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COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

April 5, 1994  
24 Nisan 5754

National Conference on Soviet Jewery  
10 East 40th Street  
Suite 907  
New York, NY 10016

Dear Friends:

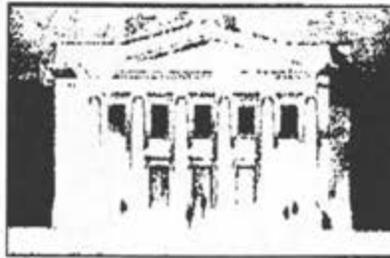
Enclosed herewith is 1994 dues from the Union of American Hebrew Congregations in the amount of \$2,500.00. This is the sum which we had budgeted for our subvention to the National Conference, and inasmuch as we are mandated to have a balanced budget, it will not be possible to make a greater dues contribution this year.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

RABBI LAWRENCE ARTHUR FORMAN



RABBI PAUL FREDERICK COHEN

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# OHHEL SHOLOM

T E M P L E

RALEIGH AVENUE at STOCKLEY GARDENS

NORFOLK, VIRGINIA 23507 • (804) 625-4295

March 5, 1992

Task Force on Soviet Jewry  
UAHC  
838 Fifth Avenue  
New York, New York

Attn: Betty Golomb, Chair

Dear Sir:

Please be advised that Jo Ann Hofheimer is no longer chair of our Soviet Resettlement Committee. Please send all information regarding soviet Jewry to our new chairs:

Morris Lazaron, Jr. and  
7711 Argyle Ave.  
Norfolk, Va. 23505

Ms. Barbara Carlson  
5003 Gosnold Ave.  
Norfolk, Va. 23508

If there is anything further you need, please do not hesitate to contact us.

Sincerely,

*Susanne C. Gesheker*

Susanne C. Gesheker  
Administrator

*Note faxed March 5, 1992.*



# National Conference on Soviet Jewry

*Alex - I couldn't get through to you so I address you now*

*David - We need to work this over to Russian Emb. Now - Only NGRAC + UAITC have not signed ON - Do you want Schudler on?*

July 26, 1993

*Robin*

*OK*

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Executive Director

Mark B. Levin

The Honorable Boris N. Yeltsin  
President of the Russian Federation  
The Kremlin  
Moscow  
Russia

Dear Mr. President:

As your country continues on its ambitious course towards political, economic and social reform, the National Conference on Soviet Jewry, and the undersigned member national agencies, have followed this progress with much interest and support. At this time, however, we wish to express our deep concern regarding your government's proposed amendments to the Russian Law on Freedom of Religion.

The enactment, several years ago, of this legislation has led to a significant enrichment in the lives of your citizens. In that your population represents a multitude of religious faiths and ethnic identities, the advancement in basic guarantees of freedom of religion ensured their realization of pursuing this most fundamental human right, regardless of denominational affiliation.

During these promising yet difficult times for your country, a step backward at this crucial point in history can only lead to an unstable political environment which aides no one, except those who wish to return to a totalitarian form of government. Therefore, we encourage

you to continue your pursuit of democratic reform and basic liberties, recognized throughout the international community, and urge you to veto the restrictive religion amendments. It is our fervent hope that you will lead your country forward and we offer our assistance in that endeavor.

Sincerely,

Richard Wexler  
NCSJ Chairman

Warren S. Dolny, National Commander - Jewish War Veterans of the U.S.A.

Susan Katz, National President - National Council of Jewish Women  
Robert K. Lifton, President - American Jewish Congress

Alfred Moses, President - American Jewish Committee

Sheldon Rudoff, President - Union of Orthodox Jewish Congregations of America

Melvin Salberg, National Chairman - Anti-Defamation League of B'nai B'rith

Kent Schiner, President - B'nai B'rith International

Alan Tichner, President - United Synagogue of America



# National Conference on Soviet Jewry

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*Robin*

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Kent Schiner, President - B'nai B'rith International  
Alan Tichnor, President - United Synagogue of America

# RELIGIOUS ACTION CENTER OF REFORM JUDAISM



### FAX COVER SHEET

DATE: JULY 27, 1993

TO: RABBI ALEXANDER SCHINDLER/EDIE MILLER

FROM: RABBI DAVID SAPERSTEIN

NUMBER OF PAGES INCLUDING COVER SHEET: 2

ANY QUESTIONS CALL (202) 387-2800

*The Religious Action Center  
pursues social justice and  
religious liberty by  
mobilizing the American  
Jewish Community and  
serving as its advocate  
in the nation's capital*

2027 Massachusetts Ave NW  
Washington, DC 20036  
(202) 387-2800

Harris Gilbert, Chairman  
Commission on Social Action  
of Reform Judaism

Albert Vintersper  
Co-Director

Rabbi David Saperstein  
Co-Director and Counsel

*The Religious Action Center  
is under the auspices of  
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the Union of American  
Hebrew Congregations,  
with its affiliates:  
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of Synagogues,  
Association of Reform  
Zionists of America,  
National Federation of  
Temple Brotherhoods,  
National Federation of  
Temple Sisterhoods,  
North American Federation  
of Temple Youth.*



MEMORANDUM

DATE: January 2, 1991  
FROM: Edith J. Miller  
TO: Albert Vorspan  
COPY:

Judea Miller shared the enclosed letter with me. I am giving it to you for use with our Soviet Jewry Committee.



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

January 2, 1991  
16 Tevet 5751

Rabbi Judea B. Miller  
Temple B'rith K'odesh  
2131 Elmwood Avenue  
Rochester, NY 14618

Dear Judea:

I much appreciate your thoughtfulness in sharing with me the letter you received from Alexander Shustorovich. His criticism is well taken and I am going to share it with our Committee on Russian Jewry. I am certain that they will appreciate his comments.

With every good wish, I am

Sincerely,

Alexander M. Schindler



2131 ELMWOOD AVENUE ROCHESTER, NEW YORK 14618  
244-7060

*Track down  
Send letter to A. ✓  
itself*

THE RABBI'S STUDY

December 27, 1990

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

Dear Alex:

I received this letter from a bright, articulate Jew from the Soviet Union who has affiliated with our congregation. I thought you would find useful his criticism of our booklet in Russian on Reform Judaism.

Sincerely yours,

Rabbi Judea B. Miller

JBM:nk  
Enc.



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

January 17, 1990  
2 Shevat 5751

Prof. Eliezer D. Jaffe  
Chairman  
The Israel-Free Loan Association  
1 Metudela Street  
P.O. Box 417  
Jerusalem 91041 Israel

Dear Professor Jaffe:

Your letter of December 25th reached our office during Rabbi Schindler's absence from the country. Therefore, I am taking the liberty of responding to you in his behalf.

I will bring your letter to the attention of the Soviet Jewry Committee of the UAHC. We have a number of programs providing assistance for Russian immigrants, not only here in the United States, but also in Israel. Therefore, I am not certain that it will be possible to aid you with a contribution, but I will call the important settlement effort your association has undertaken to the attention of the leaders of our movement most intimately involved with Russian Jewry.

With every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President

*cc. Al  
Betty*

packet sent AV  
B.G.

האגודה הישראלית להלוואות ללא-ריבית  
The Israel Free Loan Association

December 25, 1990

Rabbi Alexander Shindler  
838 Fifth Avenue  
NEW YORK - NY 10021 - U.S.A.

Dear Rabbi Schindler,

I am writing to request your support for the Interest-Free Loan Fund for Russian immigrants. Thousands of Russian Jews continue to arrive in Israel each month and, as they settle into their new life here, many are in great need of modest loans to pay for basic furniture, appliances, educational expenses and other necessities.

The Israel Free Loan Association (IFLA) is providing helpful extra cash for immigrants just getting on their feet as they enter the Israeli labor market. This is not charity, but partnership. This is a special way to help, with maximum accountability, extremely low overhead, and in perpetuity.

Please won't you give of your time to look over the enclosed and consider making a generous donation to help fund this important settlement effort for Russian immigrants.

Sincerely yours,

*Eliezer D. Jaffe*

Prof. Eliezer D. Jaffe,  
CHAIRMAN

*We would appreciate it very much if you would publicize the existence of the IFLA and the opportunity for direct assistance to Russian immigrants, to members of the Reform movement. Eliezer Jaffe*

*Heidi Farkash*  
**FARKASH CONSTRUCTION INC.**

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**FAX TRANSMITTAL**

**DATE:** August 22, 1990

**TO:** Rabbi Alexander Schindler, Attn: Edie Miller

**COMPANY:** UAHC

**FAX NUMBER:** (212) 249-0100 (telephone) FAX: (212) 570-0895

**REGARDING:** Soviet immigrants to Israel - Who Is A Jew?

Article by Donald H. Harrison in Heritage newspaper 8/17/90

**FROM:** Heidi Farkash

**PHONE NUMBER:** (619) 756-3175/756-3594

**NUMBER OF ORIGINALS INCLUDING COVER SHEET:** Five (5)

**SPECIAL INSTRUCTIONS:** Esteemed Rabbi Schindler, the perception one has from reading the attached article is that you feel the Israelis are not asking "Are you a 'Jew'" of prospective/actual immigrants from the USSR.

Our personal experience as a family contradicts. We have been asked by our first cousins in Moscow to help them explore their options - to which countries they might go. Our mutual first cousin in Jerusalem went to her local immigration official, and when she gave the name (Dmitri Dukhnovy, et al) she was told - "Dmitri is not a Jewish name." The official refused to give her further papers/applications, etc. until we had produced a birth certificate from which he could deduce the party was Jewish. I am in the process of doing that now. In fact, I have studied & documented this particular family's genealogy for five generations so am as familiar with it as anyone could be. (In fact through my leadership in the Jew, Gen. Soc. of L.A. I came to know Rabbi Lennard Thal, who can attest I am not a total crackpot, as you might think.) Now, I understand if at least one grand-parent is Jewish, you're "o.k." by the Israeli's - but this particular experience certainly belies any perception one might have that no one is asking the question, and I thought you should know that and that the public shouldn't be misled. Furthermore, our Soviet relatives inform me they understand that if you are accepted as an immigrant to Israel, but your identity as a Jew is not recognized, you do not receive the same social benefits as other immigrants - in fact none. I have not confirmed this. Perhaps the rhetoric on high political levels implies this is "irrelevant" but it hasn't trickled down to lower bureaucratic levels. ACTUALLY, this particular family is not halachically Jewish, but that is not the point.

Yours truly,

*Heidi Farkash*

Heidi Farkash

*Shield Contact*  
*IRAC*  
*via*  
*Jerusalem*  
*Family*

*Resonance*

...to protect a can of Iraqi poison gas on local cities, much as Nasser's decision to blockade the Straits of Tiran in May, 1967, presaged a full-scale war between Israel and her Arab neighbors. The reaction to last week's situation, however, was not exactly parallel to that of 23 years ago. Then there was a run on

as yet. They sold like hotcakes at \$120 each, though some customers went away disappointed when it turned out that no masks were available for pet dogs. Adding to the gloomy atmosphere were newspaper pages with photographs of hapless Kurds who had been gassed by Saddam Hussein and alarmist statements

No wonder people went around with short tempers and long faces. Then, none too soon, the authorities came to the conclusion that calm must be restored. So various officials pointed out that Iraqi long-range missiles (the only ones capable of reaching Israel) don't have chemical warheads. And while Iraqi

certainly have a negative effect on morale. For even though 18,800 soldiers and more than 1,000 civilians have been killed by Arab knives, bullets and bombs since the War of Independence, every additional death sends shock waves through Israeli society. *Continued on Viewpoint D*



Rabbi Alexander Schindler in his study

# 'Who Is a Jew' less relevant — Schindler

By Donald H. Harrison

**T**he tidal wave of refugees emigrating from the Soviet Union to Israel is making the once heated "Who is a Jew" controversy politically irrelevant, says Rabbi Alexander Schindler, the leader of Reform Judaism. Schindler, president of the Union of American Hebrew Congregations, told HERITAGE in a recent interview that "nobody in Israel is challenging the Jewishness of the Russian Jews who are coming in, many of whom are intermarried where there was not even any conversion."

"The non-Jewish wives are being accepted as Jews and are being admitted to Israel, and their children are being admitted to Israel," Schindler said. The Reform leader said Israel's Orthodox "are not fighting this because they recognize that all of Israel is so excited about this *aliyah* and sees it as essential to the future and the security of Israel." Schindler noted that rival leaders Yitzhak Shamir of the ruling Likud alignment and Shimon Peres of the opposition coalition made an agreement between themselves not to permit Israel's Law of Return to be made more restrictive. *Continued on Page 6*

# First, the tefillin . . . then the Yiddishkeit

By Donald H. Harrison

**'P**lease," entreated the bearded man in a white shirt, *tzitzis* and a *yarmulke*. "It will bring you luck." His outstretched hands were palms up, and across them lay *tefillin*. "Et, I think my flight is leaving now," replied one student, edging away from the man in an El Al lounge at John F. Kennedy Airport in New York. The Sun-

who knew the schedule very well. "I really want to remain with my group!" the student protested, breaking off the conversation and disappearing into a sea of knapsacks, portable stereos, bedrolls and other accouterments of the Israel-bound American college students. The man sighed, and turned to another traveler, who had been watching the scene. "Please!" he said. "What is it that you want me to do?" I asked in reply.



# 'Who Is a Jew' said to be moot

Continued from Page 1

regardless of which side the Orthodox parties supported in the recent contest which saw Shamir emerge as prime minister.

But the issue was made moot by the Russian influx, Schindler said.

"The operative principle within Orthodoxy is 'the purity of the family,' Schindler said. "You can hardly claim that this genetic purity of the family in Israel obtains right now; the more it is diluted, the less important it becomes."

Schindler was likewise confident that children of non-Jewish mothers and Jewish fathers who are reared as Jews under Reform Judaism's new ruling will be accepted as Jews in Israel, should they ever decide to immigrate.

"You ought to know that the patrilineal principal obtained in Biblical times," Schindler said during an interview in his office at UAHC headquarters overlooking New York City's Central Park.

"The laws of inheritance go from father to son, not from mother to son. Much more to the point, the children of a Jewish father and non-Jewish mothers were regarded as Jews in the Bible.

"Solomon had many wives, many foreign wives, and the son of one of them, Rehoboam, became the king of Israel. Another telling case in point was Joseph, who had two sons, Ephraim and Manasseh.

"Today, every Orthodox father will bless his children, saying 'May you grow up to be like Ephraim and Manasseh.' And who was Ephraim and Manasseh's mother? Her name was Asenath, the daughter of a priest (Potipherah) who worshiped a heathen shrine."

Schindler said the patrilineal tradition is evident to some extent even today in Orthodoxy. "How is one called to the Torah?" he asked. "One is called to the Torah by the father's name. In Reform, the father's and mother's names are mentioned . . ."

"Even more to the point," he said, "how does one become a priest — a kohen? It is only the father's lineage, not the mother's lineage."

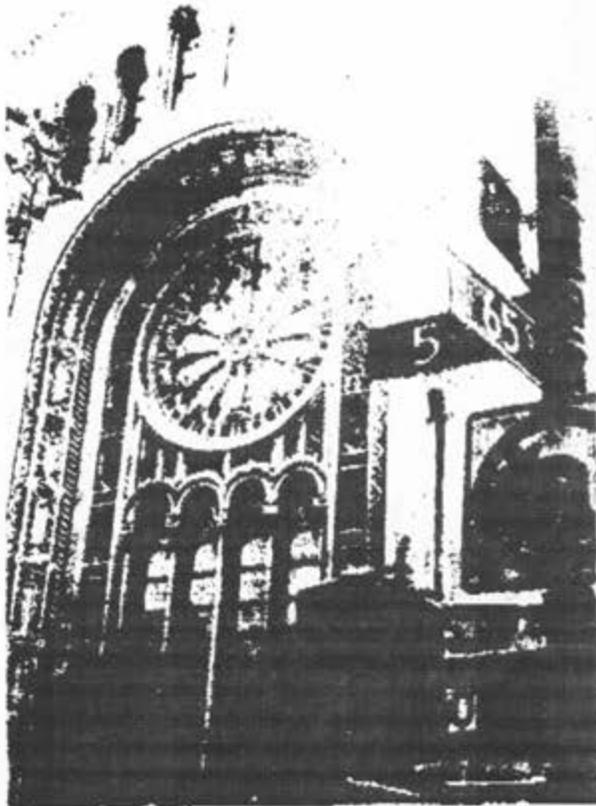
"So, Schindler said, "if the patrilineal lineage is good enough for the priesthood, then why in heaven's name can it not be good enough for Jewishness?"

Schindler said Jewish lineage was changed from patrilineal to matrilineal because of "external circumstances" perhaps in the Middle Ages.

"Some people think it was a time of trial, of pogroms against Jews, when Jewish women were raped," he said. "If the mother is Jewish, you can assume the child is Jewish, even though she might have been raped. So it was a compassionate law . . ."

"We (Reform) have said that insofar as genealogy is concerned, either the father or the mother (is sufficient). Then we added one other important point, that genealogy alone is not enough. In addition to this presumption of Jewishness to which genealogy entitles you, you have to make some active commitments to Jewish life. You have to do certain things, you have to identify yourself with the Jewish community."

Rabbi Schindler said that, thanks to the patrilineal ruling, the grandson of Israel's first prime minister David Ben-



**REFORM EDIFICE** New York's Temple Emanu El is one of the oldest and one of the largest Reform temples in the United States.

Schindler recalled the day Ben-Gurion's grandson sat in a chair in his office to tell Schindler, "I just came here to thank you for this patrilineal decision, and you ought to know that I just came back from fighting the Lebanese war, and the fact is, if I had been killed in Lebanon, they would not have buried me in a military

**Thanks to the patrilineal ruling, the grandson of David Ben-Gurion could be considered a Jew.**

cemetery, because I am not a Jew."

Schindler said he replied, "For you, the Orthodox rabbinate would have found some way to have you buried in an Orthodox cemetery," but the point is Orthodoxy doesn't regard Ben-Gurion's grandson as a Jew officially, even though he lives in Israel, speaks Hebrew, has determined to share the destiny of the Jewish people, and has risked his life for Israel."

The Reform leader said that the other pole of this anomaly is the status of former Soviet Communist Party chairman Nikita Khrushchev's grandchildren.

"Khrushchev's son married a Jewish woman," Schindler explained. "Now, halachically, the children are Jewish, but I will bet you dollars to donuts that they don't know that they are Jewish, and that they probably have an anti-religious, certainly anti-Zionist, orientation."

"So I think the approach we are taking is a far saner approach.

"Here, in the United States, we have children of interfaith marriages. In the beginning, most of these intermarriages took place between non-Jewish women, certainly a majority still of those marriages involve Jewish men and non-Jewish women.

vated me to push for this issue more than anything else was the sensitivity of these people.

Here they were leading their lives as Jews, they were being reared as Jews, and all they were hearing was, well, 'You are not really a Jew because your mother is not a Jew,' and I felt that should end once and for all, for their self-respect."

"When this passage was finally adopted," Schindler recalled, "a Reform rabbi came up to me at the end of the session and said, 'Today for the first time I feel like a real Jew.' Even he, who should have known better, felt himself to be a second class Jew because his mother was not Jewish."

A recent decision by Reform to permit homosexuals to become rabbis is another point of division between Schindler's wing of Judaism and Orthodoxy.

"The fact of the matter is that approximately 10 per cent of the general population is gay and lesbian," Schindler said. "There are between five and six million Jews, he said, then by that statistic between 500,000 and 60,000 of them fall into those categories."

"Modern science teaches us that being homosexual is not volitional," Schindler



**DO JUSTICE** — Love mercy

Jewish Press Heritage Friday, August 17, 1990

San Diego Jewish Press Heritage Friday, Aug

EILEEN M. SONDAK

# Scene Around

## 'Biloxi Blues' comes alive at N. Coast

**N**eil Simon has an endless stream of hits to his credit, but only one Tony Award. He earned that one for the most serious play he has ever penned, a black comedy about army life on the homefront, *Biloxi Blues*.

This second show in the Simon trilogy, which began with *Brighton Beach Memoirs* and culminated in *Broadway Bound*, picks up on Simon's alter ego when the young man is on his way to boot camp in Biloxi, with a busload of other raw recruits.

The show had its only San Diego staging three years ago, at the now defunct Fiesta Dinner Theater. Finally, North Coast Repertory Co. discovered it, and

**In this appearance, Dan Wingard is dynamite.**

brought the show — together with the strongest asset of the Fiesta production (Dan Wingard) to Solana Beach for a summer run.

Wingard played the most fascinating character in Fiesta's *Biloxi Blues*, not Eugene the Simon alter ego, but a sensitive Jewish scholar named Arnold Epstein.

Arnold was surely the worst soldier in Simon's troop, but as a person of principle and staunch character, he stood above them all. Simon obviously embraces Arnold as a kindred spirit. And with Wingard to reveal the hidden nuances of character, he is all the more intriguing. Wingard delivered the goods in his first go at the part, but in this North Coast appearance, he's dynamite.

Fortunately, Wingard is not the only

said. "In other words, you can't choose to be a homosexual; you can't be taught to be a homosexual... It is what you are, and so you can't do anything about it."

"What are we to do with these Jews?" he asked. "Are we to read them out of the Jewish fold? Are we to say that there are limits to their spiritual aspirations? Or are we to treat them for what they are, namely our brothers and sisters and our sons and our daughters?"

Rabbi Schindler said the Torah counseled that lepers be kept apart from the community, prompting one rabbinic scholar to order Jews to remain at least 100 cubits from them.

"Well, in the 19th Century, we discovered that it (leprosy) is a disease, and it is not a moral affliction," Schindler said. "There are few Orthodox Jews today who would suggest that we read them out or that we excommunicate them. So, too, we have learned something about the nature of homosexuality."

"The second point I would make is that for some 15 years now, the Reform community has accepted into its family congregations with a special outreach to the gay and lesbian community... The members of those congregations have made an extraordinary contribution to Jewish life..."

"Point number three I want to make is (to dispute) the idea of a role model -- that the rabbi is a role model and, if he is a homosexual, that he will somehow beguile the younger generation into adopting the homosexual way of life."

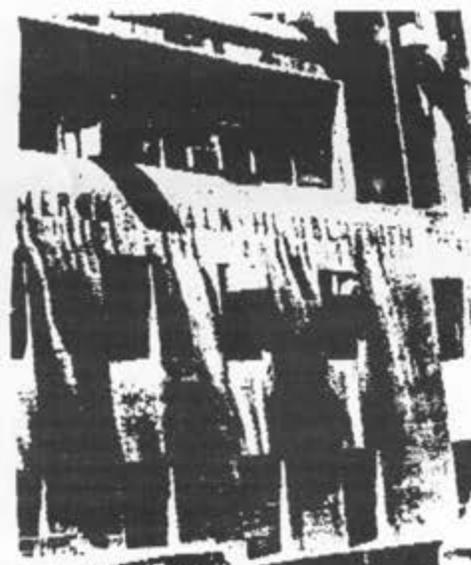
"That just isn't a scientific fact. That is a myth. It hasn't happened. Right now, in the Reform, Conservative and in the Orthodox rabbinate, we probably have scores, if not hundreds, of homosexual rabbis (not necessarily open), and I don't recall a single problem with any of those rabbis."

"I can tell you at the same time we have had a hell of a big problem with some heterosexual rabbis who were not exactly perfect role models for their congregants -- whether it was a member of a congregation in a pastoral setting, or a secretary, or something; we've had a lot of problems like that. And this is true not only of the rabbinate, it is true also of Christian ministers."

"What I am saying is that sexual orientation doesn't make you a better or a worse role model. It depends on what you do."

On the wall outside Schindler's office is a print depicting Orthodox Jews holding Torahs. Schindler was asked how Jews like those in the picture -- believing the

Continued on Page 20



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## Reform aims at equality

Continued from Page 6

Torah to be the literal word of God — could reconcile the concept of homosexual rabbis with the injunction in Leviticus that sodomy is an abomination?

"Then, they've got their problems, you see," Schindler replied. "As long as the biblical tradition allowed for interpretation and there was a Sanhedrin, changes took place and the traditions could be altered. It wasn't until the Middle Ages that the process of codification began and the tradition was fixed, encrusted in cement as it were.

"Had there been a synod, had there continued to be a Sanhedrin in Jerusalem, then many things in the written law could have been changed. 'An eye for an eye, a tooth for a tooth.' Is that still being practiced? Very quickly, the courts ruled that this isn't to be taken literally, that it means material compensation for physical loss, which is the principal of all law. The value of an eye for an eye, and the value of a tooth for a tooth.

"You quote one sentence (from Leviticus). You can quote from other sentences as well. The counterpoint is the entire Torah, for it throbs with a rabbinical principle that says love is the beginning and end of the Torah.

"The Torah is essentially a compassionate instrument, not a restrictive instrument. Its thrust is to love. 'Thou shalt love the Lord thy God.' 'Thou shalt love thy neighbor as thyself.' 'Stand not idly by while your neighbor perishes.'

"There is a good verse: 'Stand not idly by why your neighbor perishes.' That has

something to say about AIDS, does it not? Should we reject the people who have AIDS because they are homosexuals? There is a good verse to counter-balance the other verse."

Schindler said that since 1973, when he became the president of the Union of American Hebrew Congregations, outreach has been a *leitmotif* of his administration. He believes Reform's efforts to be inclusive have resulted in a growth of about 25 per cent in the last decade, with membership climbing to 1.3 million and the number of synagogues increased from 600 to 850.

Important in this pattern of growth is the fact that "we give full equality to women and men in religious life," Schindler said. Women not only participate fully in the services, "but they serve as teachers and principals and presidents and rabbis and so on and so forth."

Schindler said Reform's social activism in the Jewish realm — Israel and Soviet Jewry — and in the general realm — economic justice, civil rights and civil liberties — "attracts a great many of us."

He also said that he believes 20th Century Americans have become disillusioned with science, which at the beginning of the century seemed to hold the promise that humanity could chart its course by reason alone.

"A hell of a lot has happened in this country: two world wars, Auschwitz, Hiroshima, and an ever increasing number of people have come to realize that the future of human kind cannot be entrusted to the landscape of scientific rationality . . ."

"In consequence, there is a great deal more respect for the nonrational rather than for the strictly scientific rational," Schindler said.



**SAFE IN ISRAEL** — In Lod, Israel, 210 Soviet children, victims of the 1986 Chernobyl nuclear disaster, arrive for treatment. Klar C-4511 brought the children to Israel. RNS photo

*Sover for*

MEMORANDUM

DATE: April 3, 1990  
FROM: Rabbi Alexander Schindler  
TO: Martin Strelzer

I recently heard from Rabbi Earl Kaplan of Pomona, California and he shared a list of Soviet Jews who wish to start a Reform Havurot similar to the one created by Zunya Kogan.

1. Vaisman, Semyou  
278000, USSR, Tiraspol-13,  
Mira Str. 50-22, apt. 57  
tel. 2-22-08
2. Mirsky, Rudolph  
290057, Lvov, Kurskaya str.,  
Ga., apt. 1 tel. 35-29-72
3. Shferenberg, Yuly  
290000, Lvov, Chaikovsky  
str., 37, apt. 8  
tel. 74-66-73
4. Basin, Yakov  
220012 Minsk, K. Chyorky pereoulok,  
u, apt. 18  
tel. 66-72-57
5. Kels, Gingory  
480064, Alma-Ata, Abay prospect,  
59, apt. 5, tel. 63-90-81
6. Gramberg, Gennady  
203006 Estonian SSR, Harynsky  
district, Hoobneame, Myanny  
6-3 tel. 770700 (Talliun)
7. (The telephone of the Jewish  
Cultural Soc.)  
g Top, Leonid,  
213809, Bobruisk, Sovetskaya  
str., 101, apt. 15  
tel. 7-65-01
8. Heifits, Vladimir  
630110, Noosibirsk, Mendeleye  
va str., 2, apt. 50  
tel. (at the work) 77-24-62
9. Portnoy, Yury  
630081, Noosibirsk, Miduuriva  
str 43, apt. 7  
tel. 20-55-83
10. Ritenberg, Boris  
682200, Birobijau,  
Habaroosky Krai,  
Chapayeva str., 23, apt. 25  
tel. 6-77-28
11. Degtyar, Yakov  
682200, Birobijau, Bumagina  
str. 13, apt. 52
12. Bitkin, Leyev  
277060, Kishinyov, Belskogo  
str. 17-7, apt. 87
13. Falkner, Alexander  
310103, Kharkov, August  
the 23rd str., 39, apt. 2  
tel. 33-37-78



SERVING THE POMONA VALLEY

EARL KAPLAN, Rabbi  
IRVING A MANDEL, Rabbi Emeritus3/20

Alex -

In my letter of 3/20, I left out  
 the lot of those Soviet Jews who wish  
 to start Reform Havurat similar to  
 the one created by Zunya Kogan. You'll  
 find it enclosed, along with a copy of  
 the "secrets" which prevent noted reformer,  
 Anatoly Genis, from emigrating to Israel.

Take care.

Temple Beth Israel



3033 NORTH TOWNE AVENUE • POMONA, CALIFORNIA 91767 • (714) 626-1277

SERVING THE POMONA VALLEY

March 20, 1990

EARL KAPLAN, Rabbi

IRVING A. MANDEL, Rabbi Emeritus

Rabbi Alexander Schindler  
c/o UAHC  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

Thanks so much for your recent letter. Fortunately, the earthquake did almost no physical damage and very little emotional damage to the members of this spiritual community. Aftershocks continue and memories linger on, but the worst is definitely over.

I also appreciated your essay about the current plight of Soviet Jewry. Having traveled through the refugee pipeline in mid-October from Rome and Ladispoli to Vienna to the USSR, I can tell you that the situation is even more fragile than you describe. As a result, I have several suggestions to make:

1) Italy - The UAHC and/or the CCAR ought to send individuals to Rome who can work with the JDC and HIAS to help the refugees and to introduce them to American Reform Judaism. As an example, Chabad has had rabbis and representatives in Italy since 1979. Sending Russian language newspapers and pamphlets is a fine idea but not sufficient to address the real needs. Twenty thousand Soviet Jews are in Italy, as of today.

2) Vienna - Irani Jews are fleeing to Vienna in the hundreds, if not more. Again, we should work with the JDC to help these refugees.

3) USSR - In addition to the programs and fact-finding missions already created, we might also a) send a Task Force to Moscow for Simchat Torah where we can make contact with literally thousands of people, b) send one rabbi or teacher per month to work with Zunya Kogan and the Reform community of Moscow, and c) make contact with the list of potential Reform Jews which Kogan supplied us in October.

If I can be of help in implementing any of these suggestions, please feel free to contact me. Wishing you all the best.

Shalom,

Rabbi Earl Kaplan

EK/kr

Just to  
wed?

YES + ALV  
for SA.

# COALITION TO FREE SOVIET JEWS

Representing concerned organizations in New York City, Long Island, Westchester, Rockland and Bergen Counties.

8 West 40th Street, Suite 1510, New York, NY. 10018 (212) 354-1316

*OK 300*  
*Contingency*  
*Subventu*  
*Edel*  
*I know if we*  
*ever gave but*  
*#300 it's better*  
*AMS not to get*  
*into a thing with*  
*Lookstein*  
*Bernstein*  
*AK*

May 31, 1989

Rabbi Alexander Schindler  
Union of American Hebrew Congregation  
838 5th Avenue  
New York, NY 10021

Dear Rabbi Schindler:

We are writing you today to remind your agency of its minimum annual contribution to the Coalition so that we can move ahead with our agenda.

As you are well aware, our agency has been encountering increased financial difficulties - making this year's contribution to the Coalition extremely important.

Your organization's support has contributed immeasurably to the accomplishments of our agency. Now, the Coalition, in its 18th year, is entering a new era, one that has the potential for major new initiatives on behalf of Soviet Jews, notably in Jewish identity programming that is so urgently needed in the USSR.

Your agency's leadership and strong commitment have helped us to shape ambitious -- and attainable -- goals. To help us meet them, and to fulfill our mission we ask that your agency send in its minimum annual contribution of \$300.

Thank you again for your support and your concern.

Sincerely,

*Rabbi Haskel Lookstein*  
Rabbi Haskel Lookstein  
Chairman

*Irving Bernstein*  
Irving Bernstein  
Treasurer

Ms. Edith J. Miller

June 25, 1989

Mr. Rred Cohen

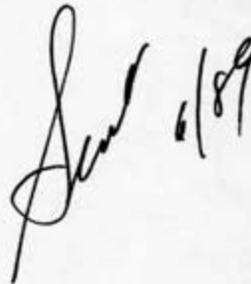
12 Sivan 5749

Enclosed, herewith, is an approved bill representing an annual contribution for 1989 to the Coalition to Free Soviet Jews.

