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ADDRESS BY
AMBASSADOR JEANE J. KIRKPATRICK
UNITED STATES PERMANENT REPRESENTATIVE TO THE UNITED NATIONS
TO THE WORLD CONFERENCE ON SOVIET JEWRY
JERUSALEM
MARCH 15, 1983

Mr. President, Mr. Prime Minister, Mr. Mayor, distinguished guests of the dais, distinguished delegates:

It is fitting -- indeed, it is a matter of the deepest symbolic significance -- that we have come to the city of Jerusalem on the eve of Passover, the commemoration of the first exodus, to express our solidarity with Soviet Jews in their struggle to exercise their most basic human rights -- freedom of conscience, freedom of religion, and freedom of exit. In this city of faith and history, the determination of Soviet Jews to resist cultural annihilation takes on a very special meaning -- one that spans the ages and transcends, even as it illuminates, the harsh realities of our world. In this season of freedom and renewal, the struggle of Soviet Jews to liberate themselves from bondage burns with special brightness -- a brightness that cannot be dulled or extinguished as long as there are people with courage and dignity and a desire for freedom that cannot be denied.

Just as the Jewish people retell each Passover the story of the exodus so that every generation may understand the timeless and universal meaning of the Jewish freedom struggle, so too must all freedom-loving people -- Jew and non-Jew alike -- recognize and affirm that the cause of freedom means the freedom to be oneself; it requires eternal vigilance and human solidarity.

I speak to you tonight not merely as an individual who believes in freedom and the need to defend it, but as a citizen of a country founded on the principles of freedom, and as the representative of a government dedicated to the protection and extension of freedom throughout the world. By virtue of this belief, the United States is bound morally and by common interests with all those who share this commitment -- above all with those who uphold this commitment in the face of violence and oppression.

Surely no people understand the meaning of freedom more clearly than the Jewish people, because no people has been more brutally victimized by the enemies of freedom, and never more than in this century when civilization has been menaced as never before by the forces of modern totalitarianism. Just last month, at a ceremony marking the 50th anniversary of Adolf Hitler's rise to power, President Reagan declared it is "incumbent upon us all, Jews and Gentiles alike, to remember the tragedy of Nazi Germany, to recall how a fascist regime conceived in hatred brought a reign of terror and atrocity on the Jewish people and on the world, and to pledge that never again will the decent people of the world permit such a thing to occur. Never again can people of conscience overlook the rise of anti-semitism in silence." "In truth," the President continued, "the defeat of Hitler did not mark the final triumph over anti-semitic bigotry and persecution. Even today in the free world," he continued, "we hear of swastikas painted on synagogues, of holy books and scrolls desecrated by hoodlums, and of terrorist attacks. We see Jewish schools in Europe forced to employ armed guards to protect children, and many congregations, even in America, hiring guards to protect worshipping during the high holy days."

This anti-semitism, which offends and menaces free societies, does not take place in a vacuum but thrives in an international environment in which hatred of Jews and violence against them is actively promoted by the enemies of freedom. Having now spent more than two years at the United Nations, I am not unfamiliar with this international campaign against Jews which masks itself in propaganda against Zionism, in an effort even to equate Zionism with racism and to have it declared criminal under international law. The denunciations of Zionism have become so commonplace in what is euphemistically called the community of nations that it is easy to forget the origins of this campaign of anti-semitic vilification.

In fact, it dates back to the summer of 1967 when, in the wake of the Six-Day War, the Soviet Union launched a massive propaganda assault against Zionism and against Judaism itself. Not only was Zionism equated with every conceivable evil -- from racism to militarism to Nazism -- but even the Torah and the Talmud were depicted as preaching racism, hatred and violence. Significantly, this campaign drew upon and echoed the themes of the Protocols of the Elders of Zion, the infamous anti-semitic tract, first published in Russia in 1905, which alleged a Jewish conspiracy to dominate the world through control of banks, press, and the infiltration of the Freemasons.

