



בזכות יוסף הצדיק ובניו ע"ה

עזרת אחים ברית יוסף יצחק

EZ RAT AHIM BRIT YOSEF YITZCHAK ORGANIZATION

ארגון ברית מילה למבוגרים וקטנים בארה"ק בחבר העמים ובעולם בהתנדבות
 WORLD WIDE VOLUNTARY ORGANIZATION FOR PERFORMING "BRIT MILA" PROCEDURE
 טלפון: 02 - 5711231 TEL פקס: 02 - 5711203 FAX פלא פון: 0209901 - 050 Mobile
 HARAV LOPIAN STREET 16/6 JERUSALEM

RECEIVED

B"H

JAN 06 2004

LEGAL SERVICES

December 12, 2003

Holocaust Victim Assets Litigation
 P.O.B. 8300
 San Francisco, CA. 94128-8300
 U.S.A.

Dear Sirs:

Re.: Application for Funding from Holocaust Victims' Funds

A- Background Information

Since its inception some 13 years ago, the Ezrat Achim-Brit Yossef Yitzchak Organization has performed some **30,000 BRIT procedures** (circumcisions) of Russian Jews in Israel and the former Soviet Union, as well as Jews throughout the world, in a total of 156 cities, all over the world.

The Organization was originally founded in response to the great need of Jews from the communist countries, whose Mohels (religious circumcisers) were sent to Siberia, or even executed, and whose fathers were threatened with 5 years imprisonment if caught circumcising their sons. Once the organization was established, thousands of Holocaust survivors were also circumcised with all direct and indirect expenses of the surgical procedure covered by the Organization.

B- Services Provided

Circumcision of an adult entails complete surgical operation procedures. For example, in New York, the cost of one circumcision in a hospital operating room costs \$1,200- not including general anesthesia, or any other expenses. Due to the advanced age of Holocaust victims, three days hospitalization is required for continued observation and medical care. Oftentimes, the elderly patient has other medical problems which must also be dealt with within the framework of this operation.

Other additional direct costs of the circumcision include transportation from the person's home to the hospital and back, kosher food for the Brit celebration for the patient and his escorts (1-2 persons), and afterwards, continued care and home visits during the 3 week recuperation period.

The Organization takes advantage of the contact with the Holocaust survivor and supplies religious articles which were withheld from them by the Nazi and Communist regimes, such as daily prayer books, prayer-books for the Jewish Festivals, Bibles, Menorahs for Hannuka, Matza, wine and Haggadas for Passover, and pamphlets explaining the seasonal holiday.

C- Promotion

The Organization spends the overwhelming sum of \$200,000 per year on T.V., radio and newspaper promotion, and educational materials in numerous countries. The need to publicize the Organization's existence and services stems from the fact that the Organization is not known outside the circle of religious leaders and officials who deal directly with this population, and, therefore, the target audience must be informed of the existence of this service. In reality, the promotional budget is only a small fraction of what is really needed to reach a significant percentage of potential beneficiaries of the Organization's activities. This need becomes even clearer when one takes into consideration the fact that the Organization performs circumcisions in **156 cities in 33 countries** throughout the world, and must, therefore, publicize its services in numerous countries and in various languages. Expansion plans include dozens and hundreds of additional locations world-wide.

Additional significant expenses include international and domestic airfare and land travel for doctors and Mohels so that we can continue to reach any Jew that requests our services, regardless of location; **from the Siberian tundra and the deserts of Kazakhstan, to Anchorage, Alaska!**

All these costs are covered by the Organization, with no expense what-so-ever to the circumcision candidate.

D- Organizational Structure and Staff

In Israel, the Organization has ongoing arrangements with 3 major hospitals in the north, center, and south of Israel. Under these agreements, the Organization leases operating and recovery rooms, as well as hospital ward rooms when required, while the Organization provides the medical staff, including urologist or surgeon, and male operating and recovery room nurses.

In Russia, the Ukraine and other former Soviet countries, the Organization operates under three different systems:

- 1) Leasing of operating, recovery and ward rooms.
- 2) In the former Soviet countries, the Organization maintains solely dedicated clinics.
- 3) Dozens of places where the Organization leases hospital facilities on a temporary basis, as the need arises.

The Organization staff is built of salaried doctors, Mohels, nurses, and drivers in various countries, and over 250 volunteers. Volunteers include Rabbis, doctors, Mohels, drivers, public relations personnel, food preparers for the Brit celebration and recovery and etc.

E- Number and Location of Nazi Victims

The Organization is basing this proposal on past experience. The potential recipients of the Organization's services live in Israel, the Ukraine, Hungary, Russia, Poland, Germany, France, Lithuania, Estonia, and Latvia. Based on past experience, the majority of Nazi victims to be served reside in Israel.

According to data published by the Central Bureau of Statistics of the State of Israel, there were some 250,000 Holocaust survivors living in Israel in 1997 (and an estimated decrease of 20,000 by mid-2000). See attached article.

Regarding survivor longevity and absolute and relative poverty by geographic location, this data is more readily available to the Claims Conference, as they receive requests from all countries. Through our wide network of staff in places such as the Ukraine, it has been brought to the attention of our Organization that requests have been made by Rabbis for funding of food and other needs of Holocaust victims from the Fund. These unrelated requests verify the existence of a population of needy Holocaust victims. These Holocaust

survivors are the potential beneficiaries (and in many cases, former beneficiaries) of the services of the Organization.

F- Budget Estimate

The Organization has circumcised 2,000 Holocaust survivors over the last 5 years. The average annual rate of increase in circumcisions performed by the Organization is 25-35%. This growth rate is due to the Organizations aggressive publicity program. The publicity budget has now been even further enlarged and stands at \$200,000. If this proposal is approved, the publicity budget will be increased ten-fold, to a total of \$1,000,000 per annum. Based on these figures, the forecast for the next five years is for a total of 5,000 circumcisions of Holocaust survivors.

Budget Proposal for Five Years

- Surgical Procedure – 5,000 circumcisions X \$1,200	\$6,000,000
- Hospitalization – (3 days) \$3,000 X 5,000 circumcisions	\$15,000,000
- Publicity – \$1,000,000 x 5 years	\$5,000,000
- Transportation – \$200 x 5,000 circumcisions	\$1,000,000
- Administrative costs – \$60,000/annum X 5 years	\$300,000
- Air Fare – \$800/flight x 300 flights/annum X 5 years	\$1,200,000
- Aftercare – \$200 x 5,000 circumcisions	\$1,000,000
- Brit Celebration and Food during Recovery \$100 x 5,000 circumcisions	\$500,000
- <u>Religious Items –</u>	
a- Tefillen (Phylacteries) – \$600 x 5,000 circumcisions	\$3,000,000
b- Prayer books, Festival prayer books, Passover Haggadas, Hannuka Menoras, Prayer Shawls. \$60 x 5,000 Circumcisions	<u>\$300,000</u>
<u>Total 5 year Budget Proposal</u>	<u>\$33,300,000</u>

G- Financial Reports

As the Organization conducts its activities in numerous countries, financial activities are divided amongst the various countries.

The Certified Financial Report 2001 for Israel is enclosed herein. Based on this Report, the Israel Ministry of Interior provided written certification that the Organization complies with required standards of "Proper Management."

The following is a breakdown of expenses in other countries in U.S. dollars:

----- COUNTRY-----			
EXPENDITURE	17 COUNTRIES*	UKRAINE	RUSSIA
LEASING OPERATING ROOMS	82,400	169,000	156,000
MAINTAINING ORGANIZATION'S CLINICS	17,000	57,800	43,200
TRANSPORTATION AND AIR FARE	15,230	18,950	21,220
VISAS	4,565	6,545	3,210
MEDICAL EQUIPMENT	3,500	25,550	17,655
DOCTORS	24,000	36,000	36,000
MEDICATION	1,600	5,100	4,200
OFFICE AND TELEPHONE	3,234	6,235	5,320
MISCELLANEOUS	2,356	5,236	7,560
TOTAL	153,885	330,416	294,365
TOTAL ALL COUNTRIES		\$778,666	

* Belarus, Azerbaijan, Uzbekistan, Georgia, Lithuania, Latvia, Moldavia, Kazakhstan, Germany, Hungary, Denmark, France, Estonia, Kyrgyzstan, Czech Republic, Belgium, Poland

H- Alternative Sources of Assistance

The Organization is by far the largest international organization that offers circumcision to adult Jews, both with regard to the number of cities served world-wide, as well as with regard to the number of circumcisions performed. Practically speaking, the Organization is the only real alternative for the adult Jew seeking circumcision.

I- Endorsements and Associated Persons

Letters of endorsement have been enclosed with this proposal. Some of the letters attest to the Organization's activities over the years, and were not prepared especially for the matter at hand. More letters will be submitted the next few weeks.

Enclosed is a list of Rabbis and other persons affiliated with the Organization.

J- Newspaper articles and Television Films

Enclosed is a sampling of newspaper articles about the Organization from the United States, England, Russia, Ukraine, France and Israel. These are but a few of the hundreds of newspaper articles which have been published.

Enclosed, also, are CD promotional films of the Organization, as well as a 25 minute program which was broadcast on the national Israel TV station, by the Israel Broadcasting Authority, and a news clip which was shown on the main evening news program in Israel. One of the films is in English and was made four years ago; however, the updated version in Hebrew constitutes testimony to many more locations throughout the world in which the Organization is active, and is also herein presented. Some of the material has been viewed by Knesset committees.

K- An Eternal Covenant

The BRIT, or Covenant, has been central to Jewish life since the time of the Patriarch Abraham. This religious circumcision has been in the forefront of the historical battle of the Jew to maintain his religious and national identity in the face of anti-Semitism throughout the generations.

The Nazis and the Communists made every attempt to prevent Jews from circumcising their children. Since the Nazis used the Brit as a means of identifying Jews, many Jews are still afraid to place this

mark upon the bodies of their children, so that history will not repeat itself.

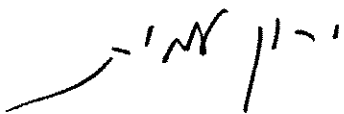
It is time to provide the Jewish people with restitution for the harm the Nazis caused in this regard, and to now encourage all Jews to avail themselves of the opportunity to again be a part of the Jewish nation, in every way.

Funding for this project from Holocaust funds will restore to the Jewish people some of what was usurped from them by the evils of the past, and will be a living memorial to those Jews who died for their Jewish identity.

Any additional information which may be required will be readily supplied.

Sincerely,

Rabbi Yaron Amit
Director

A handwritten signature in black ink, appearing to be 'Yaron Amit', written in a cursive style.

RABBI D.M. DRUKMAN

**CHIEF RABBI OF
KIRIAT MOTZKIN**

רוד מאיר דרוקמן

**רב העיר
קרית מוצקין**

B'SD

20 Kislev 5764
December 15, 2003

Holocaust Victim Assets Litigation
P.O. Box 8300
San Francisco, Ca. 94128-8300
U.S.A.

Gentlemen:

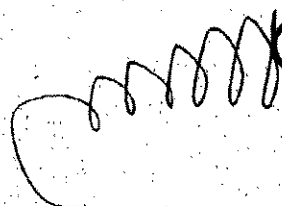
Re: Endorsement of the Ezrat Achim, Brit Yossef Yitzchak Organization

In my capacity as the Chief Rabbi of the City of Kiryat Motzkin, I warmly recommend funding of the Ezrat Achim, Brit Yossef Yitzchak Organization from the Settlement Fund.

I have personal knowledge of the Organization's activities, as I have personally referred many Holocaust survivors to the Organization for circumcision.