Please let me have this check for transmittal.

Thank you.

enc.

A handwritten signature in cursive script, followed by the date "6/89".

April 2, 1990  
7 Nisan 5750

Rabbi Earl Kaplan  
Temple Beth Israel  
3033 North Towne Avenue  
Pomona, CA 91767

Dear Earl:

Thanks for forwarding the list of Soviet Jews who wish to start Reform Havurot. I appreciate your bringing these names to our attention. They will be excellent contacts!

Warm regards and best wishes for a sweet Passover.

Sincerely,

Alexander M. Schindler

*Sincerely*



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

March 27, 1990  
1 Nisan 5750

Rabbi Earl Kaplan  
Temple Beth Israel  
3033 North Towne Avenue  
Pomona, CA 91767

Dear Earl:

It was good hearing from you and I am delighted that the worst is definitely over following the recent earthquake. I am pleased that the members of your congregational family have come through this difficult time so well.

It was thoughtful of you to comment on my recent remarks on Soviet Jewry. I am grateful for your taking the time to share your thoughts. I am especially grateful for the suggestions you were kind enough to share.

You ought to know that the Union, in cooperation with the American Joint Distribution Committee, The Jewish Agency for Israel, and through efforts of the World Union for Progressive Judaism, are functioning in essential all of the areas noted in your letter. We are fairly well in line with your recommendations. All of us believe that this is a priority matter to be addressed by the Jewish community and we are giving it all the attention we can.

With repeated thanks and best wishes to you and your dear ones for a sweet and meaningful Pesach, I am

Sincerely,

Alexander M. Schindler

Temple Beth Israel



3033 NORTH TOWNE AVENUE • POMONA, CALIFORNIA 91767 • (714) 626-1277

SERVING THE POMONA VALLEY

March 20, 1990

EARL KAPLAN, Rabbi

IRVING A. MANDEL, Rabbi Emeritus

Rabbi Alexander Schindler  
c/o UAHC  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

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3) USSR - In addition to the programs and fact-finding missions already created, we might also a) send a Task Force to Moscow for Simchat Torah where we can make contact with literally thousands of people, b) send one rabbi or teacher per month to work with Zunya Kogan and the Reform community of Moscow, and c) make contact with the list of potential Reform Jews which Kogan supplied us in October.

If I can be of help in implementing any of these suggestions, please feel free to contact me. Wishing you all the best.

Shalom,

Rabbi Earl Kaplan

EK/kr

*Thanks for suggestions  
to be - in cooperation  
with JDC, JAFI,  
through WPT  
and functioning  
advisors  
also please  
advise which  
we recommend*

*Soviet Jew*

MEMORANDUM

DATE: April 2, 1990  
FROM: Rabbi Alexander Schindler  
TO: Albert Vorspan

I recently heard from Rabbi Earl Kaplan of Pomona, California and he shared a list of Soviet Jews who wish to start Reform Havurot similar to the one created by Zunya Kogan.

I am enclosing the list herewith. Also enclosed is what Earl indicates is a copy of the "secrets" which prevent noted refusnik, Anatoly Genis, from emigrating to Israel.

A handwritten signature in cursive, appearing to be 'A. Vorspan', written in black ink.



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

March 20, 1990  
23 Adar 5750

Rabbi Amiel Wohl  
Temple Israel  
1000 Pinebrook Boulevard  
New Rochelle, NY 10804

Dear Amiel:

Thank you for the information on the pilot project being undertaken at Ahavath Shalom in Brooklyn. I appreciate your thoughtfulness.

I am bringing this matter to the attention of the New York Federation of Reform Synagogues. I am certain you will hear from either Bernie Zlotowitz or Allen Kaplan directly once they have had an opportunity to review the material.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Bernard Zlotowitz

# Temple Israel of New Rochelle

1000 Pinebrook Blvd. • New Rochelle, NY 10804 • 914-235-1800

AMIEL WOHL, RABBI

March 13, 1990

Rabbi Alexander Schindler, President  
U.A.H.C.  
838 Fifth Ave.  
New York, NY 10021

Dear Alex,

The pilot project we have going at Temple Ahavath Shalom in Brooklyn involves "family clusters" who have become mutually supportive. They need contacts and need to be invited out, just as we will be doing for our Temple Seder.

The programs that are held at Temple Ahavath Shalom at the edge of the Brighton Beach area require an aggressive approach on the part of Reform Jewish agencies. These programs have an intrinsic value in themselves. They are learning about Reform Judaism and they are meeting people.

Dr. Irwin Golden, a trained social worker and group process expert, could be available to help us expand this type of program (see enclosures). These cluster family groups could be adopted by various Temples, and in some cases there are many smaller communities who would like to bring Soviet Jews to settle. They want to perform that mitzvah and augment their Jewish population.

Sincerely,



Rabbi Amiel Wohl

AW:hl  
enc.

*Refer to NY 1-21  
Tell him Jax.*

In the New York times, an article written by our own Ina Aronow described an effort we are making with newly arrived Soviet Jews.

"~~A southern Westchester temple taking a different approach to helping the Soviet immigrants is Temple Israel of New Rochelle.~~ With so few Soviet families settling in the county, members of Temple Israel are helping a small Reform congregation in Brooklyn near Brighton Beach, Temple Ahavath Sholom, reach out to the immigrants there. An estimated 15,000 Russian Jews have settled in the Brighton Beach area.

Members of the New Rochelle congregation attend open houses and discussion groups, bringing gifts for the new arrivals and providing "all the normal instincts of hospitality and a little Reform Judaism," said Rabbi Amiel Wohl of Temple Israel.

Rabbi Wohl said he favored a wider effort to benefit these new immi-

grants, who are clustering where there are few, if any, Reform temples. "I would like to see the New York Federation of Reform Synagogues move with some strength," he said. "They have the infrastructure. I see Reform Judaism as the Judaism for the arriving Jews."

He said Hasidic Jewish groups and Christian missionaries were reaching out to these immigrants. "I think the point is that these people coming out of the Soviet Union are well-trained, modern people who are pretty sophisticated and raised in a secular society," he said.

~~Their image of Judaism, he said, is "the old-fashioned kind where every one walks around with beards and old clothes" and that "all rabbis do is perform ceremonies and rituals."~~

Rabbi Wohl has invited the families he has met to be our guests at Temple Israel's Congregational Seder the second night of Passover, Tuesday, April 10th, at 6 p.m. Should you want to perform a special mitzvah and be one of the special "angels" who drives to Brooklyn to pick up Soviet Jews at Temple Ahavath Shalom on the corner of Avenue V and E. 19th, off Ocean Parkway, and then join us at the Temple Seder and be a host person with the Soviet Jewish family, you will have a rare and wonderful experience very much in the spirit of Passover.

Please let Rabbi Wohl's office know if you would like to perform this mitzvah.

**Dr. Irwin Golden**  
**40 Rogers Drive**  
**New Rochelle, N. Y. 10804**  
**914-636-6633**

## **EDUCATION**

1989 - D.S.W (Doctor of Social Welfare), Adelphi University  
School of Social Work, Garden City, New York

1952 - M.S.W (Masters in Social Work), University of Pennsylvania  
School of Social Work, Philadelphia Pa.

1949 - B.A. (Bachelor of Arts), New York University, New York, N.Y.

**DISSERTATION TOPIC "THE PRESENCE OR ABSENCE OF THE  
GRANDMOTHER AND THE ECONOMIC SELF SUFFICIENCY OF SOVIET  
REFUGEE FAMILIES"**

## **CURRENT OBJECTIVE**

**TO PLAN AND DEVELOP ACCULTURATION SERVICES FOR NEWLY  
ARRIVED SOVIET JEWISH REFUGEE FAMILIES; TO HELP REDUCE THE  
STRESS ASSOCIATED WITH RESETTLEMENT; TO HELP THEM CONNECT  
WITH THEIR JEWISH ROOTS, AND TO ENABLE THEM TO BECOME SELF-  
SUFFICIENT.**

## **EMPLOYMENT**

1984-PRESENT **Consultant** with New Hope Guild Centers, a licensed not-for-profit mental health clinic. Researched the needs of the various communities serviced by the agency and developed and implemented programs to provide mental health services to the chronic mentally ill patients in Homes for Adults, Nursing Homes and frail homebound elderly through a mobile geriatric, home visiting program. Tasks included developing linkages with home administrators, politicians, hospital and local community service agencies, hiring and training staff and creating an operational administrative

system.

- 1972-1984 **General Director, Associated Y.M.-Y.W.H.A's of Greater York.** As Director of Operations, supervised 11 Branch Center directors, six publicly funded senior citizen centers and other special projects such as the Day Center for Frail Elderly, a Community Advocacy Mental Health Program for Older Adults and Project A.R.I, a unique program to resettle newly arrived Soviet refugees in Brighton Beach. Responsibilities included preparation of Branch Budgets, program planning, development, training and evaluation, and work with Board Committees.
- 1968-1972 **Director, Personnel Services, National Jewish Welfare Board.** Responsible for recruitment training and placement of Administrators, social workers, recreational and other staff that provide direct service to members in Y.M. and Y.W.H.A.'s throughout the United States and Canada. Developed personnel standards, and systems for identifying and tracking staff and vacancies. Provided consultation to Boards of Directors when executive staff vacancies occurred. Organized and implemented a scholarship program and worked with a Board Personnel Committee. In addition travelled to Israel on behalf of the agency and assisted with the development of staff for the Israel Corporation of Community Centers.

#### **UNIVERSITY TEACHING EXPERIENCE**

- 1964-PRESENT **Full time faculty member and assistant director of FieldWork at Columbia University School of Social Work.** Taught Social Group Work (1964-1968). Adjunct faculty with New York, Fordham, Yeshiva,(Wurtzweiler), and Adelphi Universities teaching courses in Administration, Program Planning, Program Development, Social Policy, Social Group Work, Social Work Methods, and Field Instruction (1968-Present)

## Ideas to connect Reform Judaism with the Soviet Jewish Refugees

1. Providing financial support to the Reform Temple in Brooklyn so as to enable a **Reform Jewish Outreach Center** to be developed. The center would serve as the focal point for developing materials and training programs based on Reform Judaism. In addition to offering concrete services, clusters of Soviet families would have the opportunity to organize and participate in a Jewish Study program.

2. The above Model can also be developed in Israel so as to enable the Reform movement to reach the newly arrived Soviet refugees.

3. The National Office might want to consider developing a **Soviet Jewish Desk**, to service Temples throughout the United States, that would provide information, speakers and programs on Soviet refugees and connect them to various Temples seeking to recruit them into a specific community. This desk can also monitor the activities of Soviet Jews and advocate for Reform Judaism, at key local and national meetings concerned with the Soviet Jews.

4. It appears that many Jews will continue to live in the Soviet Union because of many reasons. They have recently developed a Congress of Soviet Jewish Organizations. The Reform Movement should connect to this organization and its leaders and begin to send materials which can be used for study groups and services. (I may be going to the Soviet Union in May and would be glad to make some contacts.)

I would like to use my knowledge of the Soviet refugee community to help connect them to Reform Judaism. I am currently working three days per week, and would be willing to operationalize the above ideas as a paid consultant one or two days per week...

Irwin Golden, D.S.W.

(914 - 636 6633)

Corrected  
and sent  
3/15 MB

MEMORANDUM

DATE: March 15, 1990  
FROM: Rabbi Alexander Schindler  
TO: Rabbi Paul Menitoff

*Schindler*

On returning from my various journeyings to Europe and far<sup>the</sup> West, I went through the material which reached my desk during my absence and one of the items was the Guide to Synagogue Adoption of New American Jews which was prepared by the Synagogue Council of ~~America~~. It is an excellent piece of work. You ought to know that Al Vorspan, with whom I shared this material, said that he is combining all the various guides and ideas into a manual on programming for Soviet Jewry in our congregations so I assume that he will give proper credit to its source. In any event, this is something in which you can take a great deal of pride.

al ✓

Edith J. Miller  
Rabbi Paul J. Menitoff

March 2, 1990

Alex is off visiting UAHC congregations, so the wonderful Guide to Synagogue Adoption of New American Jews, and the various re-settlement programs put together by the Synagogue Council of Massachusetts will await his return. I know that he will be delighted to see what has been done in your area. I am certain these materials will be of great assistance to other communities which will be receiving Russian Jews.

Fond regards.

Show materials  
to Paul ✓

*[Handwritten signature]*

7/18 - 3/4

Edie

We are  
Combining all these  
guides & documents  
a Manual on  
Programming for  
Soviet Jews

*[Handwritten mark]*

Out of the house of bondage . . .

מִבֵּית עֲבָדִים

**A Guide to Synagogue Adoption of**  
*New American Jews*

Prepared by the Synagogue Council of Massachusetts  
a joint venture of  
U.A.H.C., United Synagogue and Orthodox congregations in Massachusetts

Funded by the Russian Resettlement Committee of  
the Combined Jewish Philanthropies of Greater Boston

## TABLE OF CONTENTS

Introduction. . . . .	i
An Overview of Recent Events. . . . .	ii
The Steps Toward Synagogue Adoption. . . . .	1
What Comes First?. . . . .	1
The Establishment of the New American Family Committee. . . . .	1
Role Definition and Task Assignments. . . . .	2
Public Relations and Communications. . . . .	2
Fundraising. . . . .	3
The Committee is in Place — Now You're in a Family Way. . . . .	5
The Day of Arrival. . . . .	5
The Steps Toward Resettlement. . . . .	7
A New Beginning. . . . .	7
A New Jewish Community. . . . .	7
Deeds of Loving Kindness. . . . .	8
Appendix I — Resource Guide. . . . .	10
Appendix II — Agencies Involved With the Integration Process . . . . .	11
Resource Materials. . . . .	11
Appendix III — JF&CS Synagogue Sponsorship Form. . . . .	12
Appendix IV — Furniture for <i>New Americans</i> . . . . .	13
Appendix V — Suggested Activities List. . . . .	15

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## INTRODUCTION

To be an immigrant, in the first few weeks, is to know sadness, bewilderment, loneliness...but not entirely.

One thing is clear about the life of Jewish immigrants. Bad as their life might be in New York and Chicago, Boston and Philadelphia — especially during the first months of immigration...they seldom thought seriously of going back. Nostalgia, homesickness, yes; but back...no. They were here, for good or bad, and here they would have to make their life.

### **How We Lived**

edited by

Irving Howe and Kenneth Libo

What a bewildering world it was. We had never seen such high buildings. Papa had prepared a two-room flat on the third floor in a fine, strong building on Ninth Street and Avenue C. Fearfully we ventured up those three flights on my father's solemn promise that nothing would collapse, and entered our first home in America.

### **Looking Back: The American Dream Through Immigrant Eyes: 1907-1918**

by Marie Jastrow

At the airport, I persuaded the security guard to let me meet them at the gate....I recognized them immediately. They looked exhausted. They looked like they were in a daze....After we left them at their apartment, we thought they would be all set for a day or two. The group who decorated the apartment also left a chicken dinner and perishable food in the refrigerator the day before. But when one of our Russian-speaking families called them the next day, they were a little bewildered. They didn't know how to turn on the water in the bathtub. They didn't know how to turn on the oven. They didn't know what many of the foods were, or how to cook them. They had been too embarrassed to tell me these things when I showed them around the apartment.

### **Adopting a New American Family: A Small Congregation's Experience**

by Rabbi Susan Abramson

## AN OVERVIEW OF RECENT EVENTS

Since 1978-79, tens of thousands of oppressed Jews from the Soviet Union have been watching and waiting for an upward shift in emigration. In 1988-89, they were finally given permission to emigrate. Hundreds of thousands more made the decision to apply to leave. This shift marks the beginning of the establishment of a totally new method for applying to emigrate. Immigration decisions on the part of the United States government are now being made directly in Washington, D.C. by the Immigration and Naturalization Service (INS), and no longer in Rome or Vienna. Throughout the year, back-ups and delays in processing these emigres have strained the resources and patience of both officialdom and those eagerly awaiting the next step in their journey to freedom. 1990 will most likely see the inauguration of direct flights from Moscow to New York and from Moscow to Tel Aviv, a mere three and a half hours by air. Clearly, the Soviet government is responding to the demands of world Jewry to "let my people go," and we who joined in that outcry now eagerly await the opportunity to welcome these fellow Jews into our midst.

For the 1988-89 Fiscal Year (October 1, 1988-September 30, 1989), 1,414 Soviet Jews arrived in the Boston area to join the thousands of relatives and friends who came in the past decade. Most chose Boston because it would mean reunification with their families, or because of an abundance of vocational opportunities. In future years, if the window of opportunity remains open, more and more family reunions will take place. If that is the case, one may ask **why there is a need for the synagogues to become involved in resettling these *New American Jews***. Put simply, not all the families with whom reunification is to take place are capable of participating in the resettlement of their relatives. In some cases, for example, the family receiving newcomers are elderly, and would not be able to guarantee the financial well-being of their relatives until financial independence is achieved through employment. In other situations, the family-sponsor is relatively new to the Boston area, and they themselves are not sufficiently established to be able either to assist in the resettlement process, or to take time from their employment to help their relatives through the necessary steps to set the

process in motion. Visits to the Social Security Office, to Jewish Vocational Service, to initial medical and dental appointments and to find an apartment and furnishings usually must be done during business hours. The synagogue community can thus play a critical role by **sponsoring a New American family** — offering emotional, social, cultural, religious, and financial support to those finally able to begin a new life.

This guide attempts to offer some suggestions as to how your synagogue, whether large or small, urban or suburban, can become part of the resettlement experience. The Talmud teaches us that “great is hospitality” (Talmud, Sabbath 127a). We recall the beautiful story of the patriarch Abraham, as he welcomed into his home three guests. His home not only became a place of rest for weary travelers, but also of the teaching of the knowledge of G-d and His Law. Most of us have experienced the warmth of another’s hospitality on many different occasions and in a variety of settings. Perhaps some of us have had to relocate our families because of job-changes, and can recall how receptive we were to those who first reached out to help orient us in a new community. We can readily identify with the feelings of *New Americans* then when we offer them the joy of **Hakhnasat orhim** — the joy of hospitality.

## THE STEPS TOWARD SYNAGOGUE ADOPTION

### WHAT COMES FIRST?

If your synagogue is considering sponsoring a *New American* family — Soviet Jewish emigres prefer not to be called Soviet Jews when they come here — one of the first things to do is call the Synagogue Council of Massachusetts (SCM) at (617) 244-6506, to speak with Barbara Palant, Co-ordinator of New American Integration. In turn, the Synagogue Council of Massachusetts will inform both the Jewish Family & Children's Service's Russian Resettlement Unit and the appropriate religious movement (such as the UAHC's Social Action Intern) that there is a potential adoptive congregation. Additionally, it will give your synagogue representative the chance to discuss any issues or concerns which the congregation might have either about the process or about organizing the effort within your community. Synagogues in the Greater Boston area have, in the past, participated in sponsoring *New American* families. The benefit of those experiences will be shared with you. We have learned a great deal from them, and feel very comfortable in reassuring other congregations that the joy of offering hospitality far outweighs the occasional tentative moments that come whenever a newcomer arrives.

### ESTABLISHMENT OF THE *NEW AMERICAN* FAMILY COMMITTEE

Establishing a working committee is critical to this effort, as this group will most likely represent the congregation in the process of resettlement. It is this committee which meets with the rabbi and president to set the congregation's timetable and guidelines.

The task of the working-committee can be divided into the following areas of responsibility:

## **ROLE DEFINITION AND TASK ASSIGNMENTS:**

One can anticipate that in the beginning, there is a great deal of dependency on volunteers, but as time goes on and many of the initial processing appointments are over, the New American family will become increasingly independent. On the basis of experience from other congregations, it is suggested the committee break down assignments into manageable portions. Thus, there should be one sub-committee involved with apartment-hunting and a separate sub-committee responsible for locating home furnishings. A separate group might work to help co-ordinate moving furniture and household goods based on communal donations. Another volunteer effort should deal with transportation to initial processing appointments at the various social service agencies that new refugees must visit. It is necessary to describe as specifically as possible to volunteers what their task is, what the expectations are to fulfill the job, and how important that aspect of the resettlement program is to the success of the adoption. Congregations will be asked to appoint one volunteer as the synagogue liaison with JF&CS. This person will be asked to meet with a staff member of the agency to go over all details of the adoption process prior to the family's arrival, and subsequently will be the link between the family and the agency. This is an important role since all communication with the agency should reside with one person, to avoid duplication and unnecessary phone calls or meetings.

## **PUBLIC RELATIONS AND COMMUNICATIONS:**

It is important that the membership of the synagogue be informed and updated on the adoption program, and that your community know of this endeavor. Local newspapers are always in search of human interest stories, as well as unusual humanitarian projects to share with their readers. The synagogue bulletin is a prime vehicle for communicating news, needs, and special requests.

## FUNDRAISING:

Synagogue sponsorship of a refugee family implies some degree of financial support through the initial period of the resettlement process. Because many of the needs of the *New American* family can be met with the donation of in-kind contributions (i.e., goods such as furniture or a used car), there still remains the need for assistance with the most financially demanding part of the resettlement process: the high cost of rental property in and around Greater Boston. Unless, as in some congregations even housing can be donated (for example, when a congregational family was going on sabbatical, or a member of the community owned many rental units and was able to offer an apartment at no cost for 6 months), it is recommended that congregations raise between \$3,000 and \$6,000 to defray rental and other expenses. These dollar amounts are guidelines. Much will depend on the levels of English of the family being helped, as well as the need in the Greater Boston area for their particular employment skills. *New Americans*, after 4 months in this area are eligible for refugee assistance programs, but the amount of money those provide are not adequate for independent living. The social service staff at JF&CS will be available for consultation on the matter of financial support, and will be able to handle money distributions for synagogues if funds were to be placed at the agency in an escrow account for the congregation's adopted family (see Appendix III).

The establishment of a *New American* Family Fund enables congregants to make periodic donations to an earmarked fund, so that not all monies need to be raised at one time. There are numerous ways in which to raise the necessary funds, ranging from requesting a donation from every member family to having a fundraising event by various arms of the congregation, including your synagogue youth group. Youth groups were staunch political activists on behalf of freedom for Soviet Jews; they might welcome the chance to work for their resettlement.

These three areas — role definition and task assignments, public relations and communications, and fundraising — are the three basic ingredients of the adoption program. How a particular congregation puts the recipe together is up to that community. For example, one congregation chose to announce the program

with a letter to the membership which was co-signed by the rabbi, synagogue president, and committee chairperson, while another chose to have a monthly column in the synagogue bulletin dedicated to the project. Fundraising varies from such methods as asking every congregational family for a donation of \$18 to symbolize a new life in America, while another community launched the effort with the rabbi initiating a "minyan of supporters" — ten people who would donate \$100 each to establish a firm funding base. It is suggested that there be some method in which the rabbi or Board establish some financial cushion for the program, in the event that the fundraising falls slightly short of the goal. Often, a donor will come forward and speak privately with the rabbi or chairperson to say that that donor 'can be counted on' if an extra month's rent is needed, for example.

There is certainly room for congregational style and variation in the adoption process which, in part, makes this such an exciting program. It is important to point out here that there may also be variation in the needs of the adoptive family, which allows for several differing models. For example, a synagogue may be able to co-sponsor with a family their relatives if the sponsoring family does not have all the available funds necessary to bring their relatives to this area. Or, synagogues may be asked to sponsor in full the family of relatives who are themselves not yet financially independent and capable of the responsibility. JF&CS will recommend adoptive families to congregations on the basis of need. With the large numbers of Soviet Jews being allowed to emigrate, we often see newcomers trying to assist their extended families who have also been given permission to enter the United States.

This is a most exciting time in modern history, and we Jews have a unique opportunity to make a difference. It should be reassuring to know that there is the guidance of staff professionals at the various agencies associated with resettlement (see "Resources") consistently available to the synagogue committee, and your synagogue need not refrain from becoming involved because of the seeming enormity of the task. To the contrary, because there is a wealth of available resources to help your congregation, this **mitzvah** is extremely plausible and worthy of serious consideration.

## **THE COMMITTEE IS IN PLACE — NOW YOU'RE IN A FAMILY WAY!**

Your congregation made the decision to adopt a family. You have a working-committee and a fundraising base. Now what? The next step is for your committee representative to call the Synagogue Council of Massachusetts (617) 244-6506 again, and speak with Barbara Palant, who will work with Jewish Family & Children's Service (JF&CS) to arrange for the adoption to take place. There are many steps in the processing of *New Americans* before they arrive in the United States, and at each point along the way there are possible delays. These delays, which are out of the hands of the local agencies, may even include being able to find available aircraft space for them to depart Vienna or Rome. JF&CS will try to keep you updated on the status of your new congregational family. Your understanding and flexibility with the process will be most appreciated. All those in the resettlement program are as eager as you to make it as smooth and pleasant as possible. As soon as final details are available, you will be notified. Either at that point, or perhaps even before then, you may want to contact local relatives of the *New American* family to co-ordinate the plans for their arrival.

## **THE DAY OF ARRIVAL**

Usually the arrival at Logan Airport is a very emotional experience if the family's relatives are there to reunite with them. It can be an overwhelming moment! If there are no relatives able to be at the airport, as may be the case with a very elderly person, the synagogue delegation might carry a small sign with the family's name on it and a message of greeting in English and Russian, or perhaps the religious school students could make a poster of welcome. Translators are available to help with this.

Arrival at Logan Airport is the end of one long journey and the beginning of another. About a decade ago, a young Soviet Jew who came to Boston wrote these lines in a poem entitled, "Departure from Moscow":

The Kaddish for your past  
was spoken in the embraces and tears  
of those who love you.  
The scenes that nourished your  
childhood will remain behind  
with your days of suffering in  
this place,  
the chaotic farewell.

You have chosen to be free!  
Courageously you thrust yourself  
into the future;  
there is no Moses to lead you  
but your heart.

## THE STEPS TOWARD RESETTLEMENT

### A NEW BEGINNING

A day or so after their arrival, the official part of the resettlement process begins. Each new family is assigned by JF&CS to a Resettlement Counselor, responsible for providing assistance and information regarding the resettlement process, and to a Job Development Counselor from the Jewish Vocational Service, responsible for evaluating and guiding the *New American* into employment possibilities. Additionally, an English-language placement must be made, as newcomers begin English-as-a Second Language (ESL) classes within a few weeks of their arrival. Medical and dental appointments are arranged by the Resettlement Counselor, as well as a visit to the Social Security Office to apply for a number and card. All of these visits will be orchestrated with professional help, and translators are available at all settings, so you need not be concerned if volunteers from the committee, and not a relative, are accompanying the newcomers.

### A NEW JEWISH COMMUNITY

The resettlement agencies play a critical role while the synagogue community plays a unique role. Soviet history is replete with examples of oppression and government-sponsored attempts to destroy any remnant of Jewish expression. We in the synagogue community now have an opportunity, right from the very beginning, to demonstrate to these *New American* Jews that a part of the resettlement process is their Jewish acculturation, and in this country, they need not be afraid to be openly Jewish. It is important that we understand and accept the fact that in the Soviet Union, Jews were not free to make their commitment to Judaism public. To expect them to feel immediately comfortable with the way in which we express ourselves Jewishly may be asking too much. To expect them to be knowledgeable about Judaism in a free country assumes too much. And, we need to keep in mind that for Jews from the Soviet Union, Hebrew, whether spoken or written, is a third language. Therefore, it is suggested that one try to

provide Jewish religious and cultural materials in Russian and Hebrew, or Russian and English. These are available either through the Synagogue Council, the Union of American Hebrew Congregations, or at the Hebrew College Library in Brookline. Thus, the first Shabbat in freedom might be shared with your adopted family by inviting them to a home for dinner and having available for them the Sabbath blessings in Russian and English. Likewise, the family should be invited to attend a synagogue service, in which the congregation warmly and publicly welcomes their adopted family. (Tri-lingual siddurim are available upon request.) A lovely touch is to bring to your family's new apartment a welcoming basket, which might include some ritual objects, such as Shabbat candlesticks, candles, a Kiddush cup, a Chanukiah, and some Russian-language materials to assist them should they wish to try to begin observing some Sabbath and holiday rituals. Perhaps your rabbi would like to arrange a time to affix a Mezzuzah to the doorpost of your family's home, which is both a lovely beginning for them and a wonderful catalyst for the community.

As time goes by, it would be appropriate to arrange for a quiet and personal tour of the synagogue, since many *New American* Jews have not been to a synagogue in the U.S.S.R. A personal tour, perhaps with the rabbi, might be a comfortable way for *New Americans* to be introduced to some of the language associated with the synagogue, such as "Aron Kodesh," "Ner Tamid," "Aliyah," and "Torah." It is usually an extremely touching moment to place a Torah in the arms of an emigre. As one emigre so beautifully said when he first held the Torah: "This makes me feel connected to history."

## **DEEDS OF LOVING KINDNESS**

"G'milut Chassidim" — deeds of loving kindness — are what this guide is all about. There is no secret formula or magical recipe to bringing a stranger into one's midst. Much will depend on your committee, their creativity, their responsiveness, and their energy level. Not every involvement has to be a planned get-together. Hopefully, congregants will reach out and casually offer to include your new family in everyday events, such as a trip to a shopping center, a Brotherhood breakfast, an apple-picking excursion, a home Chanukah party, and the

like. It is also important to keep in mind that acculturation takes place by sharing Jewish life together, and one should invite the newcomer to help prepare an Oneg Shabbat for the congregation, or to work on a temple rummage sale, or gather canned goods for Project Mazon. To ask the *New Americans* to share these activities demonstrates what a vital and free Jewish community — a synagogue community — is all about. These opportunities for the newcomer also provide them with the ability to give something back to the congregation, creating a mutuality of feeling for the concept of “g’milut chassidim.”

## APPENDIX I

### RESOURCE GUIDE

We in the Greater Boston Area are most fortunate when it comes to excellent resources to assist in the resettlement of Soviet Jewish emigres. What follows is a brief listing of resources available to your synagogue and community:

#### Agencies Involved with Resettlement

**Combined Jewish Philanthropies of  
Greater Boston  
Russian Resettlement Committee**  
One Lincoln Plaza  
Boston, Massachusetts 02111  
(617) 330-9590  
Mr. Bert Paley, *Chairman*  
Ms. Susan Ebert, *Planning Associate*

**Jewish Family and Children's Service**  
637 Washington Street  
Brookline, Massachusetts 02146  
(617) 566-1230 or (617) 566-5716  
Ms. Nancy Bloom, *Supervisor of the  
Russian Resettlement Unit*

**Jewish Family Service of  
Greater Framingham**  
14 Vernon Street  
Framingham, Massachusetts 01701  
(508) 875-3100  
Ms. Ellen Bloch, *Director of  
Resettlement*

**Jewish Family Service of  
Greater Springfield**  
1160 Dickinson Street  
Springfield, Massachusetts 01108  
(413) 737-2601  
Ms. Donna Gaudreau

**Jewish Vocational Service**  
105 Chauncy Street  
Boston, Massachusetts 02110  
(617) 426-6990  
Ms. Judy Sacks

**English-as-a-Second Language Program**  
c/o Hebrew College  
43 Hawes Street  
Brookline, Massachusetts 02146  
(617) 738-4577  
Ms. Marlyn Levenson, *Director*

**Synagogue Council of Massachusetts**  
1320 Centre Street  
Newton Centre, Massachusetts 02159  
(617) 244-6506  
Ms. Barbara Palant, *Co-ordinator of  
New American Integration*

**Union of American Hebrew  
Congregations - Northeast Council**  
1330 Beacon Street  
Brookline, Massachusetts 02146  
(617) 277-1655  
Rabbi Paul J. Menitoff, *Regional Director*  
Rabbi Susan Abramson, *Director of  
Resettlement*  
Mr. Kenneth Carr, *Social Action Intern*

## APPENDIX II

### Agencies Involved With the Integration Process

The following agencies have outreach programs for New Americans, and are a valuable resource in the resettlement/integration process. Included under this heading are Jewish summer camp programs for children.