The small and exceedingly vulnerable Jewish minority in the Soviet Union has been subjected to increasing persecution and, largely as a result of that, hundreds of thousands of Soviet Jews have sought to emigrate.

The plight of Soviet Jews has many different dimensions. On one level, it is the denial of the right of emigration and reunification with families. On another level, it is the denial of cultural and linguistic rights. On still a third level, it is the flagrant discrimination and anti-semitic propaganda and practice. In each case actions against Jews violate principles of international law contained in covenants, conventions and declarations which the Soviet Union has ratified or endorsed and is therefore peculiarly obligated to respect. The right of emigration is a cornerstone of human rights and has been regarded as such for literally thousands of years. It was Socrates who called it an "attribute of personal liberty" and the Magna Carta which incorporated it into "natural law." John Locke derived the whole idea of political obligation to the State from the right to emigrate, since he believed that the moral basis of a citizen's allegiance and obedience was his decision to remain. The corollary to this view is, of course, that the right to emigrate is a necessary guarantee for other rights since it ensures a citizen the ability to emigrate from a country where these other rights are denied. Thus did the United States Congress declare in 1868 that "the right of expatriation is a natural and inherent right of all people, indispensable to the enjoyment of the rights of life, liberty and the pursuit of happiness." For a racial community facing discrimination and persecution, which is the case of the Jewish minority in the Soviet Union, the denial of the right to leave may be tantamount to the total deprivation of liberty, if not of life itself. In recognition of this basic truth, Article 13 of the Universal Declaration of Human Rights declares: "Everyone

has the right to leave any country including his own, and return to his country." The International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights affirms, in Article 12, that "everyone shall be free to leave any country, including his own." The International Convention on the Elimination of All Forms of Racial Discrimination expressly forbids discrimination on the basis of race, color or ethnic origin in the application of the right to leave or enter any country. More recently, in August, 1975, the Soviet Union signed the Helsinki Final Act which stresses in the provisions included in basket three that the parties are to "expedite" and "facilitate" the "reunion of families" and that those applying for exit visas should not be deprived of their rights.

Far from honoring the pledges contained in these various documents, the Soviet Union today virtually denies members of the Jewish minority in that country the right to leave. Between 1979 and 1982, the yearly emigration of the Soviet Jews has been cut by 95 percent, and it continues to fall. During the first two months of this year, only 206 Jews have been allowed to emigrate, less than one-half the rate of emigration for 1982.

The magnitude of the denial of the right to emigrate may be seen in the fact that the 260,000 Jews who were permitted to leave over the last 15 years have left behind them at least half a million relatives who are awaiting the opportunity to be reunited with their families in Israel and elsewhere. The 381,000 Jews still in the Soviet Union who have requested and received from their relatives in Israel "vzovs" (the possession of which is a precondition for

submitting a request to emigrate to Israel) find themselves in an especially vulnerable position. Having become known to the KGB, they are routinely classified as "unreliable elements," with all the cruel disabilities implied in this classification.

There are also many other Jews who have been sent "vyzovs" from their relatives in Israel but have never received them, presumably because they were intercepted by Soviet authorities. And then there are untold thousands of Jews who wish to leave especially since there is now little likelihood that they will be allowed to leave in any event.

There are also more than 8,000 Jews who have received refusals to their applications for permission to emigrate. The situation of these so-called "refuseniks" is even more tragic, for most of them have been fired from their jobs and their children have been expelled from universities. The professors, scientists and scholars among them are even denied the use of libraries and laboratories and thus lose proficiency in their professions readily.

And then there are those who have been arrested and imprisoned for desiring to emigrate or because they studied or taught Hebrew or wrote samizdat articles on Jewish culture. These "Prisoners of Zion," as they are known throughout the world, have become famous for their courage in the face of cruel oppression. They include Anatoly Shcharansky, sentenced to 13 years in labor camp in 1978 on a trumped-up charge of treason. Cruelly persecuted and denied all communication with his family, his very life is now in danger. They include as well Kim Fridman, Dr. Victor Brailovsky, Iosif Begun, and most recently Feliks Kochubievskiy, who was arrested for his efforts

to found a USSR-Israel Friendship Society. And they include Ida Nudel and Vladimir Slepak who have served their sentences but are still denied the right to leave.