Sincerely,

Rabbi David Meir Druckman
Chief Rabbi
Kiryat Motzkin



נויגרשל רודניק וורצל ושות' רואי חשבון
NEUGROSCHL RUDNICK WURTZEL & CO. C.P.A.s

Simcha Rudnick, C.P.A. (Israel, U.S.A.)
Moshe Wurtzel, C.P.A. (Israel)

שמחה רודניק, רו"ח (ישראל ארה"ב)
משה וורצל, רו"ח (ישראל)

78St., Jerusalem 94467 Yirmiyahu
Tel: 50027470 Fax: 5002748

רח' ירמיהו 78, ירושלים מיקוד 94467
טל' 5002747 פקס 5002748

ארגון עזרת אחים ברית יוסף יצחק (ע"ר)
דיו וחשבון כספי ליום 31 בדצמבר, 2001

EZRAT AHIM BRIT
YOSSEF YITZHAK
ORGANIZATION

Financial Report of December 31, 2001

תוכן העניינים

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Auditor's Report

דו"ח המבקרים

3

Balance Sheet מאון ליום 31 בדצמבר, 2001

4

Report of Activity and שנסתיימה ביום 31 בדצמבר, 2001
net changes in assets for 2001

5

Clarification & Comments באורים לדו"חות הכספיים

נויגרשל רודניק וורצל ושות' רואי חשבון
NEUGROSCHL RUDNICK WURTZEL & CO. C.P.A.s

Simcha Rudnick, C.P.A. (Israel, U.S.A.)
Moshe Wurtzel, C.P.A. (Israel)

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טל' 5002747 פקס 5002748

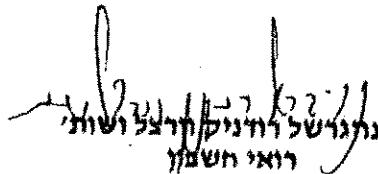
דין וחשבון המבקרים
לחברי ההנהלה של העמותה
ארגון עזרת אחים ברית יוסף יצחק (ע"ר)

בקרנו את המאזנים המצורפים של ארגון עזרת אחים ברית יוסף יצחק (ע"ר) (להלן – העמותה) לימים 31 בדצמבר, 2001 ו- 2000 ואת דו"חות על הפעילות והשינויים בנכסים לשנים שנסתיימו ביום 31 בדצמבר, 2001 ו- 2000. דו"חות כספיים אלה הינם באחריותה של ההנהלה של העמותה. אחריותנו היא לחוות דעת על דו"חות כספיים אלה בהתבסס על בקורתנו.

ערכנו את בקורתנו בהתאם לתקני בקורת מקובלים, לרבות תקנים שנקבעו בתקנות רואי חשבון (דרך פעולתו של רואה חשבון) התש"ל"ג – 1973. על פי תקנים אלה נדרש מאתנו לתכנן את הבקורת ולבצע במטרה להשיג מידח סבירה של בטחון שאין בדו"חות הכספיים חצגה מטעה מהותית, בין שמקורה בטעות שנפלה בדו"חות הכספיים ובין שמקורה בהטעייה הכלולה בהם. הבקורת כוללת בדיקה מדגמית של ראיות התומכות בסכומים ובמידע שבדו"חות הכספיים. הבקורת כוללת גם בחינה של כללי החשבונאות שיושמו ושל האומדנים המשמעותיים שנעשו על ידי ההנהלה של העמותה וכן הערכת נאותות החצגה בדו"חות הכספיים בכללותה. אנו סבורים שבקורתנו מספקת בסיס נאות לחוות דעתנו.

דו"חות הכספיים הנ"ל ערוכים על בסיס המוסכמה של העלות החסטרית בערכים נומינליים. מידע בדבר השפעת השינויים בכח הקניה הכללי של המטבע הישראלי על דו"חות הכספיים, כאמור בגלוי דעת של לשכת רואי חשבון בישראל, לא נכלל בדו"חות כספיים אלה.

לדעתנו, פרט לאי הכללת המידע הנזכר בפיסקה חקודמת, הדו"חות הכספיים הנ"ל משקפים באופן נאות בהתאם לכללי חשבונאות מקובלים, מכל הבחינות המהותיות, את מצב הכספי של העמותה לימים 31 בדצמבר, 2001 ו- 2000 ואת תוצאות פעולותיה לשנים שנסתיימו באותם תאריכים - זאת על בסיס המוסכמה של העלות החסטרית בערכים נומינליים.


נויגרשל רודניק וורצל ושות'
רואי חשבון

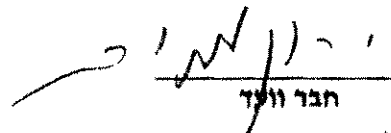
ירושלים, ל' כסלו, תשס"ג
5 דצמבר, 2002

ארגון עזרת אחים ברית יוסף יצחק (ע"ר)
מאזן Balance Sheet
שקלים חדשים
NIS

ליום 31 בדצמבר		באור
2000	2001	
82,694	4,895	<i>Current Assets</i> רכוש שוטף <i>Cash</i> מזומנים ושוי מזומנים
<u>170,000</u>	<u>170,000</u>	3 <i>Basic Inventory</i> מלאי בסיסי
<u>252,694</u>	<u>174,895</u>	
<u>187,585</u>	<u>282,867</u>	4 <i>Permanent Assets</i> רכוש קבוע
<u>440,279</u>	<u>457,762</u>	<i>Total Assets</i> סה"כ רכוש
-	34,135	5 <i>short term debt</i> <u>תחייבויות שוטפות</u> חלואות לזמן קצר
64,667	13,604	<i>outstanding checks</i> המחאות לפרעון
<u>47,036</u>	<u>9,428</u>	6 <i>Creditors & credit balances</i> זכאים ויתרות זכות
<u>111,703</u>	<u>57,167</u>	
-	39,415	7 <i>long Term Debt</i> <u>תחייבויות לזמן ארוך</u> חלואות
<u>328,576</u>	<u>361,180</u>	<i>Net Assets</i> נכסים נטו נכסים שאינם מוגבלים לסוף השנה
<u>440,279</u>	<u>457,762</u>	סה"כ התחייבויות ונכסים

הבאורים המצורפים מהווים חלק בלתי נפרד מהדוחות הכספיים.


 חבר וועד


 חבר וועד
 בס"ד
 ארגון עזרת אחים
 ברית יוסף יצחק
 מספר חשבוני
 בנק לאומי סניף

ארגון עזרת אחים ברית יוסף יצחק (ע"ר)
דוח על הפעילות והשינויים בנכסים חופשיים נטו
שקלים חדשים

*Report of Activity
and Changes in
Net Assets - NIS*

לתקופה שהסתיימה ביום 31 בדצמבר		באור	
2000	2001		
(*) 1,944,334	2,096,256	8	Income הכנסות
(*) 1,297,838	1,396,271	9	Cost of operating Clinics תוצאות הפעלת מרפאות
613,490	581,975		Financial Support תמיכות
<u>79,029</u>	<u>77,571</u>	10	Administrative & General Expenses תוצאות הנהלה וכלליות
(46,023)	40,439		Operating Cost before financing costs תוצאות הפעילות לפני הוצי מימון
<u>2,034</u>	<u>7,835</u>		Financing Costs הוצאות מימון
(48,057)	32,604		Operating Expenses Including Financing תוצאות הפעילות כולל מימון
<u>376,633</u>	<u>328,576</u>		Unattached Assets - beginning of year נכסים לא מוגבלים לתחילת השנה
<u>328,576</u>	<u>361,180</u>		Unattached Assets - End of Year נכסים לא מוגבלים לסוף השנה

(*) מויין מחדש.

באורים המצורפים מהווים חלק בלתי נפרד מהדוחות חכספיים.

κλιματιστικές ζώνες κτιρίων	1	261,403	21,463	282,867	187,585
συναρκετικές ζώνες κτιρίων	-	86,036	7,119	93,155	62,527
συναρκετικές ζώνες	-	27,188	3,440	30,628	29,359
συναρκετικές ζώνες κτιρίων	-	58,848	3,679	62,527	38,168
κλιματιστικές ζώνες κτιρίων	1	347,439	28,582	376,022	250,112
εξοπλισμός κτιρίων	-	124,506	1,404	125,910	64,830
κλιματιστικές ζώνες κτιρίων	1	222,933	27,178	250,112	185,282
	Σύνολο		57,064	31,12,200	31,12,200

ΕΝΤΥΧΟ 4 - ΛΟΓΑΡΙΑΣΜΟΙ

ΑΙΤΙΕΣ ΕΚΔΟΣΗΣ ΛΟΓΩΝ ΠΡΟΣΧΕΔΙΑΣΜΟΥ ΚΑΙ ΚΑΤΑΣΤΑΣΗΣ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ

ΕΝΤΥΧΟ 5 - ΟΡΘΟΓΩΝΙΑ

- 1. ΗΜΕΙΣ ΚΑΙ ΟΙ ΣΥΝΕΤΑΚΤΕΣ ΤΗΣ ΕΡΓΑΣΙΑΣ ΕΙΜΕΝ ΕΝΩΜΕΝΟΙ ΣΤΟΝ ΣΚΟΠΟΝ ΤΗΣ ΚΑΤΑΣΤΑΣΗΣ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ.
- 2. ΟΝΤΟΣΤΟΙΧΙΑ ΤΩΝ ΚΑΤΑΣΤΑΣΕΩΝ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΚΑΙ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΕΙΝΑΙ ΟΜΟΙΟΤΗΤΟΣ.
- 3. ΟΝΤΟΣΤΟΙΧΙΑ ΤΩΝ ΚΑΤΑΣΤΑΣΕΩΝ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΚΑΙ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΕΙΝΑΙ ΟΜΟΙΟΤΗΤΟΣ.
- 4. ΟΝΤΟΣΤΟΙΧΙΑ ΤΩΝ ΚΑΤΑΣΤΑΣΕΩΝ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΚΑΙ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΕΙΝΑΙ ΟΜΟΙΟΤΗΤΟΣ.
- 5. ΟΝΤΟΣΤΟΙΧΙΑ ΤΩΝ ΚΑΤΑΣΤΑΣΕΩΝ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΚΑΙ ΤΩΝ ΠΡΟΒΛΕΠΟΜΕΝΩΝ ΕΙΝΑΙ ΟΜΟΙΟΤΗΤΟΣ.
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- ΑΝΑΠΤΥΞΗΣ ΤΩΝ ΕΡΓΩΝ
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ארגון עזרת אחים ברית יוסף יצחק (ע"ר)
באורים לדוחות הכספיים
שקלים חדשים

באור 5 - חלואות לזמן קצר

<u>ליום 31 בדצמבר</u>		
<u>2 0 0 0</u>	<u>2 0 0 1</u>	
-	4,483	מטבע ישראלי
=	<u>29,652</u>	חלויות שוטפות-חלואות לזמן ארוך
=	<u>34,135</u>	סה"כ

באור 6 - זכאים ויתרות זכות

<u>ליום 31 בדצמבר</u>		
<u>2 0 0 0</u>	<u>2 0 0 1</u>	
39,413	-	חוצאות לשלם
<u>7,623</u>	<u>9,428</u>	מוסדות
<u>47,036</u>	<u>9,428</u>	סה"כ

באור 7 - חלואות

חלואה עבור רכב ע"י חברת פולסווגן ללא ריבית וללא הצמדה.

באור 8 - חכנסות

<u>לתקופה שחסתיימה</u>		
<u>ביום 31 בדצמבר</u>		
<u>2 0 0 0</u>	<u>2 0 0 1</u>	
351,295	658,559	תרומות
1,036,373	884,363	חכנסות בארץ
(*) 520,000	520,000	פעילות מתנדבים
20,000	-	תרומות שוות ערך
<u>16,666</u>	<u>33,334</u>	משרד הקליטה
<u>1,944,334</u>	<u>2,096,256</u>	סה"כ חכנסות
		(*) מוין חדש

ארגון עזרת אחים ברית יוסף יצחק (ע"ר)
באורים לדוחות הכספיים
שקלים חדשים

באור 9 - חוצאות הפעלת מרפאות

לתקופה שחסתיימה ביום 31 בדצמבר		
2000 (*)	2001	
20,111	34,847	ציוד רפואי
13,127	3,068	סעוד לחולים
(*) 160,000	160,000	חוצ' סיוע לבריות
(*) 360,000	360,000	מתנדבים - חוצאות שוות ערך
306,707	319,929	חוצ' רופאים ושליחים ברוסיה
11,204	7,611	רכישת ספרים
69,449	81,684	פרסום והדפסות
230,493	294,137	חסעות ונסיעות
102,388	93,603	נסיעות לחו"ל
-	10,764	כינוס מוהלים
<u>24,359</u>	<u>30,628</u>	חוצאות פחות
<u>1,297,838</u>	<u>1,396,271</u>	סה"כ חוצאות הפעלת מרפאות (*) מויין מחדש.