**Leventhal-Sidman Jewish  
Community Center**  
333 Nahanton Street  
Newton, Massachusetts 02159  
(617) 965-7410

**Brookline-Brighton-Newton Jewish  
Community Center**  
50 Sutherland Road  
Brookline, Massachusetts 02146  
(617) 734-0800  
Ms. Ellen Schiller, *Russian Resettlement  
Outreach*

**North Shore Jewish Community Center**  
4 Community Road  
Marblehead, Massachusetts 01945  
(508) 599-0322

**Striar Jewish Community Center**  
445 Central Street  
Stoughton, Massachusetts 02072  
(617) 341-2016  
Ms. Sarah Ades Goodwin

**Synagogue Council of Massachusetts**  
1320 Centre Street  
Newton Centre, Massachusetts 02159  
(617) 244-6506  
Ms. Barbara Palant, *Co-ordinator of New  
American Integration*

**Bureau of Jewish Education**  
333 Nahanton Street  
Newton, Massachusetts 02159  
(617) 965-7350  
Ms. Shari Stier, *Director of Shabbatonim*

**Jacob and Rose Grossman Camp**  
333 Nahanton Street  
Newton, Massachusetts 02159  
(617) 965-7410

**Camp Kingswood**  
333 Nahanton Street  
Newton, Massachusetts 02159  
(617) 330-9595

### Resource Materials

**The Hebrew College Library**  
43 Hawes Street  
Brookline, Massachusetts 02146  
(617) 232-8710  
Dr. Maurice Tuchman, *Director*

**Israel Book Store**  
410 Harvard Street  
Brookline, Massachusetts 02146  
(617) 566-7113

This houses an extensive collection of Russian-Hebrew and Russian-English Judaica, including materials for Jewish holidays, literature dealing with Jewish themes, and periodicals and newspapers in Russian. Hebrew College has available, upon request, a Russian-English bibliography of the collection.

**Kolbo**  
435 Harvard Street  
Brookline, Massachusetts 02146  
(617) 731-8743

## APPENDIX III

Jewish  
Family  Children's  
Service

Washington Place  
637 Washington Street  
Brookline, Massachusetts  
02146-4579  
617-566-5718  
FAX 566-4667

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Main Office  
31 New Chardon Street  
Boston, Massachusetts  
02114  
617-227-6641  
FAX 227-3220

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President  
Elizabeth S. Gross  
Vice Presidents  
Gerald Feldman  
Norman I. Kinsky  
Sue Sherman  
Treasurer  
Melvyn Shulman  
Assistant Treasurer

Secretary  
Alan Gossmer  
Assistant Secretary  
Randal Lily  
Executive Director  
Judith Kirsch

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To: Congregation Sponsors of New American Arrivals  
From: Jewish Family and Children's Service

We at Jewish Family and Children's Service are grateful for your interest in and commitment to our community's efforts to welcome New Americans and help them to feel at home. We are pleased to assist you in the resettlement of "your" family.

In order for this process to proceed smoothly, we would like to be sure that the responsibilities of sponsorship are clear. Sponsors need to be prepared to:

1. Meet "their" family at the airport and provide food and lodging until it is possible for the family to live independently.
2. Help the family find and rent an apartment and schedule telephone and utility installation.
3. Provide adequate financial support which is within the Refugee Medical Assistance guidelines.
4. Assist the family with initial appointments at JF & CS, JVS, Food Stamps, Medicaid, and medical care offices.

We know, of course, that you will welcome them into your congregation and help them furnish their apartment, look for a job and begin to find their way in the Boston area. It is not a small responsibility, but you will not be alone.

We at Jewish Family and Children's Service will be available to meet with your congregation liaison representative when needed, and will provide all of our resettlement services to the family. This includes the provision of information about relevant government services, and links with other local resettlement agencies.

We look forward to this partnership in the resettlement of \_\_\_\_\_ family, a family of \_\_\_\_\_ members.

\_\_\_\_\_  
Congregation Representative

\_\_\_\_\_  
Pre-Migration Counselor

## APPENDIX IV

### FURNITURE FOR NEW AMERICANS

I would like to donate the following items to those recently arrived from the Soviet Union. I understand that as newcomers arrive, I will receive a call from the newcomer/sponsor to arrange a convenient time to pick up the donation(s), which are in good/fair condition.

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Home Telephone \_\_\_\_\_

Business Telephone \_\_\_\_\_

Best time to contact me \_\_\_\_\_

#### Items (please check)

- Kitchen table
- Kitchen chairs      How many? \_\_\_\_\_
- Dining room table
- Dining room chairs      How many? \_\_\_\_\_

#### Baby Furniture

- Crib with mattress       Crib without mattress
- Changing table
- Stroller
- Dresser
- Other

**Bedroom Furniture**

- Dresser(s)                      How many? \_\_\_\_\_
- Night table(s)                      How many? \_\_\_\_\_
- Twin bed with mattress                       Without mattress
- Double bed with mattress                       Without mattress
- Queen-size bed with mattress                       Without mattress
- King-sized bed with mattress                       Without mattress

**Living Room Furniture**

- Couch
- Chairs (describe size) \_\_\_\_\_
- Coffee table
- End tables
- Lamps
- Desk
- Desk Chair

Other items in good condition I would like to share:

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## APPENDIX V

### SUGGESTED ACTIVITIES LIST

Below please find a list of free activities and outings that you can suggest to your *New American* families or use together.

ARNOLD ARBORETUM, 125 Arborway, Jamaica Plain  
Open daily dawn to dusk. Guided tours.

ISABELLA STEWART GARDNER ART MUSEUM, 280 The Fenway, 566-1401  
Free on Wednesday 12 - 5.

FRANKLIN PARK ZOO, Franklin Park, 442-2002  
Monday - Friday 9 - 3:30

INSTITUTE OF CONTEMPORARY ART, 955 Boylston St., 266-5151  
Free on Thursday 5 - 8 pm

HARVARD SMITHSONIAN CENTER FOR ASTROPHYSICS, 60 Garden St., Cambridge,  
495-7461, 3rd Thursday of each month.  
Film and lecture at 8 pm followed by telescopic observing,  
weather permitting.

### MUSIC

NAMELESS COFFEEHOUSE, 3 Church St., Harvard Sq., 564-1630  
Free folk and jazz music, Saturday 8 pm.

HARVARD CHAMBER ORCHESTRA, Sanders Theater, Cambridge,  
Harvard Univ., 495-0311  
Different times.

JANUS OPERA PRODUCTIONS, Church of the New Jerusalem,  
130 Bowdoin St., Boston, 436-3767. Different times.

NEW SCHOOL OF MUSIC, 25 Lowell St., Cambridge, MA, 492-8105  
Half hour recitals by faculty and guests, Tuesdays 12 pm.

LONGY SCHOOL OF MUSIC, 1 Follen St., Cambridge, 876-0956  
Recitals Wednesdays 12:15 pm.

NOON HOUR RECITALS, Kings Chapel, 58 Tremont St., 267-2155  
Tuesdays, 12:15 pm.

## **FILM**

BOSTON PUBLIC LIBRARY FILM SERIES - Call for information.

## **LIBRARIES**

Many town libraries have free passes to museums and historic sites which can be reserved in advance. Check with the reference librarian.

## **YOU CAN FIND ONGOING ACTIVITIES IN:**

Boston Globe Calendar Magazine - Thursday

Boston Herald Scene - Friday

Boston Phoenix

TAB 695-0044 - Free Events

Brookline Citizen

The Jewish Advocate

ALSO: Call *EVENTSLINE* 267-6446 for a recorded message of free cultural events.



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (617) 277-1655  
FAX (617) 277-3491

## NORTHEAST COUNCIL

Rabbi Paul J. Menitoff  
*Regional Director*

COPY FOR YOUR INFORMATION

21 Shevat, 5750  
February 16, 1990

### MEMORANDUM

TO: Rabbis of Temples adopting (or considering adopting) New American families  
FROM: Rabbi Susan Abramson, Temple Shalom Emeth, Burlington, MA  
Chair, UAHC/NEC New American Resettlement Committee  
Kenneth Carr, Social Action Intern, UAHC/NEC  
RE: Adoption process meeting follow-up

On Wednesday, January 31, a very successful meeting was held to discuss the process of adopting a newly-arrived Soviet family. As you know, tens of thousands of Soviet Jews wait in Italy for a family or synagogue to sponsor their immigration to the United States, yet the procedure for adopting a New American family can be complex. This meeting was an attempt to clarify several aspects of the process: how to get your congregation involved; fundraising; the details of settling them into an apartment, a new job, and congregational life; and the policies of Jewish Family and Children's Service that affect the process.

This meeting was very useful; much important material was covered. It was good that so many of you sent representatives of your Temple to attend. To ensure that every congregation receives the information that was presented, copies of what was distributed are enclosed in this mailing:

- 1) You will find a manual composed by Synagogue Council of Massachusetts and the UAHC/NEC entitled "Out of the house of bondage..." This manual is a step-by-step guide through the adoption process, starting when the temple decides to adopt.
- 2) A more detailed outline of the role of the congregation, written by Rabbi Abramson, is included. These pages provide helpful suggestions for dividing and accomplishing tasks; you can also use it as a checklist of responsibilities.
- 3) Finally, enclosed is a copy of the agenda followed at the meeting. This is not so you can see what you missed; rather, the agenda provides the names of the people who spoke at the meeting, as well as what they spoke about. Now, if you have questions about a specific area of the process, you can see whom you should call.

Please feel free to call Ken with any questions or concerns you have about the adoption process or about the material covered in the meeting. Please let me know whenever I can be of assistance.

Best of luck with your New Americans. I hope to hear from you soon.

Plan to attend

Northeast Council Biennial, October 26-28, 1990 Sheraton Hyannis, Hyannis, MA

#### NORTHEAST COUNCIL

*Regional President*  
Irving Belansky  
*Vice Presidents*  
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Irwin Siegelman  
David Silverman  
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Leslie Morris  
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Didi Gilbert  
*Outreach Director*  
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Howard Wilkoff  
*UAHC*  
*Chairman*  
Allan B. Goldman  
*President*  
Rabbi Alexander M. Schindler

## TEMPLE RESETTLEMENT COMMITTEE

### FUNDRAISING

Monthly bulletin articles explaining financial needs of family  
"Minyanim of supporters"  
Identify individuals who may be willing to contribute larger sums

### HOUSING

Rent an apartment a week or two before the family arrives  
\*ask congregants or community people to rent their apartment without security deposit,  
lower rent  
\*apartment should be in temple community  
\*can have fewer bedrooms than # number of adults  
Creative alternatives: "in-law apartment" in member's home, Summer home

### FURNITURE

List furniture needed and contact person in Temple bulletin  
Find someone with basement/garage/storage area who can store furniture  
Organize moving day.  
\*identify members who have access to trucks, vans  
\*organize group to collect furniture and bring to apartment

### INTERIOR DECORATING

Select which furniture will be used prior to moving day  
Be at apartment on moving day to direct placement  
Make sure basic needs have been met  
\*kitchen utensils, dishes, dry & canned goods, etc.  
\*bathroom necessities: soap, shampoo, etc.  
\*finishing touches: curtains, pictures on wall, etc.  
Arrange for telephone service (choose long distance service which allows them to call  
the Soviet Union)  
Begin electric service and heat  
Provide Shabbat candlestick holders, mezuzah, prayerbook, Hannukah menorah, and as  
many Jewish books as you can  
A day or two prior to their arrival, make sure there is fresh food in the refrigerator,  
including a prepared meal or two

### LIAISON WITH FRIENDS, FAMILY IN LOCAL AREA

Make sure someone contacts family in Vienna, Rome so they know name and locatiog  
of sponsoring synagogue  
Monitor family's progress in Europe and inform JF&CS of any problems they encounter  
with HIAS or the American Consulate  
Confirm family's arrival date with them in Rome

## WELCOMING

Organize group to greet family at airport  
Prepare banners, signs in Russian & English (can be Religious School or Youth Group project)  
Invite photographer to take pictures (black & white for newspapers)  
Flowers  
Make sure enough cars to transport family & their luggage  
Details which need to be explained to family when they arrive at their new home:  
\*how to turn on faucets (particularly in shower)  
\*thermostat  
\*open windows  
\*apartment buzzer in front lobby

## NEGOTIATING BUREAUCRACY (as liaison & transportation provider)

Jewish Family & Children's Service (caseworker)  
Jewish Vocational Service (job counsellor)  
Hebrew College (English language test, then classes)  
Social Security Office  
Welfare Department (food stamps)  
Medicaid  
Doctor (immigration health form)  
Schools

## DAILY NEEDS

Explaining appliances in apartment: stove (self-cleaning!), dishwasher, self-defrosting refrigerator, disposal, toaster-oven, vacuum cleaner, telephone, laundry, etc.  
Explaining foods & how to prepare them (milk does not need to be boiled)  
Fire alarm  
Food shopping  
Post office: stamps, how to mail letters  
Bank: opening an account, checks, balancing checkbook, ATM card  
Ascertain clothing needs & find donated clothing

## EMPLOYMENT

Help write resume, cover letters  
Teach about newspapers' "Help Wanted" section  
Find head hunters  
Drive to job fairs, interviews  
Network with temple members in similar fields  
Coordinate activities with Jewish Vocational Service

## DRIVING

Learner's Permit (test can be taken in Russian)  
Driving School  
Locating car  
Driving test  
Reliable mechanic

## SOCIALIZING

Invite to dinner  
Visit

Tourguides  
Babysitting

TEMPLE

Drive to Shabbat services  
Bring to Sisterhood, Brotherhood meetings - invite to speak  
Enroll children in Religious School  
Explain Jewish holidays, services  
Provide them with means of learning basic prayers & songs (cassette tape of melodies)  
Welcoming service (Religious & Ritual Committee, Youth Group)  
Religious School assembly



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (617) 277-1655  
FAX (617) 277-3491

NORTHEAST COUNCIL

Rabbi Paul J. Menitoff  
Regional Director

NEW AMERICAN RESETTLEMENT MEETING  
TEMPLE SHALOM EMETH, BURLINGTON, MA  
JANUARY 31, 1990 / 5 SHEVAT, 5750  
7:30 PM

## AGENDA

- I. Introductions
  - A. Kenneth Carr, Social Action Intern, UAHC/NEC
  - B. Rabbi Susan Abramson, Temple Shalom Emeth  
Chair, UAHC/NEC New American Resettlement Committee
  - C. Nancy Bloom, Jewish Family and Children's Service
  - D. Barbara Palant, Synagogue Council of Massachusetts
  - E. Congregational representatives
- II. The Congregation's Role -- Rabbi Susan Abramson
  - A. Convincing the congregation
  - B. Composing a committee
  - C. Tasks of the committee
- III. The Adoption Process -- Barbara Palant
  - A. After deciding to adopt
  - B. Before the family arrives
  - C. After the family arrives
- IV. Relevant Policies -- Nancy Bloom
  - A. United States government
  - B. Jewish Family and Children's Service
- V. The UAHC's Role -- Kenneth Carr
- VI. Questions

### NORTHEAST COUNCIL

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*National Honorary Treasurer*  
Howard Wilkoff  
**UAHC**  
*Chairman*  
Allan B. Goldman  
*President*  
Rabbi Alexander M. Schindler

Plan to attend

Northeast Council Biennial, October 26-28, 1990 Sheraton Hyannis, Hyannis, MA



# Temple Shalom Monthly Bulletin

Temple Shalom Manitoba Inc., 1077 Grant Ave., Winnipeg, MB., R3M 1Y6, (204) 453-1625

Vol. 3 No. 3

March 1990

ADAR 5750

## MESSAGE FROM THE RABBI

### Board of Trustees:

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Judaism looks at the world with optimistic eyes. While most men and women must confront the trials and tribulations of everyday living and come to terms with personal tragedies and disappointments, our tradition beckons us not to surrender to despair. The Torah emphasizes that human beings are created in God's image and must utilize their intellectual and physical resources to improve the quality of their lives. Thus, it is essential that we go about our daily tasks with a positive outlook.

Unfortunately, burned-out leaders and pervasive negativism are harsh realities in many contemporary Jewish communities. During my ten years in the rabbinate I have met a number of "gloom and doom" congregants who find fault in every aspect of the synagogue's programming. At the same time, they are often resistant to change and reject proposals which would make their congregation a better place to worship, study, and socialize. At best, they see their community as being destined for perpetual mediocrity; there is nothing that can be done which will substantially improve the situation. Needless to say, real growth cannot take place unless the lay leaders and ordinary members feel good about their synagogue and are committed to its welfare.

Negative people are among the most tormented souls I know. They have chips on their shoulders and are often eager to provoke an argument. Such individuals take their unfinished business from their past into their families, into their places of work, and even into their churches or synagogues. The reason why we hear sickening tales of dirty synagogue politics (or dirty church politics for that matter) and of uncivilized behaviour on the part of the clergy and lay leaders is that too many people work out their personal problems in inappropriate settings.

At the monthly singles' program at the YMHA, *Barbara Findlay*, *Steven Moscovitch* and I asked each member of the group, "To what animal do you compare yourself when you are at your worst?" The most common answer was "the bear." The "bear" is on the prowl when we feel that life has given us a rotten deal, when other people challenge our beliefs or violate our territory, or when someone enjoys success that we fancy should be ours. Indeed, the "bear" in Haman growled fiercely when Mordecai refused to bow down to him and challenged his authority. Because of this personal attack on his self-esteem, he was determined that Mordecai should pay dearly by hanging on the gallows and that the entire Persian Jewish community should also pay by being exterminated.

What is the "bear", after all? Just our own insecurity, our own feelings of inadequacy, the problems we can't face, the bits of ourselves we can't love. We are our own bears. Until we can change, accept, or make constructive use of the "bear" that lurks within each of us, we will see the world through distorted glasses. Until we are in touch with our private agendas and learn to like ourselves, we will never relate to our fellow human beings in a meaningful way.

As Temple Shalom enters its twenty-fifth year, let us accept the challenges of operating a growing congregation with courage, creativity, and a sense of purpose. Our community will prosper only if we approach our duties in a positive frame of mind. In the words of *Thomas Carlyle*, "Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer."

RABBI JEFFREY F. GALE

# PURIM

(from *Gates of the Seasons*: published by the Central Conference of American Rabbis)

Purim, which occurs on the fourteenth of the Hebrew month of Adar (the fifteenth in Jerusalem), is a celebration of the events described in the Scroll of Esther. The holiday with its joyous carnival-like atmosphere focuses on one of the main themes in Jewish history, i.e., the survival of the Jewish people despite the attempts of their enemies to destroy them. According to the Scroll of Esther, the name of Purim is derived from the lot (Pur) cast by Haman to determine the day on which the Jews would be exterminated.

The story of Purim is about hunger for power and about hatred born of the Jews' refusal to assimilate and their unwillingness to compromise religious principle by bowing before the secular authority. It is an old story. However, it has been repeated many times, making it both an ancient and modern story.

In the story it is related that Mordecai, Esther's cousin, refused to prostrate himself before Haman, the vizier of King Ahasuerus. So infuriated was Haman that he sought the annihilation of the Jewish people. Haman's accusation against the Jewish people has become the paradigm for all anti-semites: "There is a certain people scattered abroad and dispersed among the peoples...their laws are different from those of other people, they do not obey the king's law, and the king should not tolerate them". The prudent actions of Mordecai and the courage of Esther averted tragedy.

Purim recalls the dangers of minority status. Hatred

of the foreigner and the stranger is still prevalent throughout the world. Anti-Semitism has not disappeared, but despite everything, the Jewish people has survived. Purim, however, is most of all a happy story—a story of survival and triumph over evil.

It is a mitzvah to read the Biblical Scroll of Esther and to celebrate the holiday with the congregation. As part of the Megillah reading, it is customary for the listeners to attempt to drown out the sound of Haman's name by shouting or using Greggers.

The almost unrestrained merriment which pervades the celebration of Purim makes it unique among the Jewish holidays. Adults and children are encouraged to wear costumes. Synagogues and communities stage Purim plays, hold carnivals, and serve festive communal meals. All these activities are an expression of great joy at having survived Haman and countless other enemies.

In Ashkenazi communities, Hamantaschen, three-cornered cookies filled with poppy seeds or other fruits, are served on Purim. In many Sephardic communities and in Israel, pastries called Haman's ears, Oznei Haman, are served.

Traditionally Purim is a time for exchanging gifts. It is customary to send gifts of food or pastries to friends and family. The sending of these gifts is called Mishloach Manot, "the sending of portions." It is a mitzvah to send gifts to the poor on Purim. The sending of gifts to the poor is an act of Tzedakah which is especially connected with Purim.

## SYMPOSIUM ON INTERMARRIAGE

"SHARE THE EXPERIENCE:  
BRIDGES TO UNDERSTANDING"

By Jessie Carryl, Outreach Co-ordinator,  
Canadian Council of Liberal Congregations.

Followed by a panel discussion:

ONE HOUSE TWO FAITHS  
CHILDREN COPING

with audience participation

SUNDAY, MARCH 18TH, 1990

1:30 - 4:00 P.M.

ADMISSION \$5.00

AT THE Y.M.H.A.  
JEWISH COMMUNITY CENTRE

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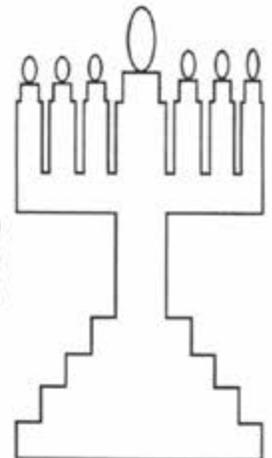
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947-0601 453-1625

## Menorah Board

Price Structure for  
Menorah Board  
Plaques:

Flame—minimum	\$1,000.00
Candle—	600.00
Candle Base—	400.00
Stem—	250.00
Base—	100.00



For further information, please  
contact the office at 453-1625

THE DEADLINE FOR THE APRIL  
BULLETIN WILL BE  
MONDAY, MARCH 18, 1990.

## SCHOOL NEWS

1. Report cards will be going out on March 11, 1990. Parent-Teacher Interviews will be conducted on Sunday, March 18, 1990 from 12:30 P.M. on. Your child will bring home a note informing you of your interview time.
2. Our last day of classes prior to Spring Break will be on Wednesday, March 21, 1990. Classes will resume on Wednesday, April 4, 1990.
3. I would like to encourage each child to bring "Tzedakah" - "charity" each and every week (Sundays). We have the blue boxes here at the Temple. We would like our students to feel the rewards of "giving" to others less fortunate than themselves.
4. PURIM CARNIVAL - Sunday, March 11, 1990 - 9:45 - 12:15. Please join us. COME IN COSTUME!  
9:45 A.M. - Megillah reading in Sanctuary  
10:30A.M. - Carnival in Multi-Purpose Room

Our Purim celebration will take place on Sunday, March 11, 1990. We would like to encourage our Temple Shalom Religious School families to join us for this joyous event along with all Temple Shalom families.

The festivities will begin promptly at 9:45 A.M. with the Megillah reading in the sanctuary. Each class will mime out a section of the Megillah as it is read by members of our School Board.

Following this, we will be having a Purim carnival in the Multi-Purpose Room. Each class will be setting up a booth. We will have hamentashen, juice, and coffee booth, and a prize booth.

We would also like to encourage parents to set up booths. The children will love it! If you and some of your friends are interested, please let me or *Eyal Daniel* know and we will do our best to accommodate you and your material needs.

There will be a silver collection at the door to offset the costs of the prizes.

Also, volunteers are needed to "man" the food booth and prize table and silver collection. Please call me or *Eyal Daniel* and volunteer your services.

Hope to see you and your families in costume on March 11, 1990.

*Joyce Billinkoff*, School Director

*Eyal Daniel*, Teacher in charge of Purim celebration

## PRESIDENT'S UPDATE

This year for Temple Shalom is one of breaking new ground and strengthening existing programs.

Our financial position as of July 31, 1989 is one of stability and very many thanks to our past treasurer, *Allan Sourkes* for his hard work and dedication for creating this stability. *Ernie Strauss* is carrying on from Allan and has computerized our systems which will allow for more current results.

Our school has doubled thanks to the efforts of our dedicated School Board, School Director, *Joyce Billinkoff*, and our tremendous group of teachers. Not to forget *Rabbi Gale*. He has added new dimensions and life to our programs such as Bagels and Blocks and the Hebrew Bilingual Program to name a couple. This year also sees five Bar/Bat Mitzvahs occurring and very shortly our new Bima will be unveiled.

Our Outreach Program has a joint venture with the YMHA on March 18, 1990 with a guest speaker from Toronto.

Our Singles Program which is a joint venture with the YMHA as well has been a success to date thanks to the efforts of *Barb Findlay* and *Steven Moscovitch*.

We are sponsoring the Small Congregations Conference April 27 - 29th and all members are welcome. Call the office for information.

We are in the process of forming a committee for our 25th ANNIVERSARY year in 1991. Please volunteer if you can.

Temple Shalom is yours and membership growth is essential. It is important each and everyone of us invites prospective members to our services and functions of the synagogue. I believe strong attitudes and beliefs by each of us and communicating them will lead to our successful growth.

Participation is difficult because we are all very busy but vital to our success. Please try and find a little time to sit on a committee when asked.

This year has been exciting and the future looks even more so. We are making an impact in the community and we will continue to keep the community aware of Temple Shalom.

Please feel free to call me with any ideas or suggestions. This way we can all learn. **GET INVOLVED.**

*Rick Wolfson*

President

## YAHREZITS

	HEBREW DATE	ENGLISH DATE	WILL BE READ ON
CHANA FAGA GOLDBERG, Mother of Lil Jacobson	2 Adar	Feb. 27	Mar. 2
OSCAR FEUER, Father of Charles Feuer	3 Adar	Feb. 28	Mar. 2
JOSEPH WOLODARSKY, Father of Marilyn Levitt	3 Adar	Feb. 28	Mar. 2
HARRY SWARTZ, Father of Shelly Saidman	4 Adar	Mar. 1	Mar. 2
BESSIE HILLIER, Mother of Charles Boyce	7 Adar	Mar. 4	Mar. 2
MAX LEVINE, Father of Elliott Levine	9 Adar	Mar. 6	Mar. 9
DAVID CASEY, Brother of Natasha Casey	12 Adar	Mar. 9	Mar. 9
LILLIAN SINGER, Mother of Ray Singer	13 Adar	Mar. 10	Mar. 9
DOREEN VALERIE FRANCES BOYCE, Daughter of Charles Boyce	13 Adar	Mar. 10	Mar. 9
DINA WOLFSON, Mother of Wolfson	14 Adar	Mar. 11	Mar. 9
ROSE JENOFF, Aunt of Steven Moscovitch	15 Adar	Mar. 12	Mar. 9
SAMUEL SHELDON PAWLOW, Father of Mayer Pawlow	16 Adar	Mar. 13	Mar. 16
JOSEPH ISAAC HILLIER, Stepfather of Charles Boyce	20 Adar	Mar. 17	Mar. 16
SARAH NITIKMAN, Mother of Lee Schachter	22 Adar	Mar. 19	Mar. 16
HELEN MAROW, Mother of Anya Strauss	23 Adar	Mar. 20	Mar. 23
HANNAH DASHEFSKY, Mother of Dora Dragushan	24 Adar	Mar. 21	Mar. 23
RAYMOND KEYNES, Brother of Irma Nepon	24 Adar	Mar. 21	Mar. 23
HELEN DUBLIN, Sister of Anne Dublin	24 Adar	Mar. 21	Mar. 23
REBECCA SOURKES, Grandmother of Allan Sourkes	28 Adar	Mar. 25	Mar. 23

## WHAT'S NEW

During the past several months, Temple Shalom has instituted three new programs: "Bagels and Blocks" (Jewish studies for pre-school children); Synagogue Skills and Jewish Lore for children enrolled in Hebrew/English Bilingual studies at Sir William Olser School, and regular seminars for single Jews at the Y.M.H.A. We now wish to add a fourth experimental project: programming for senior citizens, especially those individuals living in Shalom Gardens and along Grant Avenue.

An inaugural tea took place on February 13th. Over twenty seniors met in the Multi-Purpose Room for Coffee, Cake and a Chat. We briefly explored ways in which we can meet the cultural and recreational needs of this important segment of the Winnipeg Jewish community.

Beginning on **MONDAY, MARCH 12TH**, Temple Shalom will be providing lunch programs on alternate weeks. *Jacque Sourkes* has kindly agreed to cater

these luncheons, while *Razelle Kohnats* has generously offered to be in charge of the programs. At this stage, the cost of the lunches will be \$4.00. The lunches are open to all men and women who are 55 years old and over.

Members of Temple Shalom are invited and encouraged to participate in this new endeavour. Help would be especially appreciated in setting up the Multi-Purpose Room, or in providing transportation to those seniors who would like to attend our Food, Frolic and Fellowship but have no means of transportation to the Temple. The success of this experimental program depends largely on rekindling the spirit of volunteerism in our membership.

Those individuals who are interested in attending the bi-weekly luncheons or in offering their services should contact *Clara Rosenthal* at 453-1625.

*RABBI JEFFREY F. GALE*

*Secret File*

## SOVIET JEWS ARE NOT SETTLEMENT FODDER

By Alexander M. Schindler

There are several lessons to be learned from the unfortunate remark of Israel Prime Minister Yitzhak Shamir linking the anticipated massive Soviet immigration to retention of the West Bank territories. Given Mr. Shamir's longstanding opposition to relinquishing any part of Judea and Samaria, the the furor that greeted his statement was natural enough.

The Prime Minister insisted he had been misunderstood. He did not mean, he said, that he wants to hold on to the West Bank as homes for new Soviet immigrants. What he intended to say was that Israel must be a "strong" or "great" state but not necessarily larger in size. (In Israel, the phrase "Greater Israel" is political shorthand for an Israel that holds on to all of the territories now under its control.)

One lesson to be learned is that in a world of advanced communications, politicians in democracies like Israel can no longer be sure that what they tell one group -- even privately -- will not be transmitted to the general public. In offering his thoughts on a "large" or "great" Israel, Mr. Shamir was clearly attempting to assure members of his Likud Party that he had no intention of selling Israel down the river, as his rivals in Likud, led by General Ariel Sharon, have charged. The trouble was <sup>at</sup> the speech was covered by American and other foreign correspondents, the story went around the world and even the State Department was moved to criticize the Prime Minister for speaking out of turn.

Another lesson is that statements such as Mr. Shamir's -- no matter how innocently intended, as the Israeli Prime Minister assures us -- provides ammunition for those Arab extremists who oppose immigration <sup>to</sup> Israel under any circumstances and who cling to the goal of a Palestinian state that will ultimately encompass not only the administered territories but Israel itself. Regrettably, Mr. Shamir's words have touched off a wave of protests by Arab groups that have condemned Jewish immigration to Palestine since the earliest days of the Zionist movement.

Mr. Shamir's remark gave them a golden opportunity to marshal anti-Israel sentiment on an international basis -- and also, it should be noted, to silence moderate Arab forces, thereby stalling the Middle East peace initiative. At the same time, Arab protests against the movement of Jews from the USSR to Israel also constitute a potential stumbling block for Soviet President Gorbachev in his continuing effort to liberalize Kremlin policy on Jewish emigration.

But the most important lesson to be learned from the incident is that the emigration of massive numbers of Jews from the Soviet Union to Israel is too important to be used for political purposes.

This great homecoming of what is expected to be hundreds upon hundreds of thousands of Jews from the Soviet Union can only be described as one of the great decisive turns of Jewish history, ranking with the very founding of the Jewish state and the mass immigration to Israel during the late 1940's and early 1950's from the DP camps of Europe and from the Arab lands of North Africa, Iraq and Yemen.

For the Soviet Jews themselves, the new freedom means, at last, the chance to build a life far from the quickening curse of anti-Semitism. For the Jews of Israel, the new freedom means the renewal of a dream that some had supposed was obsolete, the chance to refresh the authentic purposes of a Jewish national home. For the Jews of the United States and Canada, ours is the opportunity and challenge to provide the resources that will translate the dream of freedom into the reality of reunion.

In this great endeavor, we wish to be more than passive check-writers to the United Jewish Appeal. We want and mean to be partners, helping insure that every dollar is spent responsibly, efficiently, effectively. Nor is our shared opportunity limited to the wonders of reunion. The restoration of the early vision of Israel's purpose is inherently a restoration of a vision of peace as well. The people of Israel know that chronic violence and war not only inhibit immigration but also exhaust the energies and treasure of the nation that must now be turned to the sacred task of ingathering.

There is grave danger in seeking to use this new opportunity for political purposes. The homecoming of our people transcends politics -- but politics can spoil it. Soviet Jews are not settlement-fodder, nor should "Operation Exodus" (the name given by the UJA to the tasks of immigration and absorption) be a cover for the pursuit of ideological goals.

