PROPOSAL

Federation of Jewish Communities
of the Former Soviet Union
Holocaust Victims Assets Litigation
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OVERVIEW

RISING FROM THE ASHES:
The Role of the FJC in Restoring Jewish Life
To the Former Soviet Union

The Effect of the Holocaust on Jews in the Former USSR

Jewish communities in the countries of the former Soviet Union thrived for centuries before the 20th century. But the unfathomable devastation of the Holocaust, coupled with the destruction of communist rule, all but annihilated Jewish life in the FSU.

Under 72 years of communist rule, religious persecution had reached new heights. Jews who tried to uphold their faith and traditions were harassed and often arrested, tortured, condemned to hard labor or executed. The communities that remained were decimated in World War II by bombardment, famine, and, above all, the Holocaust. When Nazi Germany invaded the Soviet Union, the Germans and their Slavic collaborators killed some three million Jews and left the survivors shattered.

The death of Jews in the former Soviet Union was not referred to as "genocide" during the first 15 years following the end of World War II. Russia, the Ukraine, Georgia, Armenia and other regions had lost so many of their countrymen that there seemed to be no reason to separate the murder of Jews from that of other nationalities. The death of Jews in the former Soviet Union was regarded exclusively in terms of the USSR's stand against Germany. It was assumed that Jews were murdered during the occupation as a result of their Soviet, rather than Jewish, identity.

However, attitudes in the former Soviet Union changed significantly with the fall of the Iron Curtain in 1989. Soviet authorities admitted that genocide of Jews did take place in the territory of the former Soviet republic. Still, they continued to insist that the genocide of the Jews was only one component of the tragedy suffered by all people of the former Soviet Union. This is historically incorrect: the Nazis did not kill native Belorussian, Russian, Ukrainians and other non-Jewish people because of their ethnic origins.

World War II caused irreversible changes in the demographic structure of the population of the former Soviet Union. The Holocaust also played a major role in destroying the traditional demographic pattern by reducing the Jewish population. Jews, who had been the second largest population after the Belorussians, now trailed the Russians as the third largest. The physical reduction of the Jewish population was reflected in their identity and observance: Jews became a minority, forced to intermarry and conceal their Jewish identity.

In 1945, the borders between the USSR and Poland were redrawn and a population exchange took place along ethnic lines. Tens of thousands of Jews who had fled Nazi atrocities in Poland and its surrounding countries now found refuge in various

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countries and cities in the former Soviet Union. But here they faced another Holocaust: a spiritual one. In a strange, new land, thrust into an alien culture and foreign language, they were forced to assimilate and give up or conceal their heritage and culture.

By the end of the 20th century, Jewish life had all but ceased. Even those few who practiced Judaism in secret were left with little knowledge of their rich cultural and religious heritage.

A underground network of Yeshivot, Schools and mikvaot were established and led by Rabbi Joseph Isaac Schneersohn from 1920-1950 in order to safeguard Jewish life under communist rule, eventually Rabbi Schneersohn was expelled from Russia and after his passing his work was succeeded by his son-in-law Rabbi Menachem Schneerson, The Lubavitcher Rebbe.

The embers of Judaism throughout the years of communism were kept alive by Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe of righteous memory, who relocated from Soviet Russia in 1927.

From 1950, Rabbi Schneerson directed a vast clandestine network of Jewish education, prayer services, sending Rabbis disguised as tourists and humanitarian aid from his base in New York. Jewish activists risked their lives to preserve Judaism by performing ritual circumcisions in secret, smuggling in haggadahs and matzoh at Passover, delivering kosher food to the starving and carrying out other acts of courage and compassion.

This clandestine work continued until the collapse of the Iron Curtain in 1989, when, for the first time in seven decades, the Soviet system granted religious freedom to the third largest Jewish population in the world. More than one million Soviet Jews left for Israel and the United States, leaving at least two million to rebuild the ruins of Jewish community life, with generous support from the Diaspora.

Veterans of the Jewish underground who remained, Jewish leaders who emerged after the fall of communism and dozens of rabbis sent by Chabad-Lubavitch began working together to build a new infrastructure of synagogues, community centers and day schools throughout the vast territory that spans 10 time zones. The embers that were kept alive by the Jewish underground movement now burst into flame to restore literally hundreds of Jewish communities.

In November 1997, leaders of these dispersed communities recognized the need for a united and efficient umbrella group. They pooled their professional, financial and technical resources to create the Federation of Jewish Communities.

**ROLL OF FJC IN REBUILDING JEWISH LIFE**

The FJC has changed the entire Jewish landscape of the former USSR through its role in reviving Jewish life there.

The Federation's mandate is to restore Jewish life, culture and religion throughout the former Soviet Union by providing professional assistance, humanitarian aid, Jewish
education, culture and financial assistance to its member communities. From its headquarters in Moscow, the Federation supports its 427 member communities through a variety of funds for community development, rebuilding Jewish institutions and creating infrastructure and programs.

The central FJC office represents member interests in international forums while the FJC administration in each country represents its members in governmental relations, with emphasis on upholding religious freedom and restitution of Jewish communal properties. The organization works in each member country to maintain good relations with other practicing faiths.

Indeed, since the fall of communism, the FJC has effected a dramatic transformation, bringing a Jewish population that was wary of any Jewish identification to a vibrant Jewish life experience. And the work of the FJC continues unabated throughout the entire region.

The FJC is the largest local Community Umbrella organization with its headquarters in Moscow, all its central offices and departments are run in the Former Soviet union and has trained and developed hundreds of local leaders to take responsibility for the Jewish communities in the FSU.

The focal point of the FJC-led Jewish renaissance is the Marina Roscha Moscow Jewish Community center in Moscow which has become the key center of Jewish activity, and the source of many religious, academic and social programs. Speaking at the September, 2000 dedication of this new Jewish Community Center, built by the FJC, Russian President Vladimir Putin standing alongside the Chief Rabbi of Rabbi Lazar, stressed that the revival of Russian Jewish life "is an integral part of the general revival of folk traditions and spiritual values in Russia...spiritual revival is unthinkable without understanding that Russian culture is a combination of traditions of all the people who have lived in Russia for centuries."

As a result of the work of the FJC, Jewish institutions now flourish throughout the Former Soviet Union. These include hundreds of organizations throughout the FSU, local community centers, religious organizations, synagogues and burial societies, educational institutions, research groups, libraries, sports clubs, youth groups, veterans' groups, welfare and charity organizations, pensioners' clubs and mass media.

The following pages detail the vast range of unparalleled services and activities carried out by the FJC in nearly 430 communities throughout the former Soviet Union with a primary focus on Humanitarian aid and social services and the new network of Jewish educational institutions in the FSU.
GENERAL OVERVIEW OF INSTITUTIONS

The FJC activities and institutions include:

A) HUMANITARIAN AID - Special kitchen and food for the needy, welfare for senior citizens, orphanages, medical clinics, dental clinics, special needs children, employment agencies, spiritual and material aid for Jewish inmates and more.

B) EDUCATION - Kindergartens, day schools, Sunday schools, high schools, universities, yeshivot, special education for impaired children

C) YOUTH AND STUDENTS - Children's clubs, camps, Arevim youth centers, birthright Israel

D) CULTURE AND JCC - Community centers, adult education, clubs, computer centers, libraries, museums and exhibitions, performing arts, seminars

E) RELIGIOUS SERVICES - Synagogues, holiday celebrations, brit center, bar and bat mitzvah, weddings, mikva, kashrut dept, burial and cemeteries, books and Judaica

F) PUBLICATIONS AND MEDIA - magazine, newspaper, TV & radio programs, Internet site

(A) SOCIAL & HUMANITARIAN AID

Jewish communities in the former Soviet Union have a higher percentage of elderly people, Holocaust survivors, single parent homes, sick and disabled, and extremely poor families than most other countries. Of the more than 2 million Jews living in 426 Federation communities, more than one-third live below the poverty line. Many lack even the most basic tools for survival, such as food, clothing and medicines.

We provide hot meals at dozens of kosher soup kitchens for thousands of impoverished Jews daily, and deliver food packages to nearly 20,000 more who are too ill or frail to leave home. We also distribute high-quality clothing, shoes and medications and provide professional medical care in clinical settings -- all without charge.

Because the elderly account for so many of the needy, we also operate senior activity centers.

1. Soup Kitchens

Hundreds of thousands of Jewish elderly in the former Soviet Union live on meager pensions that are not sufficient to cover even their most basic needs, such as food. Many are disabled and homebound.
The creation and operation of dozens of soup kitchens under Federation auspices has literally saved many needy people from starvation. The kitchens, which are certified kosher, provide two hot meals each day, every day of the year. In addition to nutritious sustenance, they provide frail people in desperate circumstances with security that they will not be left hungry or neglected.

The FJC is committed to helping its member communities provide for all its needy citizens and plans to increase the number of soup kitchens to accommodate the many still in need of this service.

2. Social Services

Each month the Federation feeds clothes and counsels tens of thousands of Jewish families who rank among the poorest of the poor. Many of these individuals live in distant cities and rely solely on the organized Jewish Community for help.

Many of people in our community don’t meet the service criteria of the JDC. The Federation fills this gap with food packages, clothing donations and social services to needy families with invalids, disabled, sick children or lacking an employable head of household.

In a typical case, a desperate 72-year-old woman and her two grandchildren sought out Rabbi Izhak Gorelick, the chief rabbi of the Kazan region. The children’s mother had died and their father was jailed for ten years for criminal activity. The rabbi put them in touch with Federation who provide the family with food staples and clothing as well as job counseling for the father and free Jewish day school for the children.

3. Senior Welfare

In 2001, Federation member community in Dnepropetrovsk, Ukraine opened the first Jewish assisted living facility in the former Soviet Union, the facility provides its 100 permanent residents with single or double rooms with private baths, as well as a communal dining room, physiotherapy unit, fitness center, meeting hall and medical examining rooms.

It is a model the Federation hopes to replicate in many other cities so the elderly can live their remaining years in comfort and dignity. In the interim, however, our communities offer a wide range of services to the hundreds of thousands of Jewish elderly and holocaust survivors who need emotional as well as physical and financial support.

Each of our 427 member communities operates some form of activity program for its elderly, be it adult education, social gatherings or Yiddish clubs. These free walk-in day centers give meaning to lonely days and invigorate the elderly with a sense of self-worth.

Many of our communities also send volunteers on weekly visits to the homebound to provide companionship and assess their need for donated clothes, food or medical care.

Others operate short-term assisted living residences for elderly homeless, such as The Warm House in the city of Viborg, Russia.
“We’ve rented a large rented a large four-room apartment that is used as a temporary residence for the sick or disabled who for some reason don’t have any relatives, who could look after them,” says Lev Kreimer, a community organizer. “They can stay in The Warm House for a period ranging from a few weeks to three months, depending on the condition of their health. The Jewish community kindly provides them with free meals, medications and in-home supervision. Our goal is to fund and build a facility that will provide live-in long-term care.”

4. Orphanages

The Federation operates an expanding network of children’s homes for both orphans and those from broken families—a holistic, warm environment where these desperate children not only heal, but thrive. Jewish families have not escaped the high rate of unemployment and poverty ravaging the Former Soviet Union. Numerous marriages have broken up, leaving children in the hands of caretakers or single parent homes that can’t make ends meet. Many of these children’s parents become alcoholics and chronic drug users who end up in prisons or mental homes. Their children end up neglected in state orphanages or with an aging relative too frail or ill to care for them.

Adoption is almost never an option as these children are not infants and are usually claimed by some family member who will never fully release them for adoption. More often than not, they end up on the street, living in filth, sleeping on the icy sidewalks, and spending their days stealing, smoking and begging instead of attending school.

The Federation has already built and is successfully running children’s homes in cities such as Moscow, Dnepropetrovsk, Zhitomir, and Almaty, staffed by state-certified professionals.

Each of these shelters provides loving house parents, psychological counseling, medical treatment, three nutritious meals daily, attractive bedrooms, modern bathrooms, new clothing, game rooms, field trips and cultural enrichment. The children attend the local Jewish day schools, enabling them to adapt to mainstream society by mingling with children outside the orphanage. In the summer they attend Federation day or sleep-away camps, where they swim, do arts and crafts and enjoy outdoor activities.

Federation professionals do not wait for referrals; they actively seek out children in need. In Moscow, and other large cities, special teams of municipal social workers and FJC staff take to the streets on night patrol, with food, information and an open invitation to ‘come home.’

Dozens more are needed. The need is dire.

5. Medical Clinics

Medical care in the former Soviet Union is abysmal. Hospitals often lack the most essential supplies and equipment. Surgery often takes place with outdated equipment and often patients must supply their own linens, food and medicines. Many hospitals do not even have heat, and patients wear winter coats as they shiver under thin blankets.
Most tragically, state doctors and nurses often make even the poorest patients pay for treatment, despite a government guarantee of free medical care for all. The FJC has responded to this crisis by establishing a network of free medical clinics.

The care provided at these clinics ranges from optometry, dentistry, first aid and preventive care to pediatrics, obstetrics/gynecology, ear, nose and throat and reconstructive surgery. Many of our doctors are sent abroad to the United States for special training at renowned medical centers.

At the local level, most of the Federation’s member communities supply free medications to their sick and elderly.

6. Special Needs Children

Children with mental or physical disabilities have traditionally been isolated, even hidden away in the countries of the former Soviet Union, causing undue hardship for them and their families.

The Jewish community in Ukraine pioneered a more humane and effective approach in 1996 by creating a free daycare center for 150 children with special needs.

The center gives children with severe physical disabilities, autism and Downs Syndrome the chance to socialize with their peers in a loving environment supervised by specially trained professionals.

It also provides their parents with a few hours of rest from round-the-clock care, and the opportunity to focus on the rest of the family. The nutritious hot meals and medical checkups these children receive at the center relieve a financial as well as a logistical burden on these families, who have no access to home healthcare.

Our goal is to replicate this successful program in all 15 Federation countries.

7. Employment Agencies

The FJC has found employment for hundreds of Jewish jobseekers in the first year of operating a free employment agency in Moscow. Our goal is to replicate this model throughout the former Soviet Union.

The employment agencies assist young people who graduate school and seniors who have experience and have lost their jobs to find placement of jobs so they could earn a living and utilize their talents and education to support themselves and their families.

Our employment agency contacts the Jewish-owned businesses in our community and asks to be apprised of any vacancies that arise. Each applicant takes an aptitude test and undergoes a personal interview before registering with the agency. Agency staff then supplies the most appropriate candidates for each vacancy.

The service is offered free to both jobseekers and employers.

(B) EDUCATION
The critical need for Jewish education in the countries of the Former Soviet Union cannot be overstated.

Millions of Jews grew up with no knowledge of their religion, culture or heritage while they were forcibly educated in the state doctrine of atheism. By 1989, there was not a single day school, university, locally educated teacher or Russian-language educational material for Jewish instruction anywhere in the vast territory of the Soviet Union. Many people did not even know they were Jews.

With the fall of Communism, the first and most pressing priority in reviving Jewish communities has been recreating Jewish educational institutions. Fully 30 percent of the FJC budget – tens of millions of dollars – is devoted to this cause.

Today, the FJC oversees and operates 54 kindergartens, 72 elementary day schools, 12 high schools and five universities, located in 65 cities across the former Soviet Union, with an aggregate enrollment of more than 15,000 students. And more are on the way.

1. Kindergartens

Kindergartens are the kernel of Jewish community life. With their high level of parental involvement, they are one of the most effective ways to bring Jewish families together. So when the community decides there’s a need for a Jewish day school, they usually start with an all-day kindergarten.

Ours are founded on the highest educational standards. The central office trains teachers in the Western model emphasizing pre-reading and math skills, arts and crafts and physical education. There is also a strong emphasis on Jewish songs, tradition and holidays. The children gather in light, airy classrooms with individual cubbies for their coats and other belongings. Two meals a day and rest time are interspersed with their activities.

2. Day Schools

FJC-Ohr Avner day schools are the heartbeat of the effort to revive Jewish life in the former Soviet Union; they unify communities by raising a generation that knows what it means to be Jewish and is proud of its heritage.

Almost all of our students come from secular homes. Our goal is to educate these children to live ‘Jewishly’ within the framework of their home environment. At the same time, very often through the child, vital connections are made to bring Judaism into the home and to the entire family.

In addition to a robust curriculum in Jewish history and culture, the 72 day schools with an enrollment of over eleven thousand students have earned a reputation within the communities they serve for providing the best secular education. Our schools espouse a philosophy of inclusion, and their curricula and policies reflect the unique character and needs of each community.

In the majority of the cities served, the FJC-Ohr Avner school is the only Jewish educational institution. Many of the students live in such desolate circumstances that the two hot meals served at school are their only nourishment of the day.
The FJC-Ohr Avner day school network benefits from Hebrew and Jewish studies teachers sent from Israel and supported by the Israeli ministry of Education. This program helps our children develop a strong connection with Israel's history and people.

3. Sunday Schools
Tens of thousands of Jewish children in the former Soviet Union do not attend day schools, despite the network's rapid pace of expansion. To meet the urgent need to educate them in their heritage, the FJC has launched a major initiative to coordinate, develop and upgrade Jewish Sunday schools.

The FJC runs more than 100 schools in 13 countries. A central Sunday School Office is developing a shared year-round curriculum, publishes Russian-language materials, hosts teacher training workshops, coordinates winter and summer day camps and promotes enrollment through advertising.

Sunday school classes run from 10:30 a.m.-3:00 p.m. They introduce children from unaffiliated families to basic Jewish traditions, songs and holidays and teach them Hebrew and a love of Israel and its history. Since the class schedule competes with extra-curricular activities, the schools also offer music, art and dance taught by local professionals.

A program must have a minimum of 20 children to be considered a Sunday school, although the range of schools reaches many times to hundreds of students per Sunday school.

4. High Schools
The FJC's early focus was on creating Jewish day schools at the elementary school level. Now that the first classes are graduating from that network of 70 schools, we are rapidly expanding our network of Jewish high schools.

There are currently 15 general education high schools in Federation member countries. At least 10 more will be opened in each of the next five years.

The Federation also supports a special Boys High School in Moscow, where 200 students from 40 cities pursue higher study in Jewish education. But the majority of our students will not attend Jewish universities. So the focus at the co-educational schools is on preparing students to succeed in their academic careers at public universities, and for eventual leadership of Jewish communities.

5. Universities
As they have emigrated, Soviet Jews have made renowned contributions throughout the world to science, literature, medicine, engineering and business. Now that Jews can practice their religion without having to emigrate, we are intent on reversing some of the "brain drain" from the countries of the Soviet Union by providing quality academic and professional training at the university level, supplemented by Hebrew classes and Jewish studies.

More than 500 Jewish students attend the Federation's five accredited universities tuition-free, thanks to the generosity of local and international donors. Our goal is to prepare them for successful careers, to encourage ethical behavior and civic responsibility and to help them develop a positive sense of Jewish identity.

Two of the universities are located on campuses in Moscow, where students from 15 countries can live in dormitories while earning undergraduate degrees in business,
accounting, psychology or languages. Two others operate as night schools where students
can earn degrees while working full-time and living at home.

In addition, the Beit Chana teachers college in the Ukraine grants degrees in education to
students who get jobs upon graduation in our network of more than 150 Jewish day
schools, kindergartens and high schools.

6. Yeshivot

Interest is so keen in attending yeshiva in the former Soviet Union that many students
interrupt their university studies to pursue advanced studies in Talmud and Jewish
philosophy, then return to earn a secular degree.

The Federation provides dormitory lodging and kosher meals as well as tuition-free
education at its 15 yeshivot.

More than 700 yeshiva students are enrolled at campuses scattered from Moscow to
Siberia, from Ukraine to Belarus.

Many of these students will take up posts as rabbis in Federation member countries. Some
will become teachers and scholars. Others will share their advanced knowledge of Jewish
studies with their communities while working in other professions.

7. Resource Center

A team of writers, designers and professional educators produces high-caliber, custom-
made curricula, textbooks, visual aids and teaching manuals at the Federation’s Resource
Center in Moscow.
Mere translation will not do. The circumstances of Soviet Jewry were so unique that most
materials from abroad are not relevant. Most of our ideas are generated in the classroom
by the dedicated and innovative teachers in our network of schools.

8. Teachers’ Training

The central office established a teachers training institute headed by Dr Reuven Mamo
(formerly of the Israeli ministry of education) to provide training seminars to all 70
directors each year. In addition, they have regional seminars, before Jewish holidays for all
Judaic teachers in the schools.
The institute is also developing curriculums especially geared for Russian Jewish schools.

(C) YOUTH & STUDENTS

Today’s young people will be the first generation in history to lead free Jewish
communities in the countries of the former Soviet Union.

Helping them to thrive, to develop a Jewish identity and to prepare for future leadership
is a core mission of the FJC. Our programs focus on community life and Jewish identity.
Our youth clubs, offer Jewish children aged 7-16 a chance to swim, play sports and board
games, do Jewish arts and crafts, go on field trips, experience Judaism in fun and exciting
ways and get free medical check-ups in a safe and nurturing environment.
The FJC operates 40 summer and winter overnight camps for close to 14,000 children yearly. Most of our campers are public school students with little or no prior knowledge of Judaism.

The FJC runs 150 Jewish student centers, run by the Arevim network of Jewish students, where more then 18,000 young people of college age meet twice a week for Shabbat services and meals, Torah studies, youth seminars, leadership workshops and creative programs to engage the youth in the Jewish communal life.

In addition, the Federation is the local partner for “Birthright Israel,” which sends Jewish youths to Israel to learn about their heritage. To date, more than 4,000 Jewish youth from the former Soviet Union have visited Israel.

1. Summer Camps

“I was born in 1928 in Poland,” Nat Taubenfeld relates, “In 1939 the war broke out, and I did not ever get a chance to go to any summer camp. My summer and winter camp was in Siberia, where I spent four years” for the crime of being Jewish.

40 children’s day or sleep-away summer and winter camps in 15 Federation member countries. Each year they provide more than 13,700 children with their first experience with hiking, swimming, exploring nature and, in many cases, their first exposure to Jewish life.

Life at a Gan Israel camp is a healthy and welcome respite for children ages 6-14. A typical day starts with a morning prayer and a nutritious breakfast, followed by games, excursions to the seashore, museum, zoo or riding stable. The children also spend a portion of each day with tutors learning the basics of Judaism.

(D) CULTURE & JEWISH COMMUNITY CENTERS

The list of Soviet Jews who have made lasting contributions to world culture is too long to mention. But the artistic and intellectual heritage that produced them must be rebuilt from its foundations.

The FJC vigorously promotes the rebirth of Jewish culture by sponsoring programs and institutions in 15 countries. Together, they serve as a creative incubator for the first post-Soviet generation of Jewish artists, performers, composers and writers.

This cultural archipelago includes libraries, computer centers, museums, chess tournaments, athletics, art exhibitions, poetry readings, concerts, theatrical productions, dance groups, adult education classes and hobby clubs. Most of these activities take place at Federation-sponsored Jewish Community Centers.

There is demonstrable evidence that when a JCC is built in the former Soviet Union, even people who today relate to Judaism only through culture are attracted to the facility and all it offers. The end result is consistently an embrace of Jewish culture and tradition and a newfound pride in living as a Jew.
1. Jewish Community Centers
Jewish community centers offer the most accessible route back to Judaism for the hundreds of thousands of assimilated families who grew up under Soviet atheism.

A successful JCC is a second home where Jews of all affiliations and ages are welcome to join in social, artistic, intellectual, athletic and religious activities in a nurturing communal setting.

A typical center may host women's clubs, sports clubs, book clubs, chess clubs, singles clubs, family clubs, business clubs and Yiddish clubs. It will offer Hebrew classes for adults, concerts, sports and recreation, and lectures and seminars on Jewish topics such as Talmud, Kabbalah, medical ethics and family law.

The JCC also serves as an information center, arranges communal holiday events and lifecycle ceremonies. In many communities it is the sole supplier of Judaica.

The Federation currently supports more than 100 community centers across the former Soviet Union. Our goal is to open a JCC center in every city and town with a substantial Jewish population.

Ideally, each will include a gym or fitness center, multi-function halls, a theater, library, classrooms, a soup kitchen, even medical facilities.

