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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

AMERICAN JEWISH
ARCHIVES

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

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 Lazon, Jr.
7711 Argyle Ave.
Norfolk, Va. 23505

and

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 am writing you now

David - We need to walk this over to Russian Emb. now - Only NCSJAC + UATC have not signed ON -

Do you want Schindler on?

July 26, 1993

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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

Robin

OK



National Conference on Soviet Jewry

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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

Harri Gilbert, Chairman
Commission on Social Action
of Reform Judaism

Albert Vroegman
Co-Director

Rabbi David Saperstein
Co-Director and Counsel

The Religious Action Center
is under the auspices of
the Commission on Social
Action of Reform Judaism,
a joint instrumentality of
the Central Conference of
American Rabbis and
the Union of American
Hebrew Congregations
with its affiliates:
American Conference
of Synagogues,
Association of Reform
Zionists of America,
National Federation of
Temple Brotherhoods,
National Federation of
Temple Sisterhoods,
North American Federation
of Temple Youth.



Rama J...

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

*Frank Lian -
Send letter to it really
A. ✓*

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,

Judea B. Miller
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

acc. O.A.
O.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
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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 mislead. 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

...to prevent a rain 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

The 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

'Please," 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*.

"Er, 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 Sunday flight to Tel Aviv was scheduled for 10:00 a.m.

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."

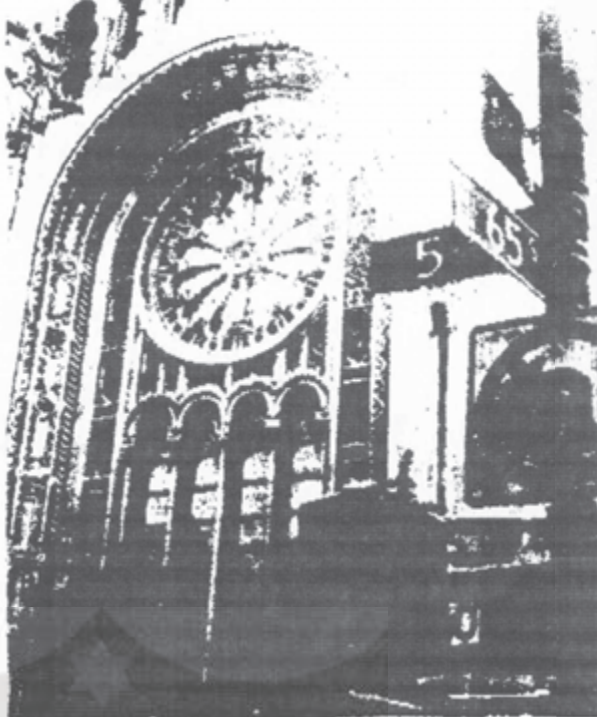
"So, Schindler said, "if the patrilineal lineage is good enough for the priesthood, then why in heaven's name can it not be good enough for Jewishness?"

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



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

Neil 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 *leitmotiv* 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, 200 Soviet children, victims of the 1986 Chernobyl nuclear disaster, arrive for treatment. Klar Chabad brought the children to Israel. RNS photo

FULL P
C

Sover

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 pereoulouk,
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



EARL KAPLAN, Rabbi
IRVING A MANDEL, Rabbi Emeritus

3/20

Alex-

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

Take care.

Earl

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

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405 + Ae v
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

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

OK 300!
Contingency
Subventu
Edd
I know if we
ever gave but for
#300 it's better for
HMS not to get
into a thing with
Lookstein
Bernstein

Ms. Edith J. Miller

June 28, 1989

Mr. Fred 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.



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:

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.

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- 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,

Earl

Rabbi Earl Kaplan

EK/kr

*Thanks for suggestion
w/ JDC - in cooperation
JAFI
JDC, JAFI, WCPJ
are functioning
in a very
all of these
needs which
he recommends*

Secret Jan

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.





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

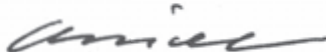
Dear Alex,

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 NYFRS
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 Shalom, 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 everyone 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

Snied
On returning from my various journeyings to Europe and far^{the} 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.

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.

AMERICAN JEWISH
ARCHIVES

Show materials
to Alex ✓

Good
for you

Edie

We are
Combining all these
guides & documents
a Manual on
Programming for
Future years

7/5/8 - 3/4

Out of the house of bondage . . .