The ingathering of Soviet Jews cannot become a pawn in the debate over a "large" or "great" Israel; if those who enter the partnership with enthusiasm are led to conclude that their efforts are being exploited by partisans of one view or another, their enthusiasm will surely wane.

The mass movement of Soviet Jews to Israel has given us the opportunity to write a new chapter, to make possible a new beginning, to bring new life to our people and to our dream -- the dream of freedom, of peace, of home. In this book of life, it is we who must inscribe our names.

2/8/90

X

X

X

Rabbi Alexander M. Schindler is president of the Union of American Hebrew Congregations, central body of Reform Judaism in the United States and Canada.

# # #



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

*Soviet Jewry*

February 2, 1990  
7 Shevat 5750

TO: UAHC CONGREGATIONAL PRESIDENTS & RABBIS  
RE: OPERATION EXODUS

The enclosed THE DREAM, AGAIN is a critical call to action in support of Operation Exodus, the worldwide effort to facilitate the absorption of Soviet Jews in Israel. I urge you to reproduce this important statement in your temple bulletin so that the total North American Reform Jewish community will be informed of latest developments.

Also enclosed is a copy of the UAHC Resolution on Soviet Jewry as adopted by the Biennial Assembly in New Orleans, November, 1989. It is germane to the subject.

In the light of this new thrust, I urge your congregation's Soviet Jewry Committee, together with your ARZA and Social Action Committees, and other congregational groups, to move to take action as required to support fully Operation Exodus through your local Federations, as well as to help resettle the Soviet Jews among us. To this end, suggestions for congregational assistance for Soviet Jews will be available from Betty Golomb, Chairperson of the UAHC Task Force on Soviet Jewry, 838 Fifth Avenue, New York, NY 10021.

As a united North American Reform community, together with our fellow Jews, let us join hands in providing support and sustenance to our brothers and sisters who join us in freedom.

All good wishes.

*Alexander M. Schindler*

### THE DREAM, AGAIN

In all of Jewish history, there have been no more than ten or so dates that will be remembered as long as there are Jews to remember things. Most generations of Jews have lived and have died without ever witnessing the decisive turns of Jewish history except through the clouds of memory. Yet, within the lifetime of our own generation, those clouds have parted not once, but twice, and we have seen the turning with our own eyes.

First was the Kingdom of Night, then was the rebirth of the Republic of Hope.

And now there is the Reunion, the great homecoming of hundreds upon hundreds of thousands of Jews from the Soviet Union, yesterday's trickle becomes today's flow, tomorrow's flood.

Through the tumultuous years of modern Israel's brief history, there have been moments of pure vindication, moments when all complexity has disappeared and the elemental reason for a Jewish State has stood in stark and pure relief. The mass immigration in the late 1940s and early 1950s, from the displaced persons' camps of Europe and from North Africa; years later, Operation Moses, the rescue of Ethiopian Jews; now, Operation Exodus, perhaps as many as a million and a half Soviet Jews ingathered, welcomed.

For the Soviet Jews themselves, the new freedom means, at last, the chance to build a life far from the quickening curse of anti-Semitism.

For the Jews of Israel, the new freedom means the renewal of a dream that some had supposed was obsolete, the chance to refresh the authentic purposes of a Jewish national home.

And for us, for the Jews of North America, there is an essential role to play in the fulfillment of this new chapter of our people's dream. Two years ago, a quarter of a million of us gathered in Washington to speak for the freedom of our people. That freedom is now ours to enable.

But freedom is not free. To bring masses of Soviet Jews to Israel means to provide housing, schools, jobs, lest the invitation to a new life prove a cruel and bitter hoax, lest the reunion sour. Here are Jews, eager to come; here is a nation eager to receive them. But they cannot come and they will not if there is nowhere for them to live, to learn, to work.

Plainly, it is our task to provide the resources that will translate the dream of freedom into the reality of reunion. As plainly, we want and mean to be more than passive financiers as that translation is written into our people's history. We want and mean to be partners with the Soviet Jews and partners with the Israelis, going beyond the raising of dollars and the signing of checks to helping ensure that every dollar that is spent is spent responsibly, efficiently, effectively.

It is unthinkable that the Jewish people will allow this glorious opportunity to shrivel, that we will allow ourselves to be remembered as the generation that had history in its grasp --- and let go of it.

Nor is our shared opportunity limited to the wonders of reunion. The restoration of the early vision of Israel's purpose is inherently a restoration of a vision of peace, as well. The people of Israel know that chronic violence and war not only inhibit immigration, but also exhaust the energies and the treasure of the nation, the energies and the treasure that must now be turned to the sacred task of absorption.

We call attention to the danger of seeking to use this new opportunity for political purposes. The homecoming of our people transcends politics -- but politics can poison it. Soviet Jews are not "settlement-fodder," nor ought Operation Exodus be a cover for the pursuit of ideological goals. The absorption of Soviet Jews must not become a pawn in the debate over a Greater Israel; if those who enter the partnership with enthusiasm are led to conclude that their efforts are being exploited by partisans of one view or another, their enthusiasm will surely wane.

Above all, we call on each and every American Jew, in all our congregations throughout the land, working through our local federations, to join in this partnership in reunion, to lend hand and heart and pocketbook so that we may together enter history. For that is what is here at stake. Together, it has been given us to write a new chapter, to make possible a new beginning, to bring new life to our people and to our dream --- the dream of freedom, of peace, of home.

In this book of life, it is we who must inscribe our names.

Rabbi Alexander M. Schindler  
President  
Union of American Hebrew Congregations

February 1990  
Shevat 5750

ADOPTED BY THE GENERAL ASSEMBLY

of the

UNION OF AMERICAN HEBREW CONGREGATIONS

November 2 - November 6, 1989 - New Orleans

SOVIET JEWRY

The Union of American Hebrew Congregations is encouraged by the significant changes regarding the ability of Soviet Jews to leave the Soviet Union as demonstrated by the dramatic increase in emigration numbers and the easing of the emigration process. We look forward to a more systematic approach for Jews to exit which will reflect the establishment of a new policy in accordance with international norms and laws, a system which would grant permission to any Jew to leave the Soviet Union with dispatch.

Glasnost has resulted in granting more freedom to all religious groups in the Soviet Union. After years of virulent anti-semitism, constant harassment, and denial of human rights, Soviet Jews have begun to benefit from the internal changes in official religious and cultural policies. Within the USSR Jews are today forming cultural groups, Hebrew language classes, Jewish libraries and new congregations.

While we rejoice in this modern miracle, we cannot forget the oppression of past decades, and that Glasnost has also brought with it renewed outbreaks of anti-Semitism. Now, therefore, is the time to build vigorously the Soviet Jewish culture and to mold the movement for emigration into a force so irrepressible that it can withstand even a setback in Soviet policy.

THEREFORE, the Union of American Hebrew Congregations resolves to:

1. Recognize the progress which has been made and urge the government of the Soviet Union to:
  - A. Dissolve the existing Council of Religious Affairs, the official department regulating religious matters in the USSR, to permit greater individual, intellectual, and personal freedom of religious and cultural expression.
  - B. Officially recognize Hebrew as the national tongue of its Jewish minority.
  - C. Permit the establishment of rabbinical seminaries and other Jewish educational institutions.
  - D. Allow the free and full distribution of Jewish educational materials from the outside world to the members of the Jewish community and permit the establishment of publishing houses for cultural,

(See over)

educational, and religious materials.

- E. Repeal all Soviet laws that obstruct the teaching of Judaism and Jewish cultural matters.
  - F. Institutionalize the liberalized procedures for emigration.
2. Call upon the United States government to:
- A. Significantly raise its overall refugee quota ceiling.
  - B. Provide financial assistance required to absorb Soviet Jews in Israel.
3. Call upon every Reform congregation to:
- A. Make temple membership for Soviet Jewish emigres and religious school enrollment for their children available on a favorable basis.
  - B. Form or revitalize a committee on Soviet Jewry in order to:
    - a) Prod our synagogue members, and the Jewish community at large through local federations, to give or guarantee the resources required for the absorption of Russian Jews both here and in Israel, through campaigns such as the "Passage to Freedom" campaign.
    - b) Initiate a person to person effort to integrate Soviet immigrants into the life of our synagogues.
    - c) Encourage congregants to make job opportunities available to Soviet Jews.
    - d) Commend the World Union for Progressive Judaism for its efforts to nurture the development of Liberal Judaism and to establish a Reform Jewish network within the Soviet Union.
    - e) Pledge our full support in the creation and distribution in the Soviet Union of appropriate educational materials about Reform Judaism, including materials in the Russian language.
    - f) Commend the State of Israel for its ongoing efforts to integrate Soviet Jewish emigres into Israeli social, political, and economic life despite its current economic difficulties.
    - g) Extend thanks and appreciation to Betty Golomb, who has almost singlehandedly coordinated the Union's efforts in this realm for many years.

*Sincerly Jimmy*

December 15, 1989  
17 Kislev 5750

Dear Betty and Dan:

Your generous contribution toward the critical work of the Task Force on Soviet Jewry means a great deal to me. Betty, in addition to the marvelous day-to-day work you have undertaken in this area of concern, this gift underscores your devotion to this cause. And, Dan, it's so good to know that you share Betty's concern for our Russian brothers and sisters.

Our Union is fortunate to have leaders such as the two of you. I hope you know how much you are appreciated for all that you are and all that you do.

Rhea joins me in sending fondest regards from house to house.

Sincerely,

Alexander M. Schindler

Mr. and Mrs. David Golomb  
250 East 73rd St.  
New York, Ny 10021

# MEMORANDUM

From Albert Vorspan

Date 12/14/89

To Fred Cohen

Copies Rabbi Alexander M. Schindler

Subject



I am delighted to enclose the attached check from Betty and Dan Golomb of \$5,000 to be applied exclusively to the Task Force on Soviet Jewry which Betty chairs.


*Sweet Ivory*

November 22, 1989  
24 Heshvan 5750

Mr. Manfred Mausekopf  
2235 Hoffnagle Street  
Philadelphia, PA 19152

Dear Mr. Mausekopf:

I thank you very much for sharing your thoughts  
with me. I much appreciate your having done so.

The information you were kind enough to share is  
very helpful and I will certainly seek to make it  
known within our Councils.

With gratitude I am,

Sincerely,

Alexander M. Schindler

MANFRIED MAUSKOPF  
2235 HOFFNAGLE ST.  
PHILA., PA 19152

November 12, 1989

*Thank you for  
pleasing  
thoughts.  
Your info  
helpful*

Rabbi Alexander Schindler, President  
Union of American Hebrew Cong.

Dear Rabbi Schindler:

I regret that I have to respectfully disagree with your recent statement at the UAHC convention that Soviet emigre families are dropping out of Jewish life "because American Jews have failed to reach out" to them. The fact of the matter is that the former have not shown any desire or inclination in the first place to enter Jewish life despite the many overtures of hundreds of schools and congregations.

Enclosed is a copy of a letter containing the results of a survey which I recently conducted to ascertain the number of Russian Jewish children in our community receiving any type of Jewish education which I sent to scores of communal leaders both locally and nationwide. I am also enclosing a reply from one of your colleagues, Rabbi Maslin. In addition there is an article by the Rosh Beth Din of Australia bemoaning the fact that the Soviet emigres there, just as here, do not identify with the community, ever set foot in a synagogue, or provide their offspring with a Jewish education.

Lord Jakobowitz, Chief Rabbi of the British Commonwealth, has repeatedly stated that we should stop encouraging our Russian brethren from settling in Western countries since they rapidly assimilate. At least in Israel their children will be Jews.

The "Passage to Freedom" campaign is a failure since American Jews have finally realized that it will only entice more Russians to choose the U.S. instead of Israel where they belong. Let us hope that those groups with vested interests (HIAS, Federations, etc.) will not sabotage the new government policy on immigration which will hopefully direct more emigres to Israel.

Respectfully,

*Manfried Mauskopf*  
Manfried Mauskopf

2235 Hoffnagle Street,  
Philadelphia, Pa. 19152  
May 15, 1989

Rabbi Alexander Schindler, President  
UAHC

Dear Sir:

I recently completed a survey of all the Hebrew schools in the Greater Northeast ranging from Orthodox day schools, afternoon and Sunday schools of all factions to ascertain whether there has been an increase in the number of Russian children attending since my initial survey conducted six years ago. Despite the fact that there has been an influx of several thousand more Russian Jews during this interval the actual number enrolled in all the schools is less than one third of what it was in 1983. In the latter year the total was 79 of which 58 were enrolled in the Beth Jacob School which has closed its' doors since then. The current total is 28 of which 10 attend the Klein branch of the Hebrew Sunday School Society plus one more child at a different Sunday School leaving a grand total of 17 in regular Hebrew classes out of a Russian school age population exceeding 1500.

The above figures paint an appalling picture of the lack of Jewish identity on the part of our Soviet brethren despite their protestations that they were not permitted to practice their religion nor to provide a Jewish education for their youth. It is apparent that Jewish education is not one of their priorities although scholarship aid is available in all the schools.

This deplorable situation represents a complete failure on the part of all the communal agencies which are responsible for the settlement of all these immigrants. While they have made marked progress in a material way it is obvious that the rate of alienation and assimilation is proceeding at a very fast pace with the strong possibility that an entire generation of Russian youth will again be lost from a Jewish standpoint. ( During the past decade since they started to arrive I have yet to meet a single teenager or child in any of the numerous synagogues in the northeast.)

Facilitating their absorption through special campaigns such as "Passage to Freedom", will as stated by the prominent New York Jewish leader, Rabbi Lewish Bernstein, assure their freedom to rapidly assimilate into the mainstream. Unless we succeed in diverting this new stream of Russian Jews to Israel we are aiding and abetting their Jewish alienation by luring them with offers of greater assistance upon reaching our shores. Israel cannot possibly match the "fringe benefits" which await them here. In Israel, willingly or unwillingly, They would remain Jews something which is very doubtful here.

No less a leader than Natan Sharansky, the recognized spokesman for Soviet Jewry, has repeatedly denounced such special drives for resettling Russian Jews in the U.S. since they only encourage more "dropouts".

Since it is apparent that we have failed to "sell" Jewish education to our Soviet brethren we should attempt to improve Jewish life in the Soviet Union now that new winds are blowing across the Russian steppes and stop enticing them to come here so that they will opt for Israel whose visas enable them to leave "Mother Russia" in the first place. There they can share in building their own homeland.

With every new Soviet arrival in the U.S. we are only undermining Israel's moral and historical claim as the Jewish homeland. We are simply transferring the last, large, potential reservoir of immigrants for Israel from one diaspora to another one where they quickly discard what little Jewish "baggage" they bring with them.

Sincerely,

Manfried Mauskopf

# הנושרים מתבוללים בארצות המערב

נאת הרב ד"ר יהושע קמולנו

נראה שטענת המנהיגות היהודית בארצות הברית, כי אין להגביל את ועדיהם של ה-יוצאים מברית המועצות עם אשרות יציאה לישראל, השתרשה גם בין מספר עיתונאים בישראל, המדגישים כי יציאת היהודים מ-רוסיה מהווה גורם מכריע להצלחתם מכלולן רוחני, גם אם הם בוחרים להתיישב ב-ארצות המערב.

לדאמונו הרב, זהו דמיון כוזב אשר בגללו אנו עתידים לשלם באיבוד שבט גדול מהעם היהודי. העובדות מיכחיות כי ההגירה לארצות המערב היא למעשה שחרור מהתלות מהלאום. יהודי ברית המועצות עברו לשבעים שנה את כור ההיתוך ה-קומוניסטי, אשר עקר מהם את הויקה לעברים ולהשתייכותם. אין להם שום ידיעה ביהדות, ב-מסורת שלה, בלשונה, או ברקע ההיסטורי של העם היהודי. יודעים שהם יהודים רק מפני שכך צויין בדרכונם. יהודים אלה כל כך מרוחקים, עד שאין ליהדות כל משמעות בעיניהם ואינם יודעים רגש לאומי. כתוצאה מכך הם עומדים להתבולל בין הגויים אשר מרוכזים בארצות המערב.

הנשדדים פונים למשרדי הקהילה רק בתקופת הראשונה לבואם, כאשר הם מחפשים עזרה וסיוע. אולם אחרי שנמצאים את התטבות הניתנות להם, הם יוצאים מן המעגל היהודי. הם בכל יראה ובל ימצא בסביבה היהודית; אינם משתייכים לאיזו קהילה, ואינם מקריים בבית הכנסת אפילו בימים הנוראים. אינם מעוניינים ללמוד משהו מדתם ותרבותם ומתעלמים מכל פעולה הצלה למען יהודי ברית המועצות. לתמונתם, אלה שהצליחו לצאת מרוסיה מתעלמים מגורלם של אלה שנשארו שם, ואינם משתתפים בשום אספה או תהלוכה מחאה למען אחיהם אשר ברוסיה.

רמני אוסטרליה השתדלו בכל כוחם ומרצם לקרב את יהודי ברית המועצות — אשר כשבעת אלפים הגיעו למדינת זאת — אלה הקהילות המקומיות ופעולותיהן ולהדריכם בתורת היהדות. אולם אחרי מאמצים רבים ואכזבות בלי קץ שהיו מנת חלקם נאלצו לבסוף להתייאש מהם.

כותב השורות האלה ביקר לפני כמה שנים בערי ארצות הברית, אשר באן התיישבו רובם של ה-נושרים, כדי לחקור ולדרוש על הנעשה שם. לצערנו הרב מצא, כי סדנא דאישא חד הוא. גם שם הם עומדים מרוחקים מחיי הציבור היהודי, וכי מצבם הרוחני אינו שונה מזה אשר באוסטרליה. כור ה-היתוך הענק בארצות הברית בולע את הנושרים ומטמיע אותם ללא כל שמץ של יהדות. הוא גם מצא, כי רבים מהם היו מאוכזבים מהסביבה החדשה שלהם. ואין פלא: הם נדדו מגולה לגולה ומצאנו

את עצמם שוב בנכר. שוב בסביבה זרה ופשוט, שוב לחיים ערסילאים, שוב כן אנטישמיים. לא לחינם פנו כמה אלפים מהנושרים בארצות הברית בבקשות לשלטונות ברית המועצות כי ירשו להם לחזור לרוסיה. כדי ביוון וקפא! הספקת אמצעים נוספים לסובייטים לסגירת שערים בפני הגירה יהודית.

לאן הובילו הארגונים היהודיים — האים וג'וינט — כמאה אלף נושרים מברית המועצות? לגולה האמריקנית, אשר ההתבוללות הגיעה שם לממדים של מגפה ממש: כארבעים אחוז מכל הנשואים הם עם גויים; כשני שלישים מכל ילדי היהודים אינם מקבלים שום חינוך יהודי. בני הנוער תועים במחשכים ללא כל ידיעה מאין באו ולאן הם הולכים; והדמוגרפים תוהים כי רק כחצי מיליון יהודים יישארו בארצות הברית באמצע המאה הבאה. נחאר לעצמנו מה היה המצב, למשל, אילו היו מובילים כמאה אלף נפשות תולדות ותשועות למקום הנגוע במגפה מדבקת המכלה קרוב למחצית ה-איכלוסייה: איוו צעקה מרד וסערה מתרידה היה זה מעורר בעולם ומלווא? למה ייגרע בעינינו כיליון רוחני ולאומי יותר מאשר אברון גופני? אימתי ייחסו חשיבות יתירה לאבידה מטוג השני כמו לזה של הראשון?

אמנם כמה מהמעולים שבנושרים טוענים, כי אליבא דאמת מכת ההתבוללות וההתרחקות מן היהדות גרועה יותר בארצות המערב מאשר ברוסיה, האנטישמיות שם היא כה חזקה וגלויה, ושנאת היהודים נטועה כל כך מדורי דורות בלבבות הרוסים, עד כי היהודי המתבולל אינו יכול למצוא את מקומו ביניהם. לא כן הדבר בארצות המערב, אם כי גם בהן קיימת אנטישמיות. אולם אינה כה גלויה וברוטלית כברוסיה. כך שההתבוללות והטמיעה בארצות המערב קלות ונוחות יותר. רוב רובם של הנושרים מביטים על ההתבוללות ושמיעה בניש מתופעה טבעית ונכונה. הם אומרים במפורש: "ה-מוכנים להתבולל בנויים, כי אינם רואים ציף הבדל בין יהודי לנכרי". לא הדת והלאום ק בעי אל טיבו ואופיו של האדם בלבד, הם טוענים.

השאלה היא, אם מעד כל האבידות הכבדות האלה עוד כדאי ומותר לו לעם להשחית את דרכו ולאמץ לו קווי פעולה הטעונים שקרים ומרמזות באלת שבמעשי הנשירה? אין זה אלא איבוד לדעת רוחני ולאומי בהמון רב! הכל נעשה תחת המסווה של "בחירת חופשית" התחליט עם ידם. כאילו תחת הסימטה הזאת מותר לעבור על כל חוקי התורה והמסור; כאילו אפשר לסבול בחירה חופשית ב-איבוד לדעת; וכאילו מותר לסייע לעוברי עבירות ומחבלים בכרם ישראל.

(הכותב הוא אביר של  
אסטרליה ונזיר וילנד)

## הציפה 9

יום ו', כ"ו כסלו תשמ"ח 28.12.67

*Simeon J. Maslin, D. Min., D. D.*

SENIOR RABBI

Reform Congregation  
KENESETH ISRAEL  
York Road and Township Line  
ELKINS PARK, PENNSYLVANIA 19117

June 7, 1989

Mr. Manfred Mauskopf  
2235 Hoffnagle Street  
Philadelphia, Pa., 19152

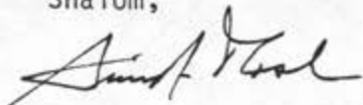
Dear Mr. Mauskopf:

Thank you for your letter of June 4 and the enclosures about the absence of Russian immigrant children in our Jewish educational institutions. You are absolutely correct in recognizing this as a serious problem, and I share your fears about the possible assimilation of these people.

I do not know whether you are aware of the fact that Federation is also deeply concerned about this problem. Along with the "Passage to Freedom" campaign, everyone agrees that there must be much more emphasis on Jewish identity programs, especially education for children. Everyone also agrees that it would be far more desirable for the Russian Jews to go to Israel. But they cannot be coerced. The problem is a complex and very serious one.

Thank you for your congratulations on my presidency of the Board of Rabbis. Please be assured that I shall be directing a lot of my attention to religious and cultural opportunities for Russian Jews in Philadelphia.

Shalom,



Simeon J. Maslin

SJM:mb

another Palestinian state was made acceptable before any talks and negotiations had been carefully planned. This hasty talk with Arafat made the PLO the sole Palestinian authority. By what measure, by what Palestinian choice? Like the Central and South American terrorists who have slain thousands, every local Palestinian official who did not accept blind obedience to Arafat was murdered so that Arafat and his crew of killers can claim to be the sole choice of the Palestinian people — gangland style.

It is not enough for us to regret these developments. It's our duty to raise our voice, to write to the State Department and to President-elect Bush, giving our opinion of the regrettable developments.  
**Joseph A.D. Sutton**

## 'Stranded' Jews evoke little sympathy here

The current plight of the 1,000 Russian Jewish families "stranded" in the Italian resort town of Ladispoli on the shores of the sunny Mediterranean Sea waiting to be granted "refugee status" by our government does not seem to arouse very much concern or sympathy in the American Jewish community.

Their obstinacy in their refusal to proceed to Israel — whose visas enabled them to leave their Russian homeland — is a sad commentary on their Jewish identity and their desire to raise their children as Jews. Would that our persecuted brethren in Syria, Yemen and Ethiopia were in similar circumstances, faced with the "terrible" dilemma of choosing between immediate absorption in Israel, whose soil they kiss upon arrival, or waiting indefinitely for American visas in an alien although

pleasant land.

Perhaps Isi Leibler is correct in his assessment (Dec. 23, 1988) that we should rearrange our priorities and concentrate on providing assistance to those Russian Jews who are determined to remain in the Soviet Union and build a vibrant Jewish cultural and religious life now that the authorities have loosened the reins of dictatorship.

Heretofore, as he claims, we simply provided a passage to rapid assimilation in the West. With new winds blowing across the Russian steppes and tundras, a renaissance of Jewish life is possible so that in time the past glory and achievements of a once proud and creative Jewry may be restored.

The indestructible "*Pintele Yid*," the eternal spark of Judaism that forever burns in each Jewish breast, may once again be rekindled into a bright flame if we utilize the opportunities that are slowly opening up under the new leadership. Those who are sincere in their desire to reassert their Jewish identity and transmit their ancient heritage to their offspring will participate in this national rebirth or proceed to Israel to affirm their loyalty to our people.

The others will continue to be attracted to the "fleshpots" of the Western world where they may, unhindered, be rapidly assimilated into the mainstream.

**Manfried Mauskopf**

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## LETTERS TO THE EDITOR

All letters to the editor must be signed, although requests for anonymity will be respected. We reserve the right to edit for style and length. Send letters to the Exponent, 226 S. 16th St., Philadelphia, Pa. 19102.

*Saved from*

September 26, 1989  
26 Elul 5749

The Honorable Edward M. Kennedy  
Senator from Massachusetts  
315 Russell  
United States Senate  
Washington, D.C. 20510

Dear Senator Kennedy:

The Senate's passage of new and more generous standards for the admission of Soviet Jews to the United States is heartening. I am deeply grateful to you for all of your efforts in this realm of concern.

Please accept heartfelt thanks, in behalf of the Union of American Hebrew Congregations, the Jewish people, and on a personal level. You can always be counted on for cooperation and support of humanitarian efforts.

With fond regards, I am

Sincerely,

Alexander M. Schindler

KENNEDY EDWARD  
315 RUSSELL S.O.B.  
WASH DC 20510 21PM

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RABBI ALEXANDER SCHINDLER  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 FIFTH AVENUE  
NEW YORK NY 10021

I WANTED YOU TO KNOW THAT LAST NIGHT THE SENATE ADOPTED NEW  
AND MORE GENEROUS STANDARDS FOR ADMITTING SOVIET JEWS TO THE  
UNITED STATES AS REFUGEES.

THE LEGISLATION, WHICH SENATOR FRANK LAUTENBERG AND I SPONSORED,  
WILL BRING NEW HOPE TO THE THOUSANDS OF REFUGEES NOW LANGUISHING  
IN ROME, AS WELL AS TO THE MANY OTHERS STILL IN THE SOVIET UNION  
WHO WILL BE SEEKING FREEDOM IN THE COMING YEAR.

THIS IS A GRATIFYING FIRST STEP TOWARD REDEEMING OUR NATION'S  
PROMISE TO THOUSANDS OF SOVIET JEWS WHO HAVE BEEN PERSECUTED  
TOO LONG. I LOOK FORWARD TO ITS PROMPT ENACTMENT, AND TO FURTHER  
STEPS TO ENSURE THAT AMERICA'S RESPONSE TO THIS NEED IS FULL AND  
FAIR AND PROMPT.

TED KENNEDY

19:13 EST

MGMCOMP

*Acknowledged with  
thanks. Profoundly  
grateful both  
personally & for our  
people.*

June 17, 1988

*Direct from*

*no from*

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

Dear Rabbi A. Schindler:

Your warm letter appeared to be such a nice addition to all the wonderful things that have been happening to us since the time we finally got together. Looking back right now we, from time to time, have to tell ourselves that everything around is real. We have met wonderful people, we have got good freinds.

We are really honoured to have Linda and Lennard Thal as freinds, and we can tell you that they are the most beautiful people we have ever met.

Our life struggle has not been over yet, but, after all, that is what the human beings have been created for, so we enjoy it.

We are looking forward to meeting with you, and if we ever can be of any help in your both small and global projects, the pleasure would be entirely ours.

Again, let us thank you ever so much for the beautiful letter and good wishes. Hope to meet you in the nearest future.

Yours sincerely,

*Fabyana and Snatoly Rodner.*

*cc Thal*

*Soviet Jewry*

May 4, 1989  
29 Nisan 5749

Ms. Shoshana S. Cardin  
Chairman  
National Conference of Soviet Jewry  
10 East 40th Street  
Suite 907  
New York, NY 10016

Dear Shoshana:

I am deeply grateful for your prompt response to my request. The information you were good enough to share with me is important and I am grateful for your offer to keep me informed as matters develop in regard to this decree.

With warmest regards and every good wish, I am

Sincerely,

Alexander M. Schindler

## National Conference on Soviet Jewry

CHAIRMAN

SHOSHANA S. CARDIN

*acknowledge 5/7/89*

April 28, 1989

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

Dear Alex:

Thank you again for your timely intervention and assurance. The enclosed is a copy of the newly promulgated amendment to existing legislation in the USSR. We have asked the State Department to give us the benefit of their analysis and have already received some analysis from Soviet Jews who are studying the implications and ramifications. The first impression is that in some ways this legislation may be even more restrictive and prohibitive with regard to demonstrations, public assemblies, or statements against government. I will keep you informed as to the latest reports with regard to this decree.

Cordially,



Shoshana S. Cardin  
Chairman

SSC:rk

Enclosure

April 25, 1989  
20 Nisan 5749

Ms. Shoshana Cardin  
3624 Anton Farms Road  
Pikesville, MD 21208

Dear Shoshana:

It was good chatting with you.

During our conversation you mentioned new restrictive legislation which has been promulgated in the Soviet Union. Please bring me up to date.

With appreciation in advance and warm regards, I am

Sincerely,

Alexander M. Schindler

Rabbi Alexander M. Schindler

May 4, 1989  
20 Nisan 5749

Mr. Albert Vorspan

You will recall that Shoshana Cardin called me up to express her concerns about our resolution on the Jackson-Vanek Amendment. She told me that the Soviet Union is considering even more restrictive legislation which would make it advisable not to yield on that point.

I attach a copy of the newly promulgated amendment to existing legislation in the U.S.S.R. Shoshana is waiting analysis from the State Department. Soviet Jews who have looked at ~~this~~ proposed amendment and commented concerning its implications and ramifications tell ~~that~~ in some ways this legislation may be even more restrictive and prohibitive if with regard to demonstrations, public assemblies or statements against the government.

I just want to keep you abreast.

This will also remind you that Shoshana indicated that she would be more than happy to attend our Biennial.

Obviously, this information should go to the Resolutions Committee or whatever committee will act on the proposal of the Social Actions Commission.

Thank you.

# **SOVIET JEWISH EMIGRATION**

## **The Controversy Over Destination**

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Mr. Harris is the American Jewish Committee's Washington Representative. The author would like to acknowledge the invaluable contributions of Judith Golub, Assistant Washington Representative, and Julie Goldsmith, the Legislative Intern in the Washington office, in preparing this document, and David Geller, Director of European Affairs of AJC's International Relations Department, in preparing the section on immigration and refugee provisions.

## Table of Contents

	<u>Page</u>
Introduction .....	1
Background .....	1
The Drop-Out Phenomenon .....	2
Recent Developments .....	6
Future Prospects .....	7
Recent Chronology .....	11
Appendices .....	17
A: Jewish Emigration from the Soviet Union 1965-June 1988 .....	17
B: Soviet Jewish Immigration to the U.S. with a U.S. Visa.....	19
C: U.S. Immigration and Refugee Provisions .....	20
D: Proposed Regulations on Firm Resettlement and Refugee Status .....	25
E: Joint Statement on Direct Flights .....	26

## Introduction

There are few more contentious, complex, or emotional issues in Israeli-Diaspora life than what has been termed the Soviet Jewry drop-out question. Over the years, this issue has aroused passionate debate that recently has intensified. Faced with a Soviet Jewry drop-out rate of nearly 90%, the Israeli Government this year has taken preliminary steps to try and increase Soviet Jewish aliyah.

In 1988, the Israeli Government began to issue immigration affidavits ("vzovs") indicating that Israeli visas could only be picked up at the Israeli Embassy in Bucharest, and the Israeli Cabinet approved a proposal stating that all Soviet Jews who receive exit visas for Israel from the Soviet Union must travel to Tel Aviv via Bucharest. Such a "direct flight" option which channels Soviet Jews through Romania, the only East European country with full diplomatic ties with Israel, would deny Soviet Jews the chance to fly to Vienna where they could "drop out" to other countries such as the United States. Therefore, those wishing to resettle in the United States would have to apply directly to the U.S. for entry visas.

Clearly, Israel cannot unilaterally insure the plan's implementation. Many other factors must be taken into account, including the views of other relevant governments which will be noted later, as well as the differences within world Jewry. The prevailing American Jewish view has been to support freedom of choice for every emigrating Soviet Jew. Yet, American Jews also have expressed the hope that more Soviet Jews would settle in Israel. The Israeli Government contends that the drop-out rate itself has contributed to the Soviet decision to reduce emigration, particularly in the years between 1979 and 1986, and has denied Israel its most important resource, people. Given the issue's complexity, a workable compromise will not be easy to find.