These are among the heroes of the Soviet Jewry struggle. Their cause is our cause, their ideals are our ideals. They shall not be forgotten. They are not alone.

The second measure of minority rights in the Soviet Union is the right of cultural, linguistic, and religious freedom. Principle seven of the Helsinki Final Act, citing the International Covenant on Civil and Political Rights, states in Article 27 that "in those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language."

Yet for the Jewish minority, and in different ways for other minorities as well, these obligations -- cultural, linguistic, educational and religious -- are all observed in the breach. Virtually all Jewish institutional life has been eliminated and Yiddish language schools liquidated. Indeed, here are no Jewish schools in the USSR, not even in the so-called Jewish Autonomous Oblast. The Hebrew language has no official status, and as for the private teaching of Hebrew, teachers are threatened with possible arrest and trial. For example, Iosif Begun, fired from his job as a mathematician after he applied to emigrate to Israel, was arrested in 1977 for "systematically engaging in vagrancy." His "crime" was that he took up the private teaching of Hebrew as a means of earning a livelihood.

Article 18 of the Covenant states that each individual has the right "to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching." Yet the Jewish religious community is denied the right to form a national or regional organization. It is the only denomination prevented from maintaining organized links with co-religionists outside the Soviet Union. No authentic Jewish religious periodical or bulletin is permitted, the publication of religious Jewish literature is virtually nonexistent, and its importation from abroad has been sharply restricted. Jewish ritual objects cannot be manufactured and Jews are not permitted to receive matzoh from abroad for the observance of Passover. Rabbinical training is non-existent and the 1975 law on religious associations has been used by the authorities to prevent religious services held in private homes -- a necessity given the virtual absence of synagogues.

The third measure of denial of rights is anti-semitism and anti-Jewish discrimination. Compounding the Soviet assault on the integrity of its Jewish community, on their culture and religion, is the massive anti-semitic propaganda campaign referred to earlier. Here, too, the Soviet Union stands before the international community in blatant violation of its own solemn international undertakings.

The Convention on the Elimination of All Forms of Racial Discrimination stipulates in Article 4 that contracting parties condemn and are pledged to eradicate racial hatred and

discrimination in any form. The International Covenant on Civil and Political Rights states in Article 20 that "any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law."

The Soviet Union callously violates these obligations through its massive anti-semitic propaganda campaign, the basic thrust of which -- according to one Trifum Kichko, the author of "Judaism and Zionism," who was awarded a certificate of honor by Soviet authorities -- is that Judaism is a religion that "teaches thievery, betrayal, and perfidy," along with "poisonous hatred of all peoples." Even the pogroms of a century ago are now justified as merely "so-called outbursts of anti-semitism" which were "artificially exaggerated and widely used by Jewish entrepreneurs and rabbis" but were, according to the Soviet view, really "a reaction to the exploitation to which the broad masses were subjected in capitalist enterprises." These quotes are from a book entitled "Zionism as a Form of Racism and Racial Discrimination," by Lydia A. Modzhorian, a prominent legal scholar active in the Soviet Academy of Sciences. These same themes have been echoed in many Soviet military journals, indicating that anti-semitic propaganda is now part of the political indoctrination of the armed forces in which all males over the age of 18 are required to serve.

With the exit gates virtually closed to Jews, with their right to enjoy their culture and practice their religion denied, with their schools closed and their national language outlawed, with the propaganda of hatred being increasingly disseminated against them, is it any wonder that the Jews of the Soviet Union seek to exercise their fundamental right to emigrate?