2. Adult Education
The 80 FJC-sponsored adult learning programs in the former Soviet Union perform a dual function. These kotel offer senior citizens and hoilocaust survivors, the opportunity to learn Hebrew, Torah and Talmud, and to get reacquainted with Jewish traditions.

The programs also provide a way of funneling aid to proud but needy seniors by offering them modest stipends in exchange for attending three hours of class per week and tutoring their peers.

More than 7,000 elderly many of them hoilocaust survivors receive financial help in this way as they fend off loneliness and isolation in lively reading and discussion groups.

The classes are held at local Jewish Community Centers so that seniors who attend can easily expand their participation in a host of other free cultural and recreational activities without leaving the building.

In addition community centers have established programs of adult Jewish education geared toward the professional and layman who never had the opportunity to study Jewish texts and Torah. These classes are part of the Community centers educational programs and tens of thousands of adults catch up on their Jewish learning.

(E) RELIGIOUS SERVICES

The FJC helps local communities rebuild synagogues, maintain cemeteries and help the needy. We also build and maintain mikvaot, train mohels, certify kosher food, organize
major holiday celebrations, train Hebrew scribes and publish and distribute religious texts in Russian across vast territories spanning 10 time zones.

Through a strategic partnership with Chabad Lubavitch, the FJC supports more than 200 permanent rabbis serving 82 communities in 12 countries. In addition to leading prayer services and performing weddings, bar and bat mitzvahs and funerals, these rabbis partner with local Jewish leaders in rebuilding the full infrastructure of their communities. Many serve in remote locations and inhospitable climates. All take joy in leading the remarkable revival of Jewish life throughout the former Soviet Union.

The celebration of Jewish holidays is enjoying a tremendous resurgence in the former Soviet Union. It is the greatest opportunity to unite all Jews, and a gateway to Judaism for the millions who grew up without the opportunity to celebrate as a community.

1. Holidays:
For the High Holy Days, the FJC sends out hundreds of thousands of prayerbooks, tallit and shofars. We dispatch hundreds of cantors and rabbinical students to lead services in 426 communities spanning 10 time zones. And we distribute holiday food packages, to the many needy families in our communities.

Simchat Torah is a legendary holiday in the former Soviet Union. Even under Communism, thousands of people of every age defied armed repression to gather and celebrate the Torah on this day. Today it is a major event in our communities -- even those without synagogues.

The celebration of Chanukah in these young democracies is the triumph of light over darkness. The FJC sends out 250,000 menorahs so people can light them in their homes. In the cities, we set up large menorahs in central locations where they'll attract major attention, and invite celebrities and dignitaries to light them. Every community also puts on an elaborate Chanukah play, and many present major concerts.

You have to play the numbers game to understand the magnitude of the FJC Passover campaign in the former Soviet Union. Numbers like 2 million pounds of matzoh, 250,000 bottles of kosher wine, 400 rabbinical students and 200,000 Seder participants, at 400 locations. For 600 students who wanted to celebrate a full week of Passover, Passover camps were set up in Moscow, Russia and Chernigov, Ukraine.

The public nature of these events reminds the general public that Jewish life is an integral part of the fabric of post-Soviet society. Numbers alone cannot even begin to describe the celebration of this holiday of freedom in the countries that until recently knew all too well the meaning of enslavement.

2. Synagogues
In the old communities of the Russian Empire and the early years of the Soviet regime, the synagogue was the traditional center of all Jewish life. As synagogues are rebuilt and restored in hundreds of locations, this tradition is being revived. Other communal institutions and activities spring up around the synagogue, with Federation support.

Under Communism the regime confiscated synagogues throughout the Soviet Union and turned them into symphony halls, textile factories, warehouse, sports arenas and stables.
The Federation works with local governments to return these buildings to their rightful use as a sacred place of worship. In cases where the synagogue lacks space for all community programs and needs, additional buildings are acquired. The FJC has funded the purchase and restoration of 80 buildings for use as synagogues, and has 20 more under construction. Historic synagogues in St. Petersburg, Kharkov, Dnepropetrovsk and other cities have been restored.

3. Rabbinical Training
Because Jewish education was illegal until 1990, many rabbis in the former Soviet Union are foreign-born. Our kolel (seminary) was founded in the year 2001 in Moscow to train as many locally-born rabbis as possible.

The Rabbinical Alliance has already ordained and placed locally-born rabbis in the republics of Armenia and Kyrgyzstan and the Russian cities of Volgograd, Bryansk, Astrakhan, Kostroma, and Krasnoyarsk; Irkutsk, Siberia; and Khabarovsk, on the Russian border with Japan.

These rabbis serve as community as well as religious leaders in regions that depend on them for humanitarian aid and access to culture as well as the spiritual revival of Jewish life.

4. Rabbis
How do you revive a Jewish community that was barred from religious observance for more than 70 years and forcibly educated in atheism? In May of 1992 prominent rabbis of the former Soviet Union tackled that challenge by forming the Rabbinical Alliance.

Today, the Alliance counts 90 senior members in 13 countries with over 300 Rabbis under its umbrella. In addition to their broad religious functions, these rabbis partner with their respective communities to provide a wide array of educational, cultural and humanitarian services.

Sending rabbis and their families to settle and lead in challenging, far-flung locations such as Novosibirsk, Vladivostok or Tashkent is tribute to the dedication and idealism of Chabad-Lubavitch.

**FUNDING REQUEST**

**FUNDING REQUEST OF THE HOLOCAUST VICTIM ASSETS LITIGATION**

The FJC, the largest local Community Umbrella organization with its headquarters in Moscow, has led the extraordinary renaissance of Jewish life in the FSU leaving no area or age group untouched.

Today due to the severe financial difficulties, the majority of Jews and particularly seniors live in dire situations due to the current local economic circumstances, and further exasperated for seniors and holocaust survivors due to the fact that many of their children and grandchildren emigrated to Israel or the USA.
The FJC sees its mandate to provide for them and all in need in the Jewish Community in every way possible, for it is our responsibility as the local Jewish community to provide and care for them.

Humanitarian Aid and social welfare

Since the FJC tends to the needs of thousands of holocaust survivors, seniors and all other age groups in dire need of social and humanitarian aid, we are making a funding request of the Holocaust victim Assets litigation to expand and develop our humanitarian aid and food distribution centers by expanding our network of kosher soup kitchen for the needy and hungry. We build and maintain them at the most economic costs, with of our infrastructure where of having local providers in 427 towns and cities in the FSU.

In addition we are requesting support for the expansion of our social welfare programs for both seniors and the impoverished, establishing and building Orphanages for children at risk — a holistic, warm environment where these desperate children not only heal, but thrive.

Establishing a network of medical centers to serve young and old and mass distribution of medication...

Our goal over the next few years is to develop a network of assisted living facilities for the aging Jewish population and particularly holocaust survivors with no family nearby. Over ten cities are ready to establish these much needed homes for elderly as soon as funds will be made available.

The funding request for the Humanitarian aid for the FJC is seen in the budget report for future requests.

Jewish Education

Due to the effects of the holocaust and the communist regime, Jewish education was completely wiped out in the Former Soviet union, denying millions of Jews the right to learn about their heritage.

Today the FJC is rebuilding a large Jewish educational network and is therefore requesting of the Holocaust victim Assets litigation to support the expansion and rebuilding the educational network, providing capital costs for new school buildings or renovations of existing schools of the FJC educational institutions.

In addition we request the providing for costs for humanitarian projects, such as supporting the thousands of meals to the students, who rely on their day schools for their only daily hot meal.

A focus of the Day Schools is also to teach the students the history of their parents and grandparents, including learning about the Holocaust and its ramifications on Jewish life and how they should learn to face their future as Jews, all these educational programs we are requesting support from the Holocaust victim Asset litigation.

The funding request for the Education for the FJC is seen in the budget report for future requests.
Jewish Community Centers/Synagogues

Rebuilding the Jewish Community is the primary task of the FJC, to restore the glorious Jewish life that was destroyed by the Holocaust and the communist regime.

Today communities are getting back on their feet and Jewish life is flourishing. Local and international funds are limited and currently the need to rebuild Synagogues and community centers is great and current fundraising capabilities are limited. It is vital to provide the community a central gathering place for celebrations and activities and to unite as a community.

The FJC is currently building dozens of community centers and Synagogues and is requesting of the Holocaust victim Assets litigation to support the building projects of the new Jewish Community centers and Synagogues being built across the FSU.

In addition many Synagogues and historic Jewish Communities are being returned that were confiscated by the Soviet Government, and it the local communities responsibility to renovate and restore the facilities to its original glory.

Rabbis

The FJC has sent over 300 Rabbis to 80 cities throughout the FSU. Unlike other organizations that send representatives to the former Soviet Union for a number of years, the Rabbis of the FJC are there to stay. FJC Rabbis move to their respective cities in the FSU with the intention of making it their permanent, lifelong home. This self-sacrifice and endless devotion has enabled the FJC to bring Judaism to new horizons and change the entire Jewish landscape in the former Soviet Union.

Today we have a window of opportunity to send another 200 permanent Rabbis to two hundred FJC member communities that don’t have yet a full time Rabbi, and bring about a Jewish renewal.

It has been proven that after a Rabbi arrives and works together with the local leadership to rebuild the community, it completely transforms the landscape of the Jewish community.

The FJC is therefore requesting from the Holocaust victim Assets litigation to support the posting of 200 new permanent Rabbis to two hundred FJC member communities that do not yet have Rabbis and the support for their community work for the first three years.

The budget for the sending of the new Rabbis is detailed in the full budget report

Index of cities

Russia

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2. Birobidjan
3. Bryansk
4. Chelyabinsk
5. Irkutsk
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- Ashkhabad

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* Page 30 of 161
Budget of Current Activities
## Humanitarian Aid

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TOTAL ANNUAL BUDGET FOR
SERVICES DETAILED BELOW

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The above Annual Budget does not include expenditure to the Satellite Cities. This budget is over $17,500,000. Therefore the total annual budget exceeds $56,000,000.
Budget For Proposed Projects
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### PLACING RABBIS IN 200 CITIES

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### TOTAL BUDGET FOR FUTURE NEEDS

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RUSSIA

ASTRAKHAN, RUSSIA

Jewish Community of Astrakhan
Babushkina str. 28
Astrakhan, Russia
Tel: (7 8512) 390417

Current general population: 488,000
Current Jewish population: 7,000
Chairman: Mr. Yuri Feldman
Rabbi: Rabbi Shlomo Zalmen Goldenberg

OVERVIEW OF CITY AND JEWISH LIFE

This city, located on eleven islands, is the oldest city of Nizhnee Povolzh’e (Lower reaches of the Volga).

In 1791, Empress Catherine the Great gave permission to Jews to reside in Astrakhan. Thousands of Cantonists, who had been dismissed from the military, came to live in Astrakhan in 1827. None of them had been baptized. Technically employed by the military, Rabbis were paid salaries from the state treasury to serve the cantonists. In 1862, cantonists received permission to summon their families and even servants.

The Jewish community purchased a building for use as their first synagogue. They also started to construct a new building for a second synagogue. Astrakhan wasn’t included in the Jewish pale, and only those who obtained a corresponding status were allowed to settle there.

In the years of the New Economic Policy, from 1921-1925, Jewish life was revived for a short while. Weddings and other religious services were once again held in synagogues. Very soon, however, the authorities closed the Choral Synagogue, limiting it to a mere Jewish ‘Club’ until 1941.

Astrakhan was not occupied during World War II; thus many Jews fled there from other cities. In 1970, there was still a significant group of well educated Jews, who had finished Cheders and yeshivas. A daily minyan met until 1972. There was a Hevra Kadisha, the cemetery was in excellent condition and financial aid was available for Jewish families in need. The community had 44 Torah scrolls in its synagogue and a huge library with some 2000 volumes. But the Soviet regime did not allow Jewish practice and observance, and the Jewish tradition gradually died out. By the end of 1980’s, many well-educated Jews had died, and the community was close to non-existent.
A revival of religious life began in the 1990's, with the help of international Jewish organizations. The synagogue was renovated in 2003 and welcomed its first Rabbi in seventy years, sent by Chabad-Lubavitch Rabbi Shlomo Zalmen Goldenberg who is a native of Vilnius, Lithuania.

Rabbi Goldenberg works closely with Yuri Feldman, the Chairman of Astrakhan’s Jewish community to initiate a new Jewish School and Kindergarten. In place of the two buildings that once belonged to Astrakhan’s Jewish community, Jewish leaders have requested a building in the city center for use as a Jewish school and kindergarten.

Another priority issue for the Jewish community is the poor condition of the Jewish cemetery.

INSTITUTIONS

1. **Culture and ICC**
   
   • **Community Center**- 250 regular participants  
     Director: Tatiana Lapshinova  
     Staff: 2 employees
   
   • **Senior citizens’ club**: 40 people  
     Manager: Zeitlin A.M.  
     Staff: 2 employees

FUTURE NEEDS OF THE COMMUNITY

1. **Humanitarian aid**
   
   • Kosher Soup kitchen- to serve 100 elderly two meals daily  
   • Social services

2. **Education**
   
   • Kindergarten  
   • Day School  
   • Sunday school  
   • Yeshiva

3. **Culture and ICC**
   
   • Community Center  
   • Burial and cemetery
BIROBIDJAN, RUSSIA

Jewish Community of Birobidjan
Sholom Aleikhema str.14a
Birobidjan, Russia 679016
Tel: (7 42622) 20-402

Current General Population: 192,000
Current Jewish population: 4,200
Population of Jewish community in 1940:15,000
Chairman: Lev Toitman
Rabbi: Rabbi Mordechai Sheiner

OVERVIEW OF CITY AND JEWISH LIFE

Birobidjan is the capital of the Jewish Autonomous Republic, located in Russia’s Far East. It is six time zones from Moscow, just north of the border with China and not far from the Pacific Ocean.

Though migration to the region began in 1928, the Jewish Autonomous Region was officially founded in 1934 as a "homeland" for Soviet Jews. It was the first territorial-administrative entity in the world designated for the Jewish people on the basis of their Jewish nationality. Given the objectives of the Soviet government at the time, this distant outpost - thousands of miles, or six time zones, east of European Russia - seemed a perfect location.

Earlier attempts by the Soviet government to relocate Jews to the Crimea and to Ukraine ended with a severe backlash by local residents of the prospective host regions. To avoid local opposition, the government chose an area with extremely few inhabitants. Unfortunately for Jewish migrants, there was a good reason why virtually nobody lived in this region: the winters are extremely harsh, the land was very swampy, and telecommunication and roads were practically nonexistent.

Influenced by an effective propaganda campaign and problems of starvation and high unemployment in western Russia, 41,000 Soviet Jews relocated to the area in the late 1920s and early 1930s. By 1938, however, 28,000 of them had fled this region due to unbearable conditions. The region hosted Jewish schools and synagogues until the 1940s, when there was a resurgence of religious repression following the Second World War.

Today Birobidzhan is the industrial, cultural, educational, scientific and religious center of the autonomy. On July 26, 1997 the “Freud” Jewish community was founded to provide welfare and social aid.

Jewish leaders of Birobidjan are planning to open the first ever synagogue in Birobidjan in 2004. To accomplish this, they have appealed to Russian and foreign Jewry asking for
assistance. The building would also include a Jewish Sunday School and a soup kitchen. To date, the building temporarily housing the Jewish community center, has simultaneously served as the synagogue.

The project still lacks about $150,000 of the total $560,000 required to complete the work. A major portion of the funds has been contributed by the FJC Russia, and the JDC. Local authorities also agreed to allot $112,000 to the project, making it the first synagogue in Russia to be built partly with the state money.

INSTITUTIONS

1. Humanitarian Aid

- Welfare and social services: “Hesed” Freud Funds” 800 clients, Supported by JDC/Claims
  Director: Alla Khrolenok
Number of employees: 23
- Programs of Hesed “Freud”
- Food packages: 505 people
- Medical products: 140 people
- Home care service: 30 people
Number of home care workers: 6
- Soup kitchens: 65 people daily

- Winter relief: 60 people

- Emergency and special needs program for the Holocaust survivors: Supported by the Swiss Foundation
  Support for 5 medical centres in municipal hospitals

2. Education

- Kindergarten: 70 children
- Day school: 200 students
- Sunday school: 108 students
- University: English – Yiddish faculty

3. Culture and ICC

- JCC “Freud”:
- Clubs:
  Intellectual
  Former underage concentration camp and ghetto prisoners
  Golden age
  World War II veterans
FUTURE NEEDS OF COMMUNITY

Youth and Students

- Culture and JCC
- Burial and cemetery

CITIES WITHOUT RABBIS

Amurzet
FJC Representative: Mikhail Melnikov

Smidovich
FJC Representative: Lyudmila Kokhonovskaya:

Birobidzhan region

Obluchie
FJC Representative: Nina Fedosova

Leninsky region
FJC Representative: Valentina Osokina

BRYANSK, RUSSIA

The Jewish community of Bryansk
Lunacharskogo str. 41A
Bryansk, Russia 241000
Tel: (7 0832) 44-55-15

Current general population: 430,000
Current Jewish population: 4,000
Population of Jewish community in 1940:
Chairman: Nikolai Rivkind
Rabbi: Rabbi Yitzhak Roitman

OVERVIEW OF CITY AND JEWISH LIFE

Bryansk is one of the larger townships in Russia. It is situated on the border of Belarus and the Ukraine, and has large industrial plants, most of which catered the military sector. As a result, their current situation is somewhat problematic.
During the Nazi occupation, 5000 Jews were massacred in the city. A has been erected on the site of the killing. There were many surrounding villages with Jewish populations; the overwhelming majority was murdered by the Nazis.

A relatively large Jewish population remains mainly in four towns in the region – Klintsy, Novozybkov, Surazh and Unechas. The Russian Communist Party currently rules the area, but there has been significant improvement in relations with the municipal authorities and there are good chances that the communist rule in the province will be replaced.

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**INSTITUTIONS**

1. **Education**
   - Kindergarten:
     Director: Galina Komarovna
     Staff: 30
   
   Day School: 100 children
     - Sunday School: 30 children
     Director: Baruch Shalom Astrovyky
     Staff: 5
     - Summer Camp: 80 participants

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**FUTURE NEEDS OF THE COMMUNITY**

2. **Humanitarian aid**
   - Social services

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**CHELYABINSK, RUSSIA**

The Jewish Community of Chelyabinsk
Ordjonikidze 36-48
Chelyabinsk, Russia 454091
Tel: (7 3512) 63-49-71

Current general population: 1,200,000
Current Jewish population: 10,000
Jewish population in 1943: 42,000-45,000
Chairman: Avrohom Itsekovitch J'uck
Rabbi: Rabbi Meir Kirsh
OVERVIEW OF CITY AND JEWISH LIFE

Chelyabinsk, founded in 1736, is famous for its metal factories where one quarter of all of Russia's metal is manufactured. In 1957, an atomic blast occurred in the city of Mayak, about 100 km from Chelyabinsk.

From 1908-1910, the Jewish community built a synagogue, the only one in the city. In the 1930's the synagogue was confiscated by the Soviet regime, first for use as a club, later as a storage area and place of work for a nearby factory producing artificial limbs. During World War II many Jews escaped from war torn Europe and were refugees to Chelyabinsk.

In 1992 the Jewish community started to reclaim the Chelyabinsk synagogue. At first one room was given for prayers, until eventually the entire building was returned. Today it serves as the center for the revival of Jewish life in the city which also boasts a Jewish day school.

INSTITUTIONS

1. Humanitarian Aid

- Kosher Soup kitchen: 80 pensioners twice daily.
  Director: Avrohom J'uck
  Staff: 4

- Humanitarian aid: Monthly food parcels for 120 families.
  Director: Avrohom J'uck
  Staff: 5 volunteers

- Clothing and household items distribution

- Senior welfare: Food parcels
  Director: Daniel Pekelis
  Staff: 3

2. Education

- Kindergarten and Day School: “Or Avner” 130 students
  Director: Yosef Alexanderovitch Gotskozik
  Staff: 35

- Sunday school: 30 children
  Director: Yosef Alexandrovitch Gotskozik
  Staff: 7

  - Overnight summer camp: Gan Israel: 120 children for one-month camps
    Staff: 30
    Director: Alla Arkadivna Similgor
FUTURE NEEDS OF THE COMMUNITY

3. Humanitarian aid

- Meals: for the homebound
  100 meals a day, 6 days a week.
- Medical assistance
- Clothing: for children, seniors

4. Education

- Yeshiva
- School building
Construction of new building to replace crowded, rented quarters

IRKUTSK, RUSSIA

The Jewish Community of Irkutsk
Partizanskaya str. 3
Irkutsk, Russia
Tel: (7 3952) 20-53-55/54

Current general population: 600,000
Current Jewish population: 5,000
Population of Jewish community in 1940:
Chairman: Vladimir Pupko
Rabbi: Rabbi Ahron Wagner

OVERVIEW OF CITY AND JEWISH LIFE

Irkutsk was established in 1661 as an elite Siberian city for army generals. Jews settled in Irkutsk in the second half of the 18th century when several families were given permission to open businesses. Later, Jewish cantonist soldiers and high ranking soldiers were allowed to settle there as well.

Jewish community life continues to revolve around the city’s 120-year-old synagogue. Some 50 pensioners attend services on Friday night and Shabbat morning, and Jewish education classes are held throughout the week.
In September 2003 Chabad-Lubavitch sent Rabbi Ahron Wagner and his wife to take up permanent posting to Irkutsk to help revive the local Jewish community of 5,000 members.

INSTITUTIONS

1. Humanitarian Aid
   *
   Meals on wheels: 250 food packages per month to war veterans

FUTURE NEEDS OF COMMUNITY

1. Education
   *
   Kindergarten: To be opened Sept 04
   *
   Day school: To be opened Sept 04

2. Religious services
   *
   Synagogues: Renovation of the 120 year old synagogue

KALININGRAD, RUSSIA (FORMERLY KOENINGSBERG)

The Jewish Community of Kaliningrad
Saltykova-Schedrina str. 2
Kalinigrad, Russia 236040
Tel: (7 0112) 46-43-45

Current general Population: 500,000
Current General Population of the region: Approx. 1 million
Current Jewish population: 2000
Chairman: Zalman Jacobson
Rabbi: Rabbi David Shvedik

OVERVIEW OF CITY AND JEWISH LIFE

The history of Jews in Koeningsberg began in 1508, when two Jewish doctors received a permit to settle in the city. Koeningsberg was famous as a center of Jewish enlightenment and as the home of Rabbi Israel Salanter, founder of the Mussar movement.
Before Nazis captured the city, the Jewish community of Kaliningrad had five synagogues, an orphanage, an old-age home, three Jewish cemeteries, and many Jewish organizations: religious, charitable, cultural and Zionist. When the Nazis prohibited education for Jewish children in Germany, a Jewish school opened in Koeningsberg in 1935. It operated until the summer of 1942. On October 9, 1938, Nazis burnt and destroyed the synagogues, orphanage and old-age home in the city. The last mass execution of Jews in World War II was conducted in the settlement of Palmniken (now called Yantarny) on January 31, 1945 – after the liberation of Auschwitz, which is generally considered to be the end of the Holocaust. Thousands of prisoners were taken from the Stuthoff concentration camp and killed at the Baltic Sea shore. The Jewish community of Kaliningrad has set a monument at the place of execution.

Jews returned to the Kaliningrad region after the war. Most were officers and professionals who were sent to restore the economy and industry, develop culture and science and work in newly established Soviet institutions.

Today the Jewish population the region is centered mainly in the city, with some Jews in neighboring towns and settlements such as Sovetsk, Chernyahovsk and Svetlogorsk.