## Background

One of the most extraordinary chapters in modern Jewish history began unfolding in the mid-1960s. Soviet Jews, previously thought to have been destined to disappear through a deliberate Soviet policy of spiritual genocide, began to awaken. Almost miraculously, the Kremlin had failed to force some two million Jews to assimilate by denying them even the limited access to religious and cultural self-expression other religious and national groups in the USSR have been afforded.

Gradually, individuals and small groups of Soviet Jews began to demand the right to be reunited with their relatives and to

return to their historic homeland, Israel. From Georgia, Latvia, Lithuania and other outlying areas, and from heartland cities, such as Moscow, Kiev and Leningrad, Jews formulated appeals and petitions to Soviet and Western leaders, engaged in previously unheard of demonstrations, and contacted Moscow-based Western correspondents. They were motivated by many diverse factors: deep-rooted Zionism; desire for reunification with family members dispersed as a result of the Second World War; religious fervor; pride in Israel's lightning victory in the Six-Day War; and the growth of Soviet anti-Semitism and anti-Zionism. Jews claimed the right of repatriation to the Jewish State, consistent with their interpretation of previous Soviet repatriation accords with such countries as Poland and West Germany. Further, they asserted that the right to leave any country, including one's own, was recognized by the Universal Declaration of Human Rights and other international accords to which the USSR had give its assent.

When the Soviet gates finally were opened in 1971, Soviet Jews rushed to leave. Overcoming innumerable obstacles, including an antagonistic and unpredictable bureaucracy, denunciations by former classmates and colleagues, loss of jobs, and the fear of isolation and arrest, many Soviet Jews succeeded in leaving for Israel. Others, victims of Soviet arbitrariness, were denied visas on grounds ranging from the alleged possession of state secrets to the absence, regardless of the applicant's age, of parental permission. Still others, as is well known, were imprisoned for their activities in support of the resurgent Jewish national movement.

Jewish activism in the USSR was directed almost exclusively at the desire to live in Israel. Petitions, letters, and study groups made Israel the centerpiece of the movement. Tens of thousands of Soviet Jews who left the country by plane or train proceeded to Vienna, the Western transit point. Within a few days, with the help of the Jewish Agency for Israel, the quasi-governmental institution, they were on their way to Israel. Until the 1973 Yom Kippur War, only a very few announced upon reaching Vienna that they would proceed to other countries, principally the U.S., largely for reasons of immediate family reunification. Because these cases were so few in number and appeared to involve humanitarian considerations, the Jewish Agency hardly gave them a second thought. The American Jewish community, with the support of the U.S. Government, stood ready to assist these migrants.

#### The Drop-Out Phenomenon

Few could have foreseen that this trickle of "drop-outs" would become a flood within a very few years. From October 1968 to June 1988, approximately 113,500 Jews left the Soviet Union on Israeli visas, arrived in Vienna, and there declared an intention

to proceed to countries other than Israel. (During the same period 171,500 Soviet Jews resettled in Israel.) But as noted, only in late 1973 did this phenomenon first become noticeable, and it has risen steadily since. (Please refer to Appendix A for statistics documenting this increase). There have been many and varied reasons for this increase in the numbers who drop-out, including:

- Concern about the turbulent Middle East situation in the wake of Israel's decisive but costly victory in 1973, which shattered the image of Israel's invincibility fostered by the 1967 war;
- The limited number of truly committed Zionists among Soviet Jews, partly a result of forced assimilation and vicious anti-Israel propaganda, particularly after 1967;
- Critical letters from Soviet Jews in Israel to their friends and relatives in the USSR focusing on difficult resettlement experiences -- the legendary Israeli bureaucracy, declining economic opportunities, an ambivalence among Israelis about any new group of immigrants, placement in unappealing smaller towns and cities. Not surprisingly, these letters managed to pass the Soviet censor far more frequently than those which praised Israel;
- Exploitation by the Soviet authorities in the press and elsewhere of stories of difficult adjustment by Soviet Jews in Israel;
- Growing awareness of the U.S. option, previously unknown to most prospective Soviet Jewish emigrants;
- The snowballing effect of ever increasing numbers proceeding to the U.S. and, to a lesser degree, to Canada, Australia and other Western countries to join relatives and friends;
- Stories of the tragic circumstances of those Soviet Jews who left Israel seeking to emigrate to other countries, but were unable to benefit from the financial assistance of American Jewish organizations and were no longer recognized by the U.S. Government as refugees eligible for priority admission into the U.S. Many of these Soviet Jews spent months or years in limbo in Belgium, Greece, Italy and other West European countries;
- The realization that it is easier to first resettle in the U.S. and then, if desired, move to Israel than vice versa;
- The growing number of mixed marriages among the emigrants, and;

- The continued threat of war and terrorism in the Middle East.

Essentially, the debate over the drop-out phenomenon has been dominated by political and philosophical arguments. The political argument revolves around whether the Kremlin really cares where exiting Soviet Jews resettle. Those who contend it does have argued that the high drop-out rate could lead the Soviets to curtail emigration altogether as soon as they realize that Soviet Jews could not be viewed as repatriates. The Soviets, unhappy that any of their citizens would seek to leave, would accommodate those they characterized as repatriates. At least in such cases, Soviet citizens who might otherwise demand the same right of emigration could be offered some justification why they were not given permission to leave. Clearly, others besides Soviet Jews would leave the U.S.S.R. if given the chance to do so.

To illustrate the point, a joke circulated in Moscow shortly after the decennial census in 1979. Brezhnev called Kosygin into his office and asked how many Jews were listed in the census. "Nearly two million," responded the Soviet premier. "I have an idea," said Brezhnev. "Why don't we let all those who want to leave, emigrate. That will solve two problems at once. We'll get rid of all the troublemakers here, and we'll win some favorable publicity in the West. What do you think?" "Fine idea," replied Kosygin. "But how many of the two million do you think would actually leave?" asked Brezhnev. "Surely no less than five million!" answered Kosygin.

Thus, given that others doubtless want to emigrate--Ukrainians, Latvians, Lithuanians, Pentecostals, and a score of other religious and national groups, not to speak of an unknown number of everyday citizens who desire improved political or economic conditions -- Soviet Jews who left the USSR with visas for Israel, but chose instead to resettle in a third country, could no longer be considered repatriates. They thus became indistinguishable from other Soviet citizens. Guilty of deception, they could jeopardize the chances for those left behind who legitimately desired to live in the Jewish State.

Others have argued differently. In their view, the key question for the Kremlin's decision-makers has not been Soviet Jewish emigrants' final destination. Rather, it is whether to let Jews, or anyone else, leave the country. From an ideological viewpoint, should anyone be quitting the "socialist paradise?" And, from an economic perspective, should the country permit often valued and scarce professionals and workers to leave? Once they leave, does it matter to the Kremlin if they proceed to Israel, where they strengthen a Soviet adversary and strain relations between Moscow and the Arab states, or to the U.S., where they are welcomed as refugees by the Soviet Union's most

powerful foe?

In this view, the central question for the Kremlin has been a matter of, not repatriation, but rather the Soviet-American relationship. The rise in emigration from the low point in 1986 may support this position. This increase in no way can be linked to the issue of destination since, even though 80-90% of the emigrants are not proceeding to Israel, the Soviets continue to issue exit visas at a stepped up pace. If Soviet Jewish emigration is one of the prices to be paid for improving superpower ties, the Kremlin may not like it, and may, at times, balk, but it recognizes the linkage. Thus, the ebb and flow of Soviet Jewish emigration has been dependent, not on the final destination of the emigrant, but the state of ties between Moscow and Washington.

On a philosophical level, an equally intense debate has raged. Those who most vigorously oppose and seek remedies to curb the high drop-out rate have argued that there can be no discussion of Jewish refugees in a world where a Jewish State exists to welcome Jews. Refugees are those who have fled persecution or the threat of persecution based on racial, religious, national, political, and ethnic grounds, and seek a new home. But Soviet Jews differ from, say, fleeing Poles or Cambodians. These Jews leave their native country with Israel stamped on their visa as their destination, and Israel stands ready to welcome them and offer them permanent resettlement. Is it not an offense to the State of Israel to recognize an Israeli-visa holder as a refugee? Let Soviet Jews first come to Israel and, if they later decide to leave, they are free to do so, although they obviously would have to qualify for entry into another country. Israel is a democratic society and the hundreds of thousands of yordim (those who have left Israel) give sad testimony to the right of Israelis to resettle in another country.

Critics of the high drop-out rate also argue that the American Jewish community is, in effect, competing with Israel, thereby unwittingly contributing to the weakening of the Jewish State, by making it relatively easy for Soviet Jews to bypass Israel. They note that fewer Soviet Jews proceed to Israel, a country heavily dependent on immigration and that American Jewish philanthropic dollars must be spent in the U.S., rather than in Israel, for resettlement costs.

Opponents of this view maintain that it is unfair to accuse exiting Soviet Jews of deception if they leave the USSR with visas marked Israel, but then proceed elsewhere. How else could they have left the country? Is it not the overriding goal of the Soviet Jewry movement to bring out as many Jews as possible, regardless of their final destination? Does world Jewry have the ethical right to turn its back on fellow Jews in need simply

because they have decided not to resettle in Israel, where, after all, no more than 30% of the world's Jews live? Is it fair of those American Jews who oppose the drop-outs to do so from the comfort and security of their Diaspora homes? What would be the symbolism of the U.S., 43 years after the Holocaust, again closing its gates, even if only to some Jews?

### Recent Developments

In the past 18 months, a number of events have occurred that have turned the theoretical possibility of direct flights to Israel, without the chance to drop out in Vienna, into a potential reality. On January 1, 1987, the Soviet Union announced new exit and entry regulations which, in theory at least, permitted emigration applications based on invitations from immediate relatives -- parents, children, siblings, spouses -- in any country, in addition to Israel, with which the U.S.S.R. has diplomatic relations. This change provided the first concrete possibility for a two-track policy: Soviet Jews desiring aliyah would depart the U.S.S.R. with Israeli visas while those -- at least with close family members in, say, the U.S.-- seeking resettlement in the U.S. would leave with an American visa. (See Appendix B for statistics on direct Soviet Jewish immigration to the U.S. with American visas.) Many have suggested that this two-track policy could form the basis for a compromise over the drop-out issue. (See Appendix C for a description of the U.S. refugee and immigration provisions.)

During a visit to the United States the following month, Israeli Prime Minister Yitzhak Shamir asked President Reagan to deny refugee status to Soviet Jews so they would no longer enjoy priority admittance to the United States. In response to Shamir's request, State Department spokesman Charles Redman said that there would be no change in the U.S. policy supporting freedom of choice for Soviet Jews.

The issue did not die, despite the State Department's obvious lack of support for Israel's attempt to prevent further drop-outs. Later in 1987, 144 emigrating-Soviet Jews left the Soviet Union, and chose to proceed to Israel via Bucharest rather than Vienna. They sought to demonstrate support for the Israeli goal of direct flights and the viability of an exit route through Romania.

Against a backdrop of intensified diplomatic contacts between Israel and the Soviet Union, the Israeli Government in April 1988 began issuing amended immigration affidavits ("vysovs"). These affidavits indicated that henceforth the Israeli visa could be picked up only at the Israeli Embassy in Bucharest, and would no longer be issued by the Dutch Embassy in Moscow, Israel's representative in the Soviet capital since 1967. If the plan worked, there would no longer be a chance to "drop-

out" as had been the case for exiting Jews whose first destination was Vienna.

On June 10, 1988, Soviet Foreign Minister Eduard Shevardnadze and Israeli Prime Minister Yitzhak Shamir met at the United Nations. Apart from the Middle East peace process, they focused on the Israeli desire to send a diplomatic contingent to Moscow. Shevardnadze indicated that the Israeli team was likely to be admitted in late July. After their talks, Shamir noted the Soviet Foreign Minister's view that while Moscow was receptive to Israel's effort to channel Soviet Jews emigrants to Israel through Romania, the Soviet Union actually did not care in which country exiting Soviet Jews settled, an apparent rebuttal of the longstanding Israeli contention that the final destination point of the Soviet Jews was of concern to the Kremlin.

On June 19, one week after the Shevardnadze-Shamir meeting, the Israeli Cabinet formally affirmed by a 16-2 vote that Israeli visas would be issued only to those Soviet Jews who in fact wish to come to Israel. Rather than flying from Moscow to Vienna, Jews immigrating to Israel would pick up their entry visas in Bucharest and then proceed directly to Tel Aviv. (Romania is the only Warsaw Pact nation that, not only did not sever diplomatic ties with the Jewish State after the Six Day War, but continued to maintain a wide range of links, including flights between Bucharest and Tel Aviv on both El Al and Tarom, Romania's national airline.)

Supporters of the Israeli action argued that they were not seeking to deny Soviet Jews the right to resettle elsewhere. Opportunities now existed, they noted, for Soviet Jews to apply for immigration to the U.S. However, the fulfillment of the Israeli plan is still subject to some unresolved questions and several potential pitfalls.

#### Future Prospects

Rumors concerning the plan and its future abound. For the moment, though, there are many more questions than answers, and it is uncertain whether any significant changes will, in the end, result.

What is clear is that Soviet cooperation is needed if the Israeli plan of bringing more Soviet Jews to Israel is to work. The support of the U.S., Dutch, Austrian and Romanian Governments, and a nod from the American Jewish community, also are required, not to speak of assent from Soviet Jews themselves who, after all, are the objects of all this effort.

It's worth looking briefly at each of these important players.

(1) Soviet Union: Will the Soviets go along with the Israeli move? For the Israeli plan truly to succeed -- and that means both an end to the "abuse" of Israeli visas used as no more than exit documents, as well as, much more importantly, an increase in immigration to Israel -- Moscow must cooperate in insuring that Soviet Jews with Israeli documents fly either directly to Israel, which is currently impossible, or via East Europe where presumably it would be impossible to drop-out. As long as Moscow permits Soviet Jews to exit to a Western transit point, i.e. Vienna, the drop-out phenomenon will continue. But is it in Moscow's interests to accede to the Israeli desire? The Kremlin knows both that the U.S. supports freedom of choice and that Arab nations are hostile to greater Soviet Jewish migration to Israel. Some Soviet Jews have speculated that the Kremlin might agree to the Israeli plan only if it determined that, in the end, fewer Soviet Jews would seek to leave than now do under the current system.

Moscow's cooperation also is needed in another area: An Israeli diplomatic team is expected to receive entry visas on July 27 and travel to Moscow the next day, thereby mirroring the presence since 1987 of a Soviet diplomatic contingent in Israel. What will the Israelis' role be in Moscow? Will they eventually be permitted to replace the Dutch -- Israel's representative in the U.S.S.R. since 1967 -- and issue visas? Soviet officials have stated that the Israelis would not now be allowed to do so. In that case, an arrangement between Jerusalem and The Hague is needed. Such an agreement is possible but, as will be seen, uncertain.

(2) United States: The U.S. traditionally has supported freedom of choice for Soviet Jews and has opposed any Israeli move to compromise that principle. But U.S. cooperation is essential for the Israeli plan to work. For example, Israel's position would be undermined if the U.S. broadly interpreted a proposed regulations change on asylum, drafted in April by the Immigration and Naturalization Service. (See Appendix D.) This change could have the practical effect of redefining Soviet Jews arriving in Israel as being eligible for priority admittance to the U.S. as refugees. Such a step of defining these Jews in the Jewish State as refugees would raise profound moral and political questions. However, Secretary of State Shultz has not yet indicated his views on such a change in regulations, although at this point he reportedly is leaning against their adoption. To some degree, Shultz is likely to be guided on this and related issues by the views of the American Jewish community.

The U.S. could invoke still another option that would undermine the Israeli position: The U.S. could press the Kremlin to permit Soviet Jews to depart for Western transit points even if their documents indicated Bucharest as the first destination point, and provide assurances to, say, Austria that Soviet

emigrants arriving in Vienna would be offered resettlement in the U.S.

Finally, the U.S. also could press the Kremlin for a genuine two-track policy. Those who want to go to Israel would leave via Bucharest; those seeking U.S. resettlement would apply for a visa at the American Embassy in Moscow. Indeed, the two-track concept might well serve as a basis for compromise. But, if the Soviets were to relax further their emigration policy and permit even those Jews without immediate family in the U.S. to apply for an American visa, no increase in aliyah likely would result.

(3) Netherlands: As noted earlier, unless the Israeli team in Moscow is permitted to issue visas, the Dutch will continue to play a central role. They have supported freedom of choice and have indicated displeasure with the Israeli plan to reroute emigrants through Bucharest. If there is to be a shared diplomatic arrangement in Moscow, will the Dutch fully cooperate to help implement the Israeli plan? For the moment, it appears not. This issue was on the agenda during the bilateral talks that took place during the Dutch Prime Minister's recent visit to Israel. Reports indicated disagreement between the two sides. A bilateral working group will be established to see if any compromise can be achieved.

(4) Austria: From the Israeli viewpoint, Austria could play a spoiler's role. If the Kremlin should prove indifferent to transit points, thereby permitting Soviet Jews to purchase tickets for Vienna, the way station for 20 years, the Israeli goal would be sabotaged once again. Austria has resisted those past Israeli efforts to bring more Soviet Jews to Israel via Vienna while denying them resettlement opportunities elsewhere.

(5) Romania: Bucharest is the least of Israel's concerns. The iconoclastic Warsaw Pact nation presumably would stand to benefit from the Israeli plan. And with an Israeli Embassy in Bucharest and direct air links between Bucharest and Tel Aviv, logistics would be quite easy.

(6) American Jewry: The vast majority of American Jews have supported Soviet Jewish immigration to Israel as essential to the well-being of the Jewish State. However, most American Jews also have endorsed the principle of freedom of choice. On June 8th, 11 major national Jewish agencies expressed support for the direct flights concept. Several, including The American Jewish Committee, based this support on the existence of a genuine two-track policy that offers Soviet Jews freedom of choice in Moscow. (See Appendix E for the full text of the statement.) It is uncertain at this point that such a two-track policy is in effect, even with the recently announced resumption of the issuing of some U.S. entry visas in Moscow. (The issuing of entry visas had been suspended due to a shortage of funds.)

Unlike the Armenians who have been leaving the Soviet Union for the U.S. at a current rate exceeding 1,000 per month, Jews who apply for a U.S. visa are subjected to a strict interpretation of Soviet emigration policy concerning family reunification. Would American Jews support the Israeli plan if Soviet Jews had only limited opportunity to leave the U.S.S.R. for the U.S.?

(7) Soviet Jews: Here lies the biggest question mark of all. No one can accurately predict how Soviet Jews would react to an Israeli plan to bring more of them to Israel. And if more do not land at Ben Gurion Airport with the intention of permanently resettling in Israel, then what has been the point of the whole exercise? If it all only proves an effort to restore the dignity of the Israeli visa by ending its abuse, it certainly will have come at a high price -- tensions between Jerusalem, Washington and other governments, between Israel and segments of American Jewry, and between Israel and those Soviet Jews who will feel that Israel sought to deny them their freedom of choice, not to speak of the criticism directed at the Israeli plan by some columnists and editorial boards in the U.S. press. But, if the net result is a significant boost in immigration, Israeli officials understandably will deem the effort a success.

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The jury is still out on whether the plan will ever effectively be implemented and, if so, if it actually will shift emigration towards Israel. What is not in doubt is that the future direction of Soviet Jewish emigration is one of the most discussed and intriguing questions in Jewish life today.

## Recent Chronology

\*January 1987. The Soviet Union introduced exit and entry regulations which update a 1970 statute on entry into the U.S.S.R. For the first time, the Kremlin formally recognized that departures by Soviet citizens can, under certain restrictions, be permitted. The Soviet Union began to accept applications for emigration essentially based on invitations from immediate relatives -- parents, children, siblings, spouses -- in any country with which the USSR has diplomatic relations (in addition to Israel). Nine categories for refusal of exit applications were listed. Interestingly, paragraph 30 notes that "Questions of entry into the U.S.S.R. and departure from the U.S.S.R. for personal reasons may also be regulated by bilateral treaties between the U.S.S.R. and other states." This would hold out at least the theoretical possibility of emigration accords between, say, the Soviet Union and Israel or the Soviet Union and the U.S.

\*January 1987. Aryeh Dulzin, head of the Jewish Agency and the World Zionist Organization, announced that the Jewish Agency hoped to arrange direct flights from Moscow to Tel Aviv in order to avert dropouts (The Jewish Week, January 2, 1987). "Neshira [the drop-out phenomenon] should be condemned in the strongest terms," Dulzin said, "as should all the organizations that assist them. Soviet Jews are not refugees. Neshira undermines the effort to open the gates of the Soviet Union and provides the Soviet Union with an excuse not to open them " (Washington Jewish Week, January 8, 1987).

\*February 1987. Moshe Arens, Israeli Cabinet minister in charge of Soviet Jewry, spoke about the issue of refugee status. Arens said, "We think that it is basically incorrect to say that someone who has received a visa to come to Israel, and who is under the Law of Return and becomes an Israeli citizen when he steps on Israeli soil, is a refugee." Arens also charged that the rise in drop-outs directly resulted in Soviet restrictions on immigration. "The Soviet cutoff had a lot to do with the drop-out problem. . Soviet officials have complained that these people are not going to Israel " ( The Washington Post, February 15, 1987).

\*February 1987. Prime Minister Yitzhak Shamir asked President Reagan to deny refugee status to Soviet Jews so they would go first to Israel. State Department spokesman, Charles E. Redman, said there would be no change in the U.S. policy supporting freedom of choice (The New York Times, February 20, 1987).

\*February 1987. In a meeting on February 21 with selected leaders of the Los Angeles Jewish community, Prime Minister Yitzhak Shamir raised the drop-out issue. Expressing Israel's concerns on three fronts he noted that: (1) The high drop-out

rate threatens prospects for Soviet Jewish emigration generally. He remarked that Soviet officials, including former Soviet Ambassador to the United States Anatoly Dobrynin, had made this point several times. (2) Israel needs Jewish immigration for its survival and growth. (3) The fraud and deception of those who use visas only to drop out is an affront to Israel's sovereignty.

#### 1988

\*April 1988. The Immigration and Naturalization Service submitted proposed rule changes on firm resettlement and asylum, among other issues, for a thirty-day public comment period. The proposed regulation state that "An alien is considered to be firmly resettled if he entered into another nation with, or while in that nation received an offer of permanent resident status, citizenship, or some other type of permanent resettlement unless he establishes (a) That his entry into the nation was a necessary consequence of his flight from persecution, that he remained in that nation only as long as was necessary to arrange onward travel, that he did not establish significant ties in that nation . . ." (See Appendix D for full text of proposed regulation. The Federal Register, April 6, 1988)

\*April 1988. The Israeli Government began issuing amended immigration affidavits ("vyzovs") which indicate that the Israeli visa can be picked up only at the Israeli Embassy in Bucharest. This represents a change in Israeli policy as it would suggest that the only exit route available to Soviet Jews with Israeli affidavits would be via Romania. There would no longer be a chance to "drop-out" as had previously been the case with Vienna as the first destination of exiting Soviet Jews (Chicago Tribune, April 18, 1988).

\*May 1988. An unnamed Israeli Government source familiar with Soviet Jewish affairs commented on Israel's policy on Soviet Jewish emigration. He said Israel is not against freedom of choice for Jewish immigrants, but wants to put a stop to the undesirable practice of using a visa to Israel as a means to go to the U.S. or other countries. He said a two-track system would be best, in which Jews who want to come here (Israel) can do so through direct flights, and those who want to go elsewhere would do so through Vienna or another transit point. He further noted that Soviet Jews who want to go to countries besides Israel can in theory apply directly for visas to these destinations, in accordance with the 1987 statement by the Soviet emigration office. "Israel does not want to prevent Soviet Jews from joining their relatives in America if they want to," he said (Jerusalem Post, May 21, 1988).

\*May 1988. A Soviet official denied that Jewish emigrants would in the future be required to travel via Bucharest directly to Israel, according to Karl Blecha, the Austrian Interior

Minister. Blecha stated that he had been told that Jews applying for exit visas will still have the option to emigrate by way of Vienna (Jewish Telegraphic Agency, reported in The Baltimore Jewish Times, May 27, 1988).

\*June 1988. Prime Minister Shamir, at a June 6 meeting of the Conference of Presidents of Major American Jewish Organizations in New York, said on the drop-out issue, "It is the perpetuation of fraud to grant Israeli visas to Soviet Jews not planning to go to Israel. It undermines our credibility. It impugns our integrity. It undermines our sovereignty."

\*June 1988. Eleven major American Jewish organizations issued a joint statement on June 8 in support of Israel's "direct flight" policy but, at the same time, expressed support for a program for direct invitations from Jews settled in North America to their relatives in the Soviet Union. (A copy of this statement can be found in Appendix E.)

\*June 1988. Soviet Foreign Minister Eduard Shevardnadze and Israeli Prime Minister Yitzhak Shamir met at the United Nations on June 9 to discuss the resumption of Soviet-Israeli diplomatic relations. After this meeting, Shamir noted that the Soviet Foreign Minister indicated that while Moscow was receptive to Israel's effort to channel Soviet Jewish emigrants to Israel through Romania, the Soviet Union did not care in which country exiting Soviet Jews settled (The Washington Post, Friday June 10, 1988; Washington Jewish Week, June 16, 1988).

Shamir and Shevardnadze agreed to set up a timetable for the next step in Israeli-Soviet interaction. A visit to Moscow by an Israeli consular delegation was agreed to, to begin in late July. Shevardnadze made it clear that while in Moscow, the Israeli consular officials will not be permitted to issue visas to Soviet Jews seeking to emigrate to Israel (The Washington Post, June 10, 1988).

\*June 1988. The Israeli Cabinet, by a vote of 16-2 (the negative votes were cast by Ezer Weizman of the Alignment Party and Yitzhak Peretz of Shas), decided on June 19 that Jews who receive exit visas from the Soviet Union to Israel should arrive directly in Israel. Thus, Jews leaving the Soviet Union will pick up their entry visas at the Israeli Embassy in Bucharest, Romania and proceed directly to Israel (Jerusalem Domestic Radio Service, June 19, 1988).

\*June 1988. Morris B. Abram, Chairman of the National Conference on Soviet Jewry, issued a statement on the Israeli Cabinet decision concerning emigration from the USSR. "The action of the Israeli Cabinet is a welcome and positive response to recent changes in Soviet emigration policy," Abram said. "The new Israeli procedure reaffirms the principle of free choice in emigration: Jewish emigrants who wish to emigrate to the United States and Canada should be able to do so by applying to the

embassies of those countries in Moscow after receiving invitations from their family members."

\*June 1988. Soviet Foreign Ministry spokesman Gennady Gerasimov said that Moscow agreed with the United States in opposing Israeli moves to make Soviet Jewish emigres settle in Israel. Gerasimov said that although Israel's intentions were unclear, Moscow supported the position taken by U.S. State Department spokeswoman Phyllis Oakley. Gerasimov quoted Oakley as saying, "that if we stand in favor of freedom of movement, we cannot dictate to people where they go " (Reuters, June 21, 1988).

\*June 1988. Columnists Rowland Evans and Robert Novak commented on the implication for Soviet Jews of the regulations proposed by I.N.S. in April. "The new regulations . . ." wrote Evans and Novak, "would keep the 'political refugee' door open for Soviet Jews to come here even if they are sent to Israel first. Today Soviet Jews flown to Israel automatically lose their 'refugee' status. If they want to see the Statue of Liberty, they have a long wait in Israel before getting on the regular U.S. immigration quota for Israelis " (Chicago Sun-Times, June 27, 1988).

\*June 1988. Reports surfaced of a "deal" between Israel and the Romanian Government, according to which Israel will pay Romania between \$70,00 and \$80,000 for each Soviet Jewish immigrant passing through its territory on the way to Israel. The payments would be made by the United Jewish Appeal and from donations raised for this purpose. It also was reported that Simcha Dinitz, chairman of the Jewish Agency and World Zionist Organization Executive, flew to Romania to wrap up the deal. Romania, according to this report, will also be granted "special trade arrangements," whereby Romania would be able to export wood and glass products to the United States via Israel, thereby benefiting from the tax breaks granted to Israeli exports to the United States (Ha'aretz, June 28, 1988).

\*June 1988. Israel's Prime Minister's office and the Jewish Agency denied press reports that Israel will pay about \$80,000 for every Soviet Jew who comes to Israel via Romania. The Israeli spokesman said, "all this story is baseless " (Jerusalem Domestic Radio Service, June 28, 1988).

\*June 1988. Representatives of the Hebrew Immigrant Aid Society (H.I.A.S.), the international Jewish agency that assists in the resettlement of those exiting Soviet Jews who desire to migrate to Western countries other than Israel, made it clear that they would oppose any regulations change in American immigration laws that would give refugee status to Soviet Jews arriving in Israel (Jewish Telegraphic Agency, June 29, 1988).

\*July 1988. The American Embassy in Moscow temporarily stopped issuing refugee visas to Soviet citizens seeking to

emigrate to the United States. The American Embassy cited financial constraints imposed by the federal budget as the reason for ceasing to issue entrance visas until October 1988, the start of the next fiscal year. This decision affects primarily Armenians but also some Jews in the Soviet Union who have already made their request for U.S. invitations. To accommodate growing numbers of Soviet Armenians and Jews being granted permission to leave, the U.S. Government had agreed to double the FY 1988 refugee ceiling for the U.S.S.R. and Eastern Europe, from 15,000 to 30,000. At the same time, however, no additional funds for processing were requested. The Administration believed it could successfully process the larger number by reducing per capita processing costs, thus stretching existing funds. The estimated shortfall needed to resume processing in Moscow until October 1, the beginning of FY 1989, is \$8 million.

\*July 1988. The United States Embassy in Moscow announced that it would resume processing the visa applications of Soviet citizens whose efforts to gain permanent entry to the U.S. in America had been temporarily thwarted due to a lack of State Department funds. This decision applies most immediately to about 400 Soviets who had been stranded in Moscow after the State Department's July 1 decision, leaving their jobs and apartments in the expectation that their U.S. visas would be issued right away. The mission also said it would "seek every possible means to facilitate," the timely departure for the United States of 3,000 other applicants for whom a "protracted delay does not seem to represent the same degree of economic loss or personal discomfort." In addition, the mission said that many of the prospective refugees or their relatives in the United States will now be asked to help pay more of the cost of resettling the refugees in America (The New York Times, July 17, 1988).

\*July 1988. Israel and the Netherlands agreed to disagree on the recent Israeli Cabinet decision concerning direct flights to Israel, and decided to set up a four-man committee to propose a mutually agreeable solution on new emigration procedures. In meetings with Dutch Prime Minister Ruud Lubbers and Foreign Minister Hans van den Broek, Israeli Prime Minister Shamir and Foreign Minister Peres suggested that a possible solution might be found if the Dutch only granted exit visas to Bucharest, and the Israeli Embassy there granted visas to Israel. Lubbers told reporters that there had been a "frank discussion," and that both sides found it "useful not to jump to conclusions" on the issue (The Jerusalem Post, July 19, 1988).

\*July 1988. Visiting Dutch officials informed Israel that the Soviet Union had issued visas for an Israeli consular delegation to travel to Moscow. The Israeli officials will collect their visas in the Netherlands on July 27. Israel wanted

its representatives to be empowered to discuss exit visas for Soviet Jews and other major issues, but Moscow rejected such a role. The visas were finally issued after Israel agreed to confine its consular talks to "technical matters," such as inspecting the former Israeli Embassy building in Moscow (The New York Times, July 19, 1988).

Appendix A  
 Jewish Emigration from the Soviet Union  
 1965-June 1988

YEAR	TOTAL EMIGRANTS	# TO ISRAEL	# ELSEWHERE	%TO ISRAEL
1965- 1967	4,498	4,498	0	100
1968	229	229	0	100
1969	2,979	2,979	0	100
1970	1,027	999	28	97.3
1971	13,022	12,819	203	98.4
1972	31,681	31,652	29	99.9
1973	34,733	33,477	1,256	96.4
1974	20,628	16,816	3,812	81.5
1975	13,221	8,531	4,690	64.5
1976	14,261	7,279	6,982	51.0
1977	16,736	8,348	8,388	49.9
1978	28,864	12,192	16,672	42.2
1979	51,320	17,614	33,706	34.3
1980	21,471	7,387	14,084	32.4
1981	9,447	1,758	7,689	18.6
1982	2,688	734	1,954	27.3
1983	1,314	387	927	29.5
1984	896	340	556	37.9
1985	1,140	348	792	30.5
1986	914	206	708	22.5
1987	8,155	2,072*	6,083	25.4
January- June 30, 1988	6,017	840**	5,177	13.9
TOTAL	285,241	171,505	113,736	60.1

\*144 of these immigrants travelled directly to Israel via Bucharest.

