  
New York, NY 10017

Dear Ms. Thorne:

I finally have your letter of February 17 in hand, and would be happy to add my name to those who have already joined your Committee in Mr. Ginzburg's behalf.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

February 21, 1978

Ms. Ludmilla Thorne  
Executive Secretary  
Alexander Ginzburg Defense Committee  
301 E. 49th St. - Apt. 6C  
New York, New York 10017

Dear Ms. Thorne:

Your letter to Rabbi Schindler concerning the Alexander Ginzburg Defense Committee reached our offices today, following the rabbi's departure for Israel. On his return in early March, I will bring it to his attention.

Please accept this explanation in his absence. I am

Sincerely,

A handwritten signature in cursive script, appearing to read "Debbie Baruch", followed by a long horizontal line extending to the right.

Debbie Baruch  
Secretary to the President

February 17, 1978

Rabbi Alexander Schindler  
836 Fifth Ave.  
New York, N. Y. 10021

Dear Rabbi Schindler:

I am taking the liberty of writing you on behalf of the Alexander Ginzburg Defense Committee, which is now being formed with the hope of helping this fine human being, who has been incarcerated at Kaluga Prison for one year with no right to meet with members of his family, friends or legal counsel.

Prior to his arrest Ginzburg was both, a member of the Moscow Helsinki Watch Group and the executor of Alexander Solzhenitsyn's Russian Social Fund, which has provided material aid to hundreds of Soviet political prisoners of all religions and nationalities and their suffering families. One might say that Alexander Ginzburg was arrested for performing acts of charity.

Among those who have already joined the Committee are Mr. and Mrs. Solzhenitsyn, Mayor Koch, Roger Baldwin, Bayard Rustin, Simon Wiesenthal, Senators Moynihan and Jackson, Saul Bellow and a number of other outstanding American writers and publishers.

We would be most pleased if you would also consent to be a part of this group. We plan to print Committee stationery and appeal to both, Western and Soviet leaders on Alexander Ginzburg's behalf. On February 3rd, the first anniversary of his arrest we sent telegrams to President Carter, Mr. Goldberg and President Brezhnev.

Should you be able to join our Committee I know that Mrs. Solzhenitsyn will wish to follow up with a personal letter to you, expressing her appreciation.

Sincerely,

*Ludmilla Thorne*

Ludmilla Thorne  
Executive-Secretary,  
Alexander Ginzburg Defense Committee

301 East 49th St., Apt. 6C  
New York, N. Y. 10017  
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*Call  
Sov. Jewish conf. -  
should AMIS  
join - Jerry  
Goodman -  
add name if OK.*

*Call Join*