

LUBAVITCH WORLD HEADQUARTERS

January 29, 2004

The Honorable Edward R. Korman
Chief Judge
United States District Courthouse
Eastern District of New York
225 Cadman Plaza East
Brooklyn, NY 11201

Dear Judge Korman,

On behalf of the Federation of Jewish Communities of the Former Soviet Union (including the Baltic States), and our offices in Israel, Argentina, Greece, Italy, Peru and Slovakia, and on behalf of the Kehot Publication Society here in New York, I am herewith submitting these proposals regarding the Holocaust Victims Assets Litigation-Swiss Bank Claims Residual Funds, for your consideration.

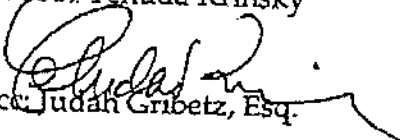
These proposals do not by any means reflect the comprehensive and encompassing nature of Chabad-Lubavitch humanitarian, social, or educational programs benefiting Holocaust survivors in the United States, and in many other countries around the world, but are limited to Holocaust survivors and survivor communities, their families and descendants in the above-mentioned countries.

Because the proposals were prepared by each respective country's Chabad-Lubavitch director, you will notice variations in spelling, idiom and in the general layout of the proposals. Please also keep in mind that the terms Chabad and Lubavitch are synonymous and are therefore used interchangeably.

If there are any questions or additional information necessary, please feel free to have your offices contact me at any time.

Respectfully,

Rabbi Yehuda Krinsky


cc: Judah Gribetz, Esq.

Overview

CHABAD-LUBAVITCH

REPAIRING A POST-HOLOCAUST WORLD

Chabad-Lubavitch collects no membership dues. Yet with more than 2,700 educational and social services institutions in some 65 countries, and a human resources team of more than 23,000 men and women, Chabad-Lubavitch is the largest Jewish organization in the world today.

It is an organization with a singular mission. The men and women who serve this mission represent fully a cross-section of the Jewish population, coming as they do from nearly every country, disparate backgrounds and languages, and bring a colorful variety of personalities and talents to their missions. But they are united by a coherent focus toward the fulfillment of this mission, subscribing to a Chabad doctrine that points the individual Jew's most noble spiritual aspirations to the here and now, and places the responsibility toward the needs of a fellow Jew—material, physical and spiritual—at the very top of his or her priorities in the service of G-d. This principle has its roots in the movement's philosophical development in Czarist Russia in the 18th century.

But it was particularly in the course of the last half century, beginning in 1950 after the Lubavitch leadership escaped Nazi Europe and set up its headquarters in the United States, that the movement seized the opportunity

of the new milieu, and directed its entire purpose toward a program of Jewish rehabilitation, spawning the most dynamic revival of Jewish life around the globe.

A Lifelong Commitment

Many organizations purport to a mission of Jewish outreach. None however, are reaching Jews in The Congo, Bolivia, Siberia, Bulgaria, Tasmania, China, Thailand or Nepal, to name but a few. Chabad-Lubavitch has centers in all of these places, staffed by men and women who have made lifelong commitments to answer the needs of the local Jews or transients. Unlike emissaries of other outreach organization who assume a temporary assignment and leave once their stint is over or when their personal situations become too inconvenient, Chabad-Lubavitch Shluchim typically take up their posts as young newlyweds and build their families there, devoting all of their energy to creating a community that will be conducive to the happy development of Jewish families and Jewish life. With characteristic pluck and perseverance, they do whatever is necessary to rebuild survivor communities from the ground up, investing their respective posts with their own future and that of their children. "Inconvenience" is simply not a factor. A case in point is our Chabad-Lubavitch representatives to Tunisia: appointed to this post back in 1950, Rabbi and Mrs. Pinson have raised their children there—all of whom are now Shluchim in different parts of the world. Now, more than 50 years later, the Pinsons continue to serve Tunisia's Jewish community in what was and is, unmistakably, a life of self-sacrifice for the cause of Jewish survival and Jewish continuity.

It is for this reason that Jews and communities around the world seek out Chabad-Lubavitch. The investment Chabad-Lubavitch makes to a Jewish community is long term and substantial. A Lubavitch couple has every interest to build a sound Jewish infrastructure in any country, city or town it serves, and to enrich the quality of life for its local Jewish community. This is where the young couple will spend the rest of their lives, and it is where they will raise their children.

Other outreach organizations are bewildered by the stamina and range of Chabad-Lubavitch Shluchim. Many have studied the work of Lubavitch, and tried to implement similar outreach programs of their own. But the passion and dedication of Chabad-Lubavitch Shluchim is inimitable, they concede. What feeds it they wonder? What sustains such long term passion? they ask.