באור 10 - חוצאות הנהלח וכלליות

לתקופה שחסתיימה ביום 31 בדצמבר		
2000	2001	
2,495	12,195	אחזקה
53,852	51,669	דאר וטלפון
21,234	13,171	משרדיות
1,133	536	בטוחים
<u>315</u>	-	שונות
<u>79,029</u>	<u>77,571</u>	סה"כ חוצאות הנהלח וכלליות

Раввин Пинхас Вышецкий

Главный Раввин Донбасса

Председатель Всеукраинского комитета по кашруту.

Rabbi Pinchas Vishetski

Chief Rabbi of Donetsk and region
Kashruth council of Ukraine

פנחס וישעקי

רב העיר דונייצק והמחוז
יו"ר ועד הכשרות דאוקראינה

BS"D

December 12, 2003

Holocaust Victim Assets Litigation
P.O. Box 8300
San Francisco, CA. 94128-8300
U.S.A.

Dear Sirs:

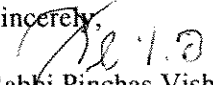
Re: Recommendation regarding the Ezrat Achim, Brit Yossef Yitzchak Organization.

From My personal acquaintance and joint work with the Brit Yossef Yitzchak Organization and personally with Chief Mohel of Ukraine and Moldova Yakov Gaysinovich, I can attest that this organization circumcises any Jew, from any place in the world, who requests this service, yet most of the candidates for circumcision come from the former Soviet Union. All expenses are covered by the organization, including cost of operating rooms (from the age of 6 months, circumcision is performed in an operating room), air travel, local transportation, physicians, medical equipment and supplies, and outreach advertising. I know of about 30,000 circumcisions that were performed by the organization, including many holocaust survivors from the former Soviet Union, and in Israel. This organization is by far the most prominent and largest organization that performs circumcisions for Ukrainian Jews. Circumcision is a basic requirement of the Jewish Faith for each male Jew, and, therefore, this organization helps any Jew, and especially holocaust survivors, to fulfill the commandment of G-d, and become a complete Jew.

Since every male Jew is required to be circumcised, and since, as mentioned, the procedure requires full operating room services, and even hospitalization for elderly persons who undergo circumcision, I therefore strongly recommend that the organization be included amongst those organizations that receive funds from residual funds of the Settlement Fund.

Through this, holocaust survivors will be able to fulfill their fundamental religious requirement, which was denied them by the Nazi regime and its supporters.

Sincerely,


Rabbi Pinchas Vishetski
Chief Rabbi of Donetsk region, Ukraine

8217 י"ו



הלשכה המרכזית לסטטיסטיקה
CENTRAL BUREAU OF STATISTICS



ירושלים, 1 במאי 2000
כ"ו בניסן תש"ס
104/2000

נתונים עדכניים ביותר - פיו 1997

ניצולי השואה החיים היום בישראל: פרופיל דמוגרפי Holocaust Survivors Living in Israel: A Demographic Profile

גרפים

כ-230 אלף אנשים החיים היום בישראל חיו תחת המשטר הנאצי ובעלי בריתו: כ-120 אלף מתוכם שרדו בגטאות במחנות ובמקומות מסתור

230 thousand persons living in Israel today lived under the rule of the Nazis and their Allies: 120 thousand of them survived the Ghettos, the Camps and in hiding

מספר הניצולים

בישראל חיים כיום כ-230 אלף תושבים שחיו בין השנים 1933-1945 במדינה שהיתה תחת המשטר הנאצי, או במדינה שהיתה תחת השפעה ישירה של המשטר הנאצי כד עולה מנתוני סקר שנערך ע"י הלשכה המרכזית לסטטיסטיקה ושבו נשאל, בפעם הראשונה, מדגם ארצי מייצג של תושבי ישראל בני 60 ומעלה לגבי שהותם במדינות שהיו תחת המשטר הנאצי. תוצאות הסקר מאפשרות לאמוד את היקפה של אוכלוסיית הניצולים החיה בישראל, וללמוד כמה מומאפיניה הדמוגרפיים והחברתיים.

בסוף 1997, בעת עריכת הסקר, חיו בישראל כ-250 אלף ניצולים. אך מכיוון שאוכלוסיית הניצולים היא היום מבוגרת מאוד, היא גם מתמעטת בקצב מהיר. לפי אומדנים המבוססים על שיעורי תמותה מתאימים, כ-20 אלף מהניצולים שחיו בארץ בסוף שנת 1997 אינם עוד בחיים כיום. בסקר רואיין מדגם מייצג מתוך כ-205 אלף ניצולי השואה שחיו בקהילה ביישובים עירוניים (לא בבתי אבות ולא במוסדות אשפוז). ניצולי שואה אלה הם 82% מכלל ניצולי השואה שחיו אותה עת בישראל.

ביתוצאות הסקר של הלשכה המרכזית לסטטיסטיקה עולה, כי מתוך 205 אלף ניצולי השואה האלה, כ-54% (53,000 גברים וכ-57,000 נשים) חוו לפחות מצב אחד, ובמקרים רבים, אף יותר מאחד ממצבים אלה, שהות בגטו, במקום מסתור, במחנה עבודה, במחנה השמדה או במחנה ריכוז. 17 אלף גברים ו-21 אלף נשים - חיו במקומות מסתור, 25 אלף גברים ו-33 אלף נשים - היו בגטאות, 29 אלף גברים ו-25 אלף נשים - חיו במחנות.

המלחמה במקומם.

נתוני גיל ומין

בנתוני הסקר עולה שבקרב בני 60 ומעלה, חלקם של הניצולים מגיע ליותר מ-30% מהאוכלוסייה, ובקרב בני 75 ומעלה, חלקם הוא כמעט 40% קבוצת הגיל השכיחה ביותר בקרב הניצולים היתה, בסוף 1997, של בני 70-74 - אלה שהיו בני 18-22 בסוף 1945. קבוצת גיל זו בולטת במיוחד בין ניצולי המחנות והגטאות בני 60 ומעלה, וחלקה מגיע ללמעלה מ-31% מאוכלוסייה זו.

'יחס המינים' (היחס המספרי בין גברים לנשים), שונה מזה הקיים בכלל האוכלוסייה באוכלוסיות מבוגרות. מוצאים בדרך כלל מספר רב יותר של נשים מאשר גברים, מכיוון שתוחלת החיים של נשים גבוהה יותר וסיכוייהן לחיות עד גיל מבוגר גדולים יותר. אף כי הדבר נכון גם לאוכלוסיית הניצולים, חלקם של הגברים ביניהם גבוה מאוד. בכלל האוכלוסייה של בני 60 ומעלה החיים בקהילה יש בארץ כ-78 גברים לכל 100 נשים. אך בין ניצולי המחנות והגטאות החיים בקהילה ישנם 92 גברים על כל 100 נשים. בין הניצולים שפנו או הצליחו להימלט מספר הגברים מועט יותר: 58 גברים על כל 100 נשים.

ארצות המוצא

בישראל קיים ריכוז גדול של ניצולים ממספר ארצות לידה: ילידי רומניה הם קבוצת הניצולים הגדולה ביותר, ואחריהם באים ילידי בריה"מ ופולין. ילידי שלושת הארצות הללו יחדיו מונים 78% מהניצולים.

גורלם השונה של היהודים בכל אחת מארצות אירופה בימי השואה, משתקף בנתונים למעלה מ-85% מהניצולים ילידי הונגריה וצ'כוסלובקיה - שרדו את המחנות הגטאות ומקומות המסתור, וכמוהם 70% מהניצולים ילידי פולין ו-60% מהניצולים ילידי רומניה. 40% מהניצולים ילידי בריה"מ שרדו את המחנות והגטאות, אך מרביתם פונו או נמלטו לאזורים בטוחים יותר. הצלתם של יהודי בולגריה משתקפת בכך, שחלקם של הניצולים

ילידי ארצות הבלקן ששהו בגטאות ובמחנות הוא כ-40% גם כן. מבין הניצולים ילידי גרמניה ואוסטריה, שמרביתם הצליחו להימלט עוד לפני המלחמה, כ-25% שהו במחנות, בגטאות ובמקומות מסתור.

תקופת העלייה

מרבית הניצולים הגיעו ארצה בעלייה ההמונית בשנים הראשונות של המדינה, ואף לפני הקמתה. יחד עם זאת לא מעט ניצולים הגיעו לישראל בשנים יותר מאוחרות, ובמיוחד בגל העלייה של העשור האחרון.

בין 1948 ל-1960 הגיעו 42% מכלל הניצולים ו-51% מניצולי המחנות. חלק אחר (כ-18%) הצליחו לעלות עוד לפני כן, וכמעט רבע מתוכם הגיעו בין 1960 ל-1989. בגל העלייה הגדול של שנות התשעים הגיעו כ-17% מניצולי השואה בכלל, וכ-9% מהניצולים שעברו את המחנות. הגטאות, ומקומות המסתור בפרט.

השכלת הניצולים

אחד התחומים בהם ניתן לראות השפעה מובהקת על חיי הניצולים של גורלם בעת המלחמה, הוא בהישגיהם בתחום ההשכלה. השכלתם של הניצולים שעברו את המחנות, הגטאות ומקומות המסתור נפגעה: מביניהם, 47% הם בעלי השכלה נמוכה יחסית (יסודית בלבד). לעומת 36% מהניצולים האחרים, ו-32% מילידי אירופה שלא חיו תחת הכיבוש הנאצי. רק 17% מתוכם הם בעלי 13 שנות לימוד ויותר, לעומת 29% מהניצולים האחרים, ו-38% מילידי אירופה בני 60 ומעלה שלא חיו תחת הכיבוש הנאצי.

נתוני ההשכלה הם רק חלק קטן ממגוון הנתונים הרחב שסקר בני 60 ומעלה מכיל על תנאי החיים של ניצולי השואה בישראל. צוות מחקר שמרכזו במכון ברוקדייל בירושלים לקח על עצמו לנתח את ממצאיו.

ברוקדייל, ג'וינט-ישראל, אש"ל ומשרדי ממשלה שונים (משרד הבריאות, משרד העבודה והרווחה, משרד הקליטה ומשרד האוצר). 5,000 בני 60 ומעלה הגרים בקהילה רואיינו בראיון פנים אל פנים. כל אחד מהם נשאל בנושאים רבים המכסים את רוב תחומי החיים. התוצאות המפורטות של הסקר ישמשו למחקר ולתכנון שירותים לאוכלוסייה המבוגרת בישראל בשנים הבאות

לתשומת לב: לקבלת הסברים והבהרות באשר לתוכן הודעה לעיתונות זו ניתן לפנות אל דובר הלשכה, דוד נוימן, טלפון 02 - 6592 777 או אל גב' ד' טל, טלפון 02-659 2414

גרף 1. ישראלים בני 60+ לפי גיל ומין
 גרף 2. ישראלים בני 60+ לפי ארץ לידה

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"ברית יוסף יצחק"

ארגון ברית מילה ליהודי רוסיה
טל. 02-766841

ואברהם בן יעקב שנת שנה בהמלכותו בשר ערלתו:

המלצה

מכבוד הרב הראשי לצרפת

הרב סיטרוק

ב"ה י"ט שבט התשנ"א

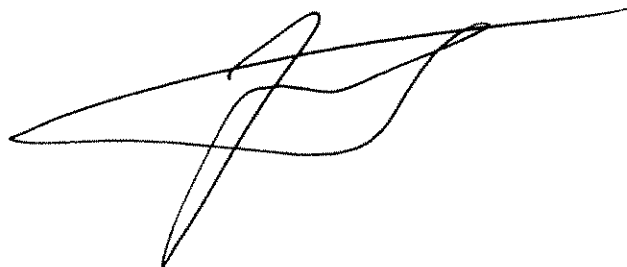
J'ai assiste ce jour à la circoncision de
plusieurs personnes adultes et enfants opérés ici-même
à des immigrants russes.