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**INSTITUTIONS**

1. **Humanitarian Aid**
   - Soup kitchen: 40 elderly served 2 meals daily
   Staff: 2

2. **Education**
   - Day school:
     Staff: 33
     Director: Larisa Rozina
   - Camps: 65 children for summer camp
     Staff: 6
     Director: Larisa Rozina

   - Holocaust-related tours: 3,500 locals and visitors
     Staff: 4
     Director: Yakov Sukhovolsky

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**FUTURE NEEDS OF THE COMMUNITY**

1. Education
   - School

2. Culture and ICC
Community center

Tours of holocaust sites

KAZAN, RUSSIA

The Jewish Community of Kazan
Profsojuznaja str.15
Kazan, Russia 420111
Tel: (7 8432) 92-56-02
Current general population: 1,000,000
Current Jewish population:
Chairman: Aleksandr Moiseyevich Velder
Rabbi: Rabbi Izhak Gorelik

OVERVIEW OF CITY AND JEWISH LIFE

Kazan, the capital of the Tatar republic of Russia, lies on the eastern bank of the Volga River, 800 km. east of Moscow. Half the population is Tatars. An important industrial and trade center, Kazan’s main industries are electrical engineering, chemicals, machine production, textile, wood products, rubber products, oil refineries, medicine and food.

The first Jews in the city were Cantonists. After World War I, many Jews came to Kazan, founded a community and built a synagogue. In 1929, the synagogue was confiscated from the Jewish community. During World War II many Jews who fled the Nazis came to live in Kazan. Officially there was no community, but unofficially there was an active Jewish life in all areas. In 1988, Jews began gathering openly, and by 1995, the official Jewish community was founded. In the same year the synagogue building, used as a teachers’ trade union, was returned by the government to the Jewish community. Since then it has served as the center of renewed Jewish life.

INSTITUTIONS

1. Humanitarian services:

   * Soup kitchen: 50 people daily
   Director: David Tokar
   Staff: 4

   * Humanitarian aid: 3,000 recipients. Supported by JDC/Claims Commission

2. Education:

   * Kindergarten:
   Staff: 13
FUTURE NEEDS OF THE COMMUNITY

- Soup kitchen: 36,000 meals
- Burial and cemeteries:
  - Torah Center foundation: 300 people
    Director: Rabbi Aviezer Kantor
    Staff: 10

KEMEROVO, RUSSIA

The Jewish Community of Kemerovo
Ostrovs'kogo str. 12-211
Kemerovo, Russia
Tel: (7 3842) 362998
Current Jewish Population: 4,000
Chairman of the Jewish Community: Iliya Bondrenko
Rabbi: Rabbi Dovid De Bresser

OVERVIEW OF CITY AND JEWISH LIFE

Kemerovo (formerly Shcheglovsk) is located on the Tom River and situated on the eastern edge of the West-Siberian lowlands. With coal mining and metallurgy the major industries of the area, Kemerovo is not only an administrative, educational, and cultural center, but also a center of heavy industry. The coal, chemical, mechanical, and military industries are well developed and extensive.

The first Jews arrived in the region in the 19th century, mostly populating the city of Mariinsk. During World War II, many refugees fleeing the Nazis came to the area, and some were able to relocate their factories in Kemerovo as well.

Because of the difficult living conditions, widespread assimilation, overt and covert anti-Semitism, and the small number of Jews residing in the area (less than 1% of the population), there was never organized Jewish life in the city or the region (except for a short period of time in Mariinsk). During recent years, many Jews emigrated to Israel or other countries, yet a number of Jews have remained in the area. The majority of the
present population has never been exposed to any kind of organized Jewish communal life.

In 1991, the Center for Jewish Culture was founded to provide humanitarian and cultural programs. In 2001, the local religious community was established and is in the process of development and recently welcomed the city's first permanent Rabbi Dovid De Bresser who is a native of Dnepropetrovsk, Ukraine.

INSTITUTIONS

1. Humanitarian Aid
   - Monthly food packages: 26 recipients

2. Culture and ICC

FUTURE NEEDS OF THE COMMUNITY

1. Humanitarian Aid
   - Soup kitchens: 50 meals daily
   - Humanitarian aid: 120 monthly food packages
   - Medical aid:

2. Education
   - Kindergarten:
   - Sunday school:
   - Adult Education:
   - Summer camp:

4. Culture and ICC
   - Community center: purchase of a building for synagogue, soup kitchen, lecture hall classroom and offices.
   - Cemeteries and burial
CITIES WITHOUT A COMMUNITY RABBI

(Name of city, name of the head of the community, and the annual budget)

Novokuznetsk
Chairman: Yuri Medovi
Prokopievsk
Chairman: Sergei Santiorov

Yurga
Chairman: Mikhail Kaplan,

KHABAROVSK, RUSSIA

Chairman: Mark Ivanovich
Rabbi: Yaakov Snetkov

INSTITUTIONS

Humanitarian aid

Food Packages: 526 recipients
Staff: 3
Director: Mark Arshinsky

Medical Equipment Center: 60 recipients
Staff: 1
Director: Yu. Ginzburg

Medication: 240 recipients
Staff: 1
Director: Yu. Ginzburg

Medical specialists: 30 people/month
Staff: 4
Director: Yu. Ginzburg

Home Care for Elderly and Disabled: 75 people
Staff: 40
Director: D. Ovetskaya
Winter clothing distribution: 100 recipients
Federation of Jewish Communities of the Former Soviet Union / Proposal

Staff: 2  
Director: I. Rakhmeliuk

Education

Day school: Staff: 49  
Director: S. Levinzon

Summer camp: 200 children  
Staff: 45  
Director: Adel Snetkova  
Culture and ICC  
Veterans' Club: 100 members  
Staff: 3  
Director: A. Vainer

Association of Culture and Education: 350 members  
Staff: 5  
Director: S. Rud

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Soup kitchen: 180 people

Medical Center

Education

Day school  
School dormitories  
Winter Camp:  
Culture and ICC

Jewish Community Center/social center – Synagogue Complex
KOSTROMA, RUSSIA

Current general population: 279,400  
Current Jewish population: 2,000  
Jewish population in 1940: 2,000  
Chairman: Michail Gaydman  
Rabbi: Nissan Mendel Rupo

OVERVIEW OF CITY AND JEWISH LIFE

Kostroma, founded in 1152, is situated in a verdant region 350 km northeast of Moscow on the Volga river. Kostroma is the site where the Russian Romanov kingship dynasty first began.

In 1858, there were 528 Jews reported living in the city, some of whom were army veterans. In 1907, the synagogue was built, only to be closed by the Communists. The rehabilitation of the community began in 1996, when the community received two rooms in the former synagogue building. In 1998, the entire building was reinstated to the community.

INSTITUTIONS

Humanitarian services:

Soup kitchen: 22 recipients  
Manager: Gelina Skarizeskaia  
Staff: 5

Social services: Clothing, medication distribution  
Manager: Michail Gaydman, Nissan Mendel Rupo  
Staff: 2  
Medical center:  
Manager: Michael Bodkin

Education:

Kindergarten:  
Manager: Devora Rupo

Sunday school: 15 pupils  
Manager: Sarah Feiman
FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup kitchen:
Education

Evening school

Summer camp: 200 children.

Culture and ICC

JCC: for purchase, renovation and equipping of JCC

Cities without Rabbi's

Wologada
Chairman: Simon Nemanovitch

Cherpovech
Chairman: Alexander Chernigov

Shraya
Chairman: Oleg Wilensky

KRASNODAR, RUSSIA

The Jewish Community of Krasnodar
Vostochnokruglikovskaya str. 8
Krasnodar, Russia 350059
Tel: (7 8612) 527888
Current general population: 700,000 – 1,000,000
Current Jewish population: 5,000 – 8,000
Chairman of the Jewish Community: Yuri Teitelbaum.
Rabbi: Rabbi Shneuor Zalman Segel

OVERVIEW OF CITY AND JEWISH LIFE

Krosnodar, the capital of the Kuban area, was founded in 1773 inside a military camp, and achieved city status in 1867. Today it is noted for being the prime agricultural area in Russia, providing goods for the entire country.
During the occupation in 1942, thousands of refugees fleeing the Nazis came to Krasnodar. Battalion No. 10 of the "Zonder Commando" of the Einsatzgruppe entered the city and put to death about 13,000 people – all of them Jews. On February 13, 1943, the Soviet Army liberated Krasnodar.

In 1946 Jews returned to the city and requested the return of their synagogue, although the central government agreed only to release the second floor of the building. Three years later, the government closed the community on the basis that there were not enough Jews. In 1991 many Jewish organizations restored their activity in the city.

Today Krasnodar is considered to be the most anti-Semitic area in Russia. The governor of the province made openly anti-Semitic remarks in public for over a decade. Although this particular governor left his post several years ago, he was replaced by a compatriot of the same party. For the most part, Jews live in a climate of extreme fear to exhibit their religion. In September 2003 Chabad-Lubavitch sent a permanent Rabbi to Krasnodar to serve the needs of the local community, he has since managed to expand Jewish community activities and raise the communities concerns about Anti-Semitism for protection from government and local law enforcement.

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**FUTURE NEEDS OF THE COMMUNITY**

1. **Humanitarian Aid**
   - Soup kitchen: feed 40 people daily during first year
   - Staff: 3

2. **Education**
   - Sunday school: 25 children
   - Day school

3. **Cemetery**

4. **Security**
   - 24-hour guard: for synagogue, community activities

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**KRASNOYARSK, RUSSIA**

The Jewish Community of Krasnoyarsk
Address
Current general population: 950,000
Current Jewish population: 3300
Head of the Community: Yuri Lifschitz
Rabbi: Rabbi Benjamin Wagner
OVERVIEW OF CITY AND JEWISH LIFE

Krasnoyarsk, the capital of the Krasnoyarsk Region, Siberia, was founded in 1628 as a military stronghold and a site for prisoners. The city's Jewish community was founded in 1822, and by 1828 possessed a house of worship recognized by the government. A religious elementary school with 29 students opened its doors in 1888. Jews of those years were mainly employed in the buying and selling of gold. Gold was the main industry for the general population as well, although Jewish gold merchants assumed leading positions.

In 1916, a pogrom in Krasnoyarsk resulted in the death and injury of numbers of the Jewish community. Still, in 1917, the city was home to an active Jewish school, library, reading room, synagogue, and humanitarian organizations. In 1924-1925, classes for the 50 students of the Jewish school were held in Russian. General Hebrew and religion classes were attended by 250 people.

The city's general population and Jewish population rose dramatically during World War II, due to the Trans-Siberian Railroad transporting of weapons, and the arrival of refugees and exiles from Poland and the Baltic states. Today's citizens work primarily in metallurgy, challenged by temperatures falling as low as 45 degrees Celsius below zero.

In 1989, the Jewish community became active again, and the government allocated a small house to serve as a synagogue. The synagogue has since been renovated, a Sunday school established, and building of a community center commenced.

INSTITUTIONS

1. Humanitarian Aid

   - Soup Kitchen: 20-30 recipients.
     Director: Yuri Lifschitz.
     Staff: 3
     - Humanitarian Aid: 50 food packages monthly
     Director: Genya Krivitsky.
     Staff: 2

2. Education

   - Camps: Summer camp "Gan Israel," 70-90 campers
     Director: Andrei Achiezer
     Staff: 20

3. Culture and ICC

   - Adult Education: "Kollel Levi Yitzhak" - 60 senior citizens
     Director: Rabbi Benjamin Wagner
     Staff: 2
Futur Needs of the Community

4. Humanitarian Aid
   - Medical Center: To provide medical aid 24 hours a day for
     Cardiac ophthalmologic, dental, urological, gynecological, and pediatric problems

5. Education
   - Day School:
   - Kindergarten:

3. Culture and ICC
   - Community Center: Complete the project started in 1999. Building will be 3
     stories high, approximately 960 square meters. To house kosher soup kitchen that
     will offer 120 hot meals a day, a library, computer and internet centers, medical
     aid, mikva, and a large synagogue hall.

Cities without Rabbis

Abakan
Contact: Gregory Pikhnotnik

Ulan-Ude
Contact: Vladimir Baladin
Achinsk
Contact: Eliya Grinberg

Bertsak
Contact: Sergey Glozenberg

Norilsk
Contact: Mikhail Shosterman

Startinansk
Contact: Alexander Yakobson

Chita
Contact: Mikhail Bord
KURSK, RUSSIA

The Jewish Community of Kursk
Gogolia per. 6-15
Kursk, Russia
Tel: (7 0712) 566006
Current general population: 500,000
Current Jewish population: 5,000
Jewish population in 1940: 56,000
Chairman: Boris Diner
Rabbi: Rabbi Meir Herzl

OVERVIEW OF CITY AND JEWISH LIFE

Located near the Russian-Ukrainian border, Kursk is a 1000 year-old town known for its submarine yards as well as a great WWII tank battle. Before the war, the city was the third largest Jewish community in Russia. During the war, 400 Jews were killed within the city limits; the rest were taken outside the city, where most were killed.

INSTITUTIONS

1. Education:
   - Sunday school: 15 students
     Staff: 5
     Director: Rabbi Meir Herzl
2. Culture and ICC:
   - Community Center:
     Staff: 5
     Director: Rabbi Meir Herzl.

FUTURE NEEDS OF THE COMMUNITY

1. Humanitarian aid
   - Soup kitchen
   - Humanitarian aid
2. Education
   - Sunday school
3. Culture and ICC
   - Community Center
   - Synagogue
MOSCOW, RUSSIA

Current general population: 13,000,000
Current Jewish population: 500,000
Chairman: Alexander Borada
Rabbi: Rabbi Berel Lazar- Chief Rabbi of Russia

Over the last decade, Moscow, Russia's capital, has become one of the most successful financial centers in the world. During WWII, the city sustained heavy damage. Beyond the physical destruction, there were also injuries of a different sort: Most of the men drafted into the army returned with physical and mental injuries that affect their daily lives until today.

The socioeconomic status of Moscow's residents is either low (averaging $200 a month), middle-class (~$1,500) or very high.

INSTITUTIONS

Humanitarian services:

Soup kitchen: 1,000 recipients
Humanitarian aid: 10,000 recipients of food, financial aid, therapy and para-medical equipment.
Services for the elderly: home visits, occupational therapy
“Children of the future” orphanage: 40 children
Maimonides Medical Center: 60 patients daily
Children with special needs:
Bringing in children and special doctors when in need of urgent care. Assistance in flying children to special medical centers in the country.
Employment Agency: “Avodat Chesed”

Education:

Kindergartens:
“Gan Chaya” 75 pupils

“Cheder Menachem” 75 pupils.
Elementary School: “Achei Temimim” 200 students.

Sunday Schools “Achdut”: 9 branches, 300 students.

High school: Achei Temimim” 90 students.
University: Machon Chaya Mushka” 200 students.

“The 21 century” University: 50 students.
“Metivta” yeshiva: 100 students

“Tomchei Temimim” yeshiva: 35 students.
Adult education

Summer and winter camps: serving 1,000 children.

Culture and JCC

“The Marina Roshcha JCC”: serving 9,000 people monthly.
Manager: Motti Weisberg
Staff: 650

Included in JCC general budget:

Clubs: war veterans, blind, chess club, “Yiddisha Mama” club, writers and philosophers, artists, dating, young couple club, and others.

Religious services:
Beit Menachem Synagogue: 500 worshippers every Sabbath, 1,800 for holidays

“Brit Yoseph Yitschak” Brit center: Average of 3 people a day. Center includes operation room, waiting room and recovery ward.
Staff: 1 physician

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup kitchen: serving 2,500 daily portions and medical center serving 20,000 people annually, largely seniors and holocaust survivors.

Education

School for 700 students, including Sports center and swimming pool

Culture and JCC
30 new Community centers in Moscow
Jewish Museum of the holocaust and Russian Jewish history

NIZHNY NOVGOROD, RUSSIA

The Jewish Community of Nizhny Novgorod
Gruzinskaya str. 5a
Kostopol, Russia 603000
Tel: (7 8312) 33-36-19, 34-49-07
General population: 1,300,000
Jewish population: 6,000
Chairman: Edward Michaelovitz Zeprak
Rabbi: Rabbi Shimon Bergman

OVERVIEW OF CITY AND JEWISH LIFE

Nizhny Novgorod is the third largest city in Russia. Jewish life in the city dates back to the late 1800's; however most Jews arrived during or after WWII. Some 150 years ago, the Jewish community was comprised of artists, shop-owners, merchants and ex-soldiers. In the beginning of the 20th century the community started changing to include doctors, pharmacists and lawyers.

The synagogue at Nizhny Novgorod reflects the many changes the community endured over the years. Built in 1883, the synagogue was the center of Jewish life at Nizhny Novgorod, and continued as such even after the 1917 revolution. In 1938, the Communist government nationalized the synagogue, turning it into a factory for processing wood and metal. In 1988, after receiving permission from the government, the Jewish community began making efforts to restore the structure. In 1991, the government returned the synagogue to the community.

INSTITUTIONS

1. Humanitarian Aid

- Soup kitchen: 120 people. Supported by JDC/Claims Conference.
  Director: Nina Brunstein

- Humanitarian Aid: Second-hand clothing distribution.
  Director: Oleg Sherno

- Medical Clinic
  Director: Dr. Semion Leonidovic
- Medical Nurse: House calls, medical aid
  Director: Sonya Kriger
- Medical equipment: Medication, spectacles, orthopedic beds, etc.
  Director: Asya Shpernova
2. Education

- Kindergarten: 50 children
  Director: Jana Vitvaskaya
- School: 120 students.
  Director: Marina Pashton

- Yeshiva Ktana: 20 students
  Director: Rabbi Gershon Rabinowitz

- Summer Camps: 280 children

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**FUTURE NEEDS OF THE COMMUNITY**

1. **Culture and ICC**
   - Community Center
   - Gymnasium

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**NOVGOROD VELIKY, RUSSIA**

The Jewish Community of Veliky Novgorod

Current General Population: 215,000
Current Jewish population: 700
Chairman of Jewish Community: Grigory Feinberg
Rabbi: Rabbi Gershon Paley

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**OVERVIEW OF CITY AND JEWISH LIFE**

The town of Veliky Novgorod, considered to be one of the oldest Russian towns, was founded in 504. For several centuries Veliky Novograd served as the capital of all Russia, earning its place as a spiritual center and the cornerstone of Russian national culture. Prior to the Communist Revolution of 1917, Jews were forbidden to reside in the town, apart from select estate owners and entrepreneurs who were granted special permission. This pervading unfriendly attitude to Jews resulted in a dearth of Jewish institutions or
houses of worship in the town. The only vestige was a site at the town cemetery for Jewish burials. Although dozens of Jews were buried there, in 1970 the site was destroyed by the local authorities due to the absence of a local Jewish community.

After World War II, many Jews, primarily intellectuals and scientists, came to settle in Veliky Novgorod. Currently, the town’s Jewish community and its activities are fully recognized by the local authorities. In the early 1990s, the town’s Jews first organized and started independent activities. Thus began the religious and cultural Jewish community, which later became an integral part of the Federation of Jewish Communities of Russia and the CIS.

Today the Jewish community of Veliky Novgorod organizes a range of activities in education and welfare for its members, as well as providing the opportunity for authentic, vibrant Jewish life for the elderly and youth alike. In 2002 the synagogues and the community center were built to house most of the Jewish activities in the town and installed its first permanent Rabbi Gershon Paley who is a native of St. Petersburg, Russia.

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**INSTITUTIONS**

1. **Humanitarian Aid**
   
   - **Humanitarian Aid**: 100 recipients  
     Director: Rabbi Paley  
     Staff: 2  
     - **Senior welfare**: Jewish classes and support for the elderly; 55 persons  
     Director: Rabbi Paley  
     Staff: 3

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**FUTURE NEEDS OF THE COMMUNITY**

1. **Humanitarian Aid**
   
   - Establishing Kosher soup kitchen:

2. **Education**
   
   - Establishing a kindergarten

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**CITIES WITHOUT RABBIS**

Borovichi

FJC Representative: Eduard Alekseev  
Welfare, community activities, religious events
NOVOSIBIRSK, RUSSIA

The Jewish Community of Novosibirsk
Gorkogo str. 85
Novosibirsk, Russia 630099
Tel: (7 3832) 22-20-23, 22-21-51, 23-77-04
Current General Population: 1.8 million
Current Jewish population: 25,000
Chairman of Jewish Community: Semion Osherov
Rabbi: Rabbi Zalman Zaks

OVERVIEW OF CITY AND JEWISH LIFE

Novosibirsk, the third largest city in Russia, began 110 years ago as a small fishing village, but became the capital of Siberia following the construction of the Trans-Siberian railway. More than half of the city’s residents live below the poverty line.

Jews came to the city for several reasons: they were exiled to Novosibirsk by Stalin; Jewish scientists were allowed to advance only in the major university near Novosibirsk at the academic town of Gorodok and Jews who had fled to Novosibirsk during the war remained in the city.

Throughout the Communist era, a small number of Jews managed to keep Judaism alive even under the worst conditions.

With the fall of the Iron Curtain, many Jews from Novosibirsk moved to Israel. The remaining Jewish community is now flourishing and thriving. Novosibirsk serves as a center for the Jews of the entire region, and as a model for development for all Jewish communities in the area.

INSTITUTIONS

Humanitarian Aid

- Soup kitchen: 150 people
- Food packages: thousands distributed
- Medications fund:
- Family fund
- Free medical treatment

Education

Kindergartens and school: 180 children
Staff: 70
Educational director: Miriam Zaklas
Principal: Yefim Zingel
Sunday School

Summer camp: 200 children

Culture and ICC

Community Center: 2500 families
Staff – 12 people

Golden Age Club: 100 members
Kollel for the elderly: 30 members

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**FUTURE NEEDS OF THE COMMUNITY**

Humanitarian aid

Soup kitchen: expansion
Orphanage:
Education

School and Kindergarten: expansion

ICC

New Synagogue and Community Center:

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**OMSK, RUSSIA**

The Jewish Community of Omsk
Marshala Zhukova 53
Omsk, Russia 644024
Tel: (7 3812) 31-33-07
Current general population: 1,300,000
Current Jewish population: 6000 – 15,000
Chairman: Leonid Yakovlevitch Hayat
Rabbi: Rabbi Asher Krichevski

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**OVERVIEW OF CITY AND JEWISH LIFE**

Located in eastern Siberia on the banks of two major rivers, Omsk is considered one of the most important cities in Russia. The first record of Jewish life in Omsk dates 170 years.
back. The first Jews arrived during the Cantoniist period (Czar Nikolai I), on the Czar’s orders. Today the great majority of the town's Jewry is made up of Ukrainian Jews who were transferred there with the factories they worked for after World War II.

The wooden structure used for a synagogue today was built 100 years ago especially for this purpose. In 1993, the authorities returned it to the congregation; The Community is currently undergoing a strong revival.

INSTITUTIONS

1. Humanitarian Aid
   • Aid for High Holidays: 150 people

2. Education
   • Kindergarten:
     Staff 14
     Director: Vatrushkina Galina
     • Sunday school:
     Staff: 5
     Director: Shvill Ina
     • Beit Midrash: 25 students
     Staff: 1
     Director: Illia Bronfield

   • Camp: 70 children
   Staff: 20
   Director: Rabbi Asher Kriechevski

3. Culture and ICC
   • Senior citizens' club: 30 people
   Staff: 2
   Director: Marina Midavdova
   • Yiddish club: 30 people
   Staff: 1
   Director: Sarah Batushanski

FUTURE NEEDS OF COMMUNITY

1. Humanitarian aid
   • Soup kitchen
   • Community health clinic

2. Education
   • School
3. Religious Services

* Synagogue

ORENBURG, RUSSIA

The Jewish Community of Orenburg
Shevchenko str. 3
Orenburg, Russia 460058
Tel: (7 3532) 50-12-13, 50-66-96, 72-68-41, 57-53-27
Current general population: 600,000
Current Jewish population: 5,000
Chairman: Zalman Eidlitz
Rabbi: Rabbi Goel Meyers

I. OVERVIEW OF CITY AND JEWISH LIFE

The city of Orenburg is located in southeast Russia on the shores of the Ural River near the Kazakhstan border. It was established as a fortress in 1743. Well-known residents of the city have included the author Pushkin, the Ukrainian writer Shevchenko, the famous musician Rostrupovich, and the first Cosmonaut in the world, Gagarin.

Orenburg is a cultural and commercial center for the entire Orenburg region. The first indication of Jews in the city goes back to 1806. By the end of the 19th century there were slightly more than 1200. This number began to grow in 1941, when the German occupation of western regions of Russia triggered a large wave of immigration to the city.

