



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**  
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.**  
Series A: Union of American Hebrew Congregations, 1961-1996.

---

Box  
14

Folder  
2a

Soviet Jewry, 1978-1986.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

---

# 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.



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



16

mt



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:

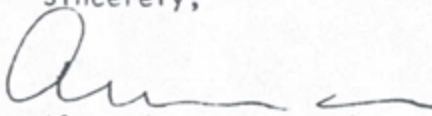
I have your December 19 letter in regard to funding requirements of the NCSJ for 1986. Unfortunately, the Union of American Hebrew Congregations works on a fiscal year which runs from July 1 to June 30. There is nothing I can do at this time to adjust our subvention of \$3,500., which is the figure in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





*Shel Levy*  
Rabbi Alexander M. Schindler

July 30, 1986

Albert Vorspan

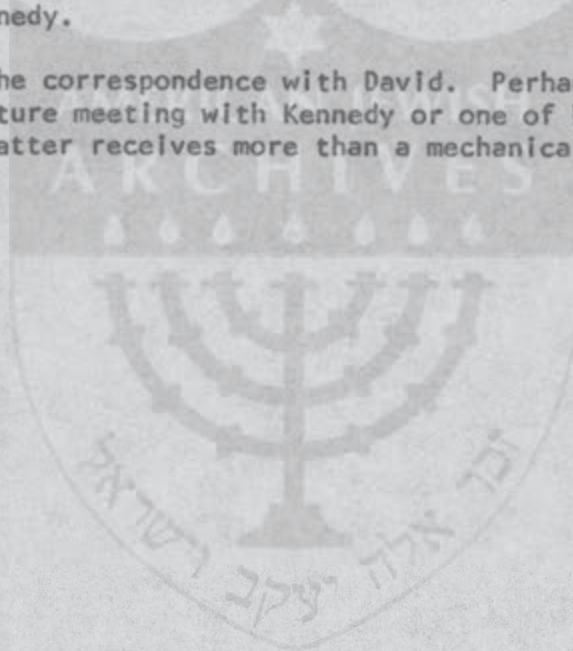
Rabbi David Saperstein

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: Roman J. ...*

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 Mendeleev 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.





4/24  
checked DS  
7/14

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

Done 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

-----X

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

5/24  
asked DS  
7/14

Nat'l. Cn  
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

Done 5/6/86



*Sweet*  
*Sam*

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

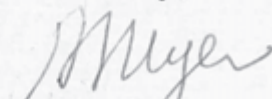
September 6, 1985

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

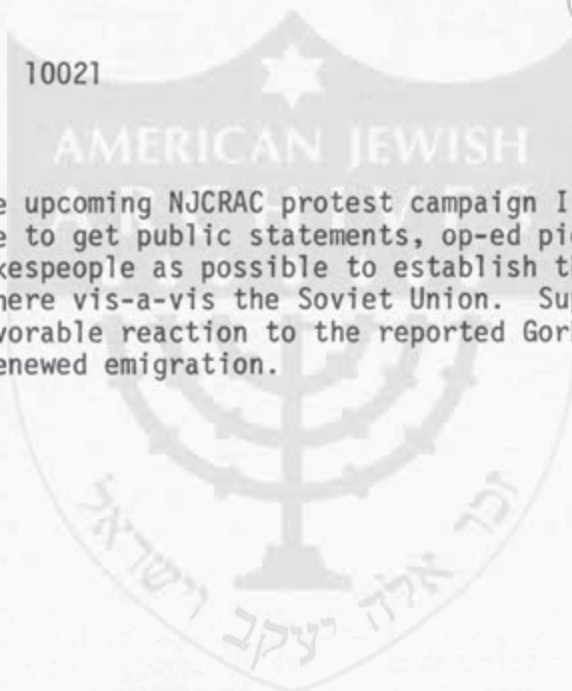
Dar Rabbi:

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 East-West  
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 Weintraub~~, 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:

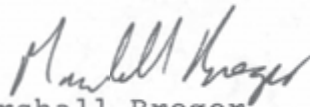
Thank you for your telegram of October 31 regarding the plight of Alexandr Kholmyansky, Yuli Edelstein and Yakov Levin.