J'ai pu apprécier la qualité, le sérieux
de cet organisme le personnel est sérieux, mais les
frais sont importants.

Bravo à tous ceux qui aident cette grande

MITZVA -

Fait à Jérusalem le 3 février 91.
19 chvat 5751 O'i



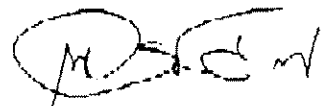
<p>Chabad - Lubavitch of Riga, Latvia Rabbi Mordechai Gluzman</p>	<p>חבר'ד ליובאוויטש ריגא • לטביה הרב מרדכי גלזמן</p>
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July 10, 1994

To Whom it May Concern,

The Mohel, Yossi Belinky was in Riga on June 30 1994 and performed 20 brissim on children and young adults.

We were very pleased with his work and have had no complaints from any of the newly circumcised children.



Rabbi Mordechai Gluzman

RABBI MORDECHAI GLAZMAN
 CHABAD-LUBAVITCH
 P.O. BOX 98
 228047 RIGA-47
 LATVIA





Brit Yosef Yitzchak
 Mr. Yaron Amit
 Rehov Lupian 8 - Apt. 8
 Jerusalem

Berlin, September 14th 2001

Dear Mr. Amit,

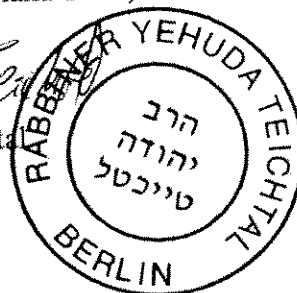
I want to hereby thank you very much for sending the expert Mohel to Berlin in order to perform the Brit Milah.

You are a great assistance in our endeavor to bring Yiddishkeit to Berlin, and you thereby touch the lives of many Jews in this city. By providing these immigrants with the chance of having a Bris, you really present them with an important turning point in their lives - your organization has done miracles for these people!

May you be blessed with good health and contentment, with joy and happiness, and with success in all of your endeavors.

With best wishes for a sweet and healthy Shana Tova,

Yehuda Teichtal
 Rabbi Yehuda Teichtal



B"H

Copenhagen Jewish Academy

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Rabbi Moshe Jacobson
Chief Rabbi Be'er Yacov

Dean of Studies:
Rabbi Michael Jacob

Rabbi Yarom Amit
Director Bris Yosef


Dear Rabbi Amit,

I hope this letter finds you well.

We would like to thank you for sending us R' Chaim Ruben twice to perform Bris Milohs on our students. We were very pleased with his work and with the confidence our students had with him.

Our wish to you is that your organization should see many years continuing to do this great Mitzvah.

Hatzlocha Raboh,


Michael E. Jacob
Dean



TUE, 02-NOV-99 10:59

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P. 02
כ"ד



ישיבת קופנהגן
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Rabbinic Chairmen

Maran Harav Moshe Jacobson
Maran Harav Simcha Kook

Dean of Studies

Rabbi Michael Jacob

November 2, 1999

Rabbi Yaron Amit, כ"ד
Menahel, Bris Yosef Yitzchak

Dear Harav Yaron Amit, כ"ד

We are grateful to you and your esteemed organization Bris Yosef Yitzchak for sending Rav Chaim Rubin to Copenhagen to perform brisin on teenage Russian youth who are learning in our Yeshiva.

This year there were 7 boys who needed and we are thankful that Rav Rubin was able to come right after the Chagim to do them.

I would like to wish you all the best for continued success in all that you do and in the zchus of your special organization you should be blessed with health and happiness for many years.

Sincerely,

Rabbi Michael Jacob

AISH HATORAH

Russian Program

February 7, 2000

Founder & President
Rabbi Noach Weinberg

Jerusalem
Director
Rabbi Shalom Schwartz

Educational Director
Efim Svirsky

Program Director
Zeev Gilman

Resource Development
Chana Gilman

Canadian Office
Russell Myers

Russian Region
Moscow
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Gena Zagheim

Belarus Region
Minsk-Aish HaTorah
Zuckerman College of
Jewish Studies
Vitaly Pruss

Ukraine Region
Kiev
Mark Bruk

Aviv Movement
Alexander Shapiro

To: Rabbi Yaacov Gaisinovitch
From: Rabbi Shalom Schwartz

Dear Rabbi Yaacov,

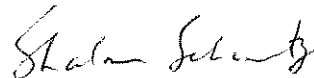
We would like to express our sincerest appreciation and gratitude for the work you are doing for the Jews of the Ukraine.

It is impossible to overestimate your partnership in this matter of our common concern. You have always responded as soon as we needed your help. It is a pleasure to work with such an outgoing and responsible person as you.

You have proven yourself as a "Mohel min haShamaim" since our boys recovered very fast and without any complications.

We wish you the best of health to continue your important duties, further success and a lot of opportunities to fulfil this big mitzva למען עם ישראל

With appreciation,



Rabbi Shalom Schwartz
The Director of the Russian Department of Aish
HaTorah
and the staff of the Russian Department

CHABAD of the CRIMEA

B"H

Rabbi Yitzchok M. Lipszyc
Chief Rabbi of the Crimea
24 Mironova
Simferopol, Crimea 333001 Ukraine
USA: 1460 President St., Brooklyn, NY 11213

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Iyar 17, 5756
The Year of Miracles & Wonders
May 6, 1996

Rabbi Yaron Amit
Bris Yosef Yitzchok
Rechov HaRoseMarin, 4 #6
Gilah, Yerushalayim, Israel

Dear Rabbi Amit, שלום

Poschin B'dvar Malchus, one should always begin a correspondence with words of royalty -- referring to Torah, the word of G-d. Since we are now in the midst of counting the *Omer*, it is only appropriate to take a practical lesson from this season. At a *farbrengen*, that took place during this season (sometime between the years 1891-1893) someone said to the Rebbe Rashab, "The Alter Rebbe's, Chassidim were always keeping count." The Rebbe Rashab took a great liking to the saying, and he commented: "That idea characterizes man's *avoda*. The hours must be 'counted hours,' then the days will be 'counted days.' When a day passes one should know what he has accomplished and what remains yet to be done.... In general, one should always see to it that tomorrow should be much better than today." (*Hayom Yom -- Iyar 1*)

I would like to take this opportunity to thank you personally, as well as your organization, for making possible the rectification of a long time problem. Last year we were approached by numerous people who never had a *bris*, requesting that we should make it possible for them to have a *bris*. Of course, this meant that a *Mohel* would have to be brought from overseas, and our financial situation made this impossible. We then learnt of your wonderful organization, dedicated to making *brissen* available to all citizens of the former U.S.S.R., without any charge. You paid for the *Mohel*, his travel expenses, supplies and other incidental costs, making it possible for us to finally give *brissen* to all those who were anxiously awaiting this chance. Originally, we had 12 *brissen* lined up, unfortunately, three got sick, one was too afraid to go through with it, and one we couldn't reach. The *Mohel* you sent, Dr. Yeshaya Shafit, was professional, amicable with wonderful "bedside manners." All seven, of those who had *brissen*, as well as those otherwise involved, were completely satisfied with his ministrations. The above quoted saying is very apropos to your holy work, in many ways, with no need to elaborate.

May the merit of your *Tzedaka*, and other good deeds, stand you and your family in good stead for a healthy, happy and successful year in all your endeavors, both personal and communal.

With best wishes of *CHassidic Ahavas Israel*,


Rabbi Yitzchok M. Lipszyc

YML:as



Brit Yosef Yitzchak
Mr. Yaron Amit
Rehov Lupian 8 - Apt. 8
Jerusalem

Berlin, 14.06.1999

Dear Mr. Amit,

I would like to express my thanks to you and your organization for sending a Mohel to perform the circumcisions on our brethren from the former Soviet Union.

Over the course of two days your expert Mohel Rabbi Chaim Rubin performed six circumcisions here in Berlin. Quite frankly, there are no words to express our appreciation for making this a success. Perhaps the greatest tribute to your efforts is the knowledge that there are people whose lives have been changed for the better because of you.

May you be blessed with good health and contentment, with joy and happiness, and with success in all of your endeavors.

Sincerely,

Rabbi Yehuda Teichtal

DIE JÜDISCHE ZEITUNG

Wochenzeitschrift der jüdischen Orthodoxie der Schweiz - Nr. 2 2. Schwat 5754 / 14. Januar 1994, 6. Jahrgang

AZA
8021 Zürich

PP / JOURNAL
CH-8021 Zürich

Klallarbeit

Wie wir unseren Kindern gute Midot vermitteln

Am kommenden Montag, den 17. Januar, findet die ausserordentliche Generalversammlung der Jüdischen Schule Zürich statt. Es geht um die Konstituierung eines Vorstandes. Nicht nur die Schule hat Mühe, geeignete Leute zu finden, dieses Phänomen findet man heute auch bei Gemeinden in der ganzen Schweiz. Der folgende Artikel richtet sich an uns als Betroffene. Jeder kann sich dazu seine Gedanken machen und Schlüsse daraus ziehen. Es handelt sich um die auszugsweise Übersetzung eines vielbeachteten Vortrags von Raw Yitzchok Kirzner sZl., einem aussergewöhnlichen Talmid Chochom und Mechanech in New York. Der Artikel wurde im Jewish Observer (Nov. 1993) publiziert, einer Publikation der amerikanischen Agudas Jisroel.

Schadchonim loben sie, Lehrer betonen sie, Roschei Jeschiwot fordern sie, und Gedolim leben sie vor: Midot Towot, gute Eigenschaften. Die Genugtuung aller Eltern sind Kinder mit Midot Towot.

Wir tendieren dazu, Midot Towot in zwei Bereichen zu sehen: in zwischenmenschlichen Beziehungen - ben Adam leChawero, und in Bezug auf G"tt - ben Adam laMakom. Jedoch können diese nicht getrennt werden, denn sie sind eng miteinander verbunden. Pirke Awot ist die Hauptquelle für die Lehre der Midot in der Massora, der mündlichen Überlieferung. Die erste Mischna beginnt folgendermassen: "Mosche erhielt die Tora vom Sinai." Chazal erwähnen, dass in der gesamten Massora nur hier in Pirke Awot, wo Midot besprochen werden, diese Überlieferung speziell betont wird. Und zwar mit dem Wort "Kibel - erhielt". Dies umzu beto-



Ist das die Lösung?

schrift verfassen kann. Eine andere Schwierigkeit besteht darin, dass in dieser ersten Mischna G"tt nicht erwähnt wird. Die Betonung scheint auf Sinai zu sein - was sicher eine Bedeutung hat.

Chazal sagen oft, dass unser Hauptziel in dieser Welt ist, eine immer tiefere Beziehung zu G"tt zu erreichen, und diese Beziehung zu pflegen und zu entwickeln. Diese Beziehung entsteht dadurch, dass wir in allem G"ttes Gegenwart empfinden, in unseren täglichen Aktivitäten, in Zeiten der Trauer und Freude, von Aktivität und Entspannung.

Freude macht? Oder wollen wir ein Kind, dessen Midot Towot ein Sprungbrett sind für das Wachsen seiner engen Beziehung zu G"tt? Nach Pirke Awot stammen ja auch die Richtlinien für gute Midot von G"tt, also muss in ihnen ein g"ttliches Element sein. Dieses g"ttliche manifestiert sich in der Person, die mit ihren guten Midot G"ttes Präsenz in sein Leben einlässt. Dieser Mensch wird dadurch für G"tt gleichermaßen ein "Ort seines Aufenthalts".