At the end of the 20th century Judaism was revived in the city and its synagogues. Every year, Orenburg hosts two Jewish festivals: the “Peace Festival” and “the Festival of the Jewish Book.”

INSTITUTIONS

1. Humanitarian Services

* Soup Kitchen: 25 people
  Staff: 1
  Director: Mr. Zalman Eidlitz

* Humanitarian Aid: 40 children
  Staff: 4
  Director: Svetlana Alexandrovna Nudelman

* Page 60 of 161
Federations of Jewish Communities of the Former Soviet Union / Proposal

1. Senior Welfare: 100 people
   Staff: 2
   Director: Haim Rivkin
   - Clothing Bank: 5 children
   Staff: 1
   Director: Galina Yevgen'evna Pedovskaya
   - Special Needs Children: 40 children
   Staff: 4
   Director: Svetlana Alexandrovna Nudelman

2. Education:
   - Kindergarten: 50 children
     Staff: 13
     Director: Ludmila Nikolaevna Pukina
   - School: 120 children
     Staff: 67
     Director: Svetlana Alexandrovna Nudelman
     - Kollel: 20 participants
       Staff: 1
       Director: Haim Rivkin
       - Camp

3. Culture and ICC
   - Golden Age Club: 40 people
     Staff: 3
     Director: Yelena Vladimirovna Kodinskay

FUTURE NEEDS OF COMMUNITY

1. Education
   - Kindergarten and school

2. Culture and ICC
   - Community center/synagogue
   - Library

CITIES WITHOUT RABBIS

Orsk
FJC representative: Yevgeny Schneiderma
PERM, RUSSIA

The Jewish Community of Perm
25 Oktyabrya str. 43
Perm, Russia 614000
Tel: (7 3422) 12-47-32, 68-92-33
General Population:
Jewish Population:
Chairman: Alexander Barsky
Rabbi: Rabbi Zalman Deutch

I. OVERVIEW OF CITY AND JEWISH LIFE

Current general population: 1,000,000
Current Jewish population: 7,000
Jewish population in 1940: 6,000
Chairman: Arcady Abramovich Volchek
Rabbi: Shneor Zalman Aharon Deitsch

At the end of the 18th century, a copper-smelting factory was built on the Yegoshiha River flowing into the Kama River. In 1978 the city becomes the center of the province. Being favorably located in the western foothills of the Urals, on the crossing of the waterway and highway, the city served as the "transport gates" to Siberia. Today Perm is the greatest industrial center in the Eastern-European Russia with a population of one million people.

Jews began settling in Perm at the beginning of the 19th century. The province served as an exile for smugglers, counterfeiters and other criminals, who generally returned home after the end of their exile. Still, a number of exiles chose to remain in the city after their period of incarceration passed. Many famous people, such as Decembrist Hirsh Peretz, doctor Israel Blank (Lenin's grandfather) and others once lived in Perm.

Since 1827, after Czar Nicolai instituted the Cantonist law, which forced recruitment of Jewish children into the Russian Army, Perm became a major center of Cantonist service. The Cantonists formed the basis of the Jewish community in the city.

Since 1840 a Jewish cemetery has existed in the city, and from the middle of the century the city has had its own rabbi. There were two synagogues in Perm. One, which was for soldiers, no longer exists. The stone synagogue built in 1903 continues to function until this day.

In the years of the Second World War, 6000 Jews lived in the city. After the war their number rose to 9000. After the war, the Jewish population rose as many refugees from the occupied territories flocked to Perm.

Today Perm is home to close to seven thousand Jews. The Jewish community center "Habad Lubavich Or Ayner" is active in Perm. The organization aims to help the Jews living on the shores of Kama materially and spiritually.
Federation of Jewish Communities of the Former Soviet Union / Proposal

INSTITUTIONS

Humanitarian services:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Manager</th>
<th>No. of people served</th>
<th>staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food packages</td>
<td>Community center</td>
<td>650</td>
<td>4</td>
</tr>
</tbody>
</table>

Education:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Manager</th>
<th>No. of people served</th>
<th>staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish kindergarten</td>
<td>Molchanova Sofiya Iosifovna</td>
<td>35 children</td>
<td>14</td>
</tr>
<tr>
<td>Day school</td>
<td>Baranova Svetlana Nikolaevna</td>
<td>75 children</td>
<td>38</td>
</tr>
</tbody>
</table>

Youth and students:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Name of the Organization</th>
<th>Manager</th>
<th>No. of people served</th>
<th>staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer Camp</td>
<td>Israel Garden</td>
<td>Rabi Zalman Deitsch</td>
<td>80 children</td>
<td>30</td>
</tr>
</tbody>
</table>

FUTURE NEEDS OF THE COMMUNITY

Our goal is to help our community develop all the resources it needs for a full range of Jewish communal life.
We are also planning to build a Jewish community center, which will provide for community needs in the city and in the suburbs. Plans for this center include a large library, social center, soup kitchen, restaurant, clubs, gym halls, synagogue. The building will be 5000 square meters.

ROSTOV, RUSSIA

Jewish Community of Rostov
Gazetny per. 18
Rostov-on-Don, Russia 344007
Tel: (7 8623) 62-47-59, 62-41-19
Current general population: 1,500,000
Current Jewish population: 20,000
Chairman: Mr. Yuri Robinov
Rabbi: Rabbi Haim Friedman
OVERVIEW OF CITY AND JEWISH LIFE

One of Russia’s seven provincial centers, Rostov serves as the urban center for the entire southern region. Once home to a bustling Jewish community with 14 splendid synagogues and many communal institutions, Rostov now has one synagogue around which Jewish communal activities are centered. The synagogue was used even during the years of the Soviet regime by older Jews who were devoted to Judaism and were not deterred from holding Friday night prayer services and observing the Jewish holidays.

During the second World War, the Nazis massacred approximately 27,000 Jews in Rostov. A memorial site has been established and an annual memorial is held for the victims.

Jewish communal activity was renewed in 1988 by several local people who had studied Hebrew and Jewish tradition on their own and set out to convey their new knowledge to other Jews.

Rostov is also noted for the resting place of the Tzadik Rabbi Sholom Ber Schneersohn the fifth Lubavitcher Rebbe.

INSTITUTIONS

1. **Humanitarian Aid**

   - Soup kitchens: 25 people
   Staff: 5
   Director: Ella Yosifana

   - Senior welfare
2. **Education**

   - Kindergarten:
   Staff: 8
   Director: Luda Robinov

   - Sunday school: 40 students
   Staff: 5
   Director: Anya Begament

3. **Youth and Students**

   - Arevim youth centers: 300 participants
   Staff: 4
   Director: Shlomo Popov
FUTURE NEEDS OF COMMUNITY

4. Humanitarian Aid
   - Kosher Soup kitchen: 400 people
5. Culture and ICC
   - Community Center
6. Religious Services
   - Synagogue: Renovation

ST. PETERSBURG, RUSSIA

Jewish Community of St. Petersburg
Address?
Current general population: 5,000,000
Current Jewish population: 100,000
Jewish population in 1940: 120,000
Chairman: Mark Grubarg
Rabbi: Rabbi Menahem Mendel Pewsner

OVERVIEW OF CITY AND JEWISH LIFE

The city of St. Petersburg was founded in 1703 by Czar Peter I who wished to establish the capital of Russia adjacent to its European neighbors. The city served as the capital of the Russian empire until 1917. In the past and the present, the city has always been known for its active cultural life.

During the years 1703-1859 Jews were forbidden to live in St. Petersburg and few were allowed entrance. Over the last century, many Jewish groups lived in the city and practiced Judaism in spite of the prohibition, leading to the arrest and imprisonment of a number of rabbis and Jews. In 1893, local wealthy Jews built the Great Synagogue.

The Jewish community in St. Petersburg today is a ray of light in the reemergence of Russia after Communism. The community, which maintains cordial relations with the government authorities, cares for its weaker members as well as non-Jews by means of food distribution and financial support.
INSTITUTIONS

1. Humanitarian Aid

- Soup kitchen: 2400 people monthly
  Manager: Maria Ginsberg
  Staff: 5 employees
- Soup kitchen: 4500 people monthly
  Manager: Lena Gandler
  Staff: 8 employees
- Social services: 1500 elderly and lonely people with food, medical appliances, transportation and consultation
  Manager: Raisa Skvalova
  Staff: 10 volunteers
- Orphanage: 60 young orphans
  Manager: Haim Tolochinski
  Staff: 30

2. Education

- Chaya Mushka kindergarten: 50 children
  Manager: Joseph Razran
  Staff: 16
- Menahem kindergarten: 60 pupils
  Manager: Dina Pinski
  Staff: 15

- Or Avner School: 200 + students.
  Manager: Valery Stollov
  Staff: 75
- Or Avner 224 school: 150 students
  Manager: Mark Gruberg
  Staff: 60
- Sunday school: 60 pupils
  Manager: Rabbi Zvi Pinsky
  Staff: 3

- Yeshiva: Graduate school for 80
  Manager: Haim Tolochinski
  Staff: 7

- Jewish Community Center: 500 participants
  Manager: Rabbi Zvi Pinsky
  Staff: 60
FUTURE NEEDS OF THE COMMUNITY

1. Humanitarian Aid
   - Medical center: Encompassing general medicine, first aid and crisis center.
   - Social Services: to establish and uphold a project of food distribution to the handicapped (due to desperate need!).
   - Social Services: to establish a department that will collect and distribute clothing to the needy
   - Employment Agency: to establish and uphold an institution that will deal with job seekers from the community
   - Legal aid department for community.

2. Education
   - Menachem School: Renovation of 5,000 sq. meter building.
   - 224 School: renovation of building belonging to the school, qualifying it to function as a school.
   - Community Center: Qualifying Synagogue to social activities
   - Chaya Mushka kindergarten: renovation of building and supply purchase.
   - Menahem kindergarten: renovation and purchase of modern supplies.
   - Tomchei Temimim Yeshiva: expanding the number of students and qualifying building.

CITIES WITHOUT RABBIS

Archnglesk
FJC representative: Bowikin Vladimir

Priozersk
FJC representative: Sovitker Jacob

Willikey Loky
FJC representative: Onica Alexander

Sewerdinsky
FJC representative: Simkin Michael

Morminsk
FJC representative: Raskin Eliyahu

Sewtikar
FJC representative: Zilberg Leonid

Pesachov
FJC representative: Cogan Roman

Ochta
FJC representative: Spersitski Alexander

Borobichi
FJC representative: Alexiev Edward

Narian Mer
FJC representative: Kononov Valerie

Pesozabudensk
FJC representative: Kramer Lev

Varkotta
FJC representative: Zelikovski Vitaly

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SAMARA, RUSSIA

Current General Population: Over 1,000,000
Current Jewish population: 10,000
Chairman of Jewish Community: Michael Spronzik
Rabbi: Shlomo Deutsch.

OVERVIEW OF CITY AND JEWISH LIFE

The 150-year-old town of Samara (formerly Kuybyshev) is located on the Volga River. One hundred twenty years ago, Jewish soldiers, the Cantonists, built Samara's first synagogue, which remained open even during the harshest of times and is active till today. All activities of the Jewish community take place in the city's synagogue.

In recent years the synagogue was renovated and extended to house a mikva for women and one for men, a soup kitchen, library and clubs for children, teenagers and women.

Some 90 years ago the Samara congregation built yet another synagogue, a magnificent one, but several years later it was confiscated by the Russian government and converted into a bakery. Recently the synagogue was reinstated to Jewish possession with the bakery still operating on the premises. The Samara Jewish community has succeeded in closing the bakery and cleaning and renovating the building.

During World War II, Samara was the second largest city after Moscow, and the city of choice for all foreign embassies. Stalin himself had his private bunker built in Samara. Today it is a tourist site featuring a 12-story underground complex, with Stalin's office and conference rooms of the Kremlin duplicated to the detail. Stalin also moved warfare factories and bomber builders to Samara, along with their workers, including thousands of Jews. For the most part, these Jews were only temporary residents, but a small portion remained. At least half of the Samara Jews today are their descendent. Samara's location deep into Russian territory and far from the Germans was also a factor in attracting many Jews from Poland, Ukraine and Russia. Following the war Samara had a large Jewish community, including pious Polish Jews.

INSTITUTIONS

Soup Kitchen: "Hasdei Menachem" 60 lunches on premises + 25 delivered to houses
Administrator: Svetlana Grishin

Humanitarian aid: Monthly allowance to 30 households

Education:
Kindergarten & Day School: "Or Avner" 140 students
Federation of Jewish Communities of the Former Soviet Union / Proposal

Administrator: Ludmila Marojnik
Staff: 50

Camps: "Gan Israel" summer camps, 120 children
Administrator: Mrs. Dina Deutsch
Personnel: 30

FUTURE NEEDS OF THE COMMUNITY

Education:
Development and maintenance of a yeshiva

Culture and JCC:
Renovation of the great synagogue and modification as a community center

Religious services:
Synagogue, & soup kitchen: Remodeling and enlarging the current facilities
Cemetery: Construction of new cemetery and establishment of Hevra Kadisha

SARATOV, RUSSIA

Current general population: City: 1,000,000 Region: 3,000,000
Current Jewish population: 6,000-10,000
Population of Jewish community in 1940:
Chairman: Boris Abramovitch Berzon
Rabbi: Rabbi Yakov Kubitchek

OVERVIEW OF CITY AND JEWISH LIFE

Saratov, one of the three largest cities on the Volga, was closed to tourists until the beginning of the 90's, due to its numerous factories which produce weapons, airplanes and tanks for the Russian army. A renowned cultural center, Saratov is called the "Students' City," because it is home to several universities, attended by 20,000 students from all over Russia (many of them Jewish). The city is also known as a center of agricultural export, especially wheat and legumes, to the whole world.
Saratov is the main city in the region. There are some 10 cities in the area. The best known are Engels, Balakovo (site of a nuclear power station) and Balashov.

Some of the city's Jews are "natives" -- children of Jewish cantonists. However, most of the Jewish population arrived in the city after fleeing from the Ukraine and Byelorussia during and after the World War II. There were two large synagogues in the city; one was ruined during an early 19th century pogrom and the other is used as a boxing club for teenagers. After World War II, some wealthy Jews purchased a building to be used as a synagogue. Today, the community is planning to build a synagogue and a large, beautiful community center in the center of the city.

INSTITUTIONS

Humanitarian aid

Soup kitchen: 40 people
Staff: 6
Director: Boris Aharonitzky
Social services: 1200 people
Director: Boris Aharonitzk

Education

Kindergarten: 43 children
Staff: 22
Director: Margarita Karlisheva
School: 125 children
Staff: 55
Director: Margarita Karlisheva
Youth and students
Summer camps: 120 children

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

- Soup Kitchen:
- Meals for ill and disabled: 60 people
- Food and clothing distribution

Education

Sunday school
Day School
Dormitory
Culture and ICC
Community center
Burial and cemeteries

CITIES WITHOUT RABBIS

Engels
Chairman: Barbreyer Viktor Abramovitch
Balakovo
Chairwoman: Larisa Andrinov
Balashov
Chairman: Schneiderman Yuri

SMOLENSK, RUSSIA

Current General Population: 350,000
Current Jewish Population: 3,500
Chairman of the Jewish community: Zinoviya Agranat
Rabbi: Levi Yitzhak Mondshein

OVERVIEW OF CITY AND JEWISH LIFE

At 1140 years old, Smolensk is one of the oldest cities in Russia and serves as the main city in its region. During Tzarist rule, Smolensk was outside the permitted area for Jewish settlement, yet a small number of wealthy Jewish businessmen received consent to reside there. Prior to the Soviet regime, several synagogues were established in Smolensk, all to be confiscated by the government in 1928. Today a university occupies one of the synagogue buildings.

During WWII, thousands of Jews from Smolensk and the surrounding towns were murdered. The Jewish community lay dormant until recently. The present community is enjoying a rebirth, with synagogues reopened for worship on Sabbath and holidays for the first time in 75 years. Jewish education, aid to the needy, and more.
INSTITUTIONS

Humanitarian Aid

Soup kitchen
Humanitarian aid

Education

Sunday school

FUTURE NEEDS OF THE COMMUNITY

Education:

Kindergarten, School: Acquisition of land to build facilities

Culture and ICC

Community Center: Acquisition of land to build facilities

Religious Services:

Synagogue: Acquisition of land to build facilities

List of Cities without Rabbis

Roslavl
Vyazma

SOCHI, RUSSIA

Current general population: 500,000
Current Jewish population: 4,000
Head of the Jewish Community: Dr. Yitzhak (Yassek) Borisovich Schwarzbord
Rabbi: Rabbi Aryeh Edelkop

OVERVIEW OF CITY AND JEWISH LIFE

Sochi, founded in 1898, is a popular resort town, thanks to its location in the Caucus Mountains between the Ukraine and Georgia. Thousands of tourists arrive to enjoy the
scenery, spa, ski resorts and the Black Sea. The sprawling town covers 146 kilometers along the coast, and is divided into four sections. A cosmopolitan area, Sochi's population includes citizens from 70 nationalities.

Eighty years ago the town served as a haven for Jews on the run who kept their Judaism hidden. An informal synagogue was opened at the time. During WWII Sochi served as a regional hospital, located far from the front lines. The Nazis began constructing a road leading to the town, but the war ended before they managed to complete it. Once again Sochi became a haven for many Jews fleeing the Nazis, including those from Poland, Moldavia, Ukraine, Lithuania, Latvia, and Russia. After the war, a number of the Jews immigrated to Israel and other countries. Those who remained comprise the core of the current Jewish community.

Today's Jewish community is enjoying a revival, with renewed interest and activity in spiritual, educational, and cultural realms.

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**INSTITUTIONS**

**Humanitarian aid:**

Soup kitchen: 40 recipients  
Director: Ania Feldman  
Staff: 2  
Humanitarian aid: 300 recipients  
Director: Nela Kretzmer  
Staff: 2  
Supported by JDC/Claims Commission

Clothing Distribution: 15 recipients  
Director: Luba Strikovski  
Staff: one  
Youth and Students

Camps: 400 children  
Director: Aryeh Edelkop  
Staff: 60  
Camp for southern region in Russia, children from 30 cities

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**FUTURE NEEDS OF THE COMMUNITY**

**Humanitarian Aid**

Soup Kitchen:  
Humanitarian Aid: 200 recipients  
Orphanage:
Medical Center:

Education

Kindergarten, school and a Regional Boarding School
Youth and Students

Camps

ICC, Religious Services

Community Center and a Synagogue

List of regions without a congregation rabbi

Republic of Abkhazia
Local representative: Leib Chaiim
Humanitarian aid, culture and community centers, religious services, paper.

Toapse
Local Representative: Yakov Narojni
Facilities: Humanitarian aid, religious services, paper

Gelenjik
Local representative: Yevgeni Skvartsov
Facilities: Humanitarian aid, religious services, paper

TOLLIATY, RUSSIA

Chairman: Yehoshua Negelberg
Rabbi: Avraham Meir Fischer,

OVERVIEW OF CITY AND JEWISH LIFE

Tolyatty was founded in 1737 as the village of Stavropol. In 1950, an electric factory was established in the city, bringing thousands of workers from throughout the Soviet Union. In 1964, Stavropol became Tolyatty, and with the opening of “Lada” car factory, workers and experts from across the Soviet Union were once again attracted to the city.

The relative newness of the city accounts for its lack of Jewish activities (the Jewish population that did reside in the city over the years was a secular one). In the 1990's, a group of Jews started gathering to celebrate Jewish holidays, and the Jewish Agency later opened a center in the town.
In the late 1990's, the Jewish community was adopted by the Federation of Jewish Communities, and in July 2003 Chabad commenced activities in Tolyatt.

INSTITUTIONS

Humanitarian services:

Soup kitchen: 10 people daily.
Manager: Yehoshua Negelberg
Social services: 60 families, food and goods prior to holidays

Education:

Youth Academy: 12
Staff: 2

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Kosher Soup kitchen: expansion to include 20 additional food portion

Social services: medicine for the elderly and needy
Social services: expansion of monthly commodity distribution
Medical Center: to establish a general medical center for the elderly and needy. Budget includes doctor and medical equipment.

Education

Kindergarten
School:

Summer camp: two weeks, 60 pupils

JCC
new building:

UFA, RUSSIA

Current general population: 1.4 million
Current Jewish population: 8,000
Population of Jewish community in 1940: 50,000
Chairman: Simon Haimovitch Lifshitz
Rabbi: Dan Krachivsky
OVERVIEW OF CITY AND JEWISH LIFE

Ufa is the capital of Bashkortostan, which lies in the center of Russia on the boundary between Europe and Asia. Bashkortostan is a Muslim republic in which the Muslim holidays are recognized as official holidays, yet it pride itself on freedom of religion for all nationalities living there.

The first Jews were sent to Ufa by the Tzar in 1859. In 1910, the Jewish population of Ufa was approximately 2000. As World War I approached in 1915, many Jews were sent to Ufa by the Russians, who were afraid of Jewish spies. By 1920, the Jewish population numbered 5,000 and Jewish community life in Ufa became highly developed. But after the war, many Jews left Ufa and returned to their previous homes.

During World War II, Nazis did not reach this region, and many Jews fled to Ufa, in search of a peaceful place to live. At the end of the war, most of the Jews stayed in Ufa, because the region had never experienced expressions of anti-Semitism.

When the Iron Curtain was lifted, many Jews left Ufa for Israel, Germany and the U.S. The synagogue, which was nationalized in the 1930's, has never been returned to the Jewish community and currently houses the philharmonic orchestra of Bashkortostan.

INSTITUTIONS

Humanitarian Services

Soup Kitchen: 60 people
Staff: 6
Director: Valentina Andreeva
Social services: 150 people
Staff: 2
Director: Shimon Lifshitz
Senior welfare: 1400 people
Staff: 2
Director: Dan Krichevsky
Medical Center: 1400 people
Staff: 8
Director: Yosef Sanderovitch
Children with special needs: 30 children
Staff: 1
Director: Dan Krichevsky
Education

Kindergarten:
Staff: 13
Director: Kiseleva Clara Semionovna
School: 50
Director: Yakimova Elpatina

Camp: 120 children
Staff: 50
Director: Mazorsky Sonia

Culture and Community Services

Community Center: 1,000 people
Staff: 5
Director: Shimon Lifshitz

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Soup Kitchen: 400 people
Orphanage: 60 children

Education

Kindergarten: 60 children
School: 132 children
Yeshiva: 30 students
Summer camp: 1500 children

Culture and ICC

Community Center: 8000 people

CITIES WITHOUT RABBIS

<table>
<thead>
<tr>
<th>City name</th>
<th>Local FJC Representative</th>
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<tbody>
<tr>
<td>Kalawat</td>
<td>Baruch Katz</td>
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<tr>
<td>Sterlitamak</td>
<td>Kataniy Levinson</td>
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</table>
VLADIVOSTOK, RUSSIA

Current general population: 800,000
Current Jewish population: 6,000
Chairman: Vladimir Yankelovitz
Rabbi: Menahem Raskin

OVERVIEW OF CITY AND JEWISH LIFE

Vladivostok, a major port city on the Pacific Ocean, was founded in 1860. Most of the population lives off the harbor which connects the city to Russia and serves as an outlet for fishing vessels and whale hunters. Most of the commerce in the city is built around marine and fishing, although other industries include textile, chemistry, metals, flour and leather.

In the past, Vladivostock functioned as a naval base during the war. Because of its military importance, the city was closed to visitors for many years, opening only with the perestroika in the late 1980's.

The Jewish community arrived some 100 years ago, and was comprised of Jewish soldiers and prisoners, exiled for religious crimes. These first settlers built a synagogue which functioned as the center of Jewish life, until the police decided it wasn't "utilized" enough, and closed it down without deliberation. Today, the synagogue houses a chocolate store, and the leaders of the Jewish community are fighting to have it restored to its original purpose.

INSTITUTIONS

Humanitarian services:

Chesed soup kitchen and social services: 30 people daily, including elderly in 7 cities around Vladivostok.
Manager: Natasha Zeigert
Staff: 25 employees
Social services: Clothing and medication for 200 recipients
Manager: Diana Avramovich
Staff: 24

Medical Services: 1000 elderly

Winter help: Wood for heat and heating appliances, warm clothes.
Club for senior & unaided citizens: Activities and therapy, 25 participants
Manager: Lila Tarnoplosky
Staff: 10
One-time financial help: accidents, surgery, specialists etc.
Children with special needs: Clothing and shoes
Manager: Zinaida Avramovna
Summer Camp: 50 participants, 10 days.