Dr. Jonathan Sacks, Chief Rabbi of England, once ventured that the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, embarked upon the most daring spiritual initiative ever in the history of our people. He suggested that in what may well be the only possible *tikkun*—the only possible mending of a post-Holocaust world—the Rebbe undertook to *search out every Jew in love, as Jews had once been searched out and hunted down in hate.*

This is the initiative that the Shluchim, as disciples of the Rebbe, have appropriated for themselves. Today, a third generation of Shluchim are committed to the Rebbe's initiative with a passion that only grows wider and deeper. It is fair to say that today, wherever one finds Jews there one also finds

a Chabad-Lubavitch rabbi, a direct personal emissary of the Rebbe reaching out to Jews and rekindling the flame of Jewish life. It is this initiative of tikkun that explains why and how it is that Lubavitch will traverse any distance to reach a Jew in need. A case in point: Lubavitch went before anyone else and at a time when it was fraught with immense danger, to the Former Soviet Union to reach out to Jews suffocating under the stranglehold of Soviet oppression. Through the long years of communism, Lubavitch never became resigned, but undertook dangerous, clandestine missions to deliver material and spiritual sustenance to starving Jews and keep the moribund embers of Judaism alive. It dared to do the impossible. And because it was deemed impossible, Lubavitch did it. In the face of Jewish need, Chabad-Lubavitch recognizes no boundaries.

Reaching Across All Boundaries

Chabad recognizes no boundaries when it comes to rebuilding Jewish life in a post-Holocaust world. Embracing America's freedom of religious expression, Chabad-Lubavitch worked relentlessly to raise Jewish awareness and encourage Jewish involvement. Criticized and scorned for its boldness at a time when most Jews thought it best to hide their identity, Lubavitch was alone in undertaking the painstaking foundational work that would pave the way to a positive, rich and full Jewish experience in the United States. In the early 1940's it was Lubavitch that pioneered in the establishment of the Jewish day school system, well before it became fashionable. Chabad-Lubavitch Shluchim leave no stone unturned in their efforts to create a climate conducive to Jewish life and Jewish pride.

It did the same in Europe and in the rest of the world. In the aftermath of the Holocaust, the Rebbe appointed emissaries to many European countries, victimized by World War II, where they established outreach programs and services to help Jews begin to rebuild. Today, largely through the work of the Shluchim, these have grown into large, self-sustaining Jewish communities. Chabad-Lubavitch is the backbone of numerous Jewish communities in just about every country in Europe. The same is true for countries in South America, where pockets of survivors reeling from the devastation were trying to find their footing. With love and compassion, Chabad-Lubavitch put all of its resources at their disposal, and began to breathe hope and possibility anew, into the broken lives and hearts of the survivors. Today, Chabad has built vibrant Jewish communities in cities throughout, Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Guatemala, Panama, Paraguay, Peru, and Venezuela.

In the former Soviet Union and communist bloc countries, Chabad-Lubavitch has singularly rebuilt Jewish communities and is by far the most dynamic, and dominant player in building a Jewish infrastructure in this region. Where once Jews denied their identity, today they are clamoring to enroll their children in Lubavitch Jewish day schools and summer camps. Where once they shunned—out of fear—any Jewish affiliation, today they are enthusiastic participants in the social functions and educational programs at the Jewish Community Centers that Chabad has opened in numerous cities in the FSU. Where once they went hungry and might well have continued to go hungry after communism fell, today they are nurtured in Chabad's kosher soup kitchens and through Chabad's humanitarian aid programs.

Chabad-Lubavitch Agencies

All of the diverse activities emanating from the Lubavitch Organization do so under the auspices of its twin educational and social services agencies, **Merkos L'Inyonei Chinuch** and **Machne Israel**, respectively. These were established by Rabbi Joseph I. Schneerson, the sixth Lubavitcher Rebbe in 1942 and 1943, respectively, and were responsible for various rescue missions during and subsequent to World War II.

When the late Rebbe, Rabbi Menachem M. Schneerson, assumed leadership of the movement, in 1950, the agencies grew to encompass the entire spectrum of Jewish outreach functions: educational, humanitarian, social and spiritual.

EDUCATIONAL AND RELIGIOUS

Today, Merkos L'inyonei Chinuch is the umbrella agency for all the Chabad-Lubavitch educational institutions worldwide.

The objective of Merkos is to advance Jewish education for the benefit of Jews worldwide. Jewish continuity depends on Jewish literacy and Jewish identity, and Chabad-Lubavitch, through its huge network of Shluchim, has instituted diverse and multi-faceted educational programs to educate all segments of the Jewish population. In the United States, Merkos L'Inyonei Chinuch, also known as the Central Organization for Jewish Education (COJE), is a full member of the National Accreditation Board, and has full recognition and

empowerment by the National Council for Private School Accreditation, (NCPSA), to grant accreditation.