I began by noting the universal character of the Jewish freedom struggle. It is, of course, the struggle of a people, of a national group, and as such it is significant and important of itself. But this struggle, by necessity as it were, poses a moral challenge to a system of totalitarianism that cannot tolerate the independent existence of any group, especially one with a clear identity and a long and noble history of resistance against persecution. In striving to preserve their cultural and religious identity and to live as Jews in freedom, the Soviet Jewry movement strikes directly at the principle of totalitarianism, which by its very nature must deny the most fundamental human rights guaranteed in international law -- freedom of thought, freedom of conscience, freedom of religion, freedom of association and the right to emigrate to secure liberty and enjoyment of these rights. In this sense, it dramatizes and invigorates the universal yearning for freedom and is an inspiration to peoples throughout the world in their opposition to totalitarian oppression and to oppression of all kinds.

In closing, I want to read a message from President Reagan to this Conference. It reads:

I want to express to you my deep concern for the tragic plight of the Soviet Jews. The issue of Soviet Jewry is of utmost importance to this Administration, just as it is to you who are gathered at this Third International Conference on Soviet Jewry. We have stated repeatedly that active concern for human rights is integral to our national interest and our foreign policy. Spiritual freedom is a fundamental pillar of human rights. Hence, the rights of all religious groups in the Soviet Union will remain in the forefront of U.S. human rights policy.

Such Soviet actions as denying Soviet Jews their freedom to emigrate are an affront to all of us who cherish individual liberties. Unfortunately, the situation continues to worsen.

The rate of emigration has plummeted, instances of harassment have increased, and new applicants are regularly denied exit visas. The world community must intensify its effort to stem and reverse these trends. I can assure you that the United States will help to lead this effort.

The tragic plight of Soviet Jews, however, is not solely limited to unreasonable visa denials and harassment of would-be emigrants and refuseniks. Their persecution in the Soviet Union has continued and has reached its current level primarily as a result of official government policies. We are told that many talented young Jews cannot gain admission to institutions of higher learning and cannot secure jobs commensurate with their education and experience. Under the guise of anti-Zionism, the Soviet press frequently publishes slanderous articles and books deriding Jewish culture, traditions and religion.

Despite the rights enumerated in the Soviet constitution and despite the fact that the Soviet Union is a signatory to such international agreements as the Helsinki Accords, Soviet Jews are not permitted to study about their own culture and the Hebrew language.

Western political leaders must convince their Soviet counterparts that a more flexible and humane approach to the questions of freedom of movement and fundamental rights is in the Soviet interest. Durable progress in East-West relations cannot be achieved without concurrent progress in human rights. U.S. officials will continue to discuss individual cases of visa denials, harassment, and family reunification with Soviet authorities. Moreover, the plight of Soviet Jews will remain a key issue on the agenda of such international forums as the Madrid review meeting on CSCE and the meeting of the United Nations Human Rights Commission.

We will continue to urge the Soviet Union to live up to the international standards it has freely accepted in a series of solemn agreements. Our commitment to basic human rights is borne by the spirit of freedom which is the soul of a democratic society. In refusing to accept Soviet mistreatment of its own people, we believe that actions by concerned citizens of other countries are extremely important. In saluting your meeting, I recognize that governments and private citizens are engaged in a common struggle for the rights of men and women everywhere. We stand with you.

Let all Jews in the Soviet Union -- whether refuseniks, prisoners of conscience or citizens seeking to maintain their human dignity -- know that we will not forget them. We will firmly support their just cause, for it is a major concern to freedom loving people everywhere.

Please accept my best wishes for a most successful meeting.

Ronald Reagan

Our meeting here in Jerusalem is part of our common struggle for the rights of the oppressed Soviet Jews. We are all proud to be here. We are honored to be in solidarity with brave people like Anatoly Shcharansky, who give meaning and hope to the fundamental values of Western civilization.

For Shcharansky, Brailovsky, for Ida Nudel, for Vladimir Slepak, and for all their brethren in the Soviet Union, I say we stand with you in hearing and honoring your determination to be free.

Thank you.