Deshalb betont die Mischna "Sinai". Sinai war der niedrigste Berg, Symbol der Bescheidenheit. Dennoch ist Bescheidenheit die unentbehrliche Eigenschaft, die Voraussetzung zur vollen Aufnahme von Tora. Wer Tora haben will, muss diese Lehre "von Sinai" akzeptieren, von Bescheidenheit, von

DJZ berichtet über

Aufklärung nötig

Für die Kinder

3

Partner für Brit Mila gesucht

Erstaunlich: In Israel leben heute 120'000 Juden, welche keine Brit Mila erhalten haben. **Rav Mordechai Ascher Kupperman**, der Gabbai des Rachmistrivker Rebbe in Jeruscholajim und Vorsitzender der Organisation 'Eser Le'achim', und der Vorsitzende der Organisation 'Brit Josef Jizchak', **Rav Jaron Amit** weilen zur Zeit in der Schweiz. Im kommunistischen Russland wurde ein Jude, welcher seinen Sohn beschneiden liess, vom KGB festgenommen. Er selbst und der Mohel erhielten fünf Jahre Haft oder wurden nach Sibirien verbannt. Deshalb gibt es heute in Russland Millionen von Juden, an denen niemals Brit Mila durchgeführt wurde. Bis heute sind während der letzten vier Jahre über eine Million russischer Juden nach Erez Jisrael eingewandert, von welchen die Hälfte Männer sind. Die meisten von ihnen wurden nicht gemallt.

In den vergangenen vier Jahren liessen sich 45'000 Juden aus kommunistischen Staaten beschneiden. Die übrigen haben dies bis heute noch nicht getan.

Die Organisation 'Brit Jossef Jizchak' hat in Zusammenarbeit mit 'Eser Leachim' bereits Tausende von Britot in Russland durchgeführt. Es wurden 13 Mohalim / Ärzte nach Russland gesandt, um dort landesweit Brit Milot durchzuführen, und heute gibt es zudem Schlichim, welche vielerorts Beschneidungen vornehmen. In Moskau befinden sich bei-

spielsweise zwei, in Taschkent drei, in Petersburg zwei Mohalim. Ausserdem befinden sich Schlichim in Odessa, Sitomir, Briga-Letwia und sogar in fünf



Städten Sibiriens. In Israel bestehen zu diesem Zweck zwei grössere und gut ausgerüstete Kliniken.

Eine Brit Mila muss bei einem Erwachsenen als vollwertiger chirurgischer Eingriff angesehen werden, bei welchem Narkose, Nähen, Blutstillen mittels eines speziellen Apparates, eine sterile Ausrüstung etc. notwendig sind. Aus diesem Grund stellt 'Eser Leachim' jedem Schaliach eine volle sterile Ausrüstung, einen Sterilisator sowie einen Blutstillapparat zur Verfügung. Die gleiche Ausrüstung wird auch an die Mohalim/Ärzte gesandt, welche in Russland und der Ukraine wohnhaft sind, wie zum Beispiel Rav Breuer in Bardizov oder der Mohel Ben-

jamin Polizkin in Moskau. Auch werden russische Ärzte, welche bereits in Israel wohnen und Baale Teschuwa sind, überredet, nach Russland zurückzureisen und Brit Milot durchzuführen, wie zum Beispiel Dr. Jizchak Pinson,

welcher zusammen mit seiner Familie unter der Begleitung der Jeschiwa von Rav Mosche Solowiejczyk schlit"a in Moskau Teschuwa machte. So auch Dr. Josef in Petersburg und Dr. Jeschaja Safrit, ein Talmid des Kolel Gutnik, Mohel in Benisninograd etc. **Die Organisatoren erhielten den Segen und Empfehlungen von Gedole Jisrael**, von der Eda Hacharedit, von Hagaon Rav Schlomo Salman Auerbach schlit"a, dem Admur von Rachmistrivke und allen Admore Bet Tschernobyl in

Eretz Jisrael, von Haraw Wosner und anderen Gedole Jisrael.

Es gilt zu bemerken, dass 'Eser Leachim' auch den S'chut hatte, an Jehudim, welche während der Schoa geboren und umständehalber während der letzten 51 Jahre nicht beschnitten wurden, die Brit Mila durchzuführen. Zudem wurden Jehudim aus Frankreich, Ungarn, Rumänien, Bulgarien, Argentinien usw. gemallt.

Im Pirke de Rabbi Elieser (P. 29) steht, dass die Ge'ula im Sechut der Brit Mila kommen wird. Wer also ein Partner in dieser grossen Mizwa sein will, hat jetzt die Gelegenheit dazu!

Talmudhilfe

Die Profis...

FROM AGES EIGHT TO EIGHTY

EIGHTY IS THE OLDEST AGE, AT LEAST THUS FAR, ASSOCIATED WITH THE ORGANIZATION BRIS YOSEF YITZCHOK. * IT IS ONE OF THE FEW ORGANIZATIONS THE REBBE ALLOWED TO BE NAMED FOR HIS FATHER-IN-LAW, THE REBBE RAYATZ. * BEIS MOSHIACH SPEAKS WITH DIRECTOR YARON AMIT ABOUT THE 16,000 BRISSIN THE ORGANIZATION HAS MADE IN THE LAST 12 YEARS. * PART 2 OF 2

What age people do you circumcise?

From eight days till... the oldest thus far was an eighty-year-old man. The latter's story was very interesting. He was born in Austria, where he was mistakenly diagnosed as a hemophiliac. Today we do brissin on hemophiliacs too, but eighty years ago it wasn't done. The blood not coagulating after the bris is dangerous, and so he wasn't circumcised.

He emigrated to Eretz Yisroel many years ago and lived on a kibbutz. At some point he realized he wasn't a hemophiliac at all. He wanted to do a bris, but the kibbutz office pushed him off. Lately his caretaker became a baalas t'shuva and she contacted us. This man suffers from a number of serious medical conditions and so he was hospitalized in order to have the bris done.

Baruch Hashem, the bris took place without any problems. When we wanted to put t'fillin on him afterwards, he said tearfully, "At my bar mitzva they put t'fillin on me, and from that day until now, 67 years, I haven't put on t'fillin. Thank you for doing the bris and for putting t'fillin on me now."

Another story took place in Thailand. The mohel was Rabbi Yechezkel Lifshitz (today a shliach in Nepal). He was walking down the street when an Israeli approached him and said, "You look like a Rabbi. You must help me find a mohel to circumcise my baby boy." Rabbi Lifshitz, of course, performed the bris, perhaps the first one in that country.

How successful are you at advertising?

We have fantastic success in advertising. I'll tell you a special story which I heard directly from the 16-year-old boy, an immigrant from the former C.I.S., while he lay in the recovery room after his bris.

The boy lived in Eretz Yisroel for

quite a while and wanted a bris, but didn't know where to have it done. He went to the Kosel for he heard that many prayers are answered there. He didn't know how to open a siddur or T'hilim, so he said a prayer that came from his heart. At the end he said, "Creator of the world, if you want me to have a bris, please give me a sign and show me who to turn to."

He turned to walk away from the Kosel and two T'mimim went over to him and gave him a brochure in Russian which discusses the mitzva of bris mila and how to contact us. Could there be a greater sign?

It wasn't easy convincing the mohel Elika Gelfand to tell us about

WE'LL TRAVEL ANYWHERE TO PERFORM A BRIS - FREE OF CHARGE

Throughout the interview, Yaron Amit emphasized that his organization didn't need glory. "Our *mohalim* are not interested in awards. The only reason we want publicity is so that every *Shabbat* and *Chabad* around the world will know that whoever needs a *mohel* can turn to us. There are many Jews around the world who still don't have a *bris*, or were not circumcised according to *halacha*. We want to do something about this!"

The organization's phone numbers are: 02-574-1234, cell phone: 050-209901. Their address is: Rechov Rav Lopian 811, Ramat Shlomo, Yerushalayim.

MIRACLE MAN

R. Yaron Amit himself was born in Chaila, and had no religious background. He was very involved in the Shalom Achshav movement. He was one of the organizers of the large demonstration against the Begin government, which took place in Kikar Machei Yisroel during the Peace in Galilee war, after the Arabs in Lebanon killed each other and those on the Israeli left used the opportunity to their advantage.

us out, and he noticed a fourteen-year-old Jewish boy on a street corner.

We stopped and our helper spoke with him about *bris mila*. The next day, with his parents' consent, he was circumcised. That wasn't the end of the boy's connection with us. He began showing an interest and

FEATURE

asked him if he had a bris.

When the boy said no, he convinced him to have himself circumcised. When the boy recovered from the bris, he explained what had brought him to the shul in Moscow.

"I live in Svadlovsk near Siberia. I yearned to know what pure Judaism is about. The Jews of my city tried to explain it to me, but whatever they said didn't satisfy me. I heard that in Moscow there were many centers of Jews, so I found myself packing up a few items of clothing and some food, and going to the airport.

"At the airport they told me there was a strike and that there wouldn't be flights for at least ten hours. Like many others who were stuck, I sat down on a bench in the terminal and waited. Only a half an hour went by when suddenly a man came over to me and a few others and said he was a pilot of a mail plane which would be leaving shortly for Moscow. Whoever wanted to board for free was welcome... So that's how I hitched a ride to Moscow, among the mail sacks!



Sandak R' Avrohom Genin, who - with *mestrus nefesh* - circumcised thousands under Communism

"At the airport in Moscow I met a Jew who gave me the address of this shul where I found you."

Rabbi Ruben concludes: It's a case of incredible *hashgacha pratis!* If

his original flight hadn't been delayed he would have boarded the regular flight, and by the time he arrived I wouldn't have been in Moscow!

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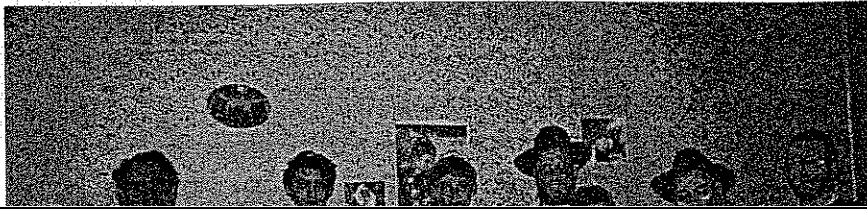
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FEATURE



"BRIS YOSEF YITZCHOK"

Without undue publicity, an amazing organization by the name of *Bris Yosef Yitzchok* has been operating in Eretz Yisrael for the past seven years. Rabbi Yaron Amit's goal is to provide a *bris mila* (circumcision) for as many new immigrants from the C.I.S. as possible.

At the beginning of our talk together, R' Yaron made it quite clear that the purpose of all his work is "to speed up the revelation of the Rebbe Melech Hamoshiach Shlita." He quoted an edited *Sicha* of the Rebbe from *Parshas Va'era 5740*, in which the Rebbe connects the idea of a *bris mila* with the coming of Moshiach. The Rebbe says, "Just as in Egypt, in the merit of the blood of *mila* and the blood of the Pesach sacrifice, I redeemed you from Egypt, so too in the future "in their merit you will be redeemed at the end," Hashem will liberate them in the merit of *mila*, and very soon the Jewish people, who are called *nachala* (inheritance), will come to a land which is an everlasting inheritance for the Jewish people, with the coming of Moshiach Tzidkenu in our time."

Most people are aware that Eretz Yisrael has been flooded with hundreds of thousands of new immigrants from the C.I.S. What people don't know is that most of them were not circumcised in their homeland, because it used to be a fortress of heresy which opposed anything holy. Sadly to say, according to official statistics, more than 170,000 Jews in Eretz Yisrael are not circumcised!

This is why "Bris Yosef Yitzchok" was established. This organization has taken on the responsibility to circumcise any Jew inter-

ested in the procedure, free of charge. All expenses, including travel expenses and the doctor's fee, are paid for by the organization. It doesn't push away a single Jew. In fact, in the Russian newspapers there are daily advertisements, inviting all Jews to enter the covenant of Avrohom Avinu.