AMERICAN JEWISH
ARCHIVES

מבית עבדים

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

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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

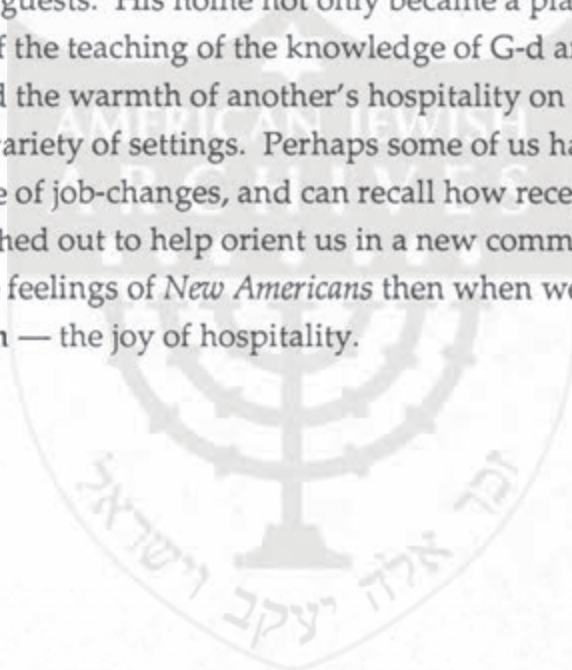
AN OVERVIEW OF RECENT EVENTS

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
617-566-5716
FAX 566-4667

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

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

Secretary
Alan Goshner
Assistant Secretary
Randal Lilly
Executive Director
Judith Kasser

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)

- | | |
|---|-----------------|
| <input type="checkbox"/> Kitchen table | How many? _____ |
| <input type="checkbox"/> Kitchen chairs | |
| <input type="checkbox"/> Dining room table | |
| <input type="checkbox"/> Dining room chairs | How many? _____ |

Baby Furniture

- | | |
|---|--|
| <input type="checkbox"/> Crib with mattress | <input type="checkbox"/> Crib without mattress |
| <input type="checkbox"/> Changing table | |
| <input type="checkbox"/> Stroller | |
| <input type="checkbox"/> Dresser | |
| <input type="checkbox"/> Other | |

Bedroom Furniture

- | | |
|---|---|
| <input type="checkbox"/> Dresser(s) | How many? _____ |
| <input type="checkbox"/> Night table(s) | How many? _____ |
| <input type="checkbox"/> Twin bed with mattress | <input type="checkbox"/> Without mattress |
| <input type="checkbox"/> Double bed with mattress | <input type="checkbox"/> Without mattress |
| <input type="checkbox"/> Queen-size bed with mattress | <input type="checkbox"/> Without mattress |
| <input type="checkbox"/> King-sized bed with mattress | <input type="checkbox"/> Without mattress |

Living Room Furniture

- | | |
|---|--|
| <input type="checkbox"/> Couch | |
| <input type="checkbox"/> Chairs (describe size) _____ | |
| <input type="checkbox"/> Coffee table | |
| <input type="checkbox"/> End tables | |
| <input type="checkbox"/> Lamps | |
| <input type="checkbox"/> Desk | |
| <input type="checkbox"/> Desk Chair | |

Other items in good condition I would like to share:

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

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Paula Brody

Social Action Intern
Kenneth Carr

Israel Shaliach
Micha Balf

Educational Consultant
Esther Karten

National Board

Irving Belansky
Dr. Harold Faigenbaum
Marvin Freedman
Rabbi Roland Gittelsohn
Lois Gutman
Robert Hoffman
Alan Iselin
Howard Kaufman
Rabbi Lawrence Kushner
Sol Levites
Myrna Jacobs Rubin
Michael Rukin
Marvin Rumpel
David Shapiro
Jerome H. Somers
Judith Yoffie

National Honorary Treasurer
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 location 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





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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

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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

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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

SPONSORS:

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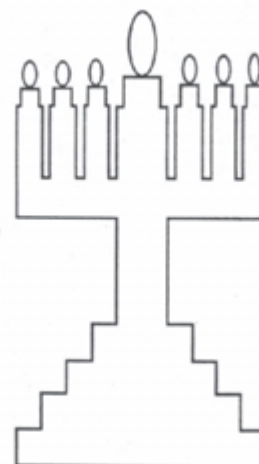
453-1625

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

YAHREZEITS

	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 Isrel" 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 ^{at} 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 ^{TWO}immigration to 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.

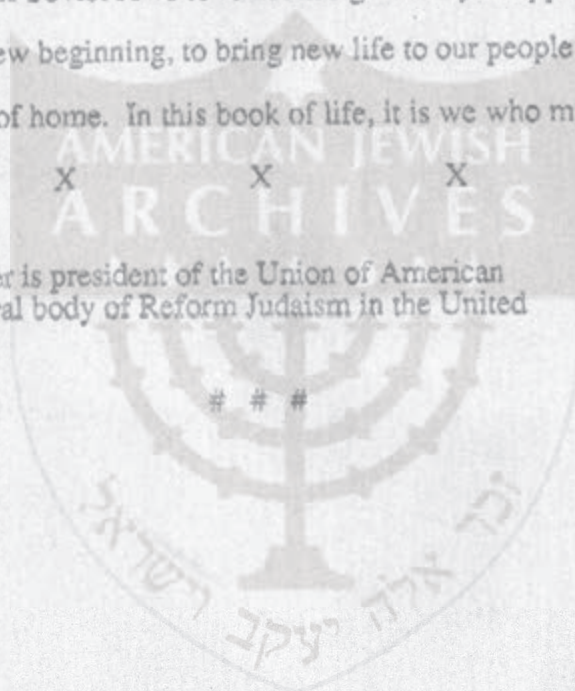
There is grave danger in seeking to use this new opportunity for political purposes. The homecoming of our people transcends politics -- but politics can spoil it. Soviet Jews are not settlement-fodder, nor should "Operation Exodus" (the name given by the UJA to the tasks of immigration and absorption)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

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.