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid
Kosher Soup kitchen: to serve 150 daily

Culture and JCC
JCC for the Jews of Vladivostok and its surroundings, that will include a kosher restaurant
and kosher store, fitness club and medical clinic, classes, seminar hall and management
offices. The ground was provided by the city

Religious Services
Synagogue: in the near future we will regain our old synagogue,

Cities without Rabbis

Isorisk
Spask
Nechudka
Partizansk
Artium
Arsaniev

VOLGOGRAD, RUSSIA

Current General Population: 1,300,000
Current Jewish population: 5000 - 8000
Chairman: Aronov Erlich Anatolevich
Rabbi: Rabbi Zalman Yoffe

OVERVIEW OF CITY AND JEWISH LIFE

The city of Volgograd (formerly Stalingrad, Tzaritzyn) is a large industrial center
stretching over 100 km. along the Volga River. In World War II, Stalingrad was almost
completely demolished in the Battle of Stalingrad (1942-43). Among the very few buildings that remained intact were the two city synagogues, built by the Jewish community approximately 100 years ago. In the 1930's, the synagogues were closed and later used for other purposes. At present, one of them is still occupied by the city center for physiotherapy. The second building was regained by the Jewish community in January 2002.

Before the revolution there were 5,000 religious Jews registered in the city. After World War II, only a handful of them remained. Until the late 1990's, Jewish life in the city had a semi-legal status. Jewish activists were mostly elderly people, the descendants of native Jewish residents of Stalingrad. In 1999, the rabbi arrived in the city and the local Jewish community acquired its formal status.

**INSTITUTIONS**

**Humanitarian Aid**

Soup kitchen: Partially operational
Budget:

Humanitarian aid: On request for individuals and families

Medical clinics

Jewish inmates

**Education**

Kindergarten: 40 children
Day school: 141 children

Sunday school: 40 children

Camps: 120 children

**FUTURE NEEDS OF THE COMMUNITY**

**Humanitarian aid**

Kosher Soup kitchen: 138 people

**Education**

Day school: Expansion

**Religious Services**

Synagogue: Reconstruction of Volgograd Synagogue
Cemetery and burials: Reconstruction of old cemetery, acquisition of site for new cemetery

**COMMUNITIES WITHOUT RABBIS**

Volzhsky  
FJC representative: Tarlovsky Garry Semyonovich

Svetly Yar  
FJC representative: Motornaya Irina Michailovna

**YEKATERINBURG, RUSSIA**

Current general population: 2,000,000  
Current Jewish population: 20,000 in city, several thousand in periphery  
Population of Jewish community in 1940: 60,000  
Chairman: Jacob Mendelevich Soskin  
Rabbi: Zelig Ashkenazi

**OVERVIEW OF CITY AND JEWISH LIFE**

Established in 1723, Yekaterinburg is located on the border between Asia and Europe. It is the third largest city in Russia and serves as the center of Russia’s weapons industry. In 1924, the Communists renamed it “Sverdlovsk,” but its original name was restored in 1991.

The city gained fame when Nicholai II, the last Russian Czar, was murdered there in 1918. Russia’s first president, Yeltsin, was born and raised in the city and became its governor.

In 1962, the only synagogue in Yekaterinburg burned to the ground. Since Rabbi Zelig Ashkenazi came to live in the city in 1991, the community has been renting space downtown for a synagogue and community center. Some 15,000 Jews participate in religious, cultural and social activities. The city’s first Jewish school opened in 1999; in 2002, construction of a new synagogue began on the historic site of the old synagogue.

**INSTITUTIONS**

**Humanitarian Aid**

Soup kitchens: 120 people  
Staff: 4  
Director: A.A. Savelieva
Social services: 500 people  
Staff: 4  
Director: A.A. Savelieva  

Senior welfare: 250 people  
Staff: 5  
Director: Rapotov V.I.  

Education  

Kindergarten: 50 children  
Staff: 26  
Director: Babich A.A.  

Day school: 200 children  
Staff: 60  
Director: Babich A.A.  

Sunday school: 50 children  
Staff: 6  
Director: Babich A.A.  

Summer camp: 300 children  
Staff: 35  
Director: Savelieva A.A.  

Culture and ICC  

Community center: 15,500 people  
Staff: 15  
Director: Savelieva A.  

FUTURE NEEDS OF THE COMMUNITY  

Humanitarian aid  

- Senior citizens' home  
- Medical center  
- Orphanage  

Education  

- Day school  
- Yeshiva  
- Girls' seminary
University

Culture and ICC

Community Center/synagogue: Including soup kitchen, medical clinic, social services, computer center, library, mikve

CITIES WITHOUT RABBIS

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<tr>
<th>Name of city</th>
<th>Local representative</th>
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<tr>
<td>Nizhniy Tagil</td>
<td>Yaakov Reisman</td>
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<td>Serov</td>
<td>Vladimir Ratnovskii</td>
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<td>Vladimir Chukhman</td>
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<td>Vladimir Goldstein</td>
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<td>Nadym</td>
<td>Boris Kuperman</td>
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UKRAINE

BELAYA TZERKOV, UKRAINE

Current General Population: 270,000
Current Jewish population: 3000-4000
Chairman of Jewish Community: Khariton Barmen
Rabbi: Meir Holzberg

OVERVIEW OF CITY AND JEWISH LIFE

The nearly 1000 year old town of Belaya Tserkov, 80 km south of Kiev, was known in Jewish literature as “White Field” due to its abundant wheat fields. Belaya Tserkov witnessed many revolutions and changes of regimes. Those controlling the city included the Russian Tsar, Tatars, Poles and Caucasians. Eventually, the Poles wrested control, and Count Brynicki built a magnificent castle in the city, today one of the most beautiful parks in the Ukraine.

The Jewish community of Belaya Tserkov was founded over 300 years ago, and is mentioned in Hassidic lore. Well known community members included famous rabbis and the writer Shalom Aleichem.

Prior to World War II, there were 18 synagogues in the city, four schools, a Jewish gymnasium, Talmud Torah, Jewish medical center and three Hassidic centers. A full 45% of the town’s population were Jews, including the mayor.

Today, the synagogues buildings, a Talmud Torah and a medical clinic still remain.

INSTITUTIONS

Humanitarian aid

Soup kitchen: 1300 meals. Supported by JDC/Claims commission.
Staff: 7
Director: Eliyahu Gretch
Product distribution: 40 people
Director: Braha Holzberg
Senior home repair: 10 houses
Director: Sergey Grigorovitch
Senior services: 100 people
Federation of Jewish Communities of the Former Soviet Union / Proposal

Director: Meir Holzberg, Basya Albina

Medical aid for seniors: 30 people
Director: Meir Holzberg

Medical aid for children: 10 children
Director: Meir Holzberg

Education

Kindergarten: 25 children
Director: Natalya Androshinka

Day school:
Director: Braha Holzberg

Camps: 70 children
Director: Inna Dunayevskaya

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup kitchen

Culture and JCC

Sports hall
Library
Computer class

Religious services

Synagogue

CITIES WITHOUT RABBIS

Pestov
Chairman: Ela Scheinfman
Skval
Chairman: Larisa Schwarzburg
Teresha
Chairman: Sara Altman
Schitovische
Chairman: Mariya Geifman
Federation of Jewish Communities of the Former Soviet Union / Proposal

Vasilkov
Chairman: Tanya Rosenberg

Boiarka
Chairman: Olga Groisman

Boguslav
Chairman: Vladimir Kisilevich

Berdonka
Chairman: Michael Zlotnik

Makarov
Chairman: Mariya Ronik

BELGOROD-DNESTROVSKY, UKRAINE

Current General Population: 200,000
Current Jewish Population: 5,000
Chairman of the Jewish Community: Mr. Alexander Krichevsky
Rabbi: Fishel Chechelnitzky

OVERVIEW OF CITY AND JEWISH LIFE

Belgorod-Dnestrovsky is located 100 kilometers north of Odessa on the Liman River and the Black Sea. There is a high rate of unemployment in the city and most of its residents survive mainly on a municipal allowance, although some make a living by teaching or by selling commodities in the marketplace.

Prior to WWII, Belgorod-Dnestrovsky's Jewish community flourished. The city was destroyed during the War, and the Jewish community was slain. Some members succeeded in escaping. All synagogues were either destroyed or expropriated by the State, and all the Jewish institutions were destroyed.

A current revival is taking place in the Jewish community, thanks to the recent arrival of Rabbi Chechelnitzky.
INSTITUTIONS

Education

School and Kindergarten: 40 students in kindergarten through grade 5. Three hot meals provided daily
Director: Mr. David Gurkov
Staff: 20

*Kollel Tiferet Zekenim*: Hebrew lessons, prayers and lunch for pensioners

Summer Camp: The children of the City of Belgorod Dnestrovsky participated in a camp organized by the Union of Jewish Communities of the South Ukraine

Religious services

Synagogue:
Director: Alexander Krichevsky
Staff: 5

BERDICHEV, UKRAINE

Current general population: 90,000
Current Jewish population: 600
Population of Jewish community in 1940: 42,000
Chairman:
Rabbi: Shmuel Plotkin

OVERVIEW OF CITY AND JEWISH LIFE

Berdichev, located between Zhitomir and Vinitzia, was founded in 1545 by Polish aristocrats. The Jews lived in small villages outside the town. As the town grew, Jews settled within Berdichev and began building synagogues and heders. Most Jews were poor with large families to feed, earning their livelihood from handy trades such as carpentry, shoe making, tailoring and wagon driving. As the era of enlightenment dawned, some Jews entered professional disciplines, becoming doctors, lawyers and such. A secular college and Yiddish paper were established.
In 1941, 60% of Berdichev's population was Jewish. The city had Yiddish colleges for teachers and doctors, and many Jewish-owned businesses and factories. At the onset of World War II, some Berdichev Jews enlisted with the Red Army while others fled to safer places. Nearly all of those who stayed behind were murdered. Twelve mass graves are all that remain. All Jewish institutions except one had been burnt down by the Nazi.

Following the war, most of the surviving Berdichev Jews returned to restore the city. They reopened the factories and educational facilities and even built a community center, a swimming pool and a gymnasium. By 1960, half the town's residents were Jewish. In the 1980's most of the Berdichev Jews immigrated to Israel or the US.

In 1988, Jews from across the globe began arriving to pay homage to the grave of the renowned Rabbi Levi Yitzhak, making Berdichev an important milestone and global center. More than 100,000 Jews visit the site annually.

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INSTITUTIONS

Humanitarian Aid

Soup kitchens: 30 people
Staff: 3
Director: Yura Vilensky

Humanitarian aid: Clothing distribution, 30 recipients
Staff: 1
Director: Lida Markovna
Senior welfare: 70 people
Staff: 3
Director: Lida Markovna
Medical clinic: 12
Staff: 1
Director: Lida Markovna

Education

Kindergarten: 28 children
Staff: 4
Director: Hannah Taler
Yeshivot: 37 students
Staff: 3
Director: Akiva Nemoy
Agriculture and Special Education Schools: 40 students
Staff: 60
Director: Hannah Taler

Camps: 20 campers
Staff: 4
Director: Rivka Nemoy
FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid
Soup kitchen
Education
Kindergarten:
Day school:
Yeshivot:
Special Education School:
Regional Holocaust Museum of Chassidic heritage:

CHERKASSY, UKRAINE

Current Jewish Population: 6000
Jewish population in 1940: 30,000
Chairman of the Jewish community: David Latishevski
Rabbi: Dov Axelrod

OVERVIEW OF CITY AND JEWISH LIFE

Cherkassy lies on the west coast of the Dnepr River, about 200 km southeast of Kiev and 350 km northeast of Dnepropetrovsk. Located in the heart of the Ukraine, Cherkassy is an important crossroad, enjoying a mild climate.

Cherkassy became a town in the 14th century, and in 1762 Tsarina Catherine allowed the first Jews to settle there. The Jewish community flourished, and by 1910 the Jewish population of 13,000 constituted a full 30% of all the citizens. At that time the city had a Jewish school, a Jewish clinic, Talmud Torah and 13 synagogues. At the onset of the Communist Revolution in 1917, Torah learning became forbidden in Cherkassy, and the authorities limited the activity of rabbis and Torah teachers.

On August 22, 1941, the Germans conquered the town, and in September-October 1941 about 500 Jews were killed. On October 25 the Nazis rounded up all of the Jews into a ghetto in the town center. Many of them were drowned in the river; others were shot and murdered inside the ghetto. In the woods outside Cherkassy, numerous Jewish partisans aided Soviet soldiers in conquering the city on December 14, 1943.
In 1989, following the collapse of the Communist government, a Jewish cultural center was founded in the city which immediately attracted about 300 Jews. In 1991 a Jewish community was founded in Cherkassy and recognized by the authorities. The religious Jewish community was founded in 1994. A Jewish kindergarten was established, followed by the opening of Or Avner Habbad Lubavich, the first Jewish school since the revolution. In 2003 a synagogue was opened in Cherkassy, following a 40-year absence.

INSTITUTIONS

Humanitarian services

Soup kitchen: 70 people daily; 100 on Sabbath; 300 on holidays
Director: Irina Andreyevna.
Staff: 30

Education

Kindergarten:
Director: Svetlana Zacharina
Staff: 14

Day School:
Director: Lina Braverman.
Staff: 30

Uman
Smela
Zolotonosha
Kanev

FUTURE NEEDS OF THE COMMUNITY

Kosher Soup Kitchen: 300 participants daily

Humanitarian Aid: To assist 300 poor and elderly each month with food and medication

Kindergarten: Student body to increase to 40

School:
Purchase of new school building; building of dormitories for children from outlying towns; Projected student body of 120
Equipping new school: gym, dining rooms, furniture, library, medical equipment.
Synagogue and community center: Construction of new synagogue and new community center, to include mikvah, library, 3 kitchens, 2 dining rooms, elderly club, reception hall, assembly room, Museum of Jewish history in Cherkassy region, medical aid center, orthopedic center for elderly, physiotherapy, dental clinic, gym, youth club, computer centers, guest rooms, classrooms, musical center, information center for the location of relatives, center for the repair of historical cemeteries, community offices

Outlying cities:
Constructing synagogues in Uman, Smela
Constructing/repairing synagogues in Zolotonosha and Kanev

CHERINGOV, UKRAINE

Jewish population, 1989: 6,184
Jewish population in 1897: 114,640
Chairman: Semion Belman
Rabbi: Rabbi Yaakov Muzikant

OVERVIEW OF CITY AND JEWISH LIFE

Chernigov was established in the year 700. Before World War II, the city was a flourishing Jewish center, with synagogues, elementary and high-schools, kosher shops, etc. Between the years 1941-1943, the city was in a state of war, and half of it was completely destroyed.

INSTITUTIONS

Humanitarian services:

Soup Kitchen: 30 people Manager: Rabbi Muziknet

Humanitarian Aid: 400 food packages
Manager: Rabbi Muziknet

Senior Welfare: Medication and medical services for elderly
Manager: Rabbi Muziknet

Orphanage: 12 children
Manager: Shevirova Tatiana Markevona
Staff: 8
**Education:**

**Kindergarten:**
Manager: Bechkarova Tatanya Lebovna  
Staff: 5

**Day School:**
Manager: Bechkarova Tatanya Lebovna  
Staff: 45

**Yeshiva:** 25 students  
Manager: Rabbi Benjamin Margolin  
Staff: 1

**Yeshiva for the elderly:** 15 people  
Manager: Patlech Lev Michaelovitz  
Staff: 1

**Passover Camp:** 170 girls  
Manager: Rabbi Muziknet  
Staff: 30

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**FUTURE NEEDS OF THE COMMUNITY**

**Humanitarian Aid**

**Kosher Soup Kitchen:** 100 people daily

**Education**

**School:** Constructing dormitories for girls.

**Religious Services**

**Synagogue and Community center:**
CHERNOVITZ, UKRAINE

Chairman Jewish Community: Yitzhak Beznos
Rabbi: Rabbi Menachem Mendel Glitzenstein

OVERVIEW OF CITY AND JEWISH LIFE

Chernovitz is the regional center and capital of the Bukovina province, a traditional Moldovian area that belonged to the Ottoman Empire from the 15th through the 18th centuries. Until 1918, Chernovitz was part of Austria, till 1940 Rumanian, and in June 1940 annexed to the Soviet Union. Currently, Chernovitz is in the independent Ukraine.

Prior to World War I, approximately 28,000 Jews, comprising 32% of the population, lived in Chernovitz. Until that time the Jewish community enjoyed complete autonomy. The Jews of Chernovitz were proud of establishing extensive Chassidic dynasties, and numerous traditional scholars were drawn to the city to follow the Chassidic Rebbes of Galitzia, especially “The Kossover”, “The Rojiner”, and “The Sadigorer”.

Chernovitz also symbolized progress, with hearty debate over the enlightenment. When the Russians occupied the city in 1914, the community was almost destroyed and its leaders exiled to Siberia. Many Jews fled to Austria, although some returned after the war to regenerate the community. Many of the Jews, who numbered 46,000 in 1930 and comprised 40% of the total population, initially welcomed the Soviet occupation, hoping it would put an end to the increased anti-Semitic persecution. But their hopes were confounded: Jews suffered from various prejudicial laws, such as wearing a yellow patch, incarceration of hostages, etc.

The Holocaust of the Jews of Bukovina began on June 22, 1941, when northern Bukovina, including Chernovitz, was reoccupied by the Germans and the Rumanians. Robbery, pillage, mass murder, exile to concentration camps, especially in the horrible Transnistria, completely destroyed this community. Jews suffered cruelly at the hands of
the German and Rumanian Fascists, resulting in the demise of one of the most famous communities of Diaspora Jewry.

INSTITUTIONS

Humanitarian aid

Soup Kitchens: Synagogue; 30 elderly people
Director: Noah Kupmensky
Staff: 2

Jewish Cultural Center – 35 young people
Director: Sergei Vladimirovich
Staff in the institution: 3

Orphanage: 15 children
Director: Marina Petrovna
Staff: 2

Culture and Community Center
Community Center for Jewish Culture: 500 people
Director: Rabbi Menachem Mendel Glitzenstein
Staff: 4

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid
Food distribution: 150 families
Clothing: 150 families

Orphanage:
Recipients of this service: 20 children

List of communities in the Chernovitz region that do not have Rabbis (under the Chernovitz community, Rabbi Menachem Mendel Glitzenstein)

Khotin
Local Representative: Yaacov Postelnick

Vizhnitz
Local Representative: Tusher Alexander
Hliboka
   Local Representative: Aliniuk Alina

Kitsman’
   Local Representative: Podnek Inna

Trosinitza
   Local Representative: Galina Madthiluk

DNEPRODERZHINSK, UKRAINE

Chairman: Dimitry Tarnoplosky
Rabbi: Levy Stambler
The community has 4,000 members.

OVERVIEW OF CITY AND JEWISH LIFE

The city Dneprodzerzhinsk was founded in 1750 and named “Kaminskoe”, in 1936 Stalin changed the city’s name to Dneprodzerzhinsk after Felix Dzrezhinsky, the tyrant’s friend.

The city has many factories that produce: steel, chemicals and iron; and secondary factories that supply materials for most big factories. Most of the population makes a living from these factories.

Polish and Belgian companies raised a large factory, for iron production, at the end of the 19th century. The factory employed many Polish Jews.

When the Communists rose to power the factory was nationalized and renamed D.M.K in honor of Dzrezhinsky. The Communists expanded and developed it during the end of the 80’s, 50,000 workers were employed then; now, it employs 30,000.

In addition, the city has the AZOT factory that produces chemicals and, among other things, produced chemical weapons for the Soviet army. Today it employs 20,000 workers.

Before the Second World War the city’s population stood on approximately 60,000. 15,000 of the inhabitants were Jews, the Jewish community had several synagogues, a Jewish gymnasium and a Jewish hospital.
Before the Nazis conquered the area most Jews were able to escape, the ones who failed to do so for various reasons were gathered in the center of the city and murdered.

Jews worked in various occupations, mainly serving the factories as engineers and doctors, and teaching in the university that trained workers for the iron and chemical factories.

Due to the huge factories that work in the city the air pollution and radioactive radiation levels are very high, therefore, the number of sick citizens who have lung or cancer diseases make for a short life expectancy.

When the iron gates swung open and the communist regime allowed Jews to leave (in the early 90's) many migrated to various countries, mainly Israel. Today the city has approximately 300,000 citizens and the Jewish community stands on 4,000 Jews. The socioeconomic state of most community members is low or very low.

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**INSTITUTIONS**

**Humanitarian services:**

A soup kitchen that serves 100 people in need, daily. Working with the JDC.
Manager: Lila Tarnoplosky
Staff: 6 employees

Humanitarian assistance that provides 200 people in need with clothing, medication and so on.
Manager: Diana Avramovich
Staff: 2

The club for senior & unaided citizens. It includes activities and therapy, made possible thanks to Maayan Hesed, run by the JDC. It has 100 participants.
Manager: Lila Tarnoplosky
Staff: 10

Our city has a jailhouse for female prisoners from all over Ukraine. "The prisoner's center", run by the community, works within the inmates and provides for their needs. Today, the center serves 15 women.
Manager: Peter Stardovsky
Staff: 1

**Education:**

The Or Avner kindergarten
Manager: Tamara Gershovsky
Staff: 6

A school for grades 1-11 -160 students.
Manager: Nadezhda Holzman
Staff: 50
FUTURE NEEDS OF THE COMMUNITY

New services:

We have the historical synagogue, returned to us, it has 1,200 square meters and we plan to establish a community center containing the synagogue.

An orphanage for 20 children that will be run by the community.

A yeshiva where young Jews can learn Torah and tradition.

A summer camp for 200 children.

A medical center that will be used by the community and will contain services such as: Dental clinic, family doctor, ultrasound, eye clinic and so on.

DNEPROPETROVSK, UKRAINE

Current total population: 1,300,000
Current Jewish population: 40,000
Jewish population in 1940: 100,000
Chairman: Gennady Bogolyubov
Rabbi: Shmuel Kaminetsky

OVERVIEW OF CITY AND JEWISH LIFE

As early as 1778, Jews began to settle in Ekaterinoslav (the former name of Dneprpetrovsk), a city later included into the Settlement Pale. By 1847, the Jewish population numbered 1,699. Jewish land cultivation colonies were established in the area between 1846-1855, with some continuing to exist until the Nazi occupation.

Although pogroms were carried out in the city and its suburbs in 1883, the Jewish population of 41,240 constituted over 36% of the total population. A formidable network of educational and philanthropic institutions made Dneprpetrovsk’s Jewish community one of the most advanced of the day.

When pogroms struck once more in 1905, leaving 67 murdered and 100 wounded, a local self-defense group mounted resistance and saved many lives. From the end of the 19th century Ekaterinoslav became an important Zionist center. In 1909, the thriving community boasted more than 30 Jewish institutions of study. During the First World and Civil Wars, thousands of Jews found refuge in Ekaterinoslav, swelling the Jewish population to 73,000 in 1920. With the advent of the Soviet regime, Jewish community life gradually diminished.
At the beginning of WW II, Jews made up a full 20% of the entire city population. As the Germans approached, the majority of the Jews were able to escape. But 20,000 who remained were murdered at the end of 1941. The 1979 census indicated 60,970 Jews in Dnepropetrovsk province; only 2332 of whom claimed Yiddish as their native language. In 1970 the city had only one synagogue. By the time a rabbi arrived in 1990, only a small group of elderly people could remember the Jewish ways of their childhood, and they prayed in a shabby dilapidated synagogue.

The resurrection of the community started in 1990 when the Iron Curtain fell. Today, the Jewish community of Dnepropetrovsk is known as one of the most advanced in CIS.