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 al*

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



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





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

December 14, 1982

Albert Vorspan  
Vice-President

*AMS*  
*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,

*[Signature]*  
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

Chairman

Theodore R. Mann

Vice-Chairpersons

Oslas G. Goren, Los Angeles

Rabbi David Hill, National Council  
of Young Israel

Donald Lefton, Miami

Thelma C. Wolf, Hadassah

Nan Wood, National Council of Jewish Women

Treasurer

Bobbie Abrams, Council of Jewish Federations

Financial Secretary

Margery Kohrman, Women's American ORT

Secretary

Robert B. Goldmann, New York City

Immediate Past Chairman

Burton S. Levinson, Los Angeles

Executive Director

Jerry Goodman

Washington Representative

David A. Harris

Executive Committee

(In Addition to the Officers)

Lucille Brotman, San Diego

Rabbi David Goldstein, New Orleans

Neil Greenbaum, Chicago

Lawrence Jackler, Detroit

Nicholas Lane, Pittsburgh

Jules Lippert, Union of American  
Hebrew Congregations

Richard Nelter, Los Angeles

Stuart Raskas, B'nai B'rith

Mervin Riseman, American Jewish Committee

Herbert Rosenthal, Dallas

Rita Salberg, Anti-Defamation League  
of B'nai B'rith

Herbert Setlow, New Haven

Joseph Smukler, Philadelphia

Nancy Steiner, Denver

Will Stern, Jewish Labor Committee/  
Workmen's Circle

Former Chairmen

Eugene Gold, New York City

Label Katz, \* (deceased), B'nai B'rith

Stanley H. Lowell, American Jewish Congress

Richard Maass, American Jewish Committee

George Malsen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference  
on Soviet Jewry

Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Task Force on Education  
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

## Chairman

Theodore R. Mann

## Vice-Chairpersons

Osias G. Goren, Los Angeles

Rabbi David Hill, National Council  
of Young Israel

Donald Lefton, Miami

Thelma C. Wolf, Hadassah

Nan Wood, National Council of Jewish Women

## Treasurer

Bobbie Abrams, Council of Jewish Federations

## Financial Secretary

Margery Kohrman, Women's American ORT

## Secretary

Robert B. Goldmann, New York City

## Immediate Past Chairman

Burton S. Levinson, Los Angeles

## Executive Director

Jerry Goodman

## Washington Representative

David A. Harris

## Executive Committee

(In Addition to the Officers)

Lucille Brotman, San Diego

Rabbi David Goldstein, New Orleans

Neil Greenbaum, Chicago

Lawrence Jackler, Detroit

Nicholas Lane, Pittsburgh

Jules Lippert, Union of American

Hebrew Congregations

Richard Nelter, Los Angeles

Stuart Raskas, B'nai B'rith

Mervin Riseman, American Jewish Committee

Herbert Rosenthal, Dallas

Rita Salberg, Anti-Defamation League

of B'nai B'rith

Herbert Setlow, New Haven

Joseph Smukler, Philadelphia

Nancy Steiner, Denver

Will Stern, Jewish Labor Committee /

Workmen's Circle

## Former Chairmen

Eugene Gold, New York City

Label Katz, \* (deceased), B'nai B'rith

Stanley H. Lowell, American Jewish Congress

Richard Maass, American Jewish Committee

George Maislen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference

on Soviet Jewry

## Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Task Force on Education

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

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 per-  
sonally 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

*We all need to  
tell him to  
send some funds  
for him -*

*Up to  
Betty -  
(a) what  
our  
cash flow  
problem  
are*

*(b) I'll  
be what  
we've  
done.*





# National Conference on Soviet Jewry

## Chairman

Theodore R. Mann

## Vice-Chairpersons

Oslas G. Goren, Los Angeles

Rabbi David Hill, National Council  
of Young Israel

Donald Lefton, Miami

Thelma C. Wolf, Hadassah

Nan Wood, National Council of Jewish Women

## Treasurer

Bobbie Abrams, Council of Jewish Federations

## Financial Secretary

Margery Kohrman, Women's American ORT

## Secretary

Robert B. Goldmann, New York City

Immediate Past Chairman

Burton S. Levinson, Los Angeles

## Executive Director

Jerry Goodman

## Washington Representative

David A. Harris

## Executive Committee

(In Addition to the Officers)