This article is not only about *Bris Yosef Yitzchok*. We would also like to acquaint you with Rabbi Yaron Amit, who is a *baal teshuva* (returnee to Judaism). He travelled a long road from "Red Chaifa" where he was born. He belonged to the extreme left where he was involved in organizing demonstrations for *Shalom Achshav*, ("Peace Now"), and today he observes Torah and mitzvos, is connected to the "tree of life," the Rebbe Melech Hamoshiach Shlita, and is involved in bringing Jews into the covenant of Avrohom Avinu.

R' Yaron, before hearing about your organization, let us hear a little about the organizer.

I was born in Chaifa and had no Jewish background. Even my parents had no religious background since they were both orphaned at a young age.

I was one of the outstanding activists of the *Shalom Achshav* movement and was one of the organizers of the giant demonstration against Begin which took place in *Kikar Malchei Yisrael* in the beginning of the eighties.

I was lacking nothing in those years. Many of my *Shomer Hatzair* crowd were shocked when they heard that I had turned my life around. The transformation began when I served in the reserves. In 1977 I was drafted, and after the usual three years of service I

by Shai Gefen

studied sociology etc. in university. After that I worked for some time in the police force.

During the "Peace for Galilee" war, I was drafted as a member of the reserves. We were in Ramat Hagolan for a few days and then we had the task of bringing tanks to a designated area. I was the head of a division in the armored convoy, and I traveled in the lead jeep.

We traveled with what is called "a code map." It is a detailed map of all the mine fields in the area we were traveling in. There was no reason in the world to have stumbled on any mine at all. In addition to the

In order to appreciate the magnitude of the miracle, I must tell you that even a pedestrian walking in broad daylight would not have noticed the mine since it was well hidden in the ground. I still don't know how I suddenly noticed a flash of green against the ground. It was simply a miracle. When we told command what had happened they said that this was the only mine field in the area which wasn't indicated on the map, and that somebody had cut the fence which had surrounded the area to mark it off.

My entire troop consisted of kibbutzniks, except for the engineering

because of groups of terrorists who crossed over from Beirut to Syria. We slept in our clothes. One night, one of the soldiers woke me up and shouted, "Yaron, terrorists are shooting at us!"

I jumped up and saw that the shooting was not directed at us. A few minutes went by and again shots could be heard. This time they were aimed at us. I quickly grabbed my rifle and gave the order to "fire!" After a few long moments the exchange of bullets ceased and quiet returned to the Lebanon night. (By the way, we were so shaken that only after the battle did I realize that I had fought without shoes.)

In the morning we came face to face with a stupendous miracle. At a distance of a few hundred meters from our unit was an additional unit of Israeli tanks, which was very close to where the terrorists passed. To our utter shock, we realized that the shots we had fired the night before had pierced their sleeping bags! Moreover, when that group of tanks had realized it was under attack, it returned fire at the source of the shooting, i.e. us and their shots pierced our sleeping bags!

Despite the exchange of hundreds of bullets, not one Israeli soldier was hurt! An open miracle, especially when you recall the many tragedies of recent years when one unit shot at another unit (unintentionally, of course) with a number of fatalities resulting.

As I said before, during my army service in Lebanon, the spark was ignited within me. I decided at the time that there was no going back to routine after experiencing such a series of miracles.

As you mentioned, "the spark was ignited." What took place after that, which fanned the flames?

The final and definitive miracle took place after the war. It was at the end of my service in the reserves, in



detailed map, the mine fields are marked as such.

In any case, we traveled along the regular route. I was sitting near the driver when suddenly (till today I don't know why), I lifted myself half out of the jeep and looked ahead. Then I screamed hysterically to the driver to stop! The driver stopped immediately two centimeters away from a 15 kilo mine! I leave it to the reader to imagine what would have happened if...

officer who was religious. I went over to him and said that I had once heard of the idea of "ha'gomei," and I wanted to know what it was about.

The officer explained the laws to me. I asked him for a siddur and he showed me the bracha. I went behind one of the tanks and quietly said the ha'gomei bracha for one of the greatest miracles of my life.

The miracles didn't stop there. We penetrated deep into Lebanon. We were up nearly every night

5743. I had a good friend who served in the army with me. We were both the type who decide and act on the spot. We would pack our bags and go out on the road without any idea of where we were headed.

One day my friend called and suggested that we go on a trip. I figured, "Why not?" and said OK. Within an hour I was ready. We mounted our motorcycles and headed in the direction of Ramat Ha'Golan. Rain started pouring and we couldn't continue. We were close to kibbutz Chulta and we decided that I would run over to a friend who lived on the kibbutz and ask him to come with his tractor to rescue us from the mud.

On our way back to our friend who was stuck with two motorcycles, the biggest miracle of my life took place. We were out on the tractor. My friend sat at the steering wheel, and I sat above the right wheel. While we spoke, my friend mentioned, "A tractor like this never turns over." As he finished his sentence, the tractor turned over on its right side!

I fell onto the raspberry bushes that grew wild in the area, and tons of steel fell on me. My friend the tractor driver was able to extricate himself, and he came to see what had happened to me. He saw only the upper half of my body, since my feet were "buried" under the heavy metal body of the tractor.

He panicked and began screaming to me, asking me if I was OK. Both to his shock and mine, I answered that I was fine. I simply got up, brushed off the mud and stood there on my own two feet!

My friend couldn't believe his eyes. "How did you get out?" he asked in amazement.

It became apparent that Divine Providence had struck again in an open way. Exactly in the spot where the tractor had overturned, the wild raspberry bushes grew wild. They

separated me from the tractor and saved my life! (see picture)

I can definitely say that this miracle was the final straw. I couldn't deny the series of wondrous miracles which seemed to pursue me. I witnessed many friends from elite troops fall during my time in the army. I however, had miracle after miracle pursue me. I realized that something was going on here.

Right after the "tractor incident" I began to become involved and interested in Judaism. It didn't happen overnight; it took much deep thought. For example, I was sitting in an anthropology class at the university at the time and thought about the miracles which had taken place. I resolved to do teshuva! (return to Judaism)

At first I decided to become



Shabbos observant. Right after that I bought a pair of *tefillin*. This is how I entered and became acquainted little by little with the wonderful world of Judaism.

When and how did you connect with Chabad?

I connected with Chabad when I came to Yerushalayim. It was after I had married. I had met my wife back when I had been studying in the university. She too became a *baalas teshuva* at that time. We spoke a lot about Judaism, and she provided me with a deep line of thought. A few months after our wedding we moved to Yerushalayim. I became acquainted with Chabad and its customs for

the first time.

I met the chasid R' Shimon Friedman and began learning Tanya and Chasidus with him. In time, I began teaching in the Chabad elementary school in Gilo. I met Rabbi Yitzchok Ginsberg, the Rosh Yeshiva of "Od Yosef Chai" in Shechem. With him, my knowledge of Chasidus grew.

Now we've come to the reason for this interview. How did you develop the idea of an organization for the purpose of providing brissim?

I'll tell you the truth, I never planned to establish an organization like this, except that certain events drew me in this direction.

It all began seven years ago when the Iron Curtain opened. I was asked (since I was involved in *tzedaka* and *chesed* projects) to raise money for seven brissim for new immigrants.

It meant raising a huge sum of money, and I had no idea where it would come from. Finally, an idea popped into my head. At that time I was one of the regular visitors to the grave of Yosef Ha'tzaddik in Shechem, every Thursday night. By the way, I was greatly encouraged by the Rebbe MH"M.

[I'll tell you one story among many, which occurred four years ago. One time we wanted to go to Yosef's grave as we always did, but were stopped by the police. I called the secretaries and asked that they give a note to the Rebbe which requested a bracha. To my surprise, I was told that they don't give him requests for brachas for problems involving the police!

After a lot of pressure and begging on my part, they agreed. Within the hour, an encouraging answer from the Rebbe was forthcoming in which he instructed us to continue going to the grave of Yosef Ha'tzaddik!]

Anyway, I decided to raise the money for the brissim at *Kever Yosef*,

and that is just what I did. A week later, I was asked to help out with another seven brissim. I decided that I needed to establish an organization which would be involved both in the financial end of things as well as the spiritual-halachic end. That is how Bris Yosef Yitzchok began.

The organization no doubt is named for Yosef Ha'tzaddik.

Not only him. The organization is named for three tzaddikim: the Previous Rebbe (Yosef Yitzchok), who dedicated himself to disseminating Judaism and Chasidus; to Yosef Ha'tzaddik; and Yitzchok Avinu.

In Eretz Yisrael there exists *Ha'misrad L'inyonei Daat* and *Harabanut Ha'rashit* and others, which arrange brissim. Why is there a need for another organization?

I have three answers for you. 1) When I established my organization, there was not a single other organization or official institution which arranged such large numbers of brissim. 2) Despite the fact that those organizations make brissim, and help those other organizations which make brissim, there is one problem with them. They don't encourage and advertise brissim, and they don't pay for travel expenses and the like; 3) We make certain that each bris is done according to the strict letter of the law.

That is why we exist. We certainly encourage brissim. We advertise and support those who are interested in having a bris. At this point, 70,000 new immigrants have had a bris. On the other hand, 170,000 Jews are still waiting for us.

During the first two years of the organization's existence, I still taught in Gilo. But now that things have grown and developed, and not a day passes without a few brissim, I stopped teaching and I'm involved

solely with this.

Maybe we can ask the question another way: why is there a need for a special organization which is in charge of brissim for new immigrants?

There are many issues that necessitate one central organization to deal with them. Just to give you an idea: an ordinary mohel cannot circumcise a boy older than half a year. A bris like that must be done in an operating room with a surgeon and anesthesiologist attending.

CLOSING THE CIRCLE

I went to France where we work with Dr. Aharon Altava who has made hundreds of brissim for Russian Jews. Dr. Altava was my host in Paris. That day, there was a siyum *Ha'Rambam*. We met two Jews on the street who had recently emigrated from the CIS. We gave them a flier about the siyum. To our surprise they actually came, so I took the opportunity to ask them whether they had a bris. One of them had a bris, but the other did not. We tried to arrange for a bris for the very next day, but it didn't work out and the bris was postponed to the following week.

Since I had to return to Eretz Yisrael, I couldn't personally participate at the bris and was disappointed. When I arrived home I received a phone call from France. Dr. Altava was on the line, and he emotionally told me that the boy had the bris and chose the name - Yosef Yitzchok.

Sometimes general anesthesia and stitches are needed.

Every bris requires logistical preparations like: transportation; follow-up care; etc. We are the only organization in the country which does house calls throughout the land on the day after the bris in order to

change bandages etc.

How did you reach the point of "not a day without a bris"?

It's simple. Word of mouth. Jews talk. Shluchim we worked with tell their fellow Shluchim and so on. Now that we are more established, we advertise in the Russian papers in which we explain the importance of having a bris.

I would like to stress an important point: to our great sorrow, we are in a situation in which a Jew not having a bris is not an unheard of phenomenon. Years ago, if a Jew did not have a bris for whatever reason, it made waves in the Jewish community. Today, you can find immigrants who are living in Eretz Yisrael for years without having had a bris!