Kronish -

212-366-0011

212-662-1530
From Kronish

The Greater New York Conference on Soviet Jewry

8 West 40th Street, New York, N.Y. 10018 / 212-354-1316

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Supported by the United
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May 22, 1984

President Ronald Reagan
The White House
Washington, DC 20500

Dear President Reagan:

Thank you for the message of support for Soviet Jewry you forwarded to us on the occasion of the 13th annual Solidarity Sunday for Soviet Jewry march and rally sponsored by the Greater New York Conference on Soviet Jewry on May 6, 1984. We and the record crowd of 200,000 Americans who participated in this year's event appreciate your understanding of the plight of the third largest Jewish population in the world.

Although we are aware that many other issues must compete for your attention, we would like to convey our disappointment that your Administration was not represented at Solidarity Sunday for the first time. Because Soviet Jewish emigration has been cut off and the harassment of refuseniks and Prisoners of Conscience has increased markedly in the past year, Solidarity Sunday 1984 would have been an ideal opportunity for a high-level Administration spokesperson to provide more than 2,500,000 Soviet Jews with a significant boost in morale by personally reaffirming our Government's devotion to their cause.

Now that Solidarity Sunday 1984 is history, we would like to take this opportunity to urge you to renew your efforts both publicly and privately to win freedom for the Jews of the Soviet Union. We appreciate the commitment which you and Secretary of State George Shultz have expressed, and we are confident that appropriate American initiatives can bring about improvements in the current situation.

We stand ready to be of assistance to you and members of your Administration at any time, and we hope you will make the fate of Soviet Jews a high priority in the coming months.

With all best wishes.

Sincerely yours,

Zeesy Schnur
Zeesy Schnur
Executive Director

Herbert Kronish
Herbert Kronish
Chairman

April 30, 1985

As Americans, we know the meaning of freedom. We treasure our liberty and share the pain of every person denied the opportunity to live in freedom.

My Administration has always been committed to working for human rights for the Jews of the Soviet Union. On this occasion, the fourteenth annual Solidarity Sunday for Soviet Jewry, I would like to reaffirm this commitment with a specific pledge. The government of the United States will do everything in its power to persuade the Soviet Union to respect the fundamental human rights of all its citizens.

Our hearts go out to those refused permission to emigrate, to those imprisoned for acts of conscience, to those harassed and persecuted for trying to preserve their cultural and religious values and to all those who suffer from officially encouraged anti-Semitism. The practices which brought about this appalling situation must be ended if relations are to improve between the United States and the Soviet Union, and if we are to move onto the more cooperative path in our relations which we Americans desire and seek.

With their courage, their determination, and their devotion to freedom, the Jews of the Soviet Union are setting an example for all of us. As a nation and a people, our place is at their side. I commend the tens of thousands of Americans participating in the Solidarity Sunday march and rally. I support you and you have my best wishes for success in your great endeavor.

SENT EXPRESS MAIL TO:

**Mr. Kenneth Smilen
Coalition to Free Soviet Jews
Suite 602
8 West 40th Street
New York, New York 10018**

**cc: K.Osborne/Z.Lewis/C.Korte/S.Herring/CF
EVENT: May 5
DUE: May 5
RR/SRH/NM/AVH/efr PMI
Freedom**

THE WHITE HOUSE

WASHINGTON

May 1, 1985

*Copy A
E-11-
200*

TO: CLAUDIA KORTE

FROM: ZEV LEWIS

RE: Presidential Message Request for
Solidarity Sunday for Soviet Jewry
Sunday, May 5, 1985

I would be grateful if you could arrange to provide a Presidential message for the above captioned organization activity. It is important to note that in light of recent events, the message might be tailored to reflect the Jewish community's concern regarding the Administration's awareness and sensitivity to the plight of Soviet Jewry.

Kindly mail the message, by Friday, May 3, 1985 to:

Mr. Kenneth Smilen
Coalition to Free Soviet Jews
8 West 40th Street
Suite 602
New York, New York 10018

Thank you for your attention to this matter.

The Coalition to Free Soviet Jews

Admission Ticket for Leadership Contingent

SOLIDARITY SUNDAY FOR SOVIET JEWRY

MAY 5, 1985

Registration:

11:00 AM - Arsenal Building, West side of 5th Ave.,
at 64th Street.

or

12:30 PM - 48th Street & 1st Ave.