Lucille Brotman, San Diego

Rabbi David Goldstein, New Orleans

Neil Greenbaum, Chicago

Lawrence Jackler, Detroit

Nicholas Lane, Pittsburgh

Jules Lippert, Union of American

Hebrew Congregations

Richard Nelter, Los Angeles

Stuart Raskas, B'nai B'rith

Mervin Riseman, American Jewish Committee

Herbert Rosenthal, Dallas

Rita Salberg, Anti-Defamation League

of B'nai B'rith

Herbert Setlow, New Haven

Joseph Smukler, Philadelphia

Nancy Stelner, Denver

Will Stern, Jewish Labor Committee /

Workmen's Circle

## Former Chairmen

Eugene Gold, New York City

Label Katz, \* (deceased), B'nai B'rith

Stanley H. Lowell, American Jewish Congress

Richard Moass, American Jewish Committee

George Malsen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference

on Soviet Jewry

## Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Task Force on Education

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

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

## Chairman

Theodore R. Mann

## Vice-Chairpersons

Robert B. Goldmann, New York City

Rabbi David Hill, National Council

of Young Israel

Donald Lefton, Miami

Rita Salberg, Anti-Defamation League

of B'nai B'rith

Nan Wood, National Council of Jewish Women

## Treasurer

Mervin Riseman, American Jewish Committee

## Financial Secretary

Bobbie Abrams, Council of Jewish Federations

## Secretary

Margery Kohrman, Women's American ORT

Immediate Past Chairman

Burton S. Levinson, Los Angeles

## Executive Director

Jerry Goodman

## Washington Director

David A. Harris

## Executive Committee

(In Addition to the Officers)

Roslyn K. Brecher, Hadassah

Lucille Brotman, San Diego

Dr. Robert O. Freedman, Baltimore

Rabbi David Goldstein, New Orleans

Philip Lax, B'nai B'rith

Jules Lippert, Union of American

Hebrew Congregations

Elaine Pittell, Hollywood, Fla.

Edward Robin, Los Angeles

Herbert Rosenthal, Dallas

Daniel Rubin, Bergen County, N.J.

Joseph Smukler, Philadelphia

Joel J. Sprayregen, Chicago

Will Stern, Jewish Labor Committee /

Workmen's Circle

Rabbi Joseph Sternstein, American Zionist

Federation

Marcia Weinberg, Washington, D.C.

## Former Chairmen

Eugene Gold, Jerusalem

Label Katz, \* (deceased), B'nai B'rith

Stanley H. Lowell, New York City

Richard Maass, American Jewish Committee

George Maislen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference

on Soviet Jewry

## Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Commission on Education

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

January 12, 1983

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

*Handwritten signature: Alexander Schindler*

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,

*Handwritten signature: Theodore R. Mann*  
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 C.A.N.  
Can change now.





# National Conference on Soviet Jewry

## Chairman

Theodore R. Mann

## Vice-Chairpersons

Robert B. Goldmann, New York City  
Rabbi David Hill, National Council  
of Young Israel

Donald Lefton, Miami  
Rita Salberg, Anti-Defamation League  
of B'nai B'rith

Nan Wood, National Council of Jewish Women

## Treasurer

Mervin Riseman, American Jewish Committee

## Financial Secretary

Bobbie Abrams, Council of Jewish Federations

## Secretary

Margery Kohman, Women's American ORT

## Immediate Past Chairman

Burton S. Levinson, Los Angeles

## Executive Director

Jerry Goodman

## Washington Director

David A. Harris

## Executive Committee

(In Addition to the Officers)

Roslyn K. Brecher, Hadassah

Ludlle Brotman, San Diego

Dr. Robert O. Freedman, Baltimore

Rabbi David Goldstein, New Orleans

Philip Lax, B'nai B'rith

Jules Lippert, Union of American

Hebrew Congregations

Elaine Pittell, Hollywood, Fla.

Edward Robin, Los Angeles

Herbert Rosenthal, Dallas

Daniel Rubin, Bergen County, N.J.

Joseph Smukler, Philadelphia

Joel J. Sprayregen, Chicago

Will Stern, Jewish Labor Committee /

Workmen's Circle

Rabbi Joseph Sternstein, American Zionist

Federation

Marcia Weinberg, Washington, D.C.

## Former Chairmen

Eugene Gold, Jerusalem

Label Katz, \* (deceased), B'nai B'rith

Stan H. Lowell, New York City

Richard Maass, American Jewish Committee

George Maislen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference

on Soviet Jewry

## Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Commission on Education

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

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.