Formal Education: Preschools, Elementary Schools, Adult Education

With 135 Jewish day schools in the United States alone, and many, many more worldwide offering outstanding academic programs in Jewish and secular studies, Chabad-Lubavitch has made a traditional Jewish education desirable to unaffiliated Jews.

Chabad-Lubavitch's outstanding preschools are a staple of many Jewish communities today. Sought out for the warmth, dedication and liveliness of its teachers, and the rich Jewish content of its curriculum, the preschools have proven to be an important factor in raising Jewish awareness among the parents and families of the preschoolers.

In the Former Soviet Union, for example, Chabad-Lubavitch educational institutions—all opened in the last decade or so, are facilitating a dramatic reunion between the region's Jewish population and their heritage. Making up for nearly a century of Jewish illiteracy, Chabad-Lubavitch has established some 66 elementary schools, 50 preschools, 70 Talmud Torahs and 54 summer camps, reaching some 30,000 Jewish children in the region. Through this vast and highly successful program, Jewish scholarship is finally being reclaimed by the young generation of Jews whose parents and grandparents were denied this right. Jewish children, college students and adults need no longer live in ignorance. Additionally, Chabad-Lubavitch has opened 12 yeshiva high schools and teacher's training programs, ensuring a higher Jewish

education the benefit of a local pool of adequately trained teachers for the region's Jewish schools.

Chabad's Jewish Learning Institute, a college and post-college level adult education program with affiliates in 80 cities nationwide, and abroad in Denmark, Canada, Belgium, Australia, Holland, England and Turkey, grows annually. The program, developed by a team of scholars and university professors, was attended by 17,000 adults in the past year. As more Chabad Houses meet the requirements to become affiliates, the numbers of students grows commensurately.

Informal Educational Outreach Programs

Chabad-Lubavitch educational programs are developed not only to educate, but also to encourage Jewish religious participation. Jewish education ought to lead to enhanced Jewish involvement, and greater commitment to a Jewish way of life. Chabad-Lubavitch Shluchim, by their leadership, by their example, and by a host of highly innovative, creative and engaging programs, inspire Jews to make Judaism an integral part of their lives and that of their families. Chabad-Lubavitch multi-faceted holiday awareness programs—including its famous communal seders around the world that draw countless Jews to participate in the experience of Passover, its far-reaching Chanukah menorah lightings that illuminate the festival for millions, and Chabad-Lubavitch's highly popular living legacy programs that bring Matzah Bakeries, Olive Presses, Dreidel Houses, Shofar Factories and more, to Jewish children in public and private schools, in city upon city worldwide, have been responsible

for introducing Jewish life as it is lived and celebrated—into the routines of countless Jews.

Publishing House

The Kehot Publishing Society, the Lubavitch publishing house under the aegis of Merkos L'Inyonei Chinuch, is one of the largest publishing houses of Jewish texts worldwide. In addition to the thousands of titles of Jewish, liturgical, educational, philosophical, responsa and scholarly texts published in numerous foreign languages, Kehot is responsible for retrieving numerous original manuscripts lost or confiscated during the Holocaust. A team of scholars and editors employed by Kehot, devote themselves to identifying, deciphering, notating and publishing these manuscripts

HUMANITARIAN AND SOCIAL AID

Machne Israel, the social services arm of the worldwide Lubavitch Organization, works in tandem with Merkos L'Inyonei Chinuch at all Chabad-Lubavitch Centers. The vast range of social and humanitarian aid programs administered by Chabad-Lubavitch centers worldwide, are under the aegis of Machne Israel.

Soup Kitchens, Food Programs, Shelter, Child Care Services,

Throughout South America, where the Jewish population is now third and fourth generations of Holocaust survivors, Chabad-Lubavitch has built Jewish communities from the ground up, with schools, soup kitchens, social programs and more. In Argentina, Chabad is the largest humanitarian aid provider—with at least half of its 24 centers serving all of Argentina's major

cities and provinces—designated as relief centers. In the recent economic crisis, Chabad-Lubavitch of Argentina saw its budget soar to U.S. \$6 million, as it provided critical medical and pharmaceutical aid to thousands of Jews, expanded its and orphanages and foster care homes, taking in Jewish children who were abandoned, and distributed huge quantities of food, food packages, food coupons and rent stipends to keep thousands of Jews from going hungry and homeless.

In Israel Colel Chabad feeds thousands of Jews including thousands of Holocaust survivors and children of survivors below the poverty level through soup kitchens in many locations, and a far-reaching social services program serving the entire length and breadth of the country.

In the Former Soviet Union, Chabad has a comprehensive humanitarian aid program. Spanning a vast geographic area of 11 time zones, from the Baltic States in the east, to Vladivostock—near Japan—on the west, and from the Siberian region in the north, to Azerbaijan in the south, Chabad-Lubavitch operates many soup kitchens feeding thousands people hot meals daily. In addition, these soup kitchens provide thousands of the region's Jews with weekly food packages. Thousands of tons of canned foods are regularly distributed by these kitchens as well. And for Passover, Chabad-Lubavitch distributes 1.5 million pounds of matzah for individuals and families throughout the FSU.