Please present this ticket at the registration desk.
It is not transferable.

The Greater New York Conference on Soviet Jewry

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*Supported by the United
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December 14, 1984

President Ronald Reagan
The White House
Washington, D.C. 20500

Dear President Reagan:

We are writing to congratulate you on your re-election as President of the United States, and to invite you or Vice President Bush to deliver the keynote address at the 14th annual Solidarity Sunday for Soviet Jewry rally, to be held in New York City on May 5, 1985. The Solidarity Sunday event, which is annually attended by tens of thousands of Americans from throughout the northeast, is widely recognized as the single largest and most significant annual public demonstration in the world on behalf of more than 2,500,000 Soviet Jews, the world's third largest Jewish population.

In the past, Solidarity Sunday marches and rallies have always had a significant impact, but there is reason to believe that the 1985 event will be uniquely important. The wave of oppression which has swept the Soviet Union this fall, a wave punctuated by numerous arrests, searches and threats directed against key Jewish activists, by intense anti-Semitic propaganda, and by an almost total halt in emigration, has brought the Soviet Jewry movement to a crossroads. We are the ones who hold in our hands the key to the future of the Jews of the Soviet Union, and years from now, 1985 may become known as the moment in time when decisive American action ensured their survival.

We believe that your personal participation in Solidarity Sunday 1985 would dramatize in unmistakable terms your Administration's enduring commitment to this struggle for freedom. Your presence would be a fitting recognition of the paramount importance thousands of Americans attach to the Soviet Jewry issue. Solidarity Sunday 1985 would also afford an extraordinary opportunity for you to convey a message the Kremlin could not ignore, while simultaneously providing vital moral support for thousands of refuseniks and Prisoners of Conscience at their hour of need.

In the past, such prominent Americans as Senator Robert Dole, the late Senator Henry Jackson, Ambassador Jeane Kirkpatrick, former National Security Advisor Richard Allen, Gregory Peck, Tony Randall and singer Paul Simon have joined all of New York State's top officials in addressing overflow Solidarity Sunday crowds at Dag Hammarskjold Plaza, across from the United Nations. The necessary security arrangements can be made for you there, and the media

coverage of this event is always extensive, with reports frequently appearing as front page news.

As we look ahead to May 5, 1985, we can think of no one who would be a more appropriate choice to serve as our keynote speaker. In this spirit, we hope that after you have looked at the enclosed materials describing the current situation and previous Solidarity Sundays, you will agree to be with us on this occasion next year. We stand ready to answer any questions you might have, and to meet with you or members of your staff to work out the necessary details.

Thank you for your consideration and support. We will look forward to hearing from you.

Sincerely,

Zeesy Schnur

Zeesy Schnur
Executive Director

H. Kronish

Herbert Kronish
Chairman

Encl.

The Greater New York Conference on Soviet Jewry

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David Weil
Louis Weiser
Rabbi Avi Weiss
Sam Wigder

*Supported by the United
Jewish Appeal and the
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Philanthropies*

December 14, 1984

Vice President George Bush
The White House
Washington, D.C. 20500

Dear Vice President Bush:

We are writing to congratulate you on your re-election as Vice President of the United States, and to invite you to deliver the keynote address at the 14th annual Solidarity Sunday for Soviet Jewry rally, to be held in New York City on May 5, 1985. The Solidarity Sunday event, which is annually attended by tens of thousands of Americans from throughout the northeast, is widely recognized as the single largest and most significant annual public demonstration in the world on behalf of more than 2,500,000 Soviet Jews, the world's third largest Jewish population.

In the past, Solidarity Sunday marches and rallies have always had a significant impact, but there is reason to believe that the 1985 event will be uniquely important. The wave of oppression which has swept the Soviet Union this fall, a wave punctuated by numerous arrests, searches and threats directed against key Jewish activists, by intense anti-Semitic propaganda, and by an almost total halt in emigration, has brought the Soviet Jewry movement to a crossroads. We are the ones who hold in our hands the key to the future of the Jews of the Soviet Union, and years from now, 1985 may become known as the moment in time when decisive American action ensured their survival.