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





## THIRD INTERNATIONAL CONFERENCE ON SOVIET JEWRY

AMERICAN JEWISH  
ARCHIVES

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





## ACTION FOR SOVIET JEWRY, INC.

### HONORARY BOARD

Rabbi Albert Axelrad  
Senator Jack H. Backman  
Dr. H. Thomas Ballantine, Jr.  
Prof. Elihu Bergman  
Rabbi Samuel Chiel  
Rabbi Stanley M. Davids  
Prof. Alan Dershowitz  
Cong. Brian Donnelly  
Robert F. Drinan, S.J.  
Moses Feuerstein  
Cong. Barney Frank  
Cong. Margaret M. Heckler  
Prof. Leon Jick  
Rabbi Daniel Lee Kaplan  
Rabbi Yehuda Kelemer  
Rabbi Neil Kominsky  
Howard Kummer  
Rabbi Lawrence Kushner  
Cong. Edward J. Markey  
Cong. Nicholas Mavroules  
Rabbi Paul J. Menitoff  
Rabbi Joel Meyers  
Cong. John Joseph Moakley  
Dr. Harry Schwachman  
Cong. James M. Shannon  
Rabbi Daniel Shevitz  
Rabbi Arthur F. Starr  
Rabbi Meyer J. Strassfeld  
Senator Paul Tsongas  
Rabbi Cary D. Yales

### CO-CHAIRWOMEN

Bailey Barron  
Judy Patkin

### EXECUTIVE DIRECTOR

Barbara Palant

### CONGRESSIONAL LIAISON

Sheila Galland

### TELEGRAM BANK

Rebekah Grossman

### ADOPT-A-FAMILY

Elana Kling

### EXECUTIVE BOARD

Donna Arzt  
Dr. Sheldon Benjamin  
Lester Bronstein  
Ruth Cronson  
Dr. Alan Delman  
Betty Dyer  
Judy Goodman  
Robert Gordon  
Joan Honig  
Frieda Horwitz  
Barbara Isaacson  
Paula Kampler  
Diane Keller  
Elana Kling  
Rabbi Michael Luckens  
Davida Manon  
Joel Manon  
Lenny Marcus  
Gerald Naplan  
Miriam Rosenblum  
Michael Rukin  
Sharon Schumack  
Barbara Silver  
Susannah Sirkin  
Stephen Whitfield

### MEDICAL MOBILIZATION

FOR SOVIET JEWRY  
Dr. Paul Appelbaum  
Dr. Alan Delman  
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."



*Sweet Jimmy*

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.



10840

907

10016

*Ed.  
2/1/82*





# National Conference on Soviet Jewry

## Chairman

Theodore R. Mann

## Vice-Chairpersons

Oslas G. Goren, Los Angeles

Rabbi David Hill, National Council  
of Young Israel

Donald Lefton, Miami

Thelma C. Wolf, Hadassah

Nan Wood, National Council of Jewish Women

## Treasurer

Bobbie Abrams, Council of Jewish Federations

## Financial Secretary

Margery Kohrman, Women's American ORT

## Secretary

Robert B. Goldmann, New York City

Immediate Past Chairman

Burton S. Levinson, Los Angeles

## Executive Director

Jerry Goodman

## Washington Representative

David A. Harris

## Executive Committee

(In Addition to the Officers)

Lucille Brotman, San Diego

Rabbi David Goldstein, New Orleans

Nell Greenbaum, Chicago

Lawrence Jackler, Detroit

Nicholas Lane, Pittsburgh

Jules Lippert, Union of American

Hebrew Congregations

Richard Neiter, Los Angeles

Stuart Raskas, B'nai B'rith

Mervin Riseman, American Jewish Committee

Herbert Rosenthal, Dallas

Rita Salberg, Anti-Defamation League

of B'nai B'rith

Herbert Setlow, New Haven

Joseph Smukler, Philadelphia

Nancy Steiner, Denver

Will Stern, Jewish Labor Committee/  
Workmen's Circle

## Former Chairmen

Eugene Gold, New York City

Label Katz, \* (deceased), B'nai B'rith

Stanley H. Lowell, American Jewish Congress

Richard Maass, American Jewish Committee

George Maislen, \*

United Synagogue of America

Rabbi Israel Miller, \*

American Zionist Federation

Rabbi Herschel Schacter, \*

Religious Zionists of America

Lewis H. Weinstein, \* Boston

\* American Jewish Conference

on Soviet Jewry

## Ex-Officio

Marvin E. Frankel, National Lawyers

Committee for Soviet Jewry

Sol Goldstein,

Washington Advisory Committee

Betty Golomb, Task Force on Education

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

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'