INSTITUTIONS

Humanitarian Aid

Soup kitchens: 317,280 recipients Supported by JDC/Claims and community
Staff: 55
Director: Antonovsky Efim Semenovich

Clothing and food distribution: 520 tons of food; 1000 sets of shoes, clothing to hundreds of thousands of recipients
Staff: 7
Director: Bogolyubova Elena Grigoryevna
Budget:

Senior Welfare: 52 people
Staff: 45
Director: Kizhner Alexandra Moiseyevna

Women's Health Centers: 50,000 patients.

Children's Medical Center: 1020 children

Jewish Medical Center: under construction.

Philanthropic drugstore: free medication

Special Needs Children: 30 children
Staff: 9
Director: Olshanitskaya Tamara Grigoryevna
Education

Jewish High School and Yeshiva: 688 students
Staff: 116
Director: Skorokhod Georgy Isaakovich

Kindergarten/nursery:
Staff: 14
Director: Benzionova Sofia Yosifovna

Children's Education Center: 73
Staff: 33
Director: Kozarinskaya Natalia Michailovna

Jewish Open University: 370 students
Staff: 11

Youth and Students

Children's Club: 394 participants
Staff: 8
Director: Yosif Glik

Summer Camp: 400 campers
Staff: 47
Director: Hana Kaminetskaya

Culture and ICC

Leadership Training Institute of Jewish Communities

Choir and Rehabilitation Center: 23 senior citizens
Staff: 4
Director: Sidelnitsky Yan Lvovich

Jewish Education for the Elderly: 96 students
Staff: 4
Director: Sokol Semen

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Expand Soup Kitchen: 1000 persons
Housing for the needy: 40 flats

Urgent social aid

Senior citizens' home-expansion

Education

Kindergartens

New building for Day School

Religious services

Burial and cemeteries

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**CITIES WITHOUT RABBIS**

<table>
<thead>
<tr>
<th>*</th>
<th>City Name</th>
<th>Number of Jews at present / in 1940</th>
<th>Community Chairman</th>
<th>Annual Budget (USD)</th>
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<tbody>
<tr>
<td>1</td>
<td>Nikopol</td>
<td>1400 / 15000</td>
<td>Feldman A.I.</td>
<td>2400</td>
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<td>Pavlograd</td>
<td>600 / 17500</td>
<td>Didkovsky E.A.</td>
<td>2400</td>
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<td>Smela</td>
<td>600 / 3500</td>
<td>Lozovatsky P.E.</td>
<td>2400</td>
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<td>4</td>
<td>Uman</td>
<td>500 / 2000</td>
<td>Tomshiver P.</td>
<td>1800</td>
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<td>5</td>
<td>Zheltye Vody</td>
<td>200 / 600</td>
<td>Yudelevich E.S.</td>
<td>1800</td>
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<td>6</td>
<td>Novomoskovsk</td>
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<td>Reznik A.Z.</td>
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<td>7</td>
<td>Solntsev</td>
<td>100 / 1000</td>
<td>Prasil M.</td>
<td>1200</td>
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<td>8</td>
<td>Sinelnikovo</td>
<td>70 / 200</td>
<td>Brovun M.</td>
<td>1200</td>
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<td>Ternovka</td>
<td>70 / 200</td>
<td>Trofimov S.</td>
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<td>Pyatihatki</td>
<td>50 / 1000</td>
<td>Sedler S.</td>
<td>1200</td>
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<td>Marganetz</td>
<td>70 / 3000</td>
<td>Bluband M.</td>
<td>1200</td>
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<td>Vol'nenorsk</td>
<td>50 / 500</td>
<td>Varchenko G.</td>
<td>900</td>
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<td>Zvenigorodka</td>
<td>50 / 2000</td>
<td>Braslavsky L.</td>
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<td>14</td>
<td>Korsun</td>
<td>80 / 1000</td>
<td>Groysman N.C.</td>
<td>1200</td>
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<td>15</td>
<td>Kaniv</td>
<td>80 / 500</td>
<td>Zhitnitsky B.</td>
<td>1200</td>
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<tr>
<td>16</td>
<td>Zolotonosha</td>
<td>50 / 3500</td>
<td>Peretyatko M.</td>
<td>1200</td>
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</table>
DONETSK, UKRAINE

Current General Population: 2 million
Current Jewish Population: 40,000
Chairman of Jewish Community: Yehudah Kellerman
Rabbi: Pinhas Vishedsky

OVERVIEW OF CITY AND JEWISH LIFE

Donetsk, in the eastern Ukraine, is considered the capital of the east. It is the largest industrial center of the Ukraine, with coal mines, heavy industry and commercial centers.

Very few cities are as large as Donetsk, 391 square kilometers, with a multi-national population including Ukrainians, Russians, Jews, Tatars, Greeks, Armenians, and others.

Donetsk is not merely an industrial center but also a significant cultural one of the Ukraine. For generations, Jews have played a major role in the famed philharmonic. The city also excels in highly regarded institutes of higher education.

This year marks one century since the founding of Donetsk's Jewish community. The first Jews were allowed to live in the industrial zones only, and even that with special permits. Many of them lived in town illegally, making their exact number unknown. Years later, Jews were allowed to live freely throughout the city.

Before the revolution the city had 18 active synagogues, a Talmud Torah, Yeshivas and two Jewish high schools.
In the 1930's all Jewish places of ritual and institutions were closed down and the property nationalized. The present synagogue in use by the community - the only one to survive WWII and the Nazi occupation - was turned into a puppet theater, and when a new theater was eventually built, the synagogue became a workshop and warehouse for the puppetry theater. Nonetheless, Jewish life went on clandestinely, with worship services convening in private houses throughout the city.

In World War II the city was occupied by the Nazis and was completely destroyed. Many Jews fled, but those who did not escape were slain by the Nazis. Outside the city is the mass grave of Babi-Yar, where tens of thousands of Jews were murdered and buried.

After the city was liberated by the Red Army, Jews returned, but they were forbidden by the Communist regime to practice their religion.

With the fall of Communism, Jewish life was reborn. Sabbath and holiday prayers began taking place, and Hebrew classes were opened. Toward the Rosh Hashana of 1990 the
synagogue was reinstated to the community. Although the community lacked the funds to properly renovate the badly damaged building, they did their utmost.

An intensive program to invigorate the Jewish community began with the arrival of Rabbi Pinhas Vishedsky and his family in 1995. Today the educational, religious and cultural networks in Donetsk are a showpiece for the entire Ukraine.

INSTITUTIONS

Humanitarian Aid

Soup kitchens: 600 recipients
Director: Natalia Fiodorenko
Staff: 28

Humanitarian aid: Clothing and footwear; aiding and funding medical care.

Orphanages: 55 children
Director: Yulia Margunova
Staff: 21

Education

Kindergartens:
Director: Rima Virina

Schools: 350 students
Director: Yelena Viatkina
Staff: 54
Annual budget: $300,000

Sunday schools: 60 children
Administrators: Rivka Ostrovski and Olga Kaprava
Staff: 10

Yeshivas: 15 students
Director: Michael Schwarzman
Staff: 7

Camps: 2 summer camps for over 300 children

FUTURE NEEDS OF THE COMMUNITY

Cities without a rabbi:

Makeevka
Chairman: Alexander Katz
Institutions: Soup kitchen, synagogue, clubs for children, women and young adults
Mariupol
Chairman: Michael Goldin
Institutions: Soup kitchen, synagogue, clubs for children and teenagers

Artiomovsk
Chairman: Eli Krichevsky
Institutions: Congregation in rented premises

Kramatorsk
Chairman: Eduard Mateiev
Institutions: Congregation in rented premises

Sloviansk
Chairman: Vladlen Ledniak
Institutions: Congregation in rented premises

Yenakiyevo
Chairman: Michail Khaikin
Institutions: Congregation in rented premises

Krasnoarmeisk
Chairman: Zak Abaron
Institutions: Congregation in rented premises

Skhatiorsk
Chairman: Raissa Zar
Institutions: Congregation in rented premises

Terez
Chairman: Gregori Gurevich
Institutions: Congregation in rented premises

Druzhkovka
Community chairman: Kira Tolstishcheva
Institutions: Congregation in rented premises

Gorolvka (Horlivka)
Chairman: Eduard Breslavski
Institutions: Congregation in rented premises
IVANO-FRANKOVSK (STANISLAV), UKRAINE

Current general population: 250,000  
Current Jewish population: 650  
Population of Jewish community in 1940: 51,000  
Rabbi: Moses-Leib Kolesnik

1. Ivano-Frankovsk (Stanislav), center of the region  
   Population: 250,000  
   Jewish population in the city: 600 (in the region – more than 1900)  
   There is a synagogue, a school, a mikvah, including: dining room, library

2. Kolomiya town  
   Population: 10,000  
   Jewish population: 120  
   There is a synagogue, a school, and a library; including: dining room

3. Kalushi town  
   Bet midrash  
   Population: 60,000  
   Jewish population: 80

4. Chartkov  
   Jewish population: 70

IZMAIL, UKRAINE

Current General Population: 220,000  
Current Jewish Population: 4,000  
Chairman of the Jewish Community: Mr. Felix Berman  
Rabbi: Shneor Zalman Alperovitch

OVERVIEW OF CITY AND JEWISH LIFE

Izmail is situated 300 km to the north of Odessa, on the Rumanian border. With a high rate of unemployment in the city, most of the residents survive on a municipal allowance while some make a living by teaching or by selling commodities in the marketplace.

Before WWII, tens of thousands of Jews lived in Izmail, and their community life was vibrant and flourishing. Dozens of synagogues, Jewish institutions such as schools and
banks were taken for granted. During the War the city was destroyed and its Jews were murdered or fled the city. All the synagogues were either destroyed or expropriated by the State and all the Jewish institutions were turned into ruins. Currently, after the arrival of Rabbi Alperovitch, Jewish life has begun to be revived

INSTITUTIONS

Education
School and Kindergarten:
Kollel Tiferet Zekenim: Lessons, prayers and lunch for pensioners

KHARKOV, UKRAINE

Current general population: 2 million
Current Jewish population: 45,000
Population of Jewish community in 1940: 120,000
Chairman:
Rabbi: Rabbi Moshe Moscowitz

OVERVIEW OF CITY AND JEWISH LIFE

Kharkov, the second largest city in the Ukraine, was the capital city of the region from 1921-1934. The city has a strong industrial base including significant defense and technology sectors and has more than 25 institutions of higher education.
20,000 Jews were killed in Drobitsky Yar in Kharkov in the second World War.
In 1990 the synagogue on Pushkinskaya 12 was returned to the Jewish community after being a sports complex for almost 70 years.

in its last touches the synagogue on Pushkinskaya St. is finally being restored to its pride of place as the second largest and undoubtedly one of the most beautiful synagogues in Europe.

INSTITUTIONS

Humanitarian aid
Soup kitchens: 1000 people
Staff: 26
Director: Evgenya Rudayeva
Pharmacy: 400 people  
Staff: 2  
Director: Alexander Dikovsky
Orphanage: 15 boys  
Staff: 6  
Director: Yossi Varzov
Orphanage: 10 girls  
Staff: 2  
Director: Oksana Amchislavskaya
Social services: 80 people  
Staff: 2  
Director: Paulina Yaakovlina
Jewish prisoners: 15 people  
Staff: 2  
Director: Levi Raices

Education
Kindergarten: 60 children  
Staff: 12  
Director: Marina Noga
Elementary school: 230 children  
Staff: 45  
Director: Marina Michashvili
High school: 300 students  
Staff: 55  
Director: Grigory Shochet
Girls' high school: 53 students  
Staff: 15  
Director: Ida Nedobora
Yeshiva ktana: 45 students  
Staff: 15  
Director: Levi Raices
Girls' academy university: 10 students  
Staff: 10  
Director: Miriam Moskovitz
Girls' student machon: 20 students  
Staff: 3
Director: Suzanna Yaakovlivna
Torah Institute: 25 students
Staff: 2
Director: Chaim Eli Levinson

Sunday school: 70 students
Staff: 10
Director: Yossi Varzov
Summer overnight camp: 300 children
Staff: 35
Director: Levi Raices

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid
Girls' orphanage: renovation
Boys' orphanage: renovation
Social services: 500 children

Education
Kindergarten and schools: renovations

Yeshiva
Staff: 2 families, 2 counselors

Campsite

Synagogue: renovation

CITIES WITHOUT RABBIS

The FJC sends a total of $2176 per month towards all of these cities.

Shostka
Chairman: Yuri Lushev

Chuguyev
Chairman: Maya Tzitkina

Izum
Chairman: Tamara Kostenok
Gluchov
Chairman: Igor Shishko

Krolovets
Chairman: Bella Dubrovskaya

Romnets
Chairman: Solomon Bluvshtein

Summ
Chairman: Alexander Goron

Lubny
Chairman: Alexander Lasutra

Konotop
Chairman: Arkady Knoyavsky

Gadyach
Chairman: Valentina Shtorgin

Piryanin
Chairman: Vladimir Gurevich

Lochwits
Chairman: Alexander Grechin

Lozovaya
Chairman: Serafima Sheshilova

Ach

KHerson, Ukraine

Current general population: 430,000
Current Jewish population: 12,000
Jewish population in 1940: 250,000
Rabbi/Chairman: Yoseph Isaac Wolf
OVERVIEW OF CITY AND JEWISH LIFE

The city and county of Cherson lie on the banks of the Dnieper River on 7,000 square kilometers of abundant land. Out of 1,200,000 county residents, 450,000 live in the city proper.

The German invasion of the Soviet Union resulted in the annihilation of most of the Jewish community. More fortunate Jews succeeded in escaping into Russia.

The Cherson Synagogue was erected by the Jewish community in 1894. After the first revolution, the government nationalized the building and turned it into a boarding house for a tractor factory.

During WWII the edifice was badly damaged, especially the decorative facing on the northern and southern wings. In 1950, the local government renovated the structure, turning it into a 2-story building with many small rooms. The building then became a drug rehabilitation center. In 1991 the former synagogue was returned, desolate and damaged, to the Jewish community. In 1998, a major refurbishing began, continuing till today.

INSTITUTIONS

Humanitarian services:

Soup kitchen: 1500 people
Director: Alexander Weiner
Staff: 80

A Warm Home: 15 children
Director: Marina Doverneskia
Staff: 3

Employment center:
Director: Irina Sekloveskia
Staff: 1

Maternity Aid: 24 women
Director: Anya Resinskia
Staff: 2

Education:

Or Chana kindergarten: 24 pupils.
Director: Anya Resinskia
Staff: 9
Federation of Jewish Communities of the Former Soviet Union / Proposal

Or Menachem School: 195 students
Director: Vitaly-Arye Bronstein
Staff: 69

Student Dorms: 14 students
Director: Sveta Sheranski
Staff: 4

Yeshiva: 12 students
Director: Rabbi Eyal Barak
Staff: 4

Tiferet Zkenim Kolel: 17 students
Director: David Kazanji
Staff: 2

Summer Camp: 80 participants
Director: Larissa Fink
Staff: 30

Culture and community centers:

Golden Age club: 35-40 participants
Director: Irina Copton
Staff: 35-40

War veteran’s club: 500 veterans
Director: Ilia Iceman
Staff: 1
Budget: $1,560

Museum and exhibitions: Assembling exhibition on pre-Holocaust Jewish towns in Cherson county
Director: Marina Topacheskia
Staff: 1

FUTURE NEEDS OF THE COMMUNITY

Synagogue & Social & community center

Communities without Rabbis

Kachovka
Novy Kachovka
Cirofinsk
Sakadovsk
Brislav
Kliniskuya
Gulya Pristan
Genichisk

Director: Pesach Lipshitz
Staff: 17

KIEV, UKRAINE

Chief Rabbi of Ukraine, Rabbi Azriel Chaikin
Chairman- Rabbi Yonatan Markovitch
Avraham Betzalel Segal.

OVERVIEW OF CITY AND JEWISH LIFE

Kiev is the capital of the Ukraine and one of Russia's oldest cities. Jewish settlement in Ukraine dates back over 700 years. Kiev was part of the "pale of settlement" where Jews were permitted to reside during Czarist times.

Kiev has unfortunately seen more than its share of gruesome Jewish tragedy. In the pogroms of 1650, led by Bogdan Khmelnitski, over half-a-million Jews, a third of the world's Jewish population, were slaughtered.

In 1941, at the notorious mass grave of Babi-Yar on the outskirts of Kiev, the Nazis gathered over 100,000 Ukrainian Jews and heartlessly massacred them.

Local Jews testified that during the communist era Kiev was rife with anti-Semitism at the hand of the authorities. At present, however, the authorities do not display any overt anti-Semitism.

At the onset of WWII Kiev had 175,000 Jews. Today only 17,000 remain out of a general population of 2,616,000, according to official records. However, these statistics are possibly underestimated since even today, many in the Ukraine are afraid to reveal their Jewish identity.

INSTITUTIONS

Humanitarian aid

Law office
A lawyer is available for consultations once a week as needed, primarily to assist elderly clients.
Administrator: adv. Alexander Krutanko
Care for elderly
Monthly food distribution to 500 people. Recipients are either senior citizens or families of needy school students.

Health center
The clinic employs a gynecologist, pediatrician, dentist and general practitioner. 100 people benefit from its services each month.

Education

Our schools serve 168 children in all. After a year of operation we were named one of the 3 best private facilities in town - top level in academic, educational and Jewish studies.

The kindergarten and primary school are housed in one structure with a maximum capacity of 120 children. We are therefore compelled to turn new students down, for lack of room. We hope to move to a larger building with a separate kindergarten and open up further grades. We have a permit for a 12-grade school.

Director: Lilia Bugivsky

Kindergarten
5 age groups from 1 to 5 years old.

Primary school
2 1st grade classrooms, 2 2nd grade classrooms, 2 3rd grade classrooms (adding a grade each year).

Boarding school for disadvantaged children
For 6 students ages 2-8. At 6:00 p.m. A teacher comes to stay with them until morning.

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**FUTURE NEEDS OF THE COMMUNITY**

Additional schools are needed:
1. An academic and trade high school of the highest level, needs a building and classroom equipment

2. Boarding school for orphans and disadvantaged children.

Humanitarian aid
Extend the quality and quantity of food packages

Drug and alcohol rehab.
Drug and alcohol abuse levels are skyrocketing among the youth, including the Jewish community.

The project consists of 3 addiction-expert doctors and 8 psychologists. The program requires hospitalization for a minimum of 20 days, followed by a year of routine monitoring.
KIROVY-ROG, UKRAINE

Current general population: 740,000  
Current Jewish population: 12,500  
Population of Jewish community in 1940: 45,000  
Chairman: Alexander Davidovich Uchitel  
Rabbi: Rabbi Liron Edri

OVERVIEW OF CITY AND JEWISH LIFE

Located in the center of Ukraine, Kirovy-Rog was built about 230 years ago, after rich metal deposits were discovered in the area. Today, the city furnishes 90% of all Ukrainian metals and up to 30% of European metals. Kirovy-Rog is the seventh largest cities in the Ukraine, and one of the most populated. The city was surrounded by many Jewish villages, including Kashirovka and Novaja Vitebskaya, which have now been incorporated into the city.

The city was the scene of fierce Soviet military activity against the Nazis, which left it in total ruins and destroyed all institutions of the Jewish community: eight synagogues, a Jewish school and a Jewish college. Most Jews tried to escape when the battles around Kirovy-Rog began; those who did not were murdered in several places in the city. The most famous of them is Mine Number 5, into which thousands of Jews were thrown alive.

INSTITUTIONS

Humanitarian Aid

Soup kitchen: 80 people  
Director: Michael Idzinsky

Humanitarian aid: 1000 people  
Director: Michael Idzinsky

Clothing distribution: 40 people  
Director: Michael Idzinsky

Distribution of schoolbooks and supplies: 110 kids children  
Director: Michael Idzinsky

Education

Kindergarten: 20 children  
Staff: 10  
Director: Valda Levy
Federation of Jewish Communities of the Former Soviet Union / Proposal

Day schools: 140 children
Staff: 48
Director: Tatiana Kutz
Camps: 60 children
Staff: 15
Director: Zahava Edri

FUTURE NEEDS OF THE COMMUNITY

Education

School: Construction of school building for 350 children and dormitory for 27 children
Director: Michael Idzinsky

Culture and Religious services

Synagogue/community center
Director: Michael Idzinsky.

KIROVOGRAD, UKRAINE

General Population:
Jewish population: 3000 – 3500 people
Population of Jewish community in 1940: 34,000
Chairman: Alexander Chervonenko
Rabbi: Dan Zakuta

OVERVIEW OF CITY AND JEWISH LIFE

In the early 1900's, Jewish community life was an essential part of this city. There were fourteen synagogues including the famous Great Choral Synagogue, built in the 1850's. During the Holocaust, more than 15,000 Jews were killed in Kirovograd.

In 1991, the city authorities returned the synagogue building to the religious Jewish community of Kirovograd. The city also houses the “Jews of Elizabethgrad” museum, whose exhibits depict the history of the Jewish people in the Kirovograd region from ancient times. Most of the city's Jewish organizations are headquartered on the museum premises.
Federation of Jewish Communities of the Former Soviet Union / Proposal

INSTITUTIONS

Humanitarian Aid

Soup kitchens: 50 people

Social services: 30 people
Director: Alexander Slobodyanik

Senior welfare: 40 people
Director: Alexander Slobodyanik

Education

Day school:
Director: Tatiana Kofval

Culture and ICC

Club for seniors: 30 people
Director: Aron Shats

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup kitchen: 50 people

Education

Day school: Renovations and expansion

Religious services

Synagogue: Renovations

KREMENCHUG, UKRAINE

Current General Population: 240,000
Current Jewish population: 5,000
Population of Jewish community in 1926: 29 000 (49.2% of the city population)
Chairman: Valery Borisovitch
Rabbi: Shlomo Salamon

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OVERVIEW OF CITY AND JEWISH LIFE

This city was founded in 1571 on the rocky right bank of the river Dnepr. Its name derives from the word 'kremen' (stone, flint). Today, Kremenchug is the largest industrial center of Poltava region. It contains one of the largest oil refineries in the Ukraine, along with many other industrial plants and factories.

The first records of Jewish life in the city date back to 1782. Tax records from 1801 list 454 formally registered Jewish residents. According to the 1897 census, Jewish population of the city was 29,869 out of a general population of 63,000. Many Jews worked in tailoring, or in tobacco factories belonging to the Gurari family.

Soon after the Nazis occupied the Kremenchug, they began carrying out mass executions of Jews, killing more than 5000. Out of 60 synagogues that existed in 1917, only one remained functional and it was closed in 1960.

After the Ukraine regained its independence, the situation improved dramatically. The city's first Jewish religious community was founded in 1992, followed by many religious and cultural institutions and organizations.

The Confederation of Jewish religious communities of the Kremenchug region encompasses the Jewish communities Komsomolsk (300 Jews) Alexandria (1000 Jews) and Svetlovodsk (500 Jews).

INSTITUTIONS

Humanitarian Aid

Soup kitchen: 400 people. In cooperation with the JDC/Claims Conference.
Meals on wheels: 85 people
Director: Alexander Lukatzky
Employees: 6

Humanitarian aid: 500 people
Director: Valery Dogut

Education

Kindergarten:
Staff: 6
Principal: Tatiana Patkevich
Day school:
Staff: 40

Principal: Elena Tatrichenko

Senior welfare: 30 participants
Staff: 2
Director: Sergey Prokopenko

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Orphanage: 30 children
Medical Center: Including dental clinic, geriatric services, free medication for the needy

Education

School
Yeshiva for Youth

Youth and Students

Summer Camp

Culture and ICC

Community center/synagogue/mikve
Monument in the memory of the city Jews executed by Nazis

Religious services

Cemetery

CITIES WITHOUT RABBIS

Svetlovodsk
Alexandria
LUGANSK, UKRAINE

INSTITUTIONS

Humanitarian aid

Soup kitchen: 100 people, supported by the JDC/Claims Conference
Staff: 7
Director: Helen Ushakova

Social services:

Children’s home: 30 children
Staff: 8
Director: Helen Jarylchenko

Education

Kindergarten: 25 children
Staff: 7
Director: Tatyana Vovk
Day School: 168 students
Staff: 45
Director: Leonid Tabachnik

Yeshiva: 12 students
Staff: 12
Director: Rabbi Sholom Gopin

Summer camp: 140 children
Staff: 45
Director: Sergei Krejdun

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Soup kitchen and clothing distribution: 200 people
Free dental clinic

Education

Day school
Children’s home
Culture and JCC
Community Center
MELITOPOL, UKRAINE

Current General Population: 150,000
Current Jewish Population: 1,000
Chairman of the Jewish Community: Vladimir Bogomolnik
Rabbi: Eliyahu Kremer

OVERVIEW OF CITY AND JEWISH LIFE

Melitopol, situated in the southeast Ukraine, was established in 1793 and earned the distinction of being a Jewish city. In 1905 a mob attacked the homes of the Jews, but the community's "self-defense league" repelled the attackers and prevented a pogrom. In 1910 there was a Talmud-Torah in the city, as well as the Yeshivah Tomchei Temimim Lubavitch, two schools for boys and two schools for girls.