We believe that your personal participation in Solidarity Sunday 1985 would dramatize in unmistakable terms both your devotion and the Administration's enduring commitment to this struggle for freedom. Your presence would be a fitting recognition of the paramount importance thousands of Americans attach to the Soviet Jewry issue. Solidarity Sunday 1985 would also afford an extraordinary opportunity for you to convey a message the Kremlin could not ignore, while simultaneously providing vital moral support for thousands of refuseniks and Prisoners of Conscience at their hour of need.

In the past, such prominent Americans as Senator Robert Dole, the late Senator Henry Jackson, Ambassador Jeane Kirkpatrick, former National Security Advisor Richard Allen, Gregory Peck, Tony Randall and singer Paul Simon have joined all of New York State's top officials in addressing overflow Solidarity Sunday crowds at Dag Hammarskjold Plaza, across from the United Nations. The necessary security arrangements can be made for you there, and the media

coverage of this event is always extensive, with reports frequently appearing as front page news.

As we look ahead to May 5, 1985, we can think of no one who would be a more appropriate choice to serve as our keynote speaker. In this spirit, we hope that after you have looked at the enclosed materials describing the current situation and previous Solidarity Sundays, you will agree to be with us on this occasion next year. We stand ready to answer any questions you might have, and to meet with you or members of your staff to work out the necessary details.

Thank you for your consideration and support. We will look forward to hearing from you.

Sincerely,

Zeesy Schnur

Zeesy Schnur
Executive Director

Herbert Kronish

Herbert Kronish
Chairman

Encl.

The Greater New York Conference on Soviet Jewry

8 West 40th Street, New York, N.Y. 10018 / 212-354-1316

*Zev. →
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person*

Chairman
Herbert Kronish

Executive Director
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December 14, 1984

Dr. Marshall Breger
Special Assistant to the President
for Public Liaison
The White House, Room 197
Washington, D.C. 20500

Dear Marshall:

For your information, we are pleased to share copies of letters we have addressed to President Reagan and Vice President Bush, inviting them to speak at next year's Solidarity Sunday rally. We are hoping that by notifying them now, we will not face the scheduling conflicts which have made it impossible for them to attend in the past.

We will keep you informed of any responses, and we would appreciate any assistance you can provide in this connection.

Sincerely,

Zeesy

Zeesy Schnur
Executive Director

Herb

Herbert Kronish
Chairman

Encl.

THE WHITE HOUSE

WASHINGTON

April 30, 1985

As Americans, we know the meaning of freedom. We treasure our liberty and share the pain of every person denied the opportunity to live in freedom.

My Administration has always been committed to working for human rights for the Jews of the Soviet Union. On this occasion, the fourteenth annual Solidarity Sunday for Soviet Jewry, I would like to reaffirm this commitment with a specific pledge. The government of the United States will do everything in its power to persuade the Soviet Union to respect the fundamental human rights of all its citizens.

Our hearts go out to those refused permission to emigrate, to those imprisoned for acts of conscience, to those harassed and persecuted for trying to preserve their cultural and religious values and to all those who suffer from officially encouraged anti-Semitism. The practices which brought about this appalling situation must be ended if relations are to improve between the United States and the Soviet Union and if we are to move onto the more cooperative path in our relations which we Americans desire and seek.

With their courage, their determination, and their devotion to freedom, the Jews of the Soviet Union are setting an example for all of us. As a nation and a people, our place is at their side. I commend the tens of thousands of Americans participating in the Solidarity Sunday march and rally. I support you and you have my best wishes for success in your great endeavor.

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SENT EXPRESS MAIL TO:

Mr. Kenneth Smilen
Coalition to Free Soviet Jews
Suite 602
8 West 40th Street
New York, New York 10018

cc: K.Osborne/Z.Lewis/C.Korte/S.Herring/CF
EVENT: May 5
DUE: May 5
RR/SRH/NM/AVH/efr PMI
Freedom