*Sincerely,
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.



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

Soveel J. Wong

November 22, 1989
24 Heshvan 5750

Mr. Manfred Mauskopf
2235 Hoffnagle Street
Philadelphia, PA 19152

Dear Mr. Mauskopf: AMERICAN JEWISH

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
clearing
things
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 UAHG 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 Heffnagle 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.

AMERICAN JEWISH
ARCHIVES

Sincerely,

Manfried Mauskopf



הנושרים מתבוללים בארצות המערב

נאמא הרב ד"ר יהושע קמולנא

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.

לדאמננו הרב, וזו דמיון כחב אשר בגללו אנו עתידים לשלם באיבוד שבט גדול מהעם היהודי. העובדות מוכיחות כי התגידה לארצות המערב היא למעשה שחרור מהתלות מהלאום. יהודי ברית המועצות עברו כשבעים שנה את כור ההיתוך ה-קומניסטי, אשר עקר מהם את הווקה לעברים ולהשתייכותם. אין להם שום ידיעה ביהדות, ב-מסורת שלה, בלשונה, או ברקע ההסטורי של העם היהודי. יודעים שהם יהודים רק מפני שכר ציון בדרכונם. יהודים אלה כל כך מרוחקים, עד שאין ליהדות כל משמעות בעיניהם ואינם יודעים רגש לאומי. כתוצאה מכך הם עומדים להתבולל בין הגויים אשר מתוכם באו לשבת.

הנלשים פונים למשרדי הקהילה רק בתקופת הראשונה לבואם, כאשר הם מחפשים עזרה וסיוע. אולם אחרי שמנצלים את התטבות הניתנות להם, הם יוצאים מן המעגל היהודי, הם בכל יראה ובל יימצא בסביבה היהודית; אינם משתייכים לאיזו קהילה, ואינם מבקרים בבית הכנסת אפילו בימים הנוראים. אינם מעוניינים ללמוד משהו מדתם ותרבותם ומתעלמים מכל פעולת הצלה למען יהודי ברית המועצות. לתמחוננו, 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 להתיאש מהם.

כותב השורות האלה ביקר לפני כמה שנים בערי ארצות הברית, אשר בהן התיישבו רובם של ה-נושרים, כדי לחקור ולדרוש על הנעשה שם. לצערו הרב מצא, כי סדנא דארעא 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 מאיכונים מהסביבה החדשה שלהם. ואין פלא: הם נדדו מגולה לגולה ומצאן

את עצמם שוב בנסר. שוב בסביבה זרה ופשוט, שוב לחיים ערסילאים, שוב בין אנטישמים. לא לחינם פנו כמה אלפים מהנושרים בארצות הברית בבקשות לשלטונות ברית המועצות כי ירשו להם לחזור לרוסיה. כדי ביוון וקצף! חספסת אמצעים נוספים לסובייטים לסגירת שערים בפני הגירה יהודית.

לאן הובילו הארגונים היהודיים — היא"ס 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 הנער תועים במחשכים ללא כל ידיעה מאין באו ולכן 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 תולות ותששנות למקום הנגוע במגפה מדבקת המכלה קרוב למחצית ה-אוכלוסייה: איוו צעקה מרד וסערה מחרידה הית זה מעורר בעולם ומלואו? למה ייגרע בעינינו כיליון רוחני ולאומי יותר מאשר אבדון גופני? אימתי ייחסו חשיבות יתירה לאבידה מסוג השני כמו לזו 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 והשכיחה בארצות המערב קלות ונחות יותר. רוב רובם של הנושרים מביטים על ההתבוללות ושמיעה בנים מתופעת טבעית ונכונה. הם אומרים במפורש: "ש-מוכנים להתבולל בגויים, כי אינם רואים שום הבדל בין יהודי לנכרי: "לא הדת והלאום קבע, אלא טיבו ואופיו של האדם בלבד" הם טוענים.

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

(הכותב הוא אב"ד של אסטרליה וניו-יורק)

הציפה 9

יום ו', כ"ו כסלו תשמ"ח 18.12.67

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

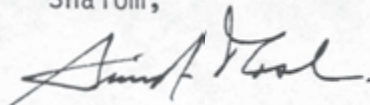
Dear Mr. Mauskopf:

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

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

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 5/1/89

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.