\*\* From January 1 to May 30, 1988, 147 of these immigrants travelled directly to Israel via Bucharest.

Source: World Conference on Soviet Jewry

Appendix B

Soviet Jewish Immigration to the United States  
with a U.S Invitation  
1973-June 30, 1988

YEAR	NUMBER TO THE UNITED STATES
1973	431
1974	551
1975	565
1976	660
1977	489
1978	439
1979	306
1980	205
1981	61
1982	15
1983	18
1984	13
1985	6
1986	27
1987	84
JANUARY- JUNE 30, 1988	193
TOTAL	4,063

Source: H.I.A.S.

## Appendix C

### U.S. Immigration and Refugee Provisions

#### I. ENTRY TO THE UNITED STATES

Under American law, aliens who enter the United States to live permanently are admitted as immigrants or refugees. Appendix C describes the refugee and immigration provisions and reviews the implications for Soviet Jews if they were to be admitted to the U.S. as immigrants.

##### A. Refugee Provisions

Section 101 (a) (42) of the Immigration and Nationality Act defines a "refugee" as

(A) any person who is outside any country of such person's nationality or, in the case of a person having no nationality, is outside any country in which such person last habitually resided, and who is unable or unwilling to return to, and is unable or unwilling to avail himself or herself of the protection of, that country because of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion, or (B) in such special circumstances as the President after appropriate consultation (as defined in section 207 (e) of the Act) may specify, any person who is within the country of such person's nationality, or, in the case of a person having no nationality, with the country in which such person is habitually residing, and who is persecuted or who has a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion. The term 'refugee' does not include any person who ordered, incited, assisted, or otherwise participated in the persecution of any person on account of race, religion, nationality, membership in a particular social group, or political opinion.

This definition is entirely consistent with the definition of "refugee" under international law, specifically the Convention and Protocol Relating to the Status of Refugees.

Each year, after consulting with the Senate and House Judiciary Committees, the President sets the ceiling for admitting refugees to the United States. This ceiling is then subdivided into regions of the world from which refugees will come. The ceilings for the federal fiscal year (FY) 1988, which runs from October 1, 1987 to September 30, 1988, are:

East Asia	
From First Asylum Countries	29,500
From Vietnam (direct departure)	8,500
Eastern Europe & U.S.S.R.*	15,000
Near East & South Asia	9,000
Africa	3,000
Latin America & Caribbean	3,500
Unallocated Contingency Reserve	<u>4,000</u>
 TOTAL	 72,500

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\* An additional 15,000 refugee slots were allocated for Eastern Europe and the U.S.S.R. under the emergency provisions of the 1980 Refugee Act to accommodate the unexpectedly large outflow of Soviets, primarily Armenians. These additional 15,000 slots included the 4,000 unallocated contingency reserve, thus making the new FY88 total ceiling 83,500.

-----

Because there are always more refugees in the world than available U.S. numbers, the State Department has developed a "priority" system to determine which refugees shall be admitted. The six priority categories are as follows:

- **Compelling Concern/Interest:** Exceptional cases (A) of refugees in immediate danger of loss of life and for whom there appears to be no alternative to resettlement in the United States; or (B) of refugees of compelling concern to the United States, such as former or present political prisoners and dissidents.
- **Former U.S. Government Employees:** Refugees employed by the U.S. Government for at least one year prior to the claim for refugee status. This category also includes persons who are not official U.S. Government employees but for at least one year were so integrated into U.S. Government offices as to have been in effect and appearance U.S. Government employees.
- **Family Reunification:** Refugees who are spouses, unmarried daughters, or parents of persons in the United States. (The status of the anchor relative in the United States must be one of the following: U.S. citizen, lawful permanent resident alien, refugee, or asylee.)
- **Other Ties to the United States:** (A) Refugees employed by U.S. foundations, U.S. voluntary agencies or U.S. business firms for at least one year prior to the claim for refugee status; and (B) refugees trained in the United States or abroad under U.S. auspices.
- **Additional Family Reunification:** Refugees who are: (A) married sons or married daughters of persons in the United

States; (B) unmarried siblings of persons in the United States; (C) married siblings of persons in the United States; (D) grandparents of persons in the United States; (E) grandchildren of persons in the United States; or (F) more distant related individuals who are part of the family group and dependent on the family for support.

- **Otherwise of National Interest:** Other refugees in specified regional groups whose admission is in the national interest.

After the refugee arrival ceilings are established, the State Department uses the above priority categories to determine which refugees from which countries can be considered for admission to the United States. (Consistent with the U.S. Government's commitment, Soviet Jews are processed under all six priorities.)

#### B. Immigration Provisions

Immediate relatives (parents, spouses and minor children) of U.S. citizens are eligible to enter the U.S. without numerical limitation. All other potential immigrants are subject to a worldwide annual ceiling of 270,000 and a single country limitation of 20,000, as well as a preference system which further limits those who can enter the United States. The preferences are as follows:

- First - Unmarried adult children of U.S. citizens;
- Second - Spouses and unmarried children of lawful permanent residents;
- Third - Members of the professions or persons of exceptional ability in the sciences and arts
- Fourth - Married children of U.S. citizens
- Fifth - Siblings of adult U.S. citizens
- Sixth - Skilled and unskilled workers in short supply

The law then assigns a percentage of the overall annual ceiling to each of the preferences. As a result, waiting periods often develop for each of the preferences. Currently there is no waiting period for the first and fourth preference. The current waiting periods are:

First:	none
Second:	1 year, 3 months
Third:	7 months
Fourth:	none
Fifth:	5 years, 6 months
Sixth:	1 year, 6 months

### C. Implications for Soviet Jews' Ability to Enter the United States

If Soviet Jews could not enter the United States as refugees, far fewer would be able to enter at all. And many of those who could enter would have to wait considerable periods of time before they were able to do so.

The family relationships on which Soviet Jewish refugee status are based are much broader than those available under the immigration system. Compare the third and fifth refugee priorities for families with the family reunification immigration preferences. Under the latter, siblings are the most distant relatives who can qualify, whereas the definition is much broader for refugees. Furthermore, under the refugee system, the U.S. "anchor" relatives do not have to be either U.S. citizens or lawful permanent residents: They can themselves be refugees or political asylees.

The only basis under which Soviet Jews could enter the U.S. as immigrants (if they were not considered refugees and if they did not have at least a brother or sister who was a U.S. citizen) would be through the third and sixth, labor-related, preferences. Entering the U.S. through these preferences is a very complicated and time-consuming process, with very limited applicability.

Finally, the backlogs in the second and fifth immigration preferences and the requirement that U.S. relatives must be U.S. citizens (or lawful permanent residents for the second preference) will increase significantly the time families must wait to be reunited. It normally takes six to seven years to acquire U.S. citizenship.

## II. RESETTLEMENT BY JEWISH COMMUNITIES

A wide range of publicly-funded services are available for refugee resettlement through state and local governments and voluntary agencies. The Hebrew Immigrant Aid Society (H.I.A.S.) receives per capita grants from the State Department, a major portion of which are passed on to local Jewish communities, specifically for the initial, 30-day reception and placement of refugees. The Council of Jewish Federations (C.J.F.) administers an annual grant from the Health and Human Services Department to assist local Jewish communities in their resettlement efforts once the initial 30-day period is completed. After the initial 30-day period. These federal funds are provided on a matching basis. The Jewish community provides approximately 50% of the funds used for resettlement, essentially matching the H.H.S. grant dollar for dollar.

No such programs or funds are available for immigrants.

Along with the immigration petition, the U.S. relative of a potential immigrant must file an affidavit of support under which he or she assumes financial responsibility for the immigrant's care, maintenance and health care. For the first three years after arrival, the sponsoring relative's assets are deemed available to the immigrant. An immigrant therefore is ineligible to receive public assistance grants or Medicaid.

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Note: Appendix C was prepared by David Geller of AJC's International Relations Department

Appendix D

Federal Register / Vol. 53, No. 88 / Wednesday, April 8, 1988  
/Proposed Rules

Department of Justice

Immigration and Naturalization Service

8 CFR Parts 3, 208, 236, 242, and 253

(Atty. Gen. Order No. 1267-85)

Aliens and Nationality; Asylum and  
Withholding of Deportation  
Procedures

Agency: Immigration and Naturalization  
Service. Justice.

Action: Revised proposed rule.

208.15 Definition of "Firm Resettlement"

An alien is considered to be firmly resettle if he entered into another nation with, or while in that nation, received, an offer of permanent resident status, citizenship, or some other type of permanent resettlement unless he establishes:

(a) That his entry into that nation was a necessary consequence of his flight from persecution, that he remained in that nation only as long as was necessary to arrange onward travel, and that he did not establish significant ties in that nation, or

(b) That the conditions of his residence in that nation were so substantially and consciously restricted by the authority of the country of refuge that he was not in fact resettled. In making his determination, the Asylum Officer or Immigration Judge shall consider the conditions under which other residents of the country live, the type of housing made available to the refugee, whether permanent or temporary, the types and extent of employment available to the refugee, and the extent to which the refugee received permission to hold property and to enjoy other rights and privileges, such as travel documentation including a right of entry and/or reentry, education, public relief, or naturalization, ordinarily available to other residents in the country.

Appendix E

JOINT STATEMENT ON "DIRECT FLIGHTS"

We welcome the Israel initiative to secure direct flights for Soviet Jews who wish to settle in Israel, and any positive response of the Soviet authorities and the government of Romania to facilitate this program. In order for this program to succeed, and to help maximize the largest number of Soviet Jews who wish to settle in Israel, it is imperative that the program for direct invitations from Soviet Jews settled in North America, to their relatives in the Soviet Union, be set forth quickly and effectively. The Soviet government has indicated its readiness to respond to such direct invitations for family reunification, between Jews in the Soviet Union and their relatives in North America.

It is necessary for the government of the United States to continue to advocate for the stated Soviet emigration policy on behalf of family reunification, in Israel, and the West. The United States government should continuously urge the Soviets to live up to their own commitment to the Helsinki Accords, and other international agreements regarding the basic Right to Leave.

American Jewish Committee  
American Jewish Congress  
Anti-Defamation League of  
    B'nai B'rith  
Coalition to Free Soviet Jews  
Council of Jewish Federations  
Hebrew Immigrant Aid  
    Society (HIAS)

National Conference on Soviet Jewry  
National Jewish Community Relations  
    Advisory Council  
Union of Councils for Soviet Jews  
United Israel Appeal  
World Zionist Organization/American  
    Section

June 8, 1988

**THE AMERICAN JEWISH COMMITTEE**  
**Institute of Human Relations**  
**165 East 56 Street, New York, NY 10022-2746**

July 1988

Single copy \$3.00  
Quantity prices on request

*Secret*

June 19, 1989  
16 Sivan 5749

Dr. Gordon L. Geller, Rabbi  
8501 Ventnor Avenue  
Margate, NJ 08402

Dear Rabbi Geller:

Thank you for sharing your June 5, letter with me. As you no doubt know, your resolution is not consistent with the position of the UAHC Board, nor my personal convictions.

Nonetheless, I do understand the point of view you articulate and I think it is important to debate and re-examine this urgent dilemma.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

Dear

Dear Robb

Thank you for  
saying you June 5  
letter with me. No you  
no doubt know, ~~at~~  
your resolution is not  
consistent with the  
position of the UATC  
Board, nor my  
personal convictions.  
Nevertheless, I

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is important to  
debate and  
re-examine this  
<sup>urgent</sup>  
dilemma.

~~Thank you for~~  
~~writing me~~ W  
MS



# TEMPLE EMETH SHALOM

DR. GORDON L. GELLER, RABBI  
8501 Ventnor Avenue  
Margate, N.J. 08402

Office (609) 822-4343

"A REFORM SYNAGOGUE FAMILY"

June 5, 1989

Rabbi Alexander Schindler, Pres. UAHC  
838 Fifth Avenue  
New York, N.Y., 10021

Dear Rabbi Schindler:

*p) wife*

This brief but earnest message is to request your personal consideration and support favoring implementation of the enclosed resolution on Soviet Jewish emigration to be presented at the 100th anniversary of the CCAR this June in Cincinnati.

It was necessitated by what I believe to be a well meaning but ill conceived solution to the sudden and unexpected upsurge in Jewish emigration from the USSR. Namely, the launching of a separate fundraising campaign with a flawed funding distribution schema - 3/4 of which will be utilized to support and resettle 90% of that exodus (30,000 - 40,000 this year) into the existing Russian Jewish ghettos of 1/2 dozen American cities rather than Israel.

One can only conjecture that this decision was emotionally clouded by the sad spectacle of thousands of only recently oppressed Jewish families now languishing as free but displaced persons in Italy. Because the practical result of this so called "Passage to Freedom" campaign is their loss to the Jewish state and greatly increased risk of eventual assimilation into the greater secular or gentile American society. Dire plausible consequences based on the specious if noble sounding pretext of "freedom of choice," a myopic American cultural bias overlooking the many years these Soviet Jews were culturally brutalized and systemically brainwashed by pro-Arab and anti-Zionist propaganda. (See Kosharovsky article.)

So that what should be a passage to Jewish freedom has thus been sacrificed to the golden calf of presumed wealth and security, a direct campaign development which represents a moral, psychological and historical blunder of profound implications, among others entailing likely irreparable harm to both Israel as well as the nascent Soviet Jewry itself.

For the above reasons and several others specified in my dissenting resolution, as well as the supporting materials enclosed, I would respectfully recommend the following alternative plan:

1. Priority negotiations between Israel, the USSR, and the USA allowing for direct flights to Israel from the Soviet Union of all Soviet emigrants, followed by a trial settlement period in the Jewish state of said Soviet Jews who would, during this trial period, technically retain their American status as "oppressed refugees" with the right to later settle in the USA.
2. Reapportioning a larger portion of "Second Line Campaign" funds in order to facilitate better absorption of Soviet Jews in Israel.
3. A significant per cent of "Second Line" dollars be spent in the USSR to "reward" the government's glasnost gesture while, at the same time, exploiting and enhancing the wondrous if nascent Jewish national cultural renaissance.
4. The smallest per cent of "Second Line" money be used to clear the pipeline of Soviet Jews in Italy and reunite immediate families only in Western nations, particularly the USA.

Should you have any questions or comments on this proposal, please feel free to contact me at your convenience.

Faithfully yours,

A handwritten signature in cursive script that reads "Gordon Yeller". The signature is written in dark ink and is positioned below the typed name "Gordon Yeller".

## LOCAL NEWS

# Kosharovsky calls for changes

By MATT SCHUMAN  
Special to the Exponent

The vast majority of Jews who are granted permission to leave the Soviet Union are unable to make an informed decision on whether to immigrate to Israel, according to well-known former refusenik Yuli Kosharovsky.

Kosharovsky, an engineer who immigrated to Israel March 11 — 18 years and one day after first applying for an exit visa — is in the midst of a two-week tour of the United States, where he has met with several Jewish community groups, government officials and members of the media.

While in Philadelphia, the man who was commonly known as the "dean of Hebrew teachers in Moscow" served as the lead panelist at a Spring Action Conference at Har Zion Temple in Penn Valley.

Other panelists at Tuesday's conference, which was sponsored by the Soviet Jewry Council of the Jewish Community Relations Council, were Jerry Goodman, former executive director of the National Conference on Soviet Jewry, and Leon Lipson, H.R. Luce professor of jurisprudence at Yale University. Barry Ungar, immediate past president of JCRC, moderated.

Americans, the 47-year-old Kosharovsky said in an interview before the panel, form opinions based strictly on their own backgrounds. However, he added, "you can't apply the standards of democracy to the Soviet Union.

"Information," he continued, "is not made available to the people of the Soviet Union. You can't ask a person who has spent a lifetime behind the Iron Curtain, who was manipulated by Soviet propaganda, to choose freely where he or she wants to go after leaving the Soviet Union."

Thousands of Soviet Jews have received permission to emigrate in the past



Former refusenik Yuli Kosharovsky seeks to counter Soviet propaganda about Israel, allowing Jews to make informed choices about aliyah.

Photo by Michele Frentrop

few months; the majority have chosen the United States over Israel as their new home.

Kosharovsky, who said he now lives on the West Bank but plans to move to Jerusalem shortly, said the Soviet propaganda machine portrays Israel as a fascist state, filled with terrorist activity, a place where the *intifada* is constantly evident in every house on every street.

Israel, the Soviet government would have its citizens believe, is a place where Jews are filled with hostility toward one another, be it religious versus secular, Conservative versus Orthodox or rich versus poor, Kosharovsky said.

News stories from the Arab media outlets routinely find their way into the Soviet press, Kosharovsky said, adding that the only stories to be found from the Israeli media are those that portray the Jewish state negatively.

"How can you expect a person who has never been to Israel, who was so blatantly manipulated, to make the right

decision" about where to emigrate? Kosharovsky asked. "What you're doing is allowing the Soviet propaganda machine to make the choice, and believe me, that machine has no regard for Jewish interests."

During the panel discussion, Kosharovsky suggested that Jewish community activists initiate a two-tiered campaign on behalf of Soviet Jews. First, he said, the campaign should make the absorption process in Israel more attractive. He speculated that such bonuses as improved housing conditions and a better job market would help convince larger numbers of Soviet emigres to make aliyah.

The second tier would involve developing a Jewish cultural foundation within the boundaries of the Soviet Union.

Lipson agreed with Kosharovsky's approach, saying, "In the past, the only way to be helpful to Soviet Jews was to get them out of the country. Today, that is no longer the case. We stepped up our advocacy efforts when hope seemed darkest. Now that we're getting results, we cannot afford to become complacent.

"Let us not not forget about those who wish to live a decent life where they are."

Goodman said that he looks forward to the day when "the Hebrew language is recognized in the Soviet Union and not merely tolerated, when we no longer have to import certain books into the Soviet Union because we can print them there instead."

He cautioned that although relations with the Soviet Union have improved, activists must never lose an opportunity to make a statement.

"If we don't have a demonstration, let the Soviets know why we aren't demonstrating," he said. "They need to know."



4 JEWISH CHRONICLE MAY 19 1989

# Rosen attacks aid for Soviet emigrés

From J.J. GOLDBERG  
New York

American Jewry's massive efforts to help Russian Jewish emigrés resettle in the United States were "threatening the future of the Jewish people," Rabbi Dr Moses Rosen, the Romanian Chief Rabbi, said here last week.

"Instead of spending \$100 million on Jews who leave Odessa to move to Philadelphia and assimilate, we should spend it in Russia to prevent assimilation," he said.

He added that equal priority should be given to helping Jews settle in Israel.

In order to save Soviet Jewry, he said, the Jews of the free world must get their priorities straight and act swiftly. He stressed that the time to debate whether the reforms of Mr Mikhail Gorbachev, the Soviet leader, were true or would last was over.

Rabbi Rosen's blunt remarks came at the end of a 10-day visit to the Soviet Union at the head of an international rabbinical delegation which included Chief Rabbi Joseph Sitruk of France and Chief Rabbi Yisrael Lau of Tel Aviv.



Chief Rabbi Dr. Moses Rosen of Romania

The United Jewish Appeal and the Council of Jewish Federations are currently attempting to raise \$75 million in a special campaign to resettle Soviet emigrés in the US and Israel.

Rabbi Rosen said that he had addressed a gathering of more than 2,500 Jews in Leningrad on Yom

Hashoah, and had told them that the "time has come to stop blaming the government. From now on, you stand on your own feet. We will help you, but you are responsible for yourselves."

He added that Soviet Jews were ready to establish Hebrew schools, cultural centres and a full religious life, but they would need massive help from the Jews of the West.

Rabbi Rosen acknowledged that American Jewry, unlike most Jewish communities around the world, had no authoritative governing body to impose order among its institutions.

Nevertheless, he said: "You have your Presidents Conference, which unites your voices on Israel for better or worse. The issue of Soviet Jewry is no less critical, and there simply must be one voice. With everyone coming in and starting his own programme, the Russians have begun to laugh at you."

Meanwhile, the "New York Jewish Week," a newspaper linked to the New York Jewish Federation, has broken ranks with the US Jewish establishment and severely criticised the efforts to bring more Soviet Jews to the US.

RESOLUTION ON SOVIET JEWISH EMIGRATION  
SUBMITTED BY RABBI GORDON GELLER, MARGATE, N. J.

WHEREAS:

1. in the wake of Israel's Six-Day War (1967)an heroic handful of Soviet Jewish activists were inspired to undergo great personal sacrifice and suffering for the cause of aliyah to their Jewish homeland and thereby originated and wrought a modern political miracle, the first successful Soviet Exodus - now exceeding a quarter million of a U. S. S. R. national minority, their oppressed Jewish kinsmen

WHEREAS:

2. the ensuing and equally wonderous national cultural and religious revival of the Jews of Silence in the U.S.S.R was perceived, interpreted and supported world-wide as an essentially Zionist enterprise whose ultimate goal was, is, and remains their Jewish redemption and recognized right to settle in the Jewish state

WHEREAS:

3. following the widespread destruction of European Jewish civilization in the Holocaust, the State of Israel was founded and universally recognized as a refuge and comfort for the Jewish people, especially though by no means solely for its persecuted adherents, "to build and be rebuilt"; an enterprise that was, is, and remains the principal raison d'etre of U. J. A.

WHEREAS:

4. aliyah today and in the foreseeable future is an absolute imperative for both the security of the Jewish state as well as regional peaceful co-existence with its Arab neighbors, since Israel's continued military superiority, economic independence, productive settlement of the land and overall Jewish identity imply an increase of Jewish population

WHEREAS:

5. in a world where today an estimated eleven million political-economic refugees are desperately seeking a better life by looking toward some different nationhood, world Jewry both morally and logically can only show a prior concern for the plight of Soviet Jewish emigrants on the basis of

mutual and collective Jewish duties, obligations and values - not solely universal human rights and principles such as absolute freedom of choice about where to live

WHEREAS:

6. moreover, because of the current world-wide flood of persecuted refugees from such disparate origins as Vietnam and Central America, who are risking their lives for political/humanitarian resettlement in the U. S. A. - having virtually nowhere else to turn, our American government should and has necessarily become more selective as to the real motive of prospective immigrants; when, in starkly telling contrast, Soviet Jewish emigres seeking entrance into the U. S. A. have a thriving free and democratic alternative, a Jewish nation and society anxious and willing to take them in

WHEREAS:

7. because of the Soviet regime's history, for two generations, of pervasive and oft-times violent anti-semitic and anti-Zionist harassment and suppression of Jewish identity, a majority of culturally brutalized Jewish emigrants no longer seem impelled by the feeling of "home-coming" to their Jewish homeland and choose to settle in the more affluent and secure U. S. A.

WHEREAS:

8. moreover, it is uniformly reported that these new immigrants further drop out of the American Jewish community as well - practically impervious to substantive Jewish institutional contact - thereby greatly increasing the risk of assimilation of their children out of the Jewish fold into the greater secular or gentile American society

WHEREAS:

9. the community of 180,000 Soviet Jewish newcomers to Israel has, by and large, been quite successfully absorbed, for example, representing 3-4 times their population percentage of Israeli doctors and engineers

WHEREAS:

10. arrangements could realistically be negotiated between Israel and the U.S. allowing for a trial adjustment period of settlement for Soviet emigres who would still retain their status as refugees from Communist oppression and thus their right to later resettle in the U. S.

WHEREAS:

11. unless the projected second line campaign of U.J.A. provides much larger allocations for the purposes of absorption in Israel versus resettlement in America, not only will even fewer Soviet Jews opt for Zion but the second line campaign itself will clearly signal a disengagement of U.J.A. and the American Jewish community from Israel as priority Jewish concern

WHEREAS:

12. only an expanding Soviet Jewish community in Israel can assure, via their own Jewish - life example in the Land of the Bible, that crucial cultural life-line for those many hundreds of thousands of Soviet Jews remaining in the U. S. S. R., providing the necessary continuing link to their historic Hebraic and religious roots, in order to nurture and maintain the nascent Jewish revival in the Soviet Union

THEREFORE, Be It Resolved that the C. C. A. R., on its 100th anniversary, in consonance with the increasingly Zionist stance of the American and world-wide Reform Jewish Movement calls upon the United Jewish Appeal to notify and request all its recipient organizations as well as the governments of the United States and Israel

1. to adopt a firm policy reaffirming the State of Israel as destination for Soviet Jewish emigrants, with the sole exception of re-unification of families whose spouses, children, parents or siblings already reside in other countries, particularly the United States.
2. to re-order financial priorities so that the greater balance of funds from United Jewish Appeal, including the "Second Line" campaign, will be allocated to absorption of Soviet Jews in Israel rather than resettlement in the United States of America.
3. that the good offices of United Jewish Appeal will be used to urge Israel and the United States to expeditiously negotiate with the Soviet Union for direct flight from the Union of Soviet-Socialist-Republics to the State of Israel of all Soviet Jewish emigrees.
4. that, in addition to the 2nd line campaign for purposes of absorption, United Jewish Appeal is also willing to speedily undertake another major campaign to provide funds enhancing the Jewish national cultural renaissance amidst those nearly assimilated and silent Soviet Jewish masses who, for the foreseeable future, must necessarily remain resident in the U. S. S. R.

*Jewish Journal Article*

3-18-87

## Why Soviet Jews Should Emigrate To Israel

By Dennis Prager: page 1

There is a very important debate taking place these days between the Israeli government and major Jewish organizations in the Diaspora. It all hinges on an event that all Jews pray will come about -- the exit of tens of thousands of Jews from the Soviet Union.

Israel believes that these Jews must come to Israel. Jewish leaders outside of Israel, in the words of B'nai B'rith International, "believe that Jews permitted to leave the Soviet Union should decide for themselves where they want to live. Having been granted freedom, they should not be denied freedom of choice."

To my mind, this debate is a classic example of one in which both parties are right. I suspect that few readers need to have the diaspora Jewish organization position explained. The previously cited words of B'nai B'rith's president, Seymour D. Reich, make the point tellingly. If we are fighting to liberate Soviet Jews, how can we possibly deny them liberty? Moreover, how can we, Jews who ourselves have chosen to live in the diaspora, compel other Jews to make Aliyah?

These are powerful arguments. But they are not as morally compelling as they sound.

In fact, on moral, not to mention Jewish grounds, there are at least as compelling arguments for ensuring that many Soviet Jews go, at least for a trial period, to Israel.

In order to understand this, let us first be clear about why we fight for Soviet Jewry: why do we fight only for the liberation of Soviet Jews and not for the liberation of all Soviet citizens?

The obvious answer is that as Jews our first concern is for our fellow Jews and for Jewish survival. In other words, the answer is Jewish solidarity, not morality (though it

(over)

Prager: page 3

Their desires to leave (freedom) and our reason for fighting to have them leave (Jewish peoplehood) are not the same.

When a Soviet Jew ends up living in America or Australia or France and there loses his Jewish identity, we have liberated a Soviet citizen, not a Jew. This is humane and certainly terrific for that individual, but it is not Jewish and it is not particularly moral either (why him and not another Soviet citizen?).

Since morality dictates saving all the oppressed of the Soviet Union and since Jewish concerns dictate saving Soviet Jews so that they may be free Jews, the argument for giving Soviet Jews complete freedom of choice as to where they will live is therefore neither fully moral nor Jewish.

Moral and Jewish considerations both dictate that if we are to save Soviet Jews and no other Soviet citizens, we ensure as best as possible that the Soviet Jew becomes a free Jew. The best way by far is to have Soviet Jews go to Israel. The next best way is to work very hard in the diaspora at giving the former Soviet Jew reasons and ways to lead Jewish lives and to identify with fellow Jews.

How best to achieve either goal is another subject. What is of immediate importance -- my concern here -- is that we recognize that where Soviet Jews go the day they leave the Soviet Union is an integral part of the struggle for Soviet Jewry. While freedom for Soviet Jews is our primary concern, it is by no means our only concern.

I see no moral problem in Jewry's saying to a Soviet Jew, "We worked to get you out of the Soviet Union solely because you are a Jew. You owe it to us to remain one." In the name of Jewish survival (we need Jews to stay Jewish), Israel's survival (Israel needs more Jews), and even in the name of morality, we do have the right to work for Soviet Jewry's exodus to Israel.



# National Conference on Soviet Jewry

---

June 14, 1989

*to AW*

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

Dear Alex:

This is to acknowledge the receipt of \$5,000 as your membership dues for 1988. On behalf of the National Conference on Soviet Jewry, I would personally like to thank your agency for its support.

Because of your commitment, we have been able to rescue over 300,000 Soviet Jews. While we rejoice at the encouraging news of recent events, we must neither forget the tens of thousands who choose to remain, the right to live freely as Jews, to practice their religion, and enjoy the rebirth of their cultural heritage.

Cordially,

  
Shoshana S. Cardin  
Chairman

SSC:ag

cc: Betty Golomb  
Albert Vorspan  
Fred Cohen





*Stanley M. David*

123 East 55 Street  
 New York, N.Y. 10022  
 TEmlpton 8-5122

Stanley M. David  
 Rabbi

*Gr Callan*  
*4/24*

April 24, 1989

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

Dear Alex,

This is the final draft of the letter which will go out under our signatures. Please notify me if you have any further suggestions for text alteration. If I do not hear from you by Tuesday afternoon, April 25, we will go ahead with the enclosed text.

Many thanks. Chag Sameach.

Stan

*Stanley M. David*

Dear :

These are heady times for all of us who have worked so many years to secure basic human rights for Jews in the Soviet Union, including freedom of worship and the right to emigrate if they so choose.

All indications are that a new wave of Soviet Jewish emigration is upon us. Now is the time to prepare for that wave.

We are writing to urge you to participate in the special campaign by Israel Bonds to encourage Soviet Jews to settle in Israel.

Soviet Jews know only the negative image of Israel propagated by the Soviet media. What the Israel Bond effort of an "extra Bond for Soviet Jewry" seeks to do is to mobilize a massive infusion of additional Bond investments in order to provide attractive housing and jobs for Soviet Jewish arrivals -- and to do it with such dramatic impact that it will influence the choice of destination being made right now by tens of thousands of Jews who are on the point of leaving the Soviet Union.

We urge you and your lay leadership to begin considering immediately ways of involving your congregants in this historic challenge. We must not fail to grasp this unique opportunity to meet our obligations to Soviet Jews and to strengthen Israel as well, even as we support U.J.A.-Federation's "Passage To Freedom" campaign.

By scheduling an event in our congregations within the next six to eight weeks for sales of Israel Bonds to encourage resettlement of Soviet Jews in Israel, we will reaffirm our commitment to the highest ideals of Jewish moral responsibility.

Dr. Alfred Gottschalk  
President,  
Hebrew Union College-  
Jewish Institute of Religion

*M.*  
Rabbi Alexander Schindler  
President,  
Union of American Hebrew  
Congregations

*J.*  
Rabbi Eugene Lipman  
President,  
Central Conference of American  
Rabbis

Rabbi Stanley M. Davids  
National Chairman,  
Rabbinic Cabinet,  
State of Israel Bonds



123 East 55th Street  
New York, N.Y. 10022  
TElephone 6-5122  
FAX (212) 6-4-2158



"...from generation  
to generation."

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*Israel*



992  
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*All received*

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

TELECOPIER COVER LETTER

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UAHC - (212) 249-0100 Extension: 210 or 211

June 27, 1988  
DATE: 12 Tammuz 5748

TIME: 4:45

# MEMORANDUM

From Vorspan's Office  
To Rabbi Alexander Schindler  
Copies  
Subject

Date

6/27/88

According to Myra Sheinbaum, the NCSJ absolutely supports ~~the~~ Israel's Cabinet decision to eliminate drop out opposition for Russian Jews. This was voted on at a Board of Governors meeting in Wash. DC on 5/2. I don't believe there was UAHC representation. I can't reach Betty Golomb. Glenn Stein doesn't recall sending an intern. I doubt there was representation. Subsequent to that meeting, a joint statement was issued on June 8 about a two track system: sending Soviet Jews to Israel, sending Soviet Jews to the US. On June 20 Morris Abram issued a statement.

According to Myra, Morris Abram is currently at the Ramada Renaissance <sup>in Jerusalem</sup> and he has the statement (if you care to contact ~~him~~ <sub>him</sub>).