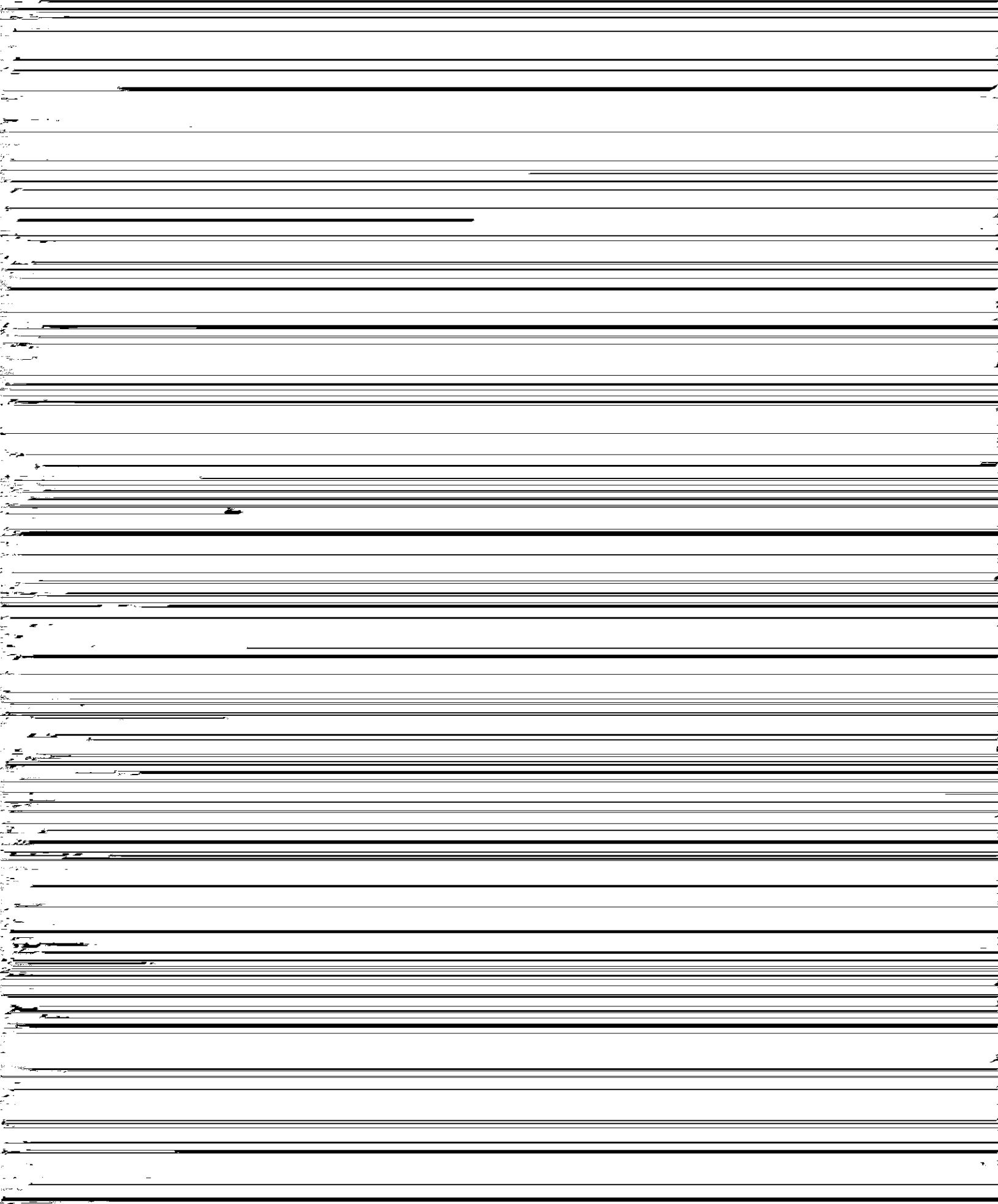
If you want, you can place the blame on the leftist media which writes and incites against brissim. In order to show you the media's influence, I'll tell you a story which took place recently. A Jew of 55 years of age underwent a bris. He broke into uncontrollable tears and then said, "Now I feel like a Jew. Until now, I was embarrassed to get an aliya to the Torah since I felt Jewish and not Jewish at the same time. Now I can get an aliya."

Then he asked me whether what it says in the Israeli newspapers about the damage caused by brissim is

true. It was only then that I realized how great is the media's influence.

What is the age range of those undergoing a bris?

Between 8 and 74 years of age!



bankruptcy and not only did he not stop sponsoring his weekly bris, but he committed to sponsoring a bris every day!

One day the phone rang in this man's office. On the line was a big businessman he had worked with in the past. The businessman said he would give his friend a million dollars as start-up money for a new business. And as far as the many debts that had accrued, he said that would be deducted from the profits!

Today, thank G-d, this Jew and his partner have increased their donations towards brissim. After this happened, the man told me that every time he commits to doing more in connection with brissim, he has even greater success.

This year for example, the man came to me all excited and told me that they had decided to increase their donation, but the partner was opposed to the high amount. Just as the partner was saying this, they received a phone call from a buyer of theirs in Holland, who told them that a deal worth hundreds of thousands of dollars was off.

This happened erev Rosh Hashana. The partner, who realized that Divine Providence was in charge here, went back to his office and decided to agree to the amount they had discussed earlier. No sooner did he finish his sentence, when the phone rang with the client from Holland on the line. Apparently he had changed his mind, and he was interested in the purchase after all!

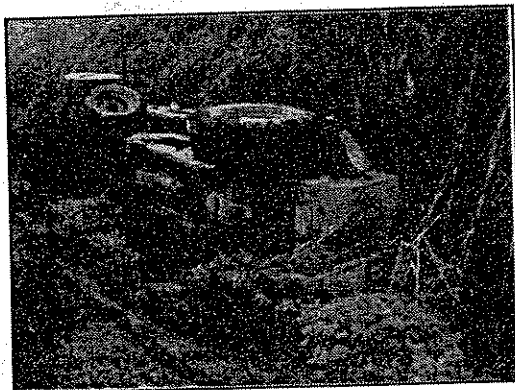
There's another story which I must share with your readers: There's an important person from a family of great Rabbanim, who is himself a Rav. Whenever I asked him for help, he would give me whatever amount of money I was missing at the time!

This Rav has a daughter who did not have children for 30 years. About a year ago, on erev Rosh Hashana she

had twins! Their birth is connected (of course) with a bracha from the Rebbe MH"M. It was in the year 5752 when this Rav's daughter passed by the Rebbe for dollars, and asked for a bracha for children. The Rebbe gave her three dollars and said, "One is for you, and two are for the children." At the age of 50 she gave birth to twins.

Being a sandak is not only a segula for wealth, but for children too. Rabbi Mordechai Eliyahu sends us people who need a bracha in this area, and they are sandakim at brissim we make.

Does your organization work only in Eretz Yisrael, or out of the country too?



We don't work only in Eretz Yisrael. We send doctors and mohalim to Russia, and keep in touch with all the shluchim in the big cities, like Moscow, Petersberg, Samarkand, Odessa, Rostov, Alma Ata, Berditchev, Kishinev, etc.

The new thing we are involved in, is the tens of brissim we have made in Birobijan, where there is still no Lubavitcher shliach. For those who don't know, this place was set up by Stalin as a Jewish autonomous area. Thousands of Jews live in freezing cold temperatures of 10 degrees below zero. Till this day, there are still signs in Yiddish. In the course of 60 years, not one Jew had a bris! We

made more than 70 brissim when we were there, and very soon one of our doctors will return there to make more brissim.

A branch of the organization in Moscow works with the local shliach, Rabbi Berel Lazar. The regular doctor they use is Dr. Sheir, a baal teshuva who travels throughout Russia in order to make brissim.

Have you received answers from the Rebbe MH"M?

Over the years we were encouraged by the Rebbe: whether it was passing by for dollars when the Rebbe blessed me with success, or when I received answers about the reports I submitted.

I want to point out that today many people merit to receive answers from the Rebbe by means of the *Igros Kodesh*, but I did this years ago. A number of years ago, I had an emergency and didn't have enough time to send the Rebbe a fax. I put a paper into one of the Rebbe's sefarim (books) and we saw amazing results!

You're asking about my connection with the Rebbe. I'll tell you about something special which happened which encouraged me and made the organization what it is today. It was in the early years of the organization. The financial situation was bleak, and I was unable to take the pressure. I traveled to the Rebbe. It was during davening and the Rebbe was up on the platform and I was down below in the first row.

I said to myself, "If the Rebbe really wants me to continue making brissim, I want a sign from the Rebbe." The thought had just passed through my mind when the Rebbe turned to me in the middle of davening and made an encouraging movement of his holy hand in my direction!

When my friend standing next to

me said that the Rebbe was encouraging me, I jumped up and down from the excitement. From that time on, I felt like a new man. Afterwards at dollars, I got a lot of encouragement and brachos for myself and the organization, which gives me the strength to continue till this very day.

What are your future plans?

As I mentioned earlier, we rent operating rooms from Kupat Cholim. We plan to build a special center which will enable us to perform brissim under the best of circumstances and with minimal expenses.

We are presently in the midst of putting together such a center in Dnieperpetrovsk as well as in other Russian cities. We are working with the head shliach, Rabbi Kaminetzky.

In conclusion, what message do you have for those reading *Beis Moshiach*?

I certainly don't have to elaborate on the importance of the mitzva of mila to them. It's just interesting that despite its importance, not too many people get involved.

I would like to take this opportunity to ask all shluchim, those who

run Chabad houses, anyone involved with Russian Jews etc. to refer those friends, neighbors and acquaintances who have not yet had a bris, to us. It doesn't cost them anything! Call Rabbi Yaron Amit at (050) 209-901; (02) 571-1231; fax: (02) 571-1203.

I'd like to mention the good relationship the organization (and myself) has with a number of Lubavitchers who are involved in these matters: Rabbi Yochanon Butman of Chadera, Rabbi Ben-Zion

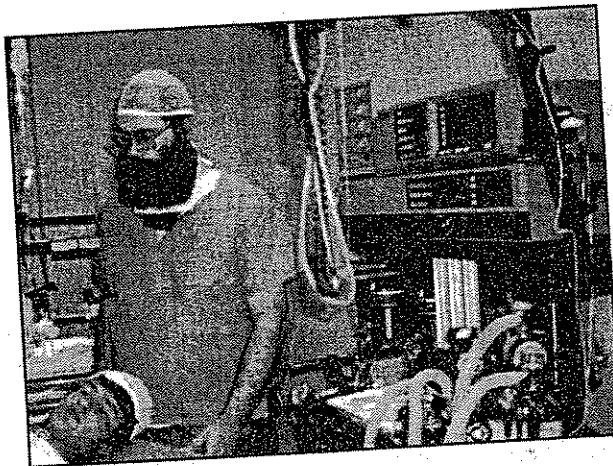
In order to make things easier for the shluchim, we publish explanatory material which they can distribute. At one time, the Absorption Ministry put out an excellent explanatory booklet, but when the left came into power the Minister hid the booklets saying they were missionary material! I'm sorry to say, that the Absorption Ministry is not any better today.

Also: a bris, like any mitzva, has long range effects. You never know what will result from a mitzva. I meet

Jews who became religious who say it happened because of their bris. It says that the sandak has an influence on the one having the bris. This is why we make sure that the sandakim are observant Jews. By the way, one of the people for whom we made a bris became a Lubavitcher. His sandak had been a Lubavitcher Chasid.

The bottom line is there are 170,000 Jews who still don't have a bris. Every shliach here must ensure that the

people of his city undergo circumcision. This obligation is even more pressing as we are right before the true and complete Geula. As I quoted earlier, the Rebbe MH" M connects the mitzva of mila to Geula. In the merit of this mitzva we will be redeemed immediately.



Lipsker of Arad, Rabbi Sholom Dov-Ber Gorelick of CHAMA in Nachalas Har Chabad, Rabbi Avrohom Chazan of Lud, Rabbi Yitzchok Elishevitz of Kiryat Gat, Rabbi Sholom Mishulovin of Ashdod, "Mobile Mitzva Tanks" of Natzeret Ilit, Merkaz Gutnick of Yerushalayim, etc. The list is longer but definitely not long enough.

CPA

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years later and having to eat more. Everyone knew was out for themselves, trying to find whatever pleasure they could. There had to be something more.

One day, I was sitting on the beach with an Israeli who was trying his luck as an actor in Hollywood. He asked me why I knew anything about Judaism. This struck me as an odd question. I'd studied a great deal—but I'd never studied anything to do with being a Jew. I started going to the beach each day with the Hebrew Bible. I read compulsively, with an intellectual objectivity, putting aside the prejudices and preconceptions with which I'd grown up, and trying to hear what the Torah was actually saying.