Yosef Trumpeldor was active in Melitopol, and the first pioneers he organized made Aliyah to Eretz Yisrael. In 1926 the Jews in the city comprised a third of the population, as was the situation on the eve of World War II, September 1939.

During the war, the Jews of Melitopol were murdered by the Germans who conquered the area in the summer of 1941. A common grave was made for the victims, marked by a big monument. Following the war, some of the Jews who survived returned to live in the city. Today's Jewish population in very poor and requires a great deal of assistance.

INSTITUTIONS

Humanitarian Aid

Soup Kitchen: 20 recipients
Director: Vala

Food Packages: 30 distributed monthly
Director: Chanah Anatova

Humanitarian Aid: Financial assistance for 15 recipients
Director: Eliyahu Kremer

Medical Services: Medical treatment for 10 people
Director: Eliyahu Kremer

Home Visits to the Sick: 10 families
Director: Chanah Anatovka
Education

Kindergarten: 6 children
Director: Natasha Gecherenko
Overnight camp: 25 children
Director: Chana Anatovna

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup Kitchen: Kosher dining room for 200 recipients; Meals on Wheels distribution

Education: Purchase of kindergarten building, expansion of program

Religious Services

Synagogue: Acquisition of new, larger building
Cemetery and Burial: Renovation and security for 200-year-old cemetery

Renovating monument at site of mass grave:

NIKOLAYEV, UKRAINE

Community Chairman: Miron Yakovlevich Endelshtein
Rabbi: Rabbi Shalom Gotlieb

OVERVIEW OF CITY AND JEWISH LIFE

One of the ten largest cities in Ukraine, Nikolayev is situated in the South, on the banks of the Black Sea, into which the rivers Bog and Ingola flow. Its population consists of 518,400 inhabitants of different nationalities, mostly Ukrainians and Russians, but also Jewish, Bulgarians, Koreans, Germans, Polish and other NIS nationalities. The city was founded in 1789 by the Order Of Count Potyomkin of Tavria as a shipbuilding center, becoming the major shipbuilding base of the Russian Black Sea Fleet. Since then the craft and the skill of shipbuilders and engineers have grown constantly from generation to generation.
The first Jews to settle in Nikolayev after its founding migrated there from Galicia. By 1830, more than 1,000 Jews resided in Nikolayev, the majority of whom were Russian subjects. In 1832, an eviction order was handed down to the Jews of Nikolayev. The town's ruler at that time, Admiral Greig, whose wife was a prominent Jewess, postponed the eviction for two years. In 1834, nearly all the town's Jews were expelled. Only the members of a very wealthy ship-building family were allowed to remain. In 1866 the town of Nikolayev once again opened its gates to Jews.

By 1897, 20,109 Jews lived in Nikolayev, and from that period the town has always had a full and active Jewish life: 18 synagogues, a Talmud Torah, mikva, slaughter house, kosher overseers, Hevra Kadisha (Jewish mortuary and burial rites), and an active rabbinate.

A succession of outstanding Rabbis served the city of Nikolayev. The town's first Rabbi was Rabbi Avraham David Lavut, an exceptional Torah scholar as well as a capable community leader, who made great efforts to improve the community's general living conditions. Rabbi Avraham David Lavut was succeeded by his grandson, R. Meir Shlomo Yanovsky. Like his grandfather before him, R. Meir Shlomo was known for his penetrating grasp of Torah knowledge as well as his practical sense of business and government, a combination that made him a highly regarded Jewish leader.

In 1900, Rabbi Meir Shlomo's daughter Chana married R. Levi Yitzchak Schneerson, and the couple settled in Nikolayev. Nikolayev is famous as the birthplace of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson of righteous memory born in April, 1902.

On the eve of World War II, the town's population was 20% Jewish. In 1941, the Nazis conquered the town. The 15,000 Jews who did not manage to flee were massacred. In March 1944 the Soviet army liberated the town, and Jews began to return. In 1959, 31,000 Jews lived in Nikolayev, and by 1989, more than 20,000 Jews were on the population registry.

Currently, the economy of Nikolayev centers around its ports and shipyards. Port infrastructures and services are key factors for the commercial and economic development of Nikolayev. The main flow of imported goods from the Black Sea and Mediterranean countries comes through the ports of Nikolayev.

The region also has a number of successful enterprises in the field of agriculture and food production, which have attracted foreign investment. The convenient geographical location of the town and proximity to the vast fertile agricultural regions of Ukraine make Nikolayev one of the most important commercial centers on the Black Sea. There are also a number of industrial sites in Nikolayev producing aluminum and other products.

INSTITUTIONS

Humanitarian aid

Soup kitchen
Administrator: Michael Uchmanovski
Serving: 30 elderly Jews
Personnel: 5
Humanitarian aid

Name: Hessed Menachem
Administrator: Mrs. Luba Davidovna
Catering to: 3,000 people
Social aid to needy children

Program: Social aid, clothing, food, extra curricular classes and tuition assistance.
Administrator: Semion Belyi
Providing for: 15 children
Personnel: 5

EDUCATION

Ohr Menachem Day School
Administrator: Lenina Galina Alexandrovna
Student body: 198
Personnel: 70
Chaya Mushka Kindergarten
Administrator: Svetlana Zhigadlo
Student body: 53
Personnel: 23

Night yeshiva for the young

Director: Rabbi Moshe Kamintetsky
Student body: 16
Personnel: 4
Day Camp - summer camp

Name: Day Camp
Administrator: Marina Dobranskaya
Serving: 200 children
Personnel: 50

FUTURE NEEDS OF THE COMMUNITY

Jewish center complex - Nikolaiev county

The complex is to include a synagogue (500 seats + women's balcony + offices), a Jewish community center, a Jewish cultural center, Mikva, Yeshiva + Talmud Torah and a spacious yard, to be constructed on a 4,000 square meter piece of land.

Details:

Synagogue with Mikva
1,000 square meters
Jewish community and cultural center
700 square meters

Yeshiva - Talmud Torah
600 square meters

Yeshiva

Name: Yeshiva
Head: Rabbi Moshe Kaminetzki
Student body: 20

Budget: $60,000 per annum.

DEVELOPING/EXPANDING EXISTING FACILITIES (DEVELOPMENT AND MAINTENANCE)

1. Or Avner School
   Plan: complete renovation of the new building.
   Administrator: Nelina Galina Alexandrova
   Estimated student body: 300

ODESSA, UKRAINE

Current general population: 1,200,000
Current Jewish population: 80,000
Jewish population in 1940: 500,000
Community Chairman: Shimon Chichelenitzki
Rabbi: Rabbi Avraham Wolf

OVERVIEW OF CITY AND JEWISH LIFE

Odessa, a port city on the Black Sea in southern Ukraine, was built more than 200 years ago. Since then it has been the center of activity for regional Jews. Before World War Two, half a million Jews lived in Odessa, and the city boasted dozens of synagogues and active Jewish cultural centers. With the rise of Communism, this golden age of Ukrainian Jewry waned. By the end of WWII, Jewish communal life was completely silenced.

During World War II, the Nazis killed thousands of Jews. Thousands of others fled to eastern countries and into the heart of the Former Soviet Union.
After the war, many returned home to their birthplace only to find destruction and desolation. Their homes, synagogues and schools had been destroyed, and the authorities had possessed those that remained standing. Under these conditions the families began to rehabilitate themselves and their homes, but there was no possibility of forming a communal life under the communist regime.

Following years of clandestine Jewish activity carried out by Chabad emissaries, Odessa’s Jews were granted the right to practice their religion in 1990 with the collapse of the Communist regime. A rebirth of the community has brought renewed activities, institutions, and religious services to the present-day 80,000-strong Jewish community of Odessa.

### INSTITUTIONS

#### Humanitarian Aid

**Soup Kitchen:** 60 recipients daily; additional 100 "meals on wheels" delivered daily; plus Shabbat meals in synagogue for the needy  
**Director:** Tatiana Alexandrovna  
**Staff:** 5.

**Orphanage for Boys:** 22 boys ages 3-15. Clothing, meals, education, medical services provided  
**Director:** Valentina Dmitrovna  
**Staff:** 14

**Orphanage for Girls:** 27 girls ages 3-15. Clothing, meals, education, medical services provided  
**Director:** Valentina Dmitrovna  
**Staff:** 14

**Medical centers/Special needs children:** Medical center for physically handicapped children throughout the FSU, providing diagnostic tests, treatment of physiological, mental, motor, and other developmental problems.  
**Director:** Litvak  
**Staff:** 30

**Education**  
**Kindergarten:** 140 children in 3 different locations.  
**Staff:** 40

#### Schools

"Chabad" Elementary School:  
**Director:** Renata Alexandrovna Frumkina  
**Staff:** 33
“Chabad” High School: 252 children
Director: Yaakov Yefimovitch Shustak
Staff: 28 teachers, 32 general and maintenance workers

Central kitchen for all the institutions:
Staff: 15

“Chabad” School, Katovsk branch:
Director: Vladimir Isakovitch Tzipelereski
Staff: 25

“Chabad” School, Tairovo branch:
Director: Sofia Ivanovna
Staff: 28

Chabad Yeshiva: 17 students
Director: Rabbi David Feldman
Staff: 6

Camps: 250 children each session: (winter and summer) To date, 5,000 children have participated.
Director: Rabbi Binyomin Wolf
Staff: 72

Organization for Holocaust Survivors: addressing material and emotional needs

Museums and exhibits: Variety of exhibits on communal topics, religious themes at museum
Director: Alexander Rosenboim
Staff: 4

FUTURE NEEDS OF THE COMMUNITY

Orphanage: Establishment of “Future Center” Orphanage to provide food, clothing shelter, and outstanding education to build future leaders for Odessa and the Jewish community.

Serving orphans and children in need, aged 6-9 from south Ukraine region

Planned activities: Sunday School, Sabbath activities, Hebrew and English lessons, clubs, humanitarian aid (volunteering),

Staff: Counselors, teachers, doctors, psychologists and social workers,
PERVOMAISK, UKRAINE

Chairman: Mr. Michael Leonodovitch Shpakin
Rabbi: Rabbi Levi Yitzhak Perlstein Arrived September 2003

OVERVIEW OF CITY AND JEWISH LIFE

The town of Pervomaisk, Nikolaev county, Ukraine, has 180,000 residents. When first established, the town was subdivided into three separate villages, the largest being Bogoiaivlin with 30,000 Jews and a few gentiles. Prior to WWII, Pervomaisk had a full and vibrant Jewish life with 11 synagogues, 7 Talmud Torahs, a slaughter house, a mikva and a Jewish cemetery part of which still exists.

During World War II only a small fragment of the Jewish population escaped the Nazi slaughter. For the majority who were annihilated, a mass grave marks their place of rest.

Today there are 3,000 Jews in the city. The Jewish life consists of a Minyan on Shabbat and High Holidays, Jewish klezmers, Jewish youth club and humanitarian aid. Most of the activities take place on the Jewish holidays.
At present, there are few functioning communal activities. The newly appointed Rabbi has a vision for future projects which are delineated below.

a. Open a synagogue and set up a minyan three times daily.
b. Open a soup kitchen for the worshippers.
c. Reclain the synagogue from the authorities.
d. Renovate the said synagogue.

POLTAVA, UKRAINE

Current general population: 31,000
Current Jewish population: 3,000
Population of Jewish community in 1940: 18,000
Chairman:
Rabbi: Yosef Segal

OVERVIEW OF CITY AND JEWISH LIFE

The 1000-year-old city of Poltava is graced by historic buildings from different eras in which different nations ruled. The Jewish presence over the centuries contributed immensely to Poltava, particularly in the realms of science, culture and history. One renowned Poltava Jew was Uri Kondratyuk (born Alexander Sergei, 1897-1941) who postulated the theory of space flight and proved it possible to build a multi-stage spacecraft. He is the namesake of a crater on the dark side of the moon.
From the mid-19th century to the mid-20th century, Poltava was one of the main centers of Hassidism. The first Great Synagogue was built in 1850, and its stone edifice today houses the Philharmonic Orchestra. Prior to the Nazi regime, the prosperous Jewish community boasted 10 synagogues, 20 hederes, a Talmud Torah building for 240 students, a Jewish hospital, a girls' school and high-school, a library, an apartment house, four hotels and a locally published Jewish paper. The Nazis executed 10,000 of the town's Jews who had not managed to flee. The survivors were killed by the Communist regime.

**INSTITUTIONS**

**Humanitarian aid**

Senior welfare: Meals on Wheels, supported by JDC/Claims Commission

Special needs children: Meals, transportation provided by community

**FUTURE NEEDS OF THE COMMUNITY**

**Humanitarian aid**

Kosher Soup kitchen: 400 people

Senior citizen day center

**Education**

Kindergarten and day school: 150 children

Staff: 45

**Culture and JCC**

Community center/synagogue

Staff: 30

**Religious services**

Burial and cemeteries
SEVASTOPOL, UKRAINE

Current General Population: 2.3 million (Crimea)
Current Jewish Population: 5,000
Jewish Population in 1941: 20,000
Rabbi: Benjamin Wolf

OVERVIEW OF CITY AND JEWISH LIFE

Sevastopol is a major city in the Crimean peninsula on the Black Sea, an autonomous region in the Ukraine. Crimea's major revenue is derived from shipbuilding, mines, and tourism. Its Mediterranean climate, the warmest in all the Ukraine, makes it an attractive destination for vacationers from the north.

The history of the Jews in Crimea began 1,800 years ago, when thousands of Greek Jews migrated to the peninsula. Throughout the ages, many Jews moved to the Crimea to pursue a livelihood.

The Communists relocated thousands of Russian Jews to Crimea, granting them agricultural lands. During the German occupation, almost the entire Jewish population was murdered by the Nazis. The entire city of Sevastopol went up in flames, together with its Jewish residents and the four exquisite synagogues that graced the city. Only six buildings remained in the whole city – the sole evidence of its former glory.

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid:

Soup kitchen
Clothing Distribution
Medical Clinic, Maternity Aid
Employment Center
Support for Holocaust Survivors

Education

Nursery
Kindergarten
Elementary school

Junior high and high school

Senior citizen's classes

Summer camps

Cities without Rabbis:

Yalta
Yevpatoriya
Alusta
Alupka

UZHGOROD, UKRAINE

Current general population: 145,000
Current Jewish population: 1,000
Jewish population in 1940: 20,000
Chairman: Moshe Moskovich
Rabbi: Rabbi Menachem Mendel Teichman

OVERVIEW OF CITY AND JEWISH LIFE

Uzhgorod, the capital of the Carpathian region of Ukraine, belonged to Hungary and Czechoslovakia until WW II. Following the war it became part of the Ukraine.

Positioned on the border of Hungary and Slovakia, Uzhgorod serves as a center for commerce and trade.

Prior to the war, 30% of the local population were Jewish. Uzhgorod also borders the city of Munkatch where over 50% of the city was Jewish, and where thousands were killed in the ghetto during the war.

During the Communist years one of the most beautiful synagogues in Europe was confiscated from the Jewish community and turned into a philharmonic hall. Today all that remains is an old dilapidated synagogue that signifies the extreme poverty and destitution of the Jewish community.

Close to half of the present population are elderly, and of those 50% holocaust survivors. The remainder are younger assimilated families. With the arrival in 2003 of Rabbi and Mrs. Teichman, a spiritual revival has begun.
The Uzhgorod Jewish community oversees the nearby Jewish communities of Munkatch, Chust, Vinogradova and Rachov.

INSTITUTIONS

Humanitarian services
Soup Kitchen: To open February, 2004, 120 people. Supported by JDC/Claims
Conference
Director: Robert Farkash
Staff: 5

Social services: 100 people
Manager: Kosti Overbuch
Staff: 2
Club for senior & unaided citizens:
Manager: Vita
Staff: 5
Education:

Kindergarten:
Director: Mrs. Moussa Teichman
Staff: 6

FUTURE NEEDS OF THE COMMUNITY

Education

Day School:
Religious Services

Community center/Synagogue: Restituting and renovating historical synagogue and Mikva

VINITZA, UKRAINE

General population: 600,000
Jewish population: 5,000
Jewish population in 1940: 55,000
Chairman: Isaac Novolosky
Rabbi: Saul Hurwitz
OVERVIEW OF CITY AND JEWISH LIFE

Vinitza lies on both banks of the southern Bogue River, where train-tracks and highways join. The city is an economic and cultural center with commercial sources of food production, clothing, furniture, tools and a phosphate industry.

At the end of the 19th century, a large factory established by Polish and Belgian companies employed many Polish Jews. Expanded by the Communists, the factory now employs 30,000.

Before the Second World War Vinitza was nicknamed a “Jewish city,” a thriving trade center where the Jews lived primarily in the center of town. To this day there are many remnants of old synagogues which were turned into gymnasiums and theatres.

In 1941, Hitler constructed a large military center at the entrance to Vinitza, due to the city's strategic value in his design to conquer the entire area. In the basement, Hitler dug a bunker where he hid for seven months after the Russian conquest, before returning to Germany.

When the Soviet gates opened, Vinitza numbered some 27,000 Jews, out of which 22,000 emigrated to Germany, the U.S. and Israel.

INSTITUTIONS

Humanitarian services

Soup kitchen: Supported by the JDC/Claims Conference
Humanitarian Aid: Clothing for children and families
Senior Welfare: Senior Citizens' Club
Director: Isaac Novolosky
Medical Aid: Supported by the JDC/Claims Conference.
Special Needs Children

Education

Kindergarten:
Day School:
Sunday school:
Camps: Federation Summer Camp
Director: Rabbi Nachum Tamarin
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**ZAPOROZHYE, UKRAINE**

Current General Population: 1,000,000
Current Jewish population: 17,000 in Zapprozhe; 7000 in periphery
Population of Jewish Community in 1940: 40,000
Rabbi: Nahum Erentreu

**OVERVIEW OF CITY AND JEWISH LIFE**

Zaporozhye, in the southeast Ukraine along the Dnepr River, is one of the Ukraine's largest industrial centers. Founded in 1770 as a Russian military fortress, it was renamed Alexandrovsk when Russian Empress Catherine the Great annexed the Ukraine in 1783.

To settle the Ukraine, in 1837 the Russian government set aside land in the Alexandrovsk district for Jewish colonists. With promises (later rescinded) of free land and military exemptions, many Lithuanian and Belo-Russian Jews settled the area. Tremendous
hardships as new farmers in an area with a foreboding climate caused many to leave the colonies for the surrounding cities and towns, including Zaporozhye.

With the rapid development of the town in the late 19th century, the Jewish population of Zaporozhye in 1897 reached 5,290 (28% of the total population). In 1881 and in 1905, the Jew fell victim to murderous pogroms.

Following the 1917 Revolution, marauding hordes murdered and pillaged the area's Jews. Under Communist rule, Jewish life became worse. All expression of Judaism was forbidden, and the community's leaders were persecuted, exiled, or shot. In 1927 the Communists appropriated the synagogue for a sports centre for the Red Army.

Impoverished Jews continued to arrive, with the Jewish population numbering 20,000 in 1932. At least 40,000 were present just prior to WW II when Zaporozhye's population rose fivefold. During the German occupation, those Jews who did not escape were all murdered: From 1941-1943 the Germans marched the city's Jews to their death at a nearby pit where 37,000 Jews were massacred.

In 1959, Jews numbered 17,400 (4% of the total population). After the war, the Soviet Union forbade the re-establishment of the synagogue or any other signs of Jewish cultural life. Only after 1991 and Ukrainian independence did the reestablishment of the Jewish Community of Zaporozhye begin. In 1994 Zaporozhye's two-story main Synagogue was returned to the Jewish Community.

INSTITUTIONS

Humanitarian aid:

Kosher Soup kitchen:

450 meals daily

Outskirts of the city: 150 meals daily, plus “meals on wheels” Supported by JDC/Claims Commission

Orphanage: "Jewish Children's Home" 30 children

Kindergarten: “Or avner “ children

Day School: "Or Avner" 155 students

FUTURE NEEDS OF THE COMMUNITY

Synagogue: Renovation of century-old building, To serve as Social, Religious and Community center
List of cities without rabbis:
Berdyansk, Pologi, Gulaipole, Tokmak

ZHITOMER, UKRAINE

Current General Population: 300,000
Current Jewish Population: 5,000
Population of Jewish community in 1940: 90,000
Chairman: Welwel Rosengarten
Rabbi: Shlomo Wilhelm

OVERVIEW OF CITY AND JEWISH LIFE

More than 1100 years old, the city of Zhitomir lies on the Teteriv river delta. Once the capital city of the Vaulin district, Zhitomir’s main commercial products are wheat and marble. Prior to the Chernobyl catastrophe, it was also a flourishing holiday resort.

Jews arrived in Zhitomir from Poland some 400 years ago. Over the centuries, they underwent numerous upheavals due to pogroms and Cossacks, yet even in the worst of times Zhitomir served as the Jewish capital for the Vaulin district. Many renowned rabbis lived in the city throughout the centuries, including Rabbi Wolf of Zhitomir, the “Or Hameir.” The city was also famous for the Slavita press shop where the Talmud and hundreds other Judaic books were printed. Among its native sons was Haim Nachman Bialik.

On the eve of World War II Zhitomir had 90,000 Jewish residents, 57 synagogues and shtieblach, schools, hederas and a Jewish college. During the war, the majority of the city’s Jews were killed, most by mass slaughter. Twenty thousand Jews are buried in mass graves.

Until 15 years ago, the city had about 12,000 Jews. Since the gates were opened, thousands have left for Israel, the US and Germany. Those who remain have established congregations throughout the northern and western Ukraine. Today Zhitomir serves as the headquarters for 167 official congregations, 29 of which have their own synagogue and 28 which have their own daily Kollel.
INSTITUTIONS

Humanitarian aid

Soup kitchen: 300 people. Supported by JDC/Claims Conference.
Staff: 14
Director: Sasha Schleier

School soup kitchen: 250 children
Staff: 9
Director: Hanna Arkadievna

Boarding school soup kitchen: 140 children
Staff: 12

Humanitarian aid: 850 people. Supported by JDC/Claims Conference.
Staff: 40
Director: Sophia Zaitsev

Boys' orphanage: 20 children. Supported by JDC/Claims Conference.
Staff: 20
Director: Tanya Moskovich

Girls' orphanage: 35 children
Staff: 27
Director: Natasja

Pediatric clinic: 437 people
Staff: 18
Director: Dr. Chrenov

Education

Kindergartens: 19 children
Staff: 7
Director: Hanna Arkadievna
Day School: 168 children
Staff: 86
Director: Hanna Arkadievna
Boys' College: 19 students
Staff: 6
Director: Raphail Yakovitch

Girls' College: 70 students
Staff: 35
Director: Bracha Tamarin

Yeshiva & Kollel: 19 students
Federation of Jewish Communities of the Former Soviet Union / Proposal

Staff: 6
Director: Raphail Yakovitch

Kolel maintenance: 400 people
Staff: 32
Director: Nachum Tamarin
Boys' summer camp: 110 children
Staff: 45
Director: Nachum Tamarin

Girls summer camp: 130 children
Staff: 45
Director: Nachum Tamarin

Winter camps: 60 children
Staff: 24
Director: Nachum Tamarin

Holiday camps: 300 children
Staff: 82
Director: Nachum Tamarin
Culture and community centers
Community Center: 1500 people
Staff: 20
Director: Velvel Rozengurten

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Soup kitchen:

Maternity Fund

Medical clinic

Nursing home for senior citizens

Orphanage: 100 children

Girls Orphanage

Education

Boys education center

Culture and ICC
Community Center:

Mobile community center
Religious services
Synagogue restoration

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<td>Kiev (excluding city)</td>
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<td>Ruvna</td>
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BELARUS

MINSK, BELARUS

Current general population: 2,000,000
Current Jewish population:
Population of Jewish community in 1940:
Chairman: Nahum Baran
Rabbi: I. Yosef Gruzman

OVERVIEW OF CITY AND JEWISH LIFE

In 1793, the central part of Belarus including Minsk became a part of the Russian empire. Minsk was always known not only as the capital of Belarus but as the capital of Jewish life as well. It was the home of many Torah sages and Yeshivas that attracted students from all over Europe. Dozens of Synagogues existed here too. Before World War II, Jews made up 40% of the total population in the city.