Social and Recreational

In 22 cities of the region, Chabad-Lubavitch has built or is building Jewish Community Centers. These all-inclusive, impressive complexes include kosher cafes, Jewish libraries, social halls, classrooms, game rooms, recreational facilities and more—providing an ideal, Jewish setting that encourages Jewish youth and adults to study, explore, probe and engage in the tradition of Jewish intellectual and personal development, thereby enhancing personal lives, community bonds, social interaction between Jews. These institutions are bastions against assimilation and are significantly effective in preventing intermarriages.

ABOUT THE PROPOSAL

Although Chabad-Lubavitch maintains vibrant centers serving Jewish communities in Australia, Tasmania, New Zealand, Hong Kong, Singapore, China, Thailand, Japan, North Africa (Morocco and Tunisia), South Africa, The Democratic Republic of The Congo, nearly every country in Europe, including Scandinavia, Canada and of course in nearly each of the United States, *the following proposal is limited to Chabad-Lubavitch humanitarian activities only in Israel, the Former Soviet Union including the Baltic States, Argentina, Germany, Greece, Italy, Peru, and Slovakia.*

This proposal focuses exclusively on the activities related to humanitarian and educational efforts for the benefit of survivors and descendants of survivors in these countries. It is by no means a comprehensive survey of Chabad-Lubavitch humanitarian and educational efforts worldwide, and does not

broach the vast, comprehensive, educational, religious and social programs
Chabad administers in 65 countries worldwide.

LUBAVITCH WORLD HEADQU



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LEGAL SERVICES

February 12, 2004

The Honorable Edward R. Korman
Chief Judge
United States District Courthouse
Eastern District of New York
225 Cadman Plaza East
Brooklyn, NY 11201

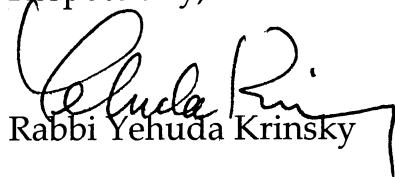
Dear Judge Korman,

I trust that you are in receipt of our eight proposals which were hand delivered to your offices on Friday, January 30.

I take the liberty of enclosing herewith a letter from Vice Prime Minister Ehud Olmert, former Mayor of Jerusalem, with his comments about one of our proposals, namely the United Soup Kitchens of Colel Chabad, of Jerusalem.

Once again, if there are any questions or additional information necessary, please feel free to have your offices contact mine at any time.

Respectfully,



Rabbi Yehuda Krinsky

cc: Judah Gribetz, Esq.



VICE PRIME MINISTER
MINISTER OF INDUSTRY, TRADE & LABOR

Jerusalem, January 26, 2004
3 Shevat 5764

The Honorable Judge Edward R. Korman
United States District Court
Eastern District of New York
UNITED STATES

Dear Judge Korman,

As former Mayor of Jerusalem, I often had the opportunity to visit and see first-hand the various projects of the United Soup Kitchens of Jerusalem and of Eshel Jerusalem. I also had the privilege to take part in many of their dedications.

The work of the United Soup Kitchens and Eshel Jerusalem is of top priority as they fulfill a task which is sometimes impossible for the State of Israel due to insurmountable budget constraints – delivering hot fresh meals daily to elderly Holocaust survivors living in Israel.

My offices and especially my social welfare department worked hand in hand with them on a continuous basis and it was indeed a very successful partnership.

I was pleased to hear about their great new project to expand their services to assure that each and every Holocaust survivor in Israel will have a fully prepared, hot nourishing meal every day of the year.

As Vice Prime Minister I know the importance of such a program. I therefore salute United Soup Kitchens and Eshel Jerusalem and urge the expansion of their services. I am certain this institution can initiate this project and execute it most effectively. I can vouch for their ability to help bring this project to reality. I can assure that you will derive tremendous pleasure and pride from helping make it a reality.

These devoted people have set an example to us all with their dedication to work on behalf of Torat Yisrael, and Am Yisrael, and they truly deserve our praise and recognition.

With warm regards,

Sincerely,

Ehud Olmert

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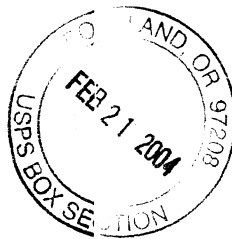
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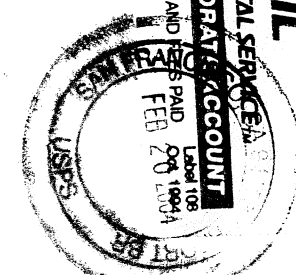
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