*Soviet Jewry*

November 25, 1987  
4 Kislev 5748

Rabbi Norman D. Patz  
Temple Shalom  
760 Pompton Avenue  
Cedar Grove, NJ 07009

Dear Norman:

I'm delighted that your letter of November 23 reached me before the long week-end and my departure for Israel on Sunday night. I was excited by the stories you shared and am responding in haste only because time is short for me today and I'll not return to the office until mid-December.

Thank you for the wonderful vignettes. Norman, I am eager to have you serve on our Task Force on Soviet Jewry. We had a marvelous meeting yesterday and some very interesting proposals were shared. I believe you will have much to contribute to the work of this Task Force.

Al Vorspan is the staff member coordinating the work of the Task Force. He will not be going to the World Zionist Congress and I am therefore sharing your letter with him and he will follow-up on your official appointment to the Task Force on Soviet Jewry. I also want him to have an opportunity to know the contents of your letter and your thoughts on this critical area of concern.

With appreciation and warm regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Albert Vorspan

*With love*

5  
November 5, 1987

Ms. Jan Struber  
21 Longview Road  
Port Washington, New York 11050

Dear Jan:

Unfortunately, I don't know the gentleman whose column you sent me. You are right, he certainly doesn't sound like a Jew, but, alas, we can not muzzle anyone.

Cordially,

Rabbi Alexander M. Schindler

AS:jc

Jan Struber

Dear Alex

It's hard for me  
to believe that this  
man speaks for any group  
of Jews -

Do you know of him?

Very best regards -

Jan

10-28

January 4, 1989  
27 Tevet 5749

Ms. Shoshana S. Cardin  
Chairman  
National Conference on Soviet Jewry  
10 East 40th Street, Suite 907  
New York, NY 10016

Dear Shoshana:

I received your recent circular letter requesting an increase in our allocation. Unfortunately, our calendar year runs July 1st-June 30th. In other words, our current budget is in place and we can make absolutely no commitment for this year. Your request for an increase will be considered at our upcoming Budget meetings which will be considering the 1989-90 operating years expenses. I can make no promises, obviously. Much depends on the resources that are available to us.

Cordial greetings and much good luck in your new endeavors.

Sincerely,

Alexander M. Schindler



# National Conference on Soviet Jewry

December 22, 1988

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 Fifth Avenue  
New York, N.Y. 10021

*Adel Please write  
I am very budgeted  
only \$5000, sorry*

Dear Alex: *←*

My election as Chairman of the National Conference on Soviet Jewry occurred at an auspicious time. Having just returned from Jerusalem as the designated U.S. representative to the World Conference on Soviet Jewry, and after my recent meeting with Secretary of State George Shultz, prior to his discussions with General Secretary Gorbachev, it is evident that a sea change is taking place in the Soviet Union, with many positive effects for our brethren.

Because of your commitment, progress has been made. The news of the last several weeks seems encouraging, but much more remains to be achieved: the freedom to learn and practice Jewish religion and culture; the elimination of all forms of anti-Semitism; a formal policy of systematic, substantial and sustained emigration; and the legitimization of Hebrew as the official language of the Jewish minority. Looking back just a year ago, when I addressed 250,000 participants at our historic Freedom Sunday rally in Washington, D.C., I know how far we have moved towards our goal of rescue, redemption and rebirth of Jewish culture. We all know, however, how quickly the situation could change, and how much pressure we must continue to exert on the Soviets to keep them from slamming the doors shut and clamping down on our fellow Jews.

At the same time, the NCSJ has undertaken its own reorganization, which will assure that each member agency, in good standing, will continue to have a representative on NCSJ's Board of Governors, who is eligible for election to the Executive Committee. Furthermore, you recall that as a result of the CJF Board of Directors' satellite teleconference meeting on June 9, 1988, the NCSJ was given the central responsibility, authority and accountability for Soviet Jewry advocacy. Subsequently, the Large City Budgeting Conference validated the enclosed NCSJ 1989 budget.

The NCSJ has traditionally relied upon its member agencies for funding as well as policy formulation. In order to carry out the NCSJ's mandate, a significant increase in dues for our member agencies will be required. This budgetary increase was initially discussed at the recent meetings of our member agencies. The NCSJ is requesting from your agency 1989 dues of \$ 8,500.

I know your response will be positive. I am doing all I can to help, but I need your support. I am preparing an audio cassette which will be sent to you at the beginning of 1989 which will further update you as to both the situation within the Soviet Union and the progress of the NCSJ's reorganization. I trust that you will make this tape available to members of your membership dues committee. In addition, the NCSJ will arrange for a representative to appear before your committees' hearing. If you have any questions, please feel free to contact Mark Heutlinger, the NCSJ's Financial Director.

Our purpose is clear -- to continue to work for those goals outlined above, and to say "Am Yisroel Chai."

Cordially,

*Shoshana S. Cardin*  
Shoshana S. Cardin  
Chairman

cc: Executive Director

*A coalition of forty-five national organizations and over three hundred local community councils and federations*

National Office: 10 East 40th Street, Suite 907, New York, N.Y. 10016 • (212) 679-6122 • Telecopier: (212) 686-1193 • Telex: 237311 NCSJ  
Washington Office: 1522 K Street, N.W., Suite 1100, Washington, D.C. 20005 • (202) 898-2500 • Telecopier: (202) 898-0822



NATIONAL CONFERENCE ON SOVIET JEWRY  
Comparative Statement of Income & Expenditures  
(Dollars in Thousands)

	1987 Budget	1987 Audit	1988 Budget	1988 Estimated	1989 Proj. Budget(a)
<u>INCOME</u>					
Federation Allocations	\$320	\$327	\$400	\$350	\$540
New York UJA/Federation	60	45	75	65	85
Constituent Agencies Dues	86	86	98	91	150
Soviet Jewry Research Bureau(SJRB)	175	225	200	150(d)	200(d)
Contributions, etc.	283	220	224	205	275
Total Income	924	903	997	861	1,250
<u>EXPENDITURES(b)</u>					
Publicity & Promotion	55	68	51	56	75
Public Information & Education	89	50	69	65	70
Consultation & Servicing	185	249	200	205	312
Olim Lecture Tours	14	11	19	12	20
Publications	42	44	52	42	67
Soviet Jewry Research Bureau(c)	155	130	164	149	189
Policy Conference	30	27	28	35	33
Public Meetings	5	11	5	5	9
Washington D.C. Office	230	198	270	240	286
International Consultations	49	74	48	47	76
National Committees	25	22	29	25	35
General Administration	30	40	52	52	70
Capital Disbursements/Depreciation	15	4	10	7	8
Total Expenditures	924	928	997	940	1,250
Surplus (Deficit)	-0-	(25)	-0-	(79)(d)	-0-

(a) Does not include one-time transitional funding of \$425,000 approved by the CJF Board of Directors on September 9, 1988.

(b) See over for description of expenditures.

(c) Includes disbursements of SJRB (Special Grant) for certain ongoing programs and activities in accordance with restrictions made by donor, and related goals of SJRB. In addition, part of this grant is utilized for the overall program of NCSJ.

(d) \$150,000 has been received from SJRB thus far in 1988; an additional \$50,000 may also be forthcoming from this source in 1988 but has not been included. The \$200,000 shown for 1989 is also not definite as yet.

# National Conference on Soviet Jewry

## PROGRAM SERVICE EXPENDITURES

Publicity and Promotion - Keeping the issue in the public eye by disseminating information and highlighting special events through press releases, press conferences, background briefings and radio and television appearances.

Public Information and Education - Responding to specific requests with updated information to individual cases and developments in the USSR. This is done through mailings to member agencies and local community affiliates, including nearly 300 local Jewish community councils and federations.

Consultation and Servicing - Includes NCSJ staff and officers' travel for briefings and participation in meetings, conferences and seminars, and meetings of the Executive Committee and Board of Governors. Materials, such as guidelines for special projects, are provided through mailings and telephone contact.

OLIM - A special project to use former key activists for meetings and lectures before local community groups. Includes international air travel from Israel, hotel and maintenance expenses, local travel, and the preparation of promotional materials.

Publications - Includes the preparation, production and distribution of pamphlets and periodicals.

Soviet Jewry Research Bureau - Division responsible for gathering, interpreting, and disseminating data on Jewish emigration from the Soviet Union.

National Policy Conference - Annual meeting in Washington of national and local leadership to analyze current issues, evaluate policy, and develop programs.

Public Meetings - Public rallies and conferences, including sound equipment, posters, travel and hotel for speakers, special mailings, and rentals.

Washington (D.C.) Office - Service as coordinating body for member agencies in Washington. Provides information and research services to, and as in liaison with, governmental and non-governmental agencies and the media. Involves Members of Congress in specific projects, including Congressional Wives for Soviet Jews and Congressional Coalition for Soviet Jews.

International Consultations - Includes consultations with international organizations and national committees in Europe, Israel, Australia and South America.

National Committees - Includes mailings, meetings and special projects for: the National Lawyers Committee for Soviet Jewry; the Business Advisory Council; the Helsinki Committee; the Council of Associates; and Operation Lifeline.

General Administration - Operating overhead for the administrative functions of the New York and Washington D.C. offices.

Capital Disbursements - Purchases of new equipment.

# MEMORANDUM

From Rabbi Daniel B. Syme  
To Mr. Al Vorspan  
Copies Rabbi Alexander M. Schindler, Ms. Betty Golomb, Mr. Tom Hurwitz  
Subject

Date Jan. 11, 1988

*file*  
✓

*Soviet Jewry*

The Soviet Jewry proposal is excellent, and should be recast for the "Wish Book" in the form we discussed. I'd delete the letter "Exhibits". They really aren't necessary. I would, however, include materials in Russian we've already done to show that we're geared up to move.

The program projected costs should also have 15% added for Central Services.

One caution. Russian VCRS will probably not play tapes shot in American standard. That's not insurmountable, but more costly.

Let's get together to review the proposal at your convenience.

P.S. I've noted a few corrections on the original.



## DRAFT PROPOSAL FOR SOVIET JEWRY

One of the most extraordinary events of recent history is the emergence of the Soviet Jewry movement as a major symbol of universal human rights. Soviet Jews, raised in the harsh totalitarian climate of atheism and anti-semitism, miraculously found their voice, managed to learn Hebrew, re-discovered their Jewish roots, and became an authentic Zionist movement. Hundreds of thousands of Soviet Jews found their way to Israel. Aliyah the right to emigration -- became the effective battle-cry of world Jewry and its potent allies in the Congress of the United States and throughout the world. The right to leave continues to be the principle and urgent demand of the Soviet Jewry movement during the period of Gorbachev's Glasnost as it has been for the past two decades of fluctuating fortunes for Soviet Jewry.

At the same time as this "Let My People Go" demand is sustained --- dramatically evidenced by the historic protest march of 250,000 persons on December 6 in Washington DC on the eve of the Summit --- fresh approaches of all kinds must also be considered. One such approach was outlined by Rabbi Alexander M. Schindler, president of the Union of the American Hebrew Congregations, at the 59th General Assembly of the Union in Chicago, Illinois, October 31, 1987, in his State of the Union address. He said,

" Virtually all prisoners of Zion have been released. Indeed one of these heroes, Natan Sharansky, will be addressing our closing session on Monday night. Many other refuseniks have been given permission to leave and hopefully, the gates of emigration will open even wider. On the other hand, anti-Semitism in the USSR has increased considerably as reactionary forces are flooding the newly opened communication channels with their poison.

Beyond these contradictions, however, the most significant issue of Soviet Jewish life is the one we speak of least: and that is the severe restraints upon Jewish identity, and the sharp pressures of assimilation that are placed upon the vast majority of Jews who will opt to remain in the Soviet Union no matter how liberal emigration policies might become. Jewish education is obtainable in the Soviet Union only at great risk. Iosif Begun, freed last February, has again been denied the right to teach Hebrew, the very "crime" for which he was imprisoned. Religious and cultural resources are next to nil.

Yes, there have been recent concessions to Judaism and Jews, --- a few rabbis trained in Hungary, one kosher take-out restaurant, the publication of a Yiddish dictionary, and mirabile dictu, only a few weeks ago, the opening of a modest Jewish library for non-refuseniks in a Moscow apartment. But such glacial progress will scarcely assure the survival of Jewish consciousness in the Soviet Union. Inter-marriage, assimilation, all

of the erosive forces with which we contend here in North America, are eating away at the vestiges of Jewish culture and Judaism in the Soviet Union. Add to these ingredients the ugly commonplace of anti-Semitism, and you have what can only be called a forced assimilation.

I profoundly believe that a liberal version of Judaism could improve the prospects of Jewish survival in the USSR, even as Reform has played a preserving role on these shores, and throughout the world.

I tested these waters on my recent visit, as did Bella and Dick Hirsch, who travelled through Russia even while I was there. I concluded that while it would be virtually impossible to encourage the formation of a national movement of Reform Judaism in a society that bars national religious organizations, there is still a great deal we can do to encourage the development of a network of activist Jewish families in the liberal tradition. Such a network could use our educational and liturgical materials. Such a network could in turn "spread the word" along remarkably subtle and effective communication channels that seem almost telepathic in the face of Soviet repression.

On a grassroots level, Reform Jews have done much for the cause of Soviet Jewry. On a national level, alas, the burden has been borne essentially by one gallant lady, Betty Golomb. We require a vastly expanded effort in this realm. Hence, I call for the formation of a special movement-wide Task Force that would address every aspect of the Soviet Jewish situation. It would press for emigration and for the religious rights of Soviet Jews. It would prepare the translation of liberal Jewish educational and liturgical texts into Russian. And it would establish and provide services to a network of liberal Jews in the USSR. The time has come for our Reform movement to play a role of husbandry beyond mere protest --- to tend to the fragile shoots of a Jewish consciousness that are seeking desperately to survive in a harsh and often cruel environment."

A task force of rabbis and laymen from the UAHC and the worldwide Union for Progressive Judaism has been exploring this idea. Dozens of Reform rabbis, in their periodic visits to the Soviet Union, have conducted seminars on Liberal Judaism in apartments of Soviet Jews. They have met with small groups of Jews who have decided they want to remain in their native country but wish to live a Jewish life. Unlike many who have identified themselves with the Orthodox "baalei t'shuva" movement, these Soviet Jews cannot accept Orthodox Judaism and desperately seek satisfying non-Orthodox expressions of Judaism they can identify with. History demonstrates that, in every land, a majority of ~~the~~ Jews will not be willing to accept Orthodox Judaism. History also demonstrates that whether this mass of Jews will assimilate and disappear is determined in large measure by whether or not vital alternative expressions of Judaism are available to them.

Pluralism is not merely desirable. It is essential to Jewish survival, even in totalitarian countries.

Reality therefore compels a serious examination of the role of non-Orthodox Judaism in the Soviet Union. One does not have to swallow the propaganda lies of the Soviet officials to acknowledge that even if the USSR gates were swung open completely, millions of Soviet Jews would not choose to emigrate. For whatever reasons, perhaps even including the hopes generated by Glasnost, they will choose to stay in the land of their birth. A goodly proportion of these people will have no real interest in Jewish life or Jewish survival. But some proportion of them will care. Of these, some -- who knows how many -- will become Orthodox, partly because they are unaware of any alternative, partly because of the effective work of the Lubavitcher movement. That will still leave a <sup>void</sup> reservoir of Jews whose Jewish future may well depend on the alternative Jewish options which are made available to them, with appropriate books and films and educational materials to fill the immense void which now exists.

Will the Soviet government permit us to do these things? They permit virtually nothing now but much occurs anyway. In addition, if Gorbachev is concerned about the so-called "brain-drain", the way to cure it is not to lock Jews in a cage but permit them, as well as ~~all~~ other Soviet citizens, to fulfill their religious and ethnic identities within the Soviet system.

How will we bring non-Orthodox Judaism to the Soviet Union? Hundreds of rabbis, lay leaders, businessmen already visit Jews in the Soviet Union. An informal network is already emerging. (See letter from Rabbi Norman Patz, as Exhibit A at end). What is needed now is the development of materials and resources which can draw these disparate efforts together. To aid us in the preparation of these materials, we are blessed with the participation of a Soviet Jew who emigrated to the USA, enrolled at HUC <sup>the</sup> ~~Seminary~~ and became a Reform rabbi, <sup>as well as</sup> five Reform cantors <sup>now</sup> serving in the United States <sup>who</sup> emigrated from the Soviet Union.

To give substance to this vision we need educational tools and resources. For example:

1. A Russian-language video tape of an inspiring 30-minute havura-style Liberal Shabbat service, with a Cantor playing a guitar and lively singing, in which Rabbi Victor Rashkovsky, Russian emigre, will lead the service and explain the essential elements of the service.

2. Audio tapes, in Russian, explaining Liberal home observance for Shabbat and Jewish holidays.
3. A Booklet in the Russian language, attractively designed, in which several Soviet Jews now living in the US, Canada, Israel and Western Europe explain how and why they found the ground of their Jewish identity in Liberal Judaism. (See Exhibit B)
4. Reproduce the CCAR's beautifully laminated cards for home observance in the Cyrillic alphabet for distribution in the Soviet Union. These cards deal with Shabbat, etc. (See Exhibit C)
5. Develop materials for Soviet Russian children, drawing upon the curriculum of the Education dept. of the UAHC.
6. Involve Russian Jewish teen-agers in the camp programs of the UAHC, in the US and Israel. Many youngsters from Warsaw pact countries have attended our camps, on scholarship, in past years and efforts should be made to invite Russian Jewish youngsters in the future.

These are beginning steps but they are crucial to the task of liberation of our fellow Jews in the USSR. Liberating those who "choose" to remain in the USSR from ignorance, alienation and assimilation may be as vital in the long run as physically liberating those who choose to leave the hostile and repressive Soviet system. Internal aliyah --- fortifying the inner Jewish life of Soviet Jewry --- is less dramatic but equally compelling ~~a~~ challenge ~~of~~ Jews of the free world.

PRELIMINARY BUDGET

<u>Items</u>	<u>Cost</u>
Film Service	\$ 30,000
Audio home Observance Library	10,000
Booklet	25,000
Reproducing CCAR Home Observance	5,000
Curriculum Development	10,000
Camp Scholarship	20,000
Total	\$ <u>100,000</u>



# TEMPLE SHOLOM OF WEST ESSEX

760 POMPTON AVENUE, CEDAR GROVE, NEW JERSEY, 07009

(201) 239-1321

November 23, 1987  
Kislev 2, 5748

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Affiliated with the  
Union of American  
Hebrew Congregations

Dear Alex:

I hope this letter finds you in good health. I want to comment on the Russian outreach proposal you made at the Biennial by way of some information sharing.

Let me start with three vignettes. In the summer of 1985, I was invited to address a group of Russian Jewish scientists. The topic of their choosing was the development of liberal Judaism in the West. I spoke for 2 hours, using the approach of Joseph Blau in Modern Varieties of Judaism. At the end of the presentation they posed one question. How do you draw the lines (i.e. the limitations on accommodation, experimentation); and I challenged them similarly: Since liberal Judaism developed in response to liberal conditions in the West, it didn't seem of much use for them. They needed a highly-structured Judaism to cope with the totalitarianism they lived under. Yes, yes, they said, we know about Orthodoxy. We are students of Essas. But we want to learn about other forms of authentic, non-orthodox Judaism.

Second story. Naomi and I met Boris Klotz at Ben Gurion Airport this summer (we had spent a special day with him in Moscow), and again a week later at his apartment in the absorption center. In the course of conversation he said that he had not observed Shabbat on his first Shabbat in Israel, and when his 10 year old son had asked about the candles' absence, he had no answer. By the time of our visit, however, he had reasoned it out. It was because of the shechorim in the absorption center; you were either with them, or you had to be against them, and Boris couldn't be with them. Naomi and I said - you shouldn't let those mamzerim steal your Judaism. It sustained you in Russia. It should still. Create your own forms and make them work for you....

Third story: I told this story about Boris and his unobserved Shabbat to Dima Ioffe, (son of Alex and Rosa) for whom I had performed a religious marriage in Moscow. He arrived in Israel in February, 1987. When he heard the story, he shook visibly and said "for the same reason, I didn't have a seder..."

When I realized how serious a problem this is, I called Dick Hirsch to discuss it. He volunteered to call Boris (which he has done). But if we are going to address the religious needs of these Russian Olim, we're going to have to move institutionally. If we don't, we'll lose them, Israel will

lose them, Judaism will not benefit from their hearts and energies and their kids will be lost.

For this reason, I spoke out at the grant steering committee to utilize the outreach funds that are not yet committed, for Russian Jewish outreach - meeting families at the plane, welcoming them at the absorption center, inviting them to Shabbat dinners, etc. We have the money; let's hire the social workers, rabbis, outreachers to do the job.

When I spoke to Fred Gottschalk about having our rabbinical students in Jerusalem do this work as a fieldwork project, his response, to my regret, was negative. So too was Paul Steinberg's.

David Saperstein and Stanley Ringler, on the other hand, are already working on outreach programs.

I get the sense that some of our leaders have vision and others don't. Either that, or they are not convinced of our movement's authenticity.

I have initiated action on a second front-getting NFTB to have each of its member Brotherhoods to adopt a refusenik family. The resolution was moved by a past Brotherhood president of my synagogue, who brought Boris Klotz to the NFTB national board meeting in Chicago to stimulate commitment to the project.

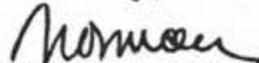
Next, on the basis of these stories and after a wonderful confirmation retreat which featured 20 year old Boris Freidlin (arrived from Moscow in June 1987; father part of that liberal/Essas study group), as a values resource, I have suggested to Paul Reichenbach that all NFTY Israel trips have a meeting with Russian peers as a programmatic element, and as an experimental pilot, that my group of confirmands have one Russian kid travel with them in Israel ( I will underwrite the land cost for him/her). Such a project obviously has 2 purposes: to expose our kids to another reality factor in Jewish life and to introduce a Russian kid to our viable form of non-orthodox Judaism - a great dual bridge builder.

Finally, I am planning to convene, under the aegis of the UJA Rabbinic Cabinet, a conference on rabbinic travel to the Soveit Union. Its purpose will be to encourage, coordinate and improve the quality of rabbinic visits. If all the "stars" are permitted to emigrate, those remaining will urgently need our help in reorganizing their teaching and learning patterns. A second purpose will be to network rabbis who are visiting, for continuity. Finally, we want to examine curricular resources, to better help Russian Jews learn about not only Judaism but Jews in the 20th century.

For this conference we're up to our third planning meeting. We will have informal endorsements across the board. Our target date for the conference to take place is late January of early February.

Clearly, the focus of this note is to second your verbal initiative, particularly with regard to Russian Jewry in Russia and Israel, but not those in the U.S.A. That demands another kind of attention. I'm very interested in your response to this matter.

Sincerely,

  
Norman R. Patz  
Rabbi

• EXHIBIT B

EXHIBIT C



Congregation Emanu El  
1500 Sunset Boulevard  
Houston, Texas 77005  
(713) 529-5771

*file*

*Call Tuesday*

Rabbi Judith Z. Abrams

November 25, 1987

Mr. Albert Vorspan  
Vice President - UAHC  
838 Fifth Ave.  
N.Y., N.Y. 10021

*3 cards for AmS  
Done  
12/7  
Betty G  
12/11/87  
24/7*

Dear Al,

It was a pleasure to speak with you today and to see you yesterday, at the meeting of the Task Force on Soviet Jewry. As you requested, I am sending you the CCAR's estimates on reproduction of the three laminated cards for home observance, which were mentioned at our meeting. These cards which contain services for Kabbalat Shabbat, Birkat Hamazon and Havdallah, would cost approximately \$6,000 to \$7,000 to produce in the Cyrillic alphabet. This represents 5,000 complete sets of three, worth 15,000 total cards. I hope that the Union and the Conference work together and split the cost of production.

Please let me know if and when funding becomes available so that I may begin to work on the project.

Thank you.

Sincerely,

Rabbi Judith Z. Abrams

AMS

UAHC TASK FORCE ON SOVIET JEWRY  
Minutes of Meeting: Nov. 24, 1987

ATTENDANCE

Betty Golomb; Chair

Rabbi Judith Abrams; Houston, TX  
Rabbi Richard Agler; Boca Raton, FL  
Rabbi Stanley Davids; NYC  
Channa Friend; Manhasset, NY  
Neil Gosman; St. Paul, MN.  
Rabbi Richard Hirsch; Jerusalem

Ariel Perelmuter; NFTS  
Rabbi Victor Rashkovsky; Oak Ridge, TN  
Rabbi Alexander Schindler; UAHC (p/t)  
Marsha Slivka; Toronto  
Rabbi Mark Staitman; Pittsburgh  
Al Vorspan; UAHC

Betty Golomb welcomed the Committee, reviewed its charge from the UAHC and introduced Rabbi Alexander Schindler to elaborate on the recommendation he made at the General Assembly in Chicago. In his presidential message, Rabbi Schindler said:

"On a grassroots level, Reform Jews have done much for the cause of Soviet Jewry. We require a vastly expanded effort in this realm. Hence, I call for the formation of a special movement-wide Task Force that would address every aspect of the Soviet Jewish situation. It would press for emigration and for the religious rights of Soviet Jews. It would prepare the translation of liberal Jewish educational and liturgical texts into Russian. And it would establish and provide services to a network of liberal Jews in the USSR. The time has come for our Reform movement to play a role of husbandry beyond mere protest--- to tend to the fragile shoots of a Jewish consciousness that are seeking desperately to survive in a harsh and often cruel environment."

Expanding on these recommendations, Rabbi Schindler hoped that an informal network of Progressive Jews might be developed in the Soviet Union, even while we continue to press for increased emigration. Most Jews will remain in the Soviet Union no matter what. What can we, as Reform Jews, do for them? He said Reform, in all lands, conserves Judaism for the large numbers who cannot and will not choose Orthodoxy: "In any given situation in the modern world, the majority of Jews will not be Orthodox."

Rabbi Richard Hirsch agreed and added his view that glasnost is a double-edge sword. Some Jews will be lost due to the new openness; at the same time, glasnost has also provided openness for anti-semites to come out of the woodwork in the USSR. Nationalism alone is an inadequate diet for Jews in search of identity. He noted that the WUPJ will be taking a substantial group to the Soviet Union in March and will seek to advance precisely the goals outlined by Rabbi Schindler.

Rabbi Victor Rashkovsky, a Reform Rabbi who emigrated from the Soviet Union, stressed the importance of a religious alternative for Soviet Jews. He urged that we proceed with video tapes of lively Reform services in both Hebrew and Russian ---one tape havurah-type service with cantor, guitar, choir and no organ and perhaps a second tape with a formal service in the United States. Betty Golomb noted there were five cantors in American Reform Judaism from the Soviet Union. Cantor Elena Zarkh was invited to participate in this meeting and will join the Committee.

Discussion ensued about the elitist aspects of video tapes. Some thought it would be best to utilize audio tapes which could be more widely used.

Rabbi Mark Staitman reported on the program of the UHA Rabbinic Cabinet, which coordinates travel of rabbis to the USSR, and urged that we cooperate with them. He stated that Rabbi Norman Patz is Chairman of the Cabinet and is eager to cooperate. Patz is also a Reform rabbi.

Rabbi Stanley Davids alerted the Committee to the risks involved in spearheading a Reform Jewish network in the Soviet Union. How will we be received by the USSR government and by the mainstream Soviet Jewry community which has consistently disapproved of efforts to build Jewish life inside the USSR as impeding the demand for aliyah? Can we do both emigration and networking?

Rabbi Richard Agler suggested coordinating approaches by UAHC-CCAR-WUPJ-HUC to build a Reform alternative. He said, based on his trips, that such contacts were already being developed. What is needed is appropriate literature, materials, videos, etc.

Neil Gosman said we should be upfront with the Soviet authorities about what we are doing, avoiding an anti-Soviet mold.

Rabbi Staitman urged publication of a periodic list of rabbis who have been to the Soviet Union in recent months. Other members of the committee urged that we develop lists of congregants as well.

Rabbi Judith Abrams proposed that we publish a book of "testimonials" containing statements of why various Soviet Jews chose Reform and what Reform Judaism means to their lives and identities.

It was agreed that we should:

1. Create a network of Jews in Russia who are open to Liberal Judaism.
2. Implement suggestion made by Marsha Slivka that we assemble all information of what our congregations are doing in twinning, adoptions, visitations, etc. with periodic sharing. Rabbi Hirsch agreed to gather together Soviet emigres in Israel to discuss materials and approaches to Liberal Judaism.
3. Examine existing materials leading to a simple, basic bibliography which should be made available.

It was also agreed that we should seek foundation funding for:

1. Audio tape for Jewish home observance in Russian, with Zemerot.
2. Video tape of an appealing Reform Shabbat service in Russian, with Zemerot.

3. Publication of booklet in Russian of the liberal service which is shown on video.
4. Booklet containing testimonials on Reform.
5. Development of material for children --- possibly generated by Education department of the UAHC.
6. Reproduce CCAR's laminated cards for home observance in the Cyrillic alphabet.

It was further agreed that we would price out all of the above mentioned items, put the numbers together in one package and go forth and apply for funding.

Before the committee meets again, we will re-organize and enlarge the task force into a movement-wide Commission in accordance with the recommendation made by Rabbi Schindler to the UAHC General Assembly.

*Sweet Joan*  
Rabbi Alexander M. Schindler  
Al Vorspan

November 19, 1987

Attached are the notes taken at the post-Biennial Rabbis' Breakfast. They will be of interest to you.

I call you particular attention to #2 in re the Baptists and the USSR. When our new committee is in place please bring this to the table.

I will contact Jerry Davidson and Annette re #12 and want you to know I am doing so.

*Soviet Jewry*

*Relay this  
to all V.*

November 16, 1987  
24 Heshvan 5748

Rabbi Cary D. Yales  
Temple Isaiah  
55 Lincoln Street  
Lexington, MA 02173

Dear Cary:

It was good to receive your letter of November 6 with two suggestions for the Task Force on Soviet Jewry. I am grateful for your thoughtfulness. It was also good of you to provide background data on both candidates.

Let me assure you Dr. Michael Dohan and Mrs. Judith Patkin will be given serious consideration for membership on this critical Task Force.

With deepest thanks and warm personal regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Paul Menitoff

*Tub.*



# TEMPLE ISAIAH

Rabbi Cary David Yales  
Rabbi David S. Wolfman  
Lois Edelstein, R.J.E.

55 Lincoln Street  
Lexington, MA 02173  
(617) 862-7160

November 6, 1987

Rabbi Alexander Schindler, President  
UAHC  
838 Fifth Avenue  
New York, New York 10021

Dear Alex:

I was delighted to hear your call for the formation of a Task Force to address "every aspect of the Soviet Jewish situation." I would like to recommend two people from my congregation to serve on that Task Force:

(1) Dr. Michael Dohan. You met him on your recent trip to the Soviet Union and spoke of him at our Rabbi's breakfast. He has been to the Soviet Union two or three times and is thoroughly devoted to the cause. He is a thinker and a doer.

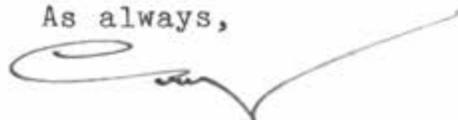
(2) Judith Patkin. Judy is a past president of our congregation and serves as a co-chair for the Boston group, "Action For Soviet Jewry." I venture to say that Action For Soviet Jewry under her unswerving leadership has done some of the finest work in behalf of Soviet Jewry in this country. Her knowledge and her contacts should prove indispensable to the Task Force.

Here are addresses and phone numbers should you wish to contact them:

Dr. Michael Dohan	Mrs. Judith Patkin
9 Berwick Rd.	27 Suzanne Road
Lexington, MA 02173	Lexington, MA 02173
(h) 617-861-8747	(h) 617-861-8539
(w) 671-272-7787	(w) 617-893-2331

With all good wishes, I remain

As always,



Rabbi Cary D. Yales

copy: Rabbi Paul Menitoff  
Affiliated with The Union of American Hebrew Congregations

BETTY B. GOLOMB

Friday, November 6, 1987

Dear Alex:

The Biennial was wonderful -- congratulations

Thanks again for your gracious reference to me and for strengthening the Union's position in support of Soviet Jewry. I would never have persisted for the past 12 years if I did not believe the work was important. We will certainly gain more recruits to fight for the freedom of Soviet Jews as a result of your heartfelt charge to the convention.