Next, I decided to go to Israel and see what it was all about. In Israel, things immediately became clearer. I decided to learn more about Torah and enrolled at a Jerusalem yeshiva. As my knowledge deepened, I found that my first impressions were my most profound: There is a G-d and G-d interacts with us.

Israel is the launch-pad: it's a place where you can be free of the bombardment of billboards and television, and all the pressures of American society, to look into yourself.

Name: Yehoshua

Occupation: Student

Hometown: Kibbutz Gesher HaZiv, Israel

Like most Israeli kids, I served in the army for three years after graduating high school. Then, after a number of different jobs, I went back to kibbutz, where I worked in the fields. I'd begun thinking during the time I was in the army. I wondered about things like my purpose in life, what's good for me and what's right for me. I also questioned in wider terms: what is the destiny of the Jewish people? Why are things in Israel as they are? Why is there disagreement and dissatisfaction? And I pondered ethical questions, as well: What is good? What is evil? What is the meaning of truth in the world?

I didn't find any answers, and these things continued to trouble me. Gradually I became aware of the need for change—to return to roots and heritage. Inside myself I began to let faith in G-d grow, and I wanted this faith become part of my daily life.

To my friends I have a message: it sometimes seems that the distance between Orthodox and non-Orthodox Jews is vast, but it isn't true. Judaism touches the innermost core in the heart of every Jew. Once you get past the first hurdle—the apparent barrier of tradition—you find a treasury of meaning

all my friends the privilege of uncovering their Jewish roots and fulfilling the mission entrusted to their souls in joy and fullness of heart.

Name: Yitzchak

Occupation: Urologist

Hometown: Poltava, Ukraine

I reached Israel with my wife Esther and our year-old daughter Rachel in January 1991. We had fought 18 months for our dream of aliyah to come true, but our fight for our greater inheritance—Judaism—had been going for far longer.

I was born in Poltava, a city of 25,000 Jewish residents and not a single synagogue. Poltava is in the Soviet Union, a country in which not even the textbooks on ancient history contained the word 'Jew.' When I was growing up, the insulting of the Jews was a national sport at grassroots level and the *numerus clausus*, firmly restricting numbers of Jews students in institutes of higher learning, expressed the official attitude.

This was enough to stem my childhood interest in Jewish history and a Jewish way of life, but after I started medical school, I gathered a group of Jewish students with whom to study Torah. It wasn't long before

suddenly terminated.

Time passed. I graduated and started work as a urologist at the Poltava Hospital. And in secret, I started circumcising Jewish men and baby boys in the homes of friends in Poltava and in hotel rooms in other cities. Medical complications would have led to exposure—but, miraculously, not one of the 2000 adults and infants I circumcised became ill.

Life eased a little with the coming of Mikhail Gorbachev. But even so, Esther and I had to travel all the way to Vilna to marry in a Jewish ceremony in a synagogue. Once married, we moved to Moscow, where a new period of our lives began. At last we were able to integrate Torah study with our work. I continued to do circumcisions at Moscow's Marina-Rostcha Synagogue, and later reached an agreement with the clinic where I worked, so that I could perform circumcisions under clinical conditions. Esther worked as a chemical engineer at the famous Soviet Academy of Science.

While we now lived totally in accordance with Torah, every step of our life as Jews brought hardship. So, in the summer of 1989, when Esther was three months pregnant with Rachel, we first applied to come to Israel. Our dream finally came true in January 1991.

I'd like to end with a message for our



the KGB summoned me to their local headquarters to accuse me of 'spreading Judaism'—a crime on a level with violating State security. The charge would be dropped, they said, if I renounced my Judaism.

As our people have done throughout the

brothers and sisters who have not yet committed themselves to a Torah way of life: Remember the words of the Baal Shem Tov that every Jew is heir to the greatest inheritance in the world—Judaism—and needs only to be reminded from time to time.



בס"ד

בזכות יוסף הצדיק ובניו ע"ה

עזרת אחים ברית יוסף יצחק

EZ RAT AHIM BRIT YOSEF YITZCHAK ORGANIZATION

ארגון ברית מילה למבוגרים וקטנים בארה"ק בחבר העמים ובעולם

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FEB 23 2004

LEGAL SERVICES

B"H

Holocaust Victim Assets Litigation
P.O.B. 8300
San Francisco, CA. 94128-8300
U.S.A.

Thursday, 05 February 2003

Dear Sirs:

Re: Application for Funding from Holocaust Victims' Funds

Further to our recent application regarding Brit procedures for Holocaust survivors, please find attached three additional letters from Jewish Leaders in Russia and Ukraine.

Enc: Letter from Rabbi Berel Lazar (Chief Rabbi of Russia)
Letter from Rabbi Eziel Chaykin (Chief Rabbi of Ukraine)
Letter from Mr Meir Tembler (Chairman of Federation of Jewish Communities of Ukraine)

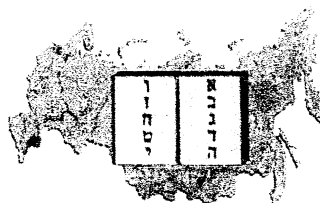
Yours faithfully

EZRAT AHIM BRIT YOSEF YITZCHAK

Yaron Amit
Rabbi Yaron Amit
Director

NB: Please note that we have not received confirmation of safe receipt of our recent application.

Rabbi Berel Lazar
Chief Rabbi of Russia



שלמה דובער פינחס לאזאר
הרב הראשי לרוסיה

2-nd Vysheislavtzev Per. 5, Moscow, 103055, Russia • Phone (7-095) 231-3030, fax (7-095) 231-3031 • E-mail: lazar@jewish.ru

December 8, 2003

Holocaust Victim Assets Litigation
P.O. Box 8300
San Francisco, CA. 94128-8300
U.S.A.

Dear Sirs:

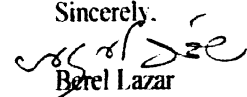
Re: Recommendation regarding the Ezrat Achim, Brit Yossef Yitzchak Organization.

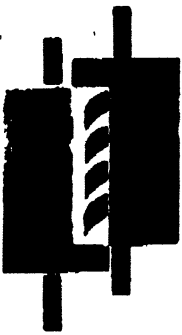
We have been working for the past few years with the Brit Yossef Yitzchak Organization. I can attest that this organization circumcises any Jew, from any place in the world, who requests this service, yet most of the candidates for circumcision come from the former Soviet Union. All expenses are covered by the organization, including cost of operating rooms (from the age of 6 months, circumcision is performed in an operating room), air travel, local transportation, physicians, medical equipment and supplies, and outreach advertising.

Thousands of circumcisions were performed by this organization, including some holocaust survivors in the former Soviet Union. This organization is by far the most prominent and largest organization that performs circumcisions for Russian Jews. Circumcision is a basic requirement of the Jewish Faith for each male Jew, and, therefore, this organization helps any Jew, and especially holocaust survivors, to fulfill the commandment of G-d, and become a complete Jew.

Since every male Jew is required to be circumcised, and since, as mentioned, the procedure requires full operating room services, and even hospitalization for elderly persons who undergo circumcision, I therefore strongly recommend that the organization be included amongst those organizations that receive funds from residual funds of the Settlement Fund. Through this, Jews will be able to fulfill their fundamental religious requirement, which was denied them by the Nazi regime and its supporters.

Sincerely,


Berel Lazar
Chief Rabbi of Russia



הרכנות הראשית וכותב הלוי לאוקראינה

Головний рабинат України Chief Rabbinate of the Ukraine

January 12, 2004

Holocaust Victim Litigation
San Francisco
U.S.A.

Dear Sirs,

The organization Ezrat Achim Brit Yosef Yitzchak, helps circumcise any Jewish person who requests to be circumcised, most of the demands come from the former Soviet Union.

All expenses are covered by the organization, including cost of operating rooms, when circumcision is performed on a person elder then six months, travel, physicians, medical care and supplies.

Brit Yosef Yitzchak is the largest organization that performs circumcisions for the Jews in the former Soviet Union countries, up to now tens of thousands benefited from their help. They extend their help to any Jew and especially to holocaust survivors.

We strongly recommend to include this organization amongs those that receive funds from residual funds of the Settlement Fund. Through this, holocaust survivors will be able to fulfill their fundamental religious obligation, denied them by the Nazi regime and its supporters.

Ezriel Chaikin
Chief Rabbi

38-b Selezovskogo st., 01033, Kiev, Ukraine
Tel.: (044) 238-89-73/8/7/6 Fax.: (044) 238-89-89
E-MAIL: rabbinate@rabbinate.org.ua www.rabbinate.org.ua

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E-MAIL: rabbinate@rabbinate.org.ua www.rabbinate.org.ua

ת"סג



Федерация иудейских религиозных общин Украины
Federation of Jewish Communities of the Ukraine איגוד הקהילות היהודיות באוקראינה

December 29, 2003

Holocaust Victim Assets Litigation
P.O.Box 8300
San Francisco, CA, 94128-8300
U.S.A.

Dear Sirs,

**Re: Recommendation regarding the Ezrat Achim, Brit Yossef Yitzchak
Organization**

I am writing on behalf of the Brit Yossef Yitzchak Organization, the largest and the most active and well-known organization that performs circumcisions for the Holocaust survivors living on the territory of the former Soviet Union (FSU) including Ukraine. These people have long been deprived by the Nazis and, later, the Soviet totalitarian regime of the possibility to fulfill this basic requirement of the Jewish religion. Now at the decline of their worthy and often extremely hard lives the Holocaust survivors view circumcision as their final mission which will make their being complete and meaningful. The Brit Yossef Yitzchak Organization not just helps them with the procedure, but also bears all expenses ranging from the cost of the operating room, rent of medical equipment, and payment to physicians, to transportation, supplies, and outreach. The medical assistance provided by this organization is particularly important since all Holocaust survivors, who are elderly and, due to the improper health care in the FSU countries, are often sick people, require quality medical attention during and after the procedure.

The Brit Yossef Yitzchak Organization has helped tens of thousands of male Jews including thousands of Holocaust survivors; very many of them, who I personally know, claimed that without the assistance of Brit Yossef Yitzchak, financial as well as organizational, they would have still been unable to fulfill the commandment of G-d and to become righteous Jews. I know of thousands of Holocaust survivors still awaiting their circumcision. Therefore the organization has to continue its prominent activities and needs funding to sustain the level of efficiency it is now known for.

I highly recommend that this organization be included to receive funding from the Settlement Fund's residuals. This money will go a long way to help and make a significant benefit for thousands of the Holocaust survivors in Ukraine and the FSU by enabling them to fulfill their obligation in the face of G-d and to do it in safe and comfortable hospital conditions with due medical attention.

Sincerely,


Rabbi Mayer Stambler, Chairman

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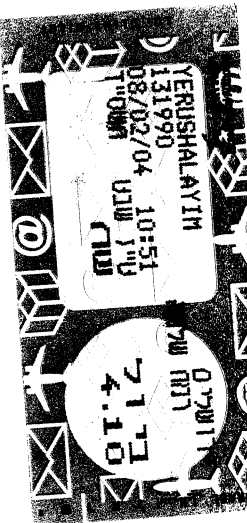
TO:

HOLOCAUST VICTIM ASSETS LITIGATION

P.O. B 8300

SAN FRANCISCO, CA 94128-8300

U. S. A



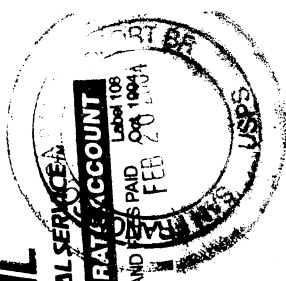
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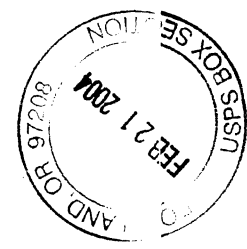
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