Today, the Union of Jewish Communities is the most influential and active Jewish organization in the city.

INSTITUTIONS

Humanitarian aid

Soup kitchen: 600 people
Staff: 9
Director: Alexander Kapustin

Social services: 70 people
Staff: 3
Director: Sonia Dyskina

Senior welfare: 50 people
Staff: 5  
Director: Bella Ostrovskai

**Education**

*Kindergarten:* 35 children  
*Staff:* 19

*Day school:* 70 children  
*Staff:* 28  
*Director:* Tamar Gruzman, Valentina Lappo

*High School:* 80 students  
*Staff:* 32  
*Director:* Tamar Gruzman, Alexander Kazakevich

*University Students Scholarship Program:* 30 students  
*Staff:* 3  
*Director:* Eliyahu Kirjner, Sofia Bychovsky

*Summer Camp:* 300 children  
*Staff:* 40  
*Director:* Eliyahu Baitch, Michael Ginzburg

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**FUTURE NEEDS OF THE COMMUNITY**

**Humanitarian Aid**

*Soup kitchen:* 16,000 meals/month

**Medical Aid:** Up to 40% of total Jewish population

**Orphanage:** 100 children

**Education:**

*Schools:* 300 children

**Youth and students**

**Camp**

**Religious services**

**Burial and cemeteries**
BOBRUISK, BELARUS

Current general population: 350,000
Current Jewish population: 7000
Population of Jewish community in 1940: 21,558
Chairman: Igal Chernin
Rabbi: Baruch Nahum Lamdan

The Jewish community of Bobruisk, in east Byelorussia, dates back to 1583. In the 19th century, Bobruisk was a well-known center of Hasidism, and some 60% of the city's population was Jewish. The famous printing house of Jacob Cohen Ginzburg, which published the last holy book of its era in the USSR, was located in Bobruisk. The last rabbi of the Bobruisk community was rabbi Shmariyahu Noah, grandson of the Zemah Zedek. After he died, the last yeshiva in Bobruisk was closed.

In 1941, the Nazis conquered Bobruisk and killed a total of 40,000 Jews there.

During the Soviet regime, 3000 Jews participated in underground minyanim in the city. In 1989, a 10,000-member Jewish community was registered in Bobruisk.

INSTITUTIONS

Humanitarian aid

Soup kitchen and community services: 500 people
Staff: 5
Director: Igal Chernin

Education

Kindergarten: 30 children
Staff: 7
School: 40 children
Staff: 33
Director: Galina Dubtsova

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Aid to elderly and infirm
Orphanage

Education

Kindergarten: 50 children
School: 150 children

BREST, BELARUS

Current general population: 300,000
Current Jewish population: 6,000
Jewish population in 1940: 39,000
Chairman: Shlomo Weinstein
Rabbi: Chaim Rabinowitz

Brest has always been a city of prominent importance to the Jews. Over 1,200 students studied at the Brest Yeshiva, and it boasted many imminent rabbis.

The famous surrender agreement between the Russians and Germans was signed in Brest in WWI, and this was the first city the Nazi’s attacked during WWII.

During WWII, the Nazis deported the local Jews to two major ghettos, where most of them were killed. The remainder of the Jews were transported 100 KM away, where a big pit was dug and 34,000 Jews killed and buried.

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Soup kitchen, food distribution for the needy, humanitarian aid for children, assistance in purchasing medication

Education

Kindergarten + School

Sunday School: expanding activities.

Culture and ICC

JCC: Encompassing computer center and library
Cities without Rabbis

**Kobrin:**

*General population: 100,000*
Jewish population: 700
FJC representative: Yuri Kaplan

Bernovici:
General population: 100,000
Jewish population: 1000

**Lekovici**

General population: 50,000
Jewish population: 500

**Projani**

General population: 50,000
Jewish population: 500

**Luninz**

General population: 50,000
Jewish population: 500

**Malerita**

General population: 50,000
Jewish population: 500

Brioza
General population: 100,000
Jewish population: 500
GRODNO, BELARUS

Current general population: 350,000
Current Jewish population: 7,000
Population of Jewish community in 1940: 25,000
Chairman of the Jewish Community: Mr. Boris Koitkovsky
Rabbi: Yitzchak Kofman

Grodno is situated in a region that was populated by Russians, Lithuanians and Poles. The city itself changed sovereignty often, from Lithuania in the 14th century, Poland in 1569, Tzarist Russia at the end of the 18th century, Poland after World War I, and Soviet control from 1939. After World War II, Grodno became part of the Soviet Union.

Jews have resided in Grodno as early as the end of the 12th century, and the city's Jewish history is rich in lore. Among the famous rabbis of Grodno were Rabbi Mordechai Yaffe, a renowned author of the 16th century who established the Great Synagogue, Rabbi Alexander Ziskind, who lived in the 18th century, and Rabbi Nachumke of Horodne, who died in 1880.

In the last generation, Grodna's Yeshiva “Sha'ar HaTorah” was one of the most famous in the Jewish world. Today, former Grodna Yeshiva students serve as heads of leading Yeshivas across the globe.

During certain periods, the Jews of Grodno comprised 80% of the total population, and even more. At one point, there were approximately 40 Synagogues in the city, three Jewish cemeteries, Jewish educational institutions, and enterprises owned by Jews.

During the Holocaust, the city was occupied by the Nazis. The Jews of the city were concentrated in ghettos, and later sent to the death camps of Auschwitz and Treblinka. Almost the entire Jewish population was murdered.

INSTITUTIONS

Humanitarian Aid

Soup Kitchen: 30-40 recipients of Shabbat and holiday meals
Director: Sima Alexandrova
Staff: 2 cooks

Medical aid: "Bikur Cholim" for the ill
Director: Svetlana Rabinskaya
Staff: 2
Budget: Irregular, according to the number of sick persons
FUTURE NEEDS OF THE COMMUNITY

Soup Kitchen – Provide meals on weekdays, meals on wheels, and enrich the menu
Library – Purchase new books, magazines; renovate structure, provide heating
Synagogue – Renovate the building, install heating to enable daily worship.
Medical Aid – Provide medications and medical aid to the sick.

Development of New Services –

Sunday School
Kindergarten
School

Community Center – Renovate the old Synagogue building to accommodate many services for the community

6. List of cities without Rabbis

List of cities in the Grodno district:

Lida   Miasty
Orsha  Shchuchin
Velkavyisk  Samargon
Slonim  Novogrod
AZERBAIJAN

BAKU, AZERBAIJAN

Current general population: 4,000,000
Current Jewish population: 15,000 – 30,000
Chairman, Ashkenazi community: Gennady Zalmanovitch
Rabbi, Ashkenazi community: Meir Bruk
Chairman, Caucasian community: Semyon Ihilov

Baku, the capital city of Azerbaijan, is also called the "city of wind" because of the strong winds which blow there. It is located on the Caspian Sea and its panoramic view from above is very similar to the panoramic view of Haifa.

During the second World War, many Jews fled to Baku to escape the Nazis. There was hunger in the city and many people died. Stalin sent many Jews – especially religious ones – to Siberia. He also sent the Iranian Jewish community there, and no survivors returned. The Caucasian Jews fought at the front against the Nazis, and many of them were killed. Some have even received medals, but mostly after their deaths.

Today, there are four registered Jewish communities in Baku: the Caucasian community, the Ashkenazi community, and the Georgian community – each of which has its own synagogue – and the Chabad community which unites all the communities.

INSTITUTIONS

Humanitarian aid

Soup kitchen: 200 people

Social services: 15 people
Staff: 4

Meals on Wheels
Director: Larisa Rih Rodel

Education

Kindergarten and school: 262 children
Federation of Jewish Communities of the Former Soviet Union / Proposal

Staff: 120
Director: Zachay Shayev

Club for WW2 veterans: 50 people
Director: Margolin
Serves 50 people.

FUTURE NEEDS OF THE COMMUNITY

Humanitarian aid

Soup kitchen: 250 people
Food distribution: 1050 people
Humanitarian aid (medicines)

Medical clinics
Ambulance
Education

School
Purchase of new building
Yeshiva: 40 students
Summer camp: 300 children

Burial and cemeteries

CITIES WITHOUT RABBIS

Kuba
Representative: Boris Samanduev
Oguz
Guchich
Selendi

Gandzha
Perlavena

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GEORGIA

TIBLISI, GEORGIA

Current General Population: 1,600,000
Current Jewish population: 6,500.
Population of Jewish community in 1940: 90,000.
Chairman of the Jewish community: Shalva Kosashvili
Rabbi: Avraham D.M. Michaelshvili

OVERVIEW OF CITY AND JEWISH LIFE

The 1,500-year-old city of Tbilisi is the capital of Georgia. According to Georgian history, Jews arrived there before the destruction of the First Temple, and settled close to the Aragvi River in the ancient city of Mtskheta. A large number of them arrived in the Caucasus, and mainly to Georgia.

Since then, cordial relations have reigned between the Jewish people and the Georgian people. In the Middle Ages the Georgians described themselves as descendants of the kings David and Solomon. The Georgian people are proud that Georgia is among the only countries in the world where there has never been anti-Semitism.

The Jewish community of Georgia is religious and traditional. The Torah and Judaism, and especially the synagogue, have played a major role in their lives, even during very trying times. Despite the repressive, oppressive Soviet regime, the rabbis and sages of the community maintained the spark of Judaism.

Deep religious yearnings for the Land of Israel contributed to a major wave of Georgian Jews to Israel in the late 60s and throughout the 70s.

Currently, the Georgian establishment maintains an understanding and sympathetic approach to Jewish and religious issues. Jewish activities have remained vigorous, and the recent establishment of an infrastructure to preserve and develop the heritage of the Georgian Jews has augmented the community’s fervor.

Heads of the Jewish community and the Rabbi participate in all the State activities and events, as well as in social events intended to strengthen the connection between the Georgian people and the Jewish people.

A variety of Jewish and Israeli organizations are active in Tbilisi, as well as local organizations.
INSTITUTIONS

Humanitarian Services

Distribution of Food to needy and sick – 50 families
Director: Esther Bakordza
Staff: 3

Humanitarian Aid: 40 recipients of clothes distribution, medical aid
Staff: 10

Education

Kindergarten Or Avner, 60 children
Director: Mrs. Marina Bazov
Staff: 19 employees

School: Or Avner, 44 students
Director: Mrs. Sveta Chechenshvili
Staff: 38 employees

Camps – Summer camp for 95 children
Director: Pinchas Katzovashvili
Staff: 24 men and women

FUTURE NEEDS OF THE COMMUNITY

Strengthening Existing Facilities and Services:

Humanitarian aid:
Distribution of food to the needy: 200 additional families
Budget: $108,000

Humanitarian aid: Additional 40 children and elderly; medications and clothing
Budget: $27,600

Activities for the Elderly
Budget: $38,400

Education:

Kindergarten

School

Camps – Summer camp
Federation of Jewish Communities of the Former Soviet Union / Proposal

Youths and students: 40 additional students;
Rent of building – acquisition of furniture and equipment

Religious services:
Synagogue:
Renovation of the Great Synagogue

New services:

Senior Welfare: Construction of old-age home; 50 people

Medical Center:
Establishing Medical center/clinic (providing services 24 hours a day)
Rescue unit – ambulance and equipment

Children’s Home: dormitory for 60 children

Kindergarten, School, College:
Building for an educational center:
Acquisition of a building of 7,000 sq. meters -
Renovation of the building

Yeshiva: for 25 students
Budget: Establishment, acquisition and equipment

Culture and JCC:

Community Centers: Building JCC
KAZAKHSTAN

Chairman: Galina Roitberg
Rabbi: Rabbi Meir Sheiner

OVERVIEW OF CITY AND JEWISH LIFE

The Jewish community of Kazakhstan was founded in the middle of the 19th century by retired Jewish soldiers (cantonists) who had served in the Russian army together with Russian soldiers in Verny (now Almaty). The region offered a mild climate, no oppression and good economic opportunities in an undeveloped region. Before the revolution, there was a community of 30 – 45 families, who supported their own rabbi.

The number of Jews in Kazakhstan grew rapidly as a result of Stalin’s mass repressions and the evacuations of World War II.

After the World War II the synagogue was demolished. The community succeeded in acquiring the right to open a prayer house in the end of the 1950’s. Limited Jewish observance continued under the guidance of a community rabbi. The major renewal of the Jewish community life started from the middle of the 1990’s nineties, with the support of the Foundation the Association of the Jewish Communities.

The president of the Republic of Kazakhstan, Nursultan Nazarbaev, is a good friend of the Jewish community, who is working with the community to organize forums which denounce anti-Semitism and strengthen spiritual and national unity in Eurasia.

INSTITUTIONS

Humanitarian aid

Soup kitchens: 115 people

Food packages: 500/month

Education
Dormitory school: 80 children
Director: Anna Schepkina

FUTURE NEEDS OF THE COMMUNITY

Nursing home for aged and disabled
Boarding school for children

REGIONS

Actobe  
Atyrau  
Borovye  
Zhitikara  
Kockshetau  
Kyzylorda  
Kostanay  
Lisakovsk  
Temirtau  
Rudny  
Semei  
Stepnogorsk  
Taraz  
Shimkent  
Schyutinsk  
Aktau  
Petropavlovsk  
Uralk  
Ust-Kamenogorsk

KARAGANDA, KAZAKHSTAN

Current General Population: 1,332,000
Current Jewish Population: 7,000
Chairman of Jewish Community: Dr. Michael Yakovlevitch Flikovitch
Rabbi: Matityahu Leib Louis

OVERVIEW OF CITY AND JEWISH LIFE

Karaganda is located in the center of Kazakhstan. During the war Jewish and non-Jewish inmates, including political prisoners, were exiled to the city. Since Karaganda served as a city of exile until the fall of the Soviet regime, most of its residents are not of Kazakh origin.

Traditionally the chief industry was coal and steel mining, but today many new industries are developing, offering a variety of jobs.
The Jewish population has fluctuated, with many moving to Israel. The remaining population is largely assimilated, although the Jewish community is becoming more active and dynamic.

Karaganda is the Jewish center for neighboring towns, such as Abai, Seran, Timertau, and Shakhtinsk.

INSTITUTIONS

Humanitarian Aid:

Soup kitchen: 100 recipients daily

Humanitarian aid:
Meals of wheels, 300 recipients

Orphanage

Medical care: 50 recipients

Special needs children

Senior services:
Education

Kindergartens:

Schools:

FUTURE NEEDS OF THE COMMUNITY

Culture and community center

Community center: Renovating existing building

Jewish Museum:

BISHKEK, KIRGYSTAN

Current Jewish population: 5,000
Jewish population during World War II: 35,000
Chairman: Boris Shapira
Rabbi: Arye Reichmann
OVERVIEW OF CITY AND JEWISH LIFE

Bishkek is the capital of Kyrgyzstan, located in the center of Asia. It is one of the countries that lies on the famous Silk Way. Bishkek was a haven for Ashkenazi Jews during the Second World War, but many Jewish doctors were killed. Nowadays there is a synagogue and a daily minyan, women’ club, kids’ club, soup kitchens and humanitarian aid.

INSTITUTIONS

Humanitarian aid

Soup kitchen: 50 people
Staff: 3
Director: Aleksey Stembler

Social services: 500 people
Director: Rosa Fisch

Education

Day School: 80 children
Director: Volodya Krizman

FUTURE NEEDS OF THE COMMUNITY

Synagogue, community center, soup kitchen, mikvah a library

Home for the aged

Medical center

CITIES WITHOUT RABBIS

Osh
Karakul
Tokmek
UZBEKISTAN

TASHKENT, UZBEKISTAN

Current general population:
Current Jewish population: 41,500
Jewish population in 1940:
Rabbi: Aba David Gurevich
Chairman: Ashkenazic community: Volodya Shapira
Bucharian community: Boris Shimonov

OVERVIEW OF CITY AND JEWISH LIFE

More than 1200 years ago, the first Jews arrived in this area from Persia, where they had lived since the fall of the First Temple. Since then, many Jewish communities have lived and prospered in the area.

Uzbekistan was under Soviet rule for 150 years, and Jewish life has been limited since the Communist Revolution. During Stalin’s regime, many Jews who tried to keep their tradition alive were persecuted or exiled to Siberia.

During the Second World War about 250,000 Jews lived in all the cities of Uzbekistan. Most were refugees from Poland, Ukraine, western Russia, etc. Many thousands of Jews died from plague, hunger and other epidemics that spread through the area during the war.

Today, a number of Jewish organizations work in the area, including Or Avner, the Jewish Agency, Israeli Center, JDC/Claims Conference, Hesed and Hillel.

INSTITUTIONS

Humanitarian aid

Meals on wheels: 45 people
Director: Malka Gurevich.

Financial aid: 250 people
Director: Mara Sigal.

Food packages: 300 people
Director: Malka Gurevich.
Education

Kindergarten: 25 children
Staff: 9 employees.
Director: Malka Gurevich.
Jewish school: 190 children
Staff: 52
Director: P. Goldeparev.

Yeshiva: 25 students.
Director: David Koltun.
Camp: 300 teenagers.
Staff: 35
Director: Hanna Koltun.

FUTURE NEEDS OF THE COMMUNITY

Education

School: 190 students

Culture and JCC

Community center

Religious Services

Synagogues

Burial and cemeteries
ESTONIA

TALLINN, ESTONIA

Current General Population: 500,000
Current Jewish Population: 2,500 – 3,000
Rabbi: Shmuel Kot

OVERVIEW OF CITY AND JEWISH LIFE

Tallinn (formerly Revel) is the capital of the Baltic state of Estonia. One third of the state’s population lives in this seaport town, where 4 million tourists vacation each year.

Although never a major metropolis like neighboring Riga and Vilnius, Tallinn has maintained a Jewish community for centuries. The first Jewish settlers were the Cantonists, who also opened the first synagogue. By 1883, the 700-family strong Jewish community commenced construction of a luxurious synagogue building in the center of town. In this heyday period for the Jewish community, there were kosher meat stores, mikvahs, a cultural center and a Jewish school.

During the war Estonia was the first state to be declared "Judenfrei," and the synagogue was bombed. After the war, some native Jews returned to Tallinn, joined by many Russian Jews. Attempts were made to organize prayers, but the Soviet regime outlawed any open observance of Judaism. Lacking a rabbi, the Jews gathered for prayers in temporary places, until the Christians provided them with a building which served as a synagogue until 2000.

Following the 1990 revolution, Jews re-established “the Jewish religious community in Estonia,” and opened a cultural center. A Jewish school was opened, sponsored by the government and assisted by the Israeli Ministry of Education.

With the assistance of the JDC, an old building was renovated for use as a synagogue, and in October 2000, following the appointment of Rabbi Shmuel Kot as the chief rabbi of Estonia, the synagogue was opened in a festive ceremony in the presence of the prime minister and Israeli chief rabbi. Renewed activities are now taking place in the Jewish community.

INSTITUTIONS

Humanitarian aid
Soup kitchen: Breakfasts for 18 recipients
Director: Vera Brener
Staff: 2 employees.

Hessed fund: Financial aid 8 families
Director: Lena Golend

Distribution of food products: 450 recipients
Director: Michael Lessin

Education

Sunday school: 20 students
Director: Hannah Kot

Jewish studies center:
Youth and children: 22 students
Director: Dmitry Smorgon
Staff: 4.

Middle age: 18 students
Director: Dmitry Smorgon
Staff: 2

Adults: 26 students
Director: Svetlana Kaputreko
Staff: 2

Summer camps: 70 campers
Director: Zoya Friddle
Staff: 10-17
LATVIA

RIGA, LATVIA

Current General Population: 750,000
Current Jewish population:
Population of Jewish community in 1940: 50,000
Rabbi: Mordechai Glazman

OVERVIEW OF CITY AND JEWISH LIFE

The Jewish community of Riga has played a major role for several hundred of the city’s 800 years of existence. Jewish life thrived during the era of the Latvian democracy between the two world wars, with a highly developed religious, social and cultural framework that included schools, kindergartens and higher educational institutions. There were two Jewish hospitals, an old age home and many charitable organizations.

At the start of World War II, 50,000 Jews lived in Riga, constituting 7% of the total population. During the German occupation, 85% of Latvia’s Jewish population perished. Under Soviet rule, many Jews from other countries moved to Latvia. Presently therefore, most of the 15,000 Jews in Latvia are Russian-speaking.

Prior to the war, the Jewish community of Riga was centered around the Choral Synagogue. Of the some 70,000 Jews exterminated in Latvia by early 1942, 800 Jews were tragically burned alive in this synagogue on July 4, 1941. Today a memorial stands at this site, where Latvia now holds ceremonies for its Memorial Day for Victims of Jewish Genocide.

The building which currently houses the Chabad Educational Campus and Social Center has a very interesting history. It was built in 1870 as the first Jewish school in the Russian Empire, which operated until 1940. During the German occupation, the building served as Judenrat headquarters. Under Soviet rule, it was used as a Russian government school. The building was returned to the Jewish community in 1995. Renovated completely, it now serves as an important center for local Jewry.

INSTITUTIONS

Humanitarian Aid

Soup kitchen: Meals for 65 people + 200 food packages distributed. Partially supported by Claims Conference.
Federation of Jewish Communities of the Former Soviet Union / Proposal

Meals on wheels: 18,000 meals annually + Shabbat and holiday. Partially supported by Claims Conference.

Social services: Passover food distribution

Senior welfare
Director: Basya Kitaichik

Education

Kindergarten and day school: 150 children

Youth and Students

Camps: 150 children
Director: Ella Hodal
Staff: 15

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Senior Welfare: Home care for 60 people

Social Services: 100 people

Education

Kindergarten, sports facilities

Religious services

Synagogue: Restoration of a community synagogue

Burial and cemeteries: Renovations and additions
Director: Martin Perl
LITHUANIA

VILNA, LITHUANIA

Current General Population: 3,500,000
Current Jewish population: 7000 - 8000
Population of Jewish community in 1940: 240,000
Rabbi: Sholom Ber Krinsky

OVERVIEW OF CITY AND JEWISH LIFE

Lithuania, and its capital Vilna (Vilnius), have a very special history and central role in European Jewry. As a great center of Jewish scholarship and tradition, Vilna was known as the "Jerusalem of Lithuania" due to its famous rabbis and Yeshivas.

On the eve of World War II, 40% of Vilna's population was Jewish. More than a hundred synagogues and dozens of educational and welfare institutions dotted the landscape of Vilna and other cities and shtetls throughout the area.

During World War II, over 94% of Lithuania's Jews were murdered. The ensuing Soviet occupation (which ended in 1991) left a spiritual vacuum and material want throughout the community.

INSTITUTIONS

Humanitarian Aid

Soup kitchen: Meals for 130–150 people daily, 200 food packages distributed
Director: Frida Alesina
Senior's Club
Director: Frida Alesina

Education

Kindergarten and day school: 95 children

Director: Irina Jasovich

Director: Tanja Levina & Felix Teitelman

Overnight summer camp: 150 children

Director: Irina Jasovich

Seminars and Lectures: 6 times a year

FUTURE NEEDS OF THE COMMUNITY

Humanitarian Aid

Assisted Living Facility for the Elderly

Building purchase and renovations:

Employment Agency (retooling for the 21" century)

Education

Complete Renovation of School Building:

Dormitory building/orphanage

Building purchase and renovations

Religious services

Synagogue: Restoration of a community synagogue