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



*Sweet Home*

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 under*

# 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*

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

*10/29 JH*

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

OFFICERS:

cc: Rabbi Bernard Martin, Rabbi Elliot S. Stevens, Mrs. Betty Golomb, Pearlson  
Jerome R. Malino, President  
Danbury, CT  
Herman E. Schaalmann, Vice President  
Chicago, IL  
Joseph B. Glaser, Executive Vice President  
New York, NY

Meyer Heller, Treasurer  
Beverly Hills, CA  
Robert J. Marx, Recording Secretary  
Highland Park, IL  
Sylvan D. Schwartzman, Financial Secretary  
Cincinnati, Ohio

Elliot L. Stevens, Administrative Secretary  
New York, NY  
Sidney L. Regner, Executive Vice President Emeritus  
New York, NY  
Jacob R. Marcus, Honorary President



# 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

#### OFFICERS

Jerome R. Malino, President

Danbury, CT

Herman E. Schaalman, Vice President

Chicago, IL

Joseph B. Glaser, Executive Vice President

New York, NY

Meyer Heller, Treasurer

Beverly Hills, CA

Robert J. Marx, Recording Secretary

Highland Park, IL

Sylvan D. Schwartzman, Financial Secretary

Cincinnati, Ohio

Elliot L. Stevens, Administrative Secretary

New York, NY

Sidney L. Regner, Executive Vice President Emeritus

New York, NY

Jacob R. Marcus, Honorary President

# 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

*Reply R. Martin's letter?*  
*Bernie'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

#### OFFICERS:

Jerome R. Malino, President  
Danbury, CT  
Herman E. Schaalman, Vice President  
Chicago, IL  
Joseph B. Glaser, Executive Vice President  
New York, NY

Meyer Heller, Treasurer  
Beverly Hills, CA  
Robert J. Marx, Recording Secretary  
Highland Park, IL  
Sylvan D. Schwartzman, Financial Secretary  
Cincinnati, Ohio

Elliot L. Stevens, Administrative Secretary  
New York, NY  
Sidney L. Regner, Executive Vice President Emeritus  
New York, NY  
Jacob R. Marcus, Honorary President





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 prayerbook, 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,



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

## TABLE OF CONTENT

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:

Jerome R. Malino, President  
Danbury, CT  
Herman E. Schaalman, Vice President  
Chicago, IL  
Joseph B. Glaser, Executive Vice President  
New York, NY

Meyer Heller, Treasurer  
Beverly Hills, CA  
Robert J. Marx, Recording Secretary  
Highland Park, IL  
Sylvan D. Schwartzman, Financial Secretary  
Cincinnati, Ohio

Elliot L. Stevens, Administrative Secretary  
New York, NY  
Sidney L. Regnier, Executive Vice President Emeritus  
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.

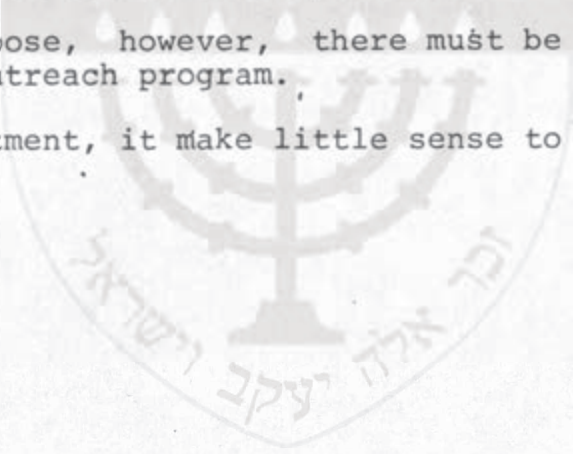
We can no longer hope to be as effective during the coming year as we were during the year past.

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 Rabbi Alexander M. Schindler

Date October 23, 1980

To Mr. Ted Broido

Copies

Subject

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*





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.