Even though advocacy has been the most prominent role I have pursued in the past, my secret goal has always been to make Liberal Judaism available to Russian Jews wherever they lived. The limited experience I've had in the religious absorption of Soviet emigres has led me to believe this was feasible. But, without wider acceptance and substantial financial support, little could be achieved.

Now, with your personal experience and your public declaration, you have made my dream a distinct possibility. Together, we will be able to assure a religious renaissance. Through the offering of an option to orthodoxy and atheism, those Jews who remain in the hostile environment of the Soviet Union will have access to the vibrant modernity of Reform Judaism.

Enclosed is a photo copy of the mailing by Edgar Bronfman for the World Jewish Congress that you asked me for. It should be very effective. Your intention to ask Mr. Bronfman for a share of the money for the publication of books is an excellent one. Moreover, the W.J.C.'s approach is one from which we can borrow ideas for our own fund-raising.

With regards,

*Betty*

*11/12*  
*no further*  
*cc to HEV*

"AUTHORITIES TO ALLOW  
JEWISH BOOKS INTO THE SOVIET UNION"

Dear Friend:

At last some light has pierced the darkness.

After many long months of intense negotiations with the top Kremlin leadership, we have a remarkable opportunity -- one that has taken years to achieve.

For decades Russia's 2 million Jews have been cut off from their religious and cultural heritage. But finally, the Soviet Union has agreed to permit us to bring Jewish books and other educational materials directly to them.

This development is a "window of opportunity" that can't be ignored.

We at the World Jewish Congress have worked for years to open up Jewish emigration for those who wanted to leave the Soviet Union.

And while demanding freer emigration, we've fought to preserve the right of those remaining to practice their faith and keep their religious heritage alive.

But it's often been a frustrating, thankless effort -- until today.

That is the reason for my urgent letter.

You and I have an extraordinary opportunity -- to give Russian Judaism new life. To help create a "religious renaissance" for the Soviet Union's 2 million Jews.

But we must act right away.

Between now and the first days of Hanukkah, the WJC will complete the first phase of an urgent new program called PROJECT: BOOKS TO RUSSIA -- an "airlift" of Jewish culture into the Soviet Union.

PROJECT: BOOKS TO RUSSIA is an opportunity for you to send a Jewish book to a Russian family -- with your own personal show of support.

(over, please)



Basic religious books like the Talmud . . . the Torah . . . and essential prayer books.

I can't think of a more meaningful way to support the rights of Jews around the world than to seize this opportunity to reach out to our brothers and sisters in the Soviet Union.

Russian Jews -- representing 15 percent of world Jewry -- have always been a special focus of the World Jewish Congress . . . and to all of us.

Yet, if they are to remain Jews and pass on Judaism to their children, they must be able to learn about their history, culture and religion, while they are still in the Soviet Union.

And, Russian Jews must keep in touch with their culture and religion for there to be hope for Jewish immigration to Israel.

PROJECT: BOOKS TO RUSSIA will give them:

- . . . the history books they need to teach their children about their heritage;
- . . . prayer books, the Holy Writings of the Torah, the Talmud -- all the materials they will need to practice their faith; and,
- . . . the intellectual writings that can help salvage Judaism from decades of political, cultural and religious repression.

But we have our work cut out for us.

The books and other educational materials must first be translated into Russian and then printed, bound and crated for shipment to the Soviet Union -- in and of itself an enormous undertaking.

And, our personal escorts in the United States will need to transport the books to the Soviet Union, and transfer them to the WJC's network of Jewish religious and cultural experts who will deliver them where they are needed most.

But in 50 years of history as the diplomatic arm of the Jewish People -- and defender of human rights everywhere -- the World Jewish Congress has faced greater challenges, and triumphed.

From our help in negotiating Germany's \$36 billion reparation payment to the survivors of the Holocaust . . . to our exposure of Kurt Waldheim's Nazi past . . . we have succeeded where others failed.

(next page, please)

To be sure, PROJECT: BOOKS TO RUSSIA will be one of the WJC's most ambitious challenges.

But one we must accept.

PROJECT: BOOKS TO RUSSIA -- like the enormously successful tree planting projects in Israel -- will plant the seeds to ensure the survival of our religion and culture in the decades to come.

This is a project that must be a top priority for the WJC and for concerned Jews everywhere.

That's why your financial support is so important.

PROJECT: BOOKS TO RUSSIA will require a substantial commitment of World Jewish Congress resources.

And, because it involves hiring expert translators and the printing and shipment of enormous quantities of books, it will be very expensive.

Right now our plan is to begin translating and packaging Jewish religious and cultural materials such as:

- \* Text and Commentary on the Torah;
- \* The Talmud -- writings from the Talmud;
- \* A special collection of prayer books -- daily, Saturday and the Holidays;
- \* Jewish calendars detailing major holidays and traditions;
- \* Jewish cultural, educational and religious material; and,
- \* Children's educational books, including primers for the study of Hebrew and Yiddish.

But your support and that of other concerned American Jews is critical to the success of this unique project.

You and your family can personally select one, two, or as many books as you like to be sent with your show of support to a Jewish family in the Soviet Union.

As you can see from the enclosed PROJECT: BOOKS TO RUSSIA reply sheet, you can send a complete Jewish Calendar through the WJC to a Russian family for only \$25.00.

(over, please)

For the especially generous contribution of \$250, the WJC will be able to deliver a complete set of Jewish books and materials: the Talmud -- writings from the Talmud, the Torah, prayer books, children's primers and more.

All books and materials relating to Jewish culture and heritage are in pitifully short supply in the Soviet Union, making complete sets particularly valuable to a Russian family.

Whatever the number of books you decide to give, please sign your name to the corresponding book plate on the enclosed sheet. The WJC will place it in your gift book when it's shipped to the Soviet Union.

PROJECT: BOOKS TO RUSSIA gives you and me a precious opportunity to help preserve the Jewish heritage and enrich the lives of 2 million Russian Jews.

But we must move quickly. Our "window of opportunity" carries no guarantees -- it could close tomorrow.

So please send me your contribution for these "books of life" as soon as you possibly can.

We've timed the first shipments to arrive just before Hanukkah -- a time when our show of support will mean that much more to the Soviet Union's culturally-starved Jews.

Please give as generously as you can.

You have my heartfelt thanks for whatever number of books you can afford to send.

Thank you.

Sincerely,

*Edgar M. Bronfman*  
Edgar M. Bronfman  
President

EMB:zhn

P.S. The enclosed note that I received from a Russian Jew should give you an idea of what this project means to Jews in the Soviet Union. He hopes for long-term changes in Soviet policy, but we have no guarantees -- the political climate could change at any time. Please send me your gift for PROJECT: BOOKS TO RUSSIA today.

*P.P.S. Don't forget to sign your book plates! If you decide to give more than one item, or a set, please sign all of the appropriate plates.*

Monday Night

Dear Mr Bronfman!

Books about our history and  
worship will keep us together as  
Jews.

If Mr Corbacher will let you  
get us more books from American  
we don't have to make choice  
between being a Jew and protecting  
ourselves.

That will make my family happy.  
I can teach these books to my  
children and save the books so they  
can teach to their children.

Thank you is say from botton  
of my heart.  
Aishi Mamanich

# PROJECT: BOOKS TO RUSSIA

## GIFT PLEDGE

*Giving more than one item would be especially helpful. Please be as generous as you can!*

Dear Mr. Bronfman:

I agree! We must take advantage of this historic opportunity to send these special books into Russia. My contribution in the amount indicated under "Total" is enclosed. Please use my tax-deductible gift to send the item(s) listed below to a needy Jewish family in Russia.

Mr. David L. Golomb  
250 E. 73rd Street  
New York, NY 10021

- \$ 25.00: Jewish Calendar and Observance Guide
- \$ 47.50: Text and Commentary on the Torah
- \$ 72.25: The Talmud—Writings of the Talmud
- \$118.00: The Talmud—Writings of the Talmud and the Torah
- \$250.00: Entire set of the above
- Other \$ \_\_\_\_\_

**Total:** \$ \_\_\_\_\_  
1366

Please make your tax-deductible contribution payable to the W. J.C. and return with your book plate(s) and gift pledge form to our Washington office, Post Office Box 90400, Washington, D.C. 20077.

(CALENDAR)

ЭТОТ КАЛЕНДАРЬ—  
ОТРАЖЕНИЕ ЕВРЕЙСКОЙ  
ЖИЗНИ—В ПОДАРОК ОТ...

Mr. David L. Golomb



כל ישראל ערבים זה בזה  
ВСЕ ЕВРЕЙ В ОТВЕТЕ ДРУГ ЗА ДРУГА  
ИЗ ТАЛМУДА

(THE TALMUD)

ЭТОТ ТОМ ТАЛМУДА, КАК  
СИМВОЛ ЕВРЕЙСКОГО ЗНАНИЯ,  
В ПОДАРОК ОТ...

Mr. David L. Golomb



כל ישראל ערבים זה בזה  
ВСЕ ЕВРЕЙ В ОТВЕТЕ ДРУГ ЗА ДРУГА  
ИЗ ТАЛМУДА

(TEXT AND COMMENTARY ON THE TORAH)

ЭТОТ ТЕКСТ И КОММЕНТАРИЙ К  
ТОРЕ, КАК СИМВОЛ ЕВРЕЙСКОГО  
ЗНАНИЯ, В ПОДАРОК ОТ...

Mr. David L. Golomb



כל ישראל ערבים זה בזה  
ВСЕ ЕВРЕЙ В ОТВЕТЕ ДРУГ ЗА ДРУГА  
ИЗ ТАЛМУДА

The message on your book plate(s) reads:

"This (item being sent) is a gift of Jewish Life from:"



כל ישראל ערבים זה בזה  
All Jews Are Responsible One for Another  
Shavuot 39

Rabbi Alexander M. Schindler

July 7, 1987  
10 Tammuz 5747

Mr. Albert Vorspan

Mrs. Betty Golomb & Mr. Mace Levin

*Speed*

When I was in Israel I had a chance to talk to Dick Hirsch and his experience was not unlike mine. I refer of course to his recent journey to Russia which in many ways was even more meaningful since Bella Hirsch speaks Russian fluently so he was able to reach people I could not possibly communicate with.

He gave lectures on Reform Judaism in the Soviet Union and found a wide response.

I would like to approach both the Memorial Foundation and Herbert Weinstein's Foundation (the Gerald and May Ellen Ritter Memorial Fund) asking support for the preparation of translations of basic works and their eventual publication into the Russian language.

Can I have a projection of costs for such a program? What I believe we need is a pamphlet on Reform Judaism which is less oriented to the American Jewish community; the translation of our prayer books into the Russian language; books like Edie Samuel's Jewish Lexicon and several key books especially for the younger generation. And Betty made what I thought was a good additional suggestion and that is that we prepare a modern Haggadah in Russian.

Be that as it may, I would appreciate getting a proposal from Betty and Mace and from you of course, for the books which we would like to translate into Russian for those materials which we would like to reprint. What the translation cost would be and what the publications cost would ultimately be. I don't know whether the Memorial Foundation and the Weinstein Foundation will come up with a great deal of money but at least we ought to have something for their consideration.

Thanks for following this through. Obviously the sooner I can have the material, the sooner I can get started.

*F.V.*  
*Answer on tape to Sleng*  
*memo to ALV - Betty Golomb*  
*+ voice lesson file -*  
*in Russian Project*  
*new folder -*  
*Special tie was*  
*log on to house*  
*[Signature]*

May 19, 1987  
20 Iyar 5747

Herbert T. Weinstein, Esq.  
300 Park Avenue  
New York, N.Y. 10022

Dear Herb:

By means of this letter I acknowledge with pleasure the gracious gift of \$5,000. from the Ritter Foundation towards the work of the UAHC. I am grateful for your efforts in this regard and also convey my gratitude and that of the Union to the President of The Gerald and May Ellen Ritter Memorial Fund, Gerald Silbert. You have helped to strengthen the work of our hands and our hearts.

With appreciation and warm regards, I am

Sincerely,

Alexander M. Schindler

cc: Gerald Silbert, Esq.

THE GERALD AND MAY ELLEN RITTER MEMORIAL FUND

300 PARK AVENUE

NEW YORK, NEW YORK 10022

909-7708

GERALD SILBERT  
PRESIDENT

*Handwritten signature: G. Silbert*

May 18, 1987

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

Dear Alexander:

It is with great pleasure to enclose this year's  
check for \$5,000 from the Ritter Foundation.

I would also like to take this opportunity to confirm  
our luncheon on Wednesday, May 20 at 12:00 at the Harmony  
Club. I look forward to seeing you then.

Best regards,

Sincerely,

*Handwritten signature: Herbert T. Weinstein*

Herbert T. Weinstein

May 20. Harmonie  
Noon

You + Herb Weinstein  
Kathy can't make it

62  
//

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TO

AMS

DATE

3/7

TIME

12.00  
AM  
PM

FROM

MR Herb Weinstein

AREA CODE

NUMBER

EXTENSION

909-7746

OF

M  
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G  
E

Rabbi Syme told Krantz  
that AMS was trying to  
reach him.

SIGNED

*Barbara*

PHONED CALL  
BACK RETURNED  
CALL WANTS TO  
SEE YOU WILL CALL  
AGAIN WAS IN URGENT

March 12, 1987  
11 Adar 5747

Mr. Herbert Weinstein  
Proskauer Rose Goetz  
and Mendelsohn  
300 Park Ave.  
New York, NY. 10022

Dear Herb:

I hope this letter finds you well. It was a real pleasure being at the Temple. Dough Krantz is indeed a fine young man, and I am grateful to him for bringing us together.

There is one minor matter relating to the Foundation Grant that eluded my attention, but which really should be specified in some manner. I speak of the payment schedule.

According to our records, there are to be five equal annual payments of \$5,000 each. I recall that the first dollars came in about this time last year, but heaven knows that memory should not be the basis of matters such as this.

Therefore, I write to ask how you wish us to remind you, or bill you, in this and the successive years of the grant. We will be guided by your instructions. All I ask is that the check be sent prior to the end of our fiscal year June 30. That way, we will know to include the internship for four more years automatically in the budget.

Mr. Herbert Weinstein  
March 12, 1987  
Page -2-

I look forward to meeting with you again in the not too distant future. Thank you Herb, not only for your generosity, but for the spirit that motivates it.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

P.S. Take it easy, save yourself the commuting strain between New York and New Jersey as often as you can.

PROSKAUER ROSE GOETZ & MENDELSON

300 PARK AVENUE  
NEW YORK, N. Y. 10022

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TELEPHONE: (212) 909-7000

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WRITER'S DIRECT DIAL NUMBER  
909-7746

March 17, 1987

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E. GABRIEL PERLE  
COUNSEL

IRWIN M. BIRNBAUM  
DANIEL R. KAPLAN  
SAMUEL M. KAYNARD  
SPECIAL COUNSEL

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

Dear Alexander:

Thank you for your letter of March 12, 1987. It is not only pleasurable, but stimulating every time we meet, as you have helped generate my increased involvement in the Reform movement.

UJA - Federation has asked me to serve on a committee which oversees expenses of the Jewish Agencies. The committee was generated by a complaint from the Reform movement in Israel that it was not getting its fair share. Clearly, this is something I want to focus upon. Given your wealth of knowledge in this area, I would appreciate having another luncheon with you so that I may be briefed from the prospective of the Reform movement in America.

I would also like to confirm the Ritter Foundation grant of which \$20,000 is still owing. Last year's payment of \$5000 was sent to you in the beginning of June, therefore the next installment will also be sent out in the beginning of June, 1987.

Hoping to see you soon, I am

Sincerely,

Herbert T. Weinstein

HTW/bv

*Barbara*

*-506*

2001 L STREET, N.W.  
WASHINGTON, D. C. 20038  
TELEPHONE: (202) 466-7300

JON A. BAUGARTEN  
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JOSEPH ERDMAN  
ALBERT W. GORTZ

4 ST. JAMES'S PLACE  
LONDON SW1A 1NP  
TELEPHONE: (01) 493-6913

JERROLD B. KATZMAN

*Called  
3/26/87*

*to give  
back to me*

*DBS*

# American Rabbi Warns Against US-USSR Rift

MOSCOW (AP) — An American rabbi on Sunday cautioned those concerned about Jewish rights in the Soviet Union against "shrill" criticism that he says drives the superpowers farther apart.

But Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, added there still is much to protest about Soviet treatment of Jews.

Schindler told the International Physicians for the Prevention of Nuclear War that a recent increase in emigration visas granted to Soviet Jews is an encouraging change.

But emigration is still tightly restricted, and many Jews are denied exit visas on grounds of state security, he said.

Schindler said criticism of how the Soviets treat Jews should not be silenced, but neither should it negate efforts to work with the Soviet Union on arms control.

"We will continue to raise our voice in protest for these injustices and many others. But we won't join the shrill voices who wish to sink Russia and America ever more deeply into military confrontation. Protest and peace are not mutually exclusive," he said.

Schindler spoke during a panel discussion on religion and ethics in the nuclear age.

Other panel members were former University of Notre Dame President Rev. Theodore Hesburgh; Rev. Gunnar Stalsett, president of the World Lutheran Federation and a member of the Norwegian Nobel Prize committee; and Gwendoline Konie, former Zambian ambassador to Sweden and the United Nations.

*Soviet*  
*Cc: RCHA*  
*AL v.*  
*[in Japan]*  
*all places*

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June 9, 1987  
12 Sivan 5747

Mr. Jeffrey Glassman  
Second Secretary of the Embassy of the United States  
American Embassy Moscow  
APO, N.Y. 09862

Dear Jeffrey:

Just a note to thank you for all your many courtesies while we were in Moscow. You went far beyond the line of what was expected and we are grateful to you for giving up your day and for helping us in so many ways.

My wife spoke to your father yesterday and brought him your greetings and, of course, our appreciation of your worth.

The remainder of our stay was interesting. I did have a brief meeting with Dobrynin and a longer ~~two~~ hour session with Arbatov but nothing of extraordinary consequence developed, so I didn't bother debriefing at the Embassy or, for that matter, even here at the State Department.

Again my thanks for all your helpfulness.

Sincerely,

Alexander M. Schindler

*CC Matlock*

Sweet  
Jimmy

June 9, 1987  
12 Sivan 5747

Ambassador Jack F. Matlock  
American Embassy *MOSCOW*  
APO, N.Y. 09862

Dear Mr. Ambassador:

I was a member of the delegation attending the recent Congress of the International Physicians for the Prevention of Nuclear War. While I was there, of course, I took the occasion to visit with the Refuseniks and to speak to some of the leaders of the Russian government concerning this and kindred issues. Nothing of great consequence occurred in these sessions and so I chose not to try to see you and tell you what I learned. Much if not all of this is well known to you.

I do want to take this occasion to commend one of your associates, Jeffrey Glassman, the Second Secretary of your Embassy, who spent a full day shepherding us about Moscow. His was a true service of the heart. It went far beyond what was necessary or expected and I just want you to know how appreciative I am of his good work.

While I am on the subject I must tell you how very much impressed I was with the devotion with which the members of the Moscow Embassy approached the task of helping the Refuseniks. It was good to have my great respect for the Foreign Service of the United States re-confirmed.

With warmest regards and every good wish, I am

Sincerely,

Alexander M. Schindler

bcc: Mr. Jeffrey Glassman  
Mr. Charles J. Rothschild

MAY 24-JUNE 7 LONDON AND USSR

SUNDAY  
MAY 24 New York to London --- TW #704 - JFK 7:55 p.m. arr. L 7:50 a.m.  
Atheneum Hotel

THURSDAY  
MAY 28 London to Moscow - 11:30 a.m. Aeroflat (Economy) #SU 242  
arr. Moscow 6:20 p.m. (4 hour flying time)

ROSSIYA HOTEL

SUNDAY  
JUNE 7 Moscow to New York (First Class) 9:45 a.m. arrive 1:30 p.m. (6/7)  
#SU 315 (Aeroflat)

Note: Aeroflat seems always to be listed SU so look for that....

*Valerie Soyfer*  

---

*Olga Goldfarb*  
135-1508

Bring Normand.  
up date  
in re Moscow  
trip.

WORLD CONFERENCE ON RELIGION AND PEACE/INTERNATIONAL

Draft Memorandum of the Governing Board Meeting

Moscow, 31 May - 3 June 1987

Theme : CONFIDENCE-BUILDING BETWEEN PEOPLES THROUGH GREATER OPENNESS BETWEEN RELIGIONS

*Wladimir Patriarchate Moscow Russian Orthodox Church*

1. Provisional schedule
2. Provisional Agenda for Committee meetings
3. Provisional Agenda for Governing Board meeting
4. Suggested allocation of Committee members
5. Suggested allocation of Leadership

1. Provisional schedule

<u>Fri. 29 - Sat. 30 May</u>	Arrival, optional tour and registration.
<u>Sat. 30 May</u>	Briefing at dinner time for all who have arrived.
<u>Sun. 31 May</u>	
Morning	Visit to religious organizations, including services, as arranged by Host Committee.
16:00 - 19:00	Committee meetings in three groups. 1) Finance Committee 2) Nomination Committee 3) Review Committee
<u>Mon. 1 June</u>	
09:30 - 12:30	Committee meetings in three groups.
15:30 - 18:30	Combined meeting of Committees for WCRP V preparation.
<u>Tue. 2 June</u>	
09:30 - 12:30	Governing Board meeting. I) Opening II) Reporting
15:30 - 18:30	III) Action Programmes for 1987/88 IV) Development of WCRP network and relationship V) Financial Policy and budget for 1987/88
<u>Wed. 3 June</u>	Governing Board meeting.
09:30 - 12:30	VI) WCRP V - Procedure for planning process
15:30 - 17:30	VII) International Council meetings/1988 and 1989 VIII) Others
19:00 - 21:00	Closing dinner.
<u>Thu. 4, Fri. 5, Sat. 6 June</u>	Optional tour and/or departure.

*NHL-co. clean*

*lv. Thurs June 4 - 8:30 a.m.*

- 1) A time of meditation will be observed at the beginning of and at the end of daily meetings.
- 2) Optional tours will be arranged by Host Committee according to the advance request of the participants.

## 2. Provisional Agenda for Committee meetings

### Finance Committee

1. Review of financial report for 1986
2. Financial policy and budget for 1987/88
3. Financial policy and budget for WCRP V.

### Nomination Committee

1. Criteria for nomination of WCRP/International leadership
2. Procedure for nomination of WCRP/International leadership
3. Special needs for WCRP V leadership (hopefully involving the entire Presidium and also some Australians).

### Review Committee

1. Review of WCRP I, II, III, IV and subsequent activities
2. Expectations for and style of WCRP V
3. Lessons for follow-up of WCRP V.

## 3. Provisional Agenda for Governing Board meeting

### I) Opening

1. Opening prayer
2. Opening address
3. Welcome address
4. Introductory address
5. Adoption of Agenda

### II) Reporting

1. Secretary-General's report
2. Financial report 1986
3. Youth report
4. Regional reports

### III) Action Programmes for 1987/88

1. Prayer for peace
  - a) Prayer day for world peace
  - b) Prayer week for world peace
2. UN presence and cooperation
  - a) International Conference on Relationship between Disarmament and Development
  - b) UN Day Symposium
  - c) NGO Committees
  - d) Other matters

3. Conflict Resolution

- a) Sri Lanka
- b) South Africa
- c) Middle East
- d) Other concerns

4. Peace Education

5. Humanitarian Aid

6. Youth Programmes

7. Other matters.

IV) Development of WCRP network and relationship

1. Development of WCRP regional and national chapters
2. Liaison with international organizations of world religions
3. Relation with international interfaith organizations
4. Cooperation with the United Nations and its agencies
5. NGOs, peace institutions and others
6. Other links

V) Financial Policy and Budget for 1987/88

1. Financial Policy
2. Budget for 1987/88

VI) Decision making for procedures to plan WCRP V

1. Date / Period
2. Venue
3. Aims / Objectives
4. Main theme / Commission themes
5. Participants (numbers and criteria by category)
6. Daily programmes
7. Main speakers
8. Pre-study papers
9. Working language(s)
10. Budget (itemized)
11. Preparatory committee
12. Host committee
13. Steps for preparation
14. Others

VII) International Council meetings (February 1988 and January 1989)

VIII) Others.



**International Physicians for the Prevention of Nuclear War, Inc.**

*"We shall require a substantially new manner of thinking if mankind is to survive"* ALBERT EINSTEIN

Central Office  
225 Longwood Avenue  
Boston, MA 02115  
U.S.A.  
(617) 738-9404  
Telex: 4430017 IPPNW

**MEMORANDUM**

**TO:** Invited Speakers  
7th World Congress - IPPNW  
Moscow 29 May - 1 June, 1987

**FROM:** IPPNW Central Office

**DATE:** 5 March 1987

**RE:** Travel Arrangements

*①*  
*Thank for note  
re. travel arrangements  
will make...*

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Professor of Cardiology  
Harvard School of  
Public Health, USA

**Evgueni I. Chazov MD**  
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Köln University, FRG

**Rene Brasquet MD**  
Co-President  
Physicians for the  
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Argentina

**Lars Engstedt MD**  
Professor and  
Chief of Medicine  
Karolinska Institute, Sweden

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Hematology, Hungary

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Faculty of Medicine  
Flinders Medical School,  
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*Secretary:*

**John O. Pastore MD**  
Associate Professor  
of Medicine  
Tufts Medical School, USA

*Treasurer:*

**Michael McCally MD**  
Professor of  
Clinical Medicine  
University of Chicago, USA

*Executive Director:*

**Conn Nugent**

We are pleased that you have accepted to participate in the forthcoming congress to be held in Moscow. Beginning on 15 March 1987, representatives from Stewart International Travel will be contacting you to arrange for your travel and accommodations for this meeting. Our hosts in Moscow have made available limited complimentary passage on Aeroflot as the Official Carrier. It is in the financial interest of IPPNW and the Congress to maximize our utilization of this contribution. We hope you will cooperate wherever possible.

If there are any questions concerning your participation in the program please do not hesitate to contact our office directly.

For matters related to travel and accommodations, however, Stewart International, phone (617) 738-1575, telex #: 281493 SINTUR, will expedite the answers to your questions.

We urge all participants to begin now with the process of obtaining visas and travel permits.

We look forward to seeing you in Moscow.



**The American Jewish  
Committee**

Institute of Human Relations  
165 East 56 Street  
New York, New York 10022-2746  
212 751-4000

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*Rec'd by  
Harris  
after I left.  
I forgot  
when it  
came  
via US Mail*

*Error. Was to  
have been  
delivered by hand*

May 19, 1987

*Rec'd by  
Mae  
5/26/87  
Harris*

Ms. Edie Miller  
Union of American Hebrew  
Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Ms. Miller:

Pursuant to our telephone conversation, I enclose relevant biographical material on the Yuzefovich family in Moscow. It was provided to me by Nehemiah Levanon who has taken a personal interest in this case and has asked that Rabbi Schindler meet with the family during his forthcoming visit to the USSR.

With all best wishes.

Cordially,

*David A. Harris*

David A. Harris  
Deputy Director  
International Relations

*Called  
5/24/87  
to advise*

DAH: tm

NAME: YUZEFOVICH

ADDRESS: USSR

Moscow 111387

Bratskaya 25, Korpus 2. Apt. 133

Yuzefovich Leonid

TEL. 301-8742

FAMILY DETAILS:

<u>Relationship</u>	<u>First name</u>	<u>Date of birth</u>
Husband	Leonid	3 Aug 1949
Wife	Ekaterina Glozman	29 Nov 1953
Son	Mark	7 Nov 1973
Daughter	Miriam	7 Jun 1976
Daughter	Ilana	29 Apr 1978
Son	Ariel	4 Jan 1983

RELATIVES IN ISRAEL:

Ekaterina's parents in Israel since 1976:

Iosef and Evgenia Glozman, Neve Yakov 403/9, Jerusalem 97 350  
Phone (02)854633

Ekaterina's brother:

Vladimir and Irina Glozman, Givon Hahadasha, D.N. Harei Yerushalaim

Leonid's Uncle:

Grigory and Chana Yuzefovich, Neve Yakov 709/59, Jerusalem

Leonid Yuzefovich is now in the third week of his hunger strike. The letter below was sent by a group of Jewish activists in Moscow appealing to Gorbachev to let Yuzefovich and his family go.

0352

"3 April 1987

M.S. Gorbachev,  
Secretary General of the  
Central Committee of the CPSU

Dear Mikhail Sergeevich :

We would like to call your attention to the dramatic situation of the Yuzefovich-Glozman family. This family has been trying for seven years to get a permission to join their parents in Israel. They were denied an exit permit because of Leonid Yuzefovich's alleged access to classified information even though it has been 13 yrs. since his discharge from active service. Presently Leonid's wife, Ekaterina Glozman, is expecting her fifth baby and is in very poor physical condition. She and her four children need care and support of Ekaterina's parents who are in Israel. The denial of permission to leave is an instance of patent bureaucratic arbitrariness and is not due to actual considerations of state security. After many years of struggle for permission to leave Leonid Yuzefovich had no other resort but to start on March 19, 1987 a hunger strike. The situation of this family is aggravating daily and we call upon you to uphold the spirit of all the positive changes you have initiated and to help this family to join their parents in Israel.

Boris Chernobylsky  
Vladimir Dashevsky  
Viktor Fulmakht  
Alexander Ioffe

Mikhail Kara-Ivanov  
Boris Klotz  
Yuli Kosharovsky  
Andrey Lifshitz

0352

Leonid Yuzefovich is now in the third week of his hunger strike. The letter below is Leonid's appeal to the Commission established supposedly for dealing with just such cases.

"3 April 1987

To the Commission for Review  
of Complaints on OVIR at the  
Presidium of Supreme Soviet

Dear Members of the Commission :

Once again I am compelled to appeal to you with the request to review urgently our case and to speed the issuance of visas. The situation of my family is far from being well. My wife is in the sixth month of her pregnancy and according to the doctors she may be faced with a renal failure in more advanced stages of pregnancy. Bureaucratism and ruthless attitude of the OVIR officials prompted me to start sixteen days ago (on March 19) a hunger strike. I urge you to inform me whether our case is being reviewed, since when, and by whom.

Leonid Yuzefovich.

Current medical diagnosis of Ekaterina Glozman:

Chronic pielo-nephritis (now in remission)

Non-malignant tumor in the uterus

Liver malfunction

Vegeto-vascular distonya of the hypotonic type

Main danger to her health - with the development of this pregnancy, she could suffer renal failure.

Leonid Yuzefovich was born in Kiev in 1949. He enrolled at Moscow State University where he studied and graduated in Physics. Immediately upon graduation he was drafted into the army (1972) and served as a junior officer with an anti-aircraft artillery unit. During his army service he married Ekaterina Glozman, who is a graduate of the Pedagogical Institute where she specialized in the French language. After his release from the army in 1974 Leonid was accepted to work at the Moscow Institute of Vitamins. In 1980 he submitted and successfully "defended" his dissertation in chemistry to the Institute of Physics and Chemistry of the Academy of Science of the U.S.S.R. In the same year Leonid and Ekaterina submitted their first application for an exit visa to Israel to join Ekaterina's parents in Jerusalem. In the spring of 1981 they were refused because of Leonid's army service.

Leonid and Ekaterina never ceased to struggle for the right to emigrate to Israel. As the years went by they repeatedly reapplied (last time as recently as December 1986). By now it is almost 13 years since Leonid was released from the army, at the lowest officer rank - lieutenant. The claim that Leonid's army service, 13 years ago, still presents a security risk for the Soviet Union is absurd and absolutely untenable.

During all those long years of hoping and waiting, both Leonid and Ekaterina did whatever they could to prepare themselves for their future life in Israel. They both studied Hebrew and eventually became teachers themselves. Beyond learning the language they managed over the years, literally from bits and pieces, to learn a great deal about Jewish History and Israel. Perhaps their most astounding achievement was to bring up their four children as proud and dignified Hebrew-speaking Jewish boys and girls, determined to stand their ground in an atmosphere of hostility and harassment. (The Yuzefovich's are expecting their fifth child in July 1987, this regardless of the fact that Ekaterina suffers from a heart ailment).

In 1984 the Yuzefovich family asked for and was granted Israeli citizenship. During the seemingly endless years of waiting they have been amongst the most active refuseniks. They have participated in petitions and appeals to the Soviet authorities and foreign leaders. They have taken part in demonstrations and hunger strikes. Their house is an example for other refuseniks, a warm Jewish home where Hebrew is spoken and Jewish Holidays are celebrated.

How long can even this heroic Jewish family keep up their spirits and survive morally in the face of repeated refusals for exit visas and official "warnings and threats"?