Rabbi Alexander M. Schindler

October 23, 1980

Mr. Ted Broido

Enlosed 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 Pisar 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.





Rabbi Alexander M. Schindler

March 11, 1980

Aron Hirt-Manheimer & Rabbi Leonard A. Schoolman

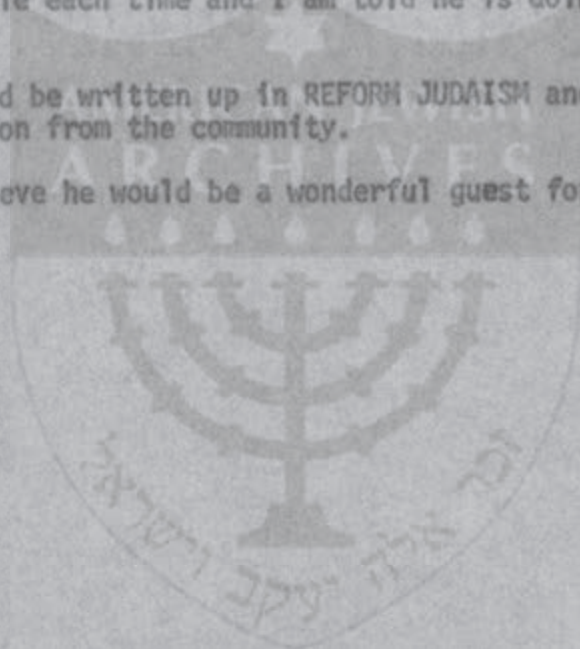
Albert Vorspan

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

B. Brickner



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 Balfour what this is all about. After 10 years I assumed he had liturgy material.*

OFFICERS:

Jerome R. Malino, President  
Danbury, CT  
Herman E. Schaalman, Vice President  
Chicago, IL  
Joseph B. Glaser, Executive Vice President  
New York, NY

Meyer Heller, Treasurer  
Beverly Hills, CA  
Robert J. Marx, Recording Secretary  
Highland Park, IL  
Sylvan D. Schwartzman, Financial Secretary  
Cincinnati, Ohio

Elliot L. Stevens, Administrative Secretary  
New York, NY  
Sidney L. Regner, Executive Vice President Emeritus  
New York, NY  
Jacob R. Marcus, Honorary President

ELS:lmn



Rabbi Alexander M. Schindler

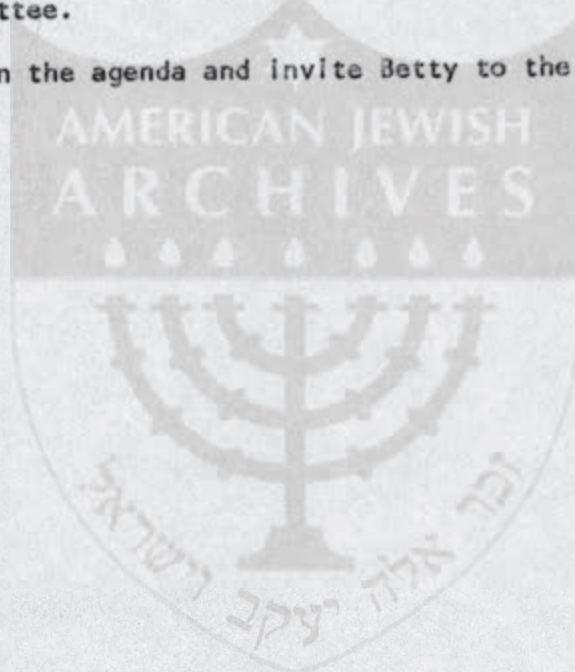
August 21, 1979

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:

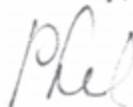
I have your letter of July 24th, as well as a copy of your letter to Daniel Lack. With respect to the Memorial Foundation business, I can only brief what we presented in a full report.

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, Sovetish 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 Evseksiia, 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

LAP





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.



# 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  
BAY PARKWAY AND BENSON AVENUE  
BROOKLYN, N. Y. 11214  
(212) 372-7164, 372-0933

370 OCEAN PARKWAY  
BROOKLYN, N. Y. 11218  
(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

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

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 the available staff  
person, we don't have the luxury of much time  
to consider hiring her. My study, JJ



(4)

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

P.S. 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.





*Shreef*  
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

30  
3:45 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.

