

MY MACHBERES

NEWS AND VIEWS OF THE YESHIVISH AND CHASIDISHE WORLD

RABBI GERSHON TANNENBAUM
RAV, CONG. B'NAI ISRAEL**Woodbourne, New York**

Woodbourne is classified as a hamlet in the town of Fallsburg, Upstate New York. It is due north of Fallsburg on Route 42, intersecting with Route 52. Very little of Woodbourne's history is available. In the mid 1800s, Medad T. Morss of Woodbourne established his tannery in Livingston Manor at a juncture named Morrston. Livingston Manor was established in 1879. The section north of Livingston Manor was called Purvis and the section to the south was called Morrston. The first railroad station was called Morrston, all in honor of Medad T. Morss, probably Woodbourne's most distinguished citizen.

These days, during the summer months, Woodbourne has a dramatic population increase with the influx of observant Jews from all over the greater New York City Metropolitan Area. Businesses there thrive from the July 4 Weekend through the Labor Day Weekend. The months preceding July 4 and the months following Labor Day are also busy times for the area, the stores serving those that prepare and close up the summer camps, bungalow colonies, and area hotels.

Woodbourne, Years Past

In years past, various groups of rabbis issued proclamations seeking to prohibit vacationers from visiting Woodbourne during such times as *Motzaei Shabbos* and Sunday evening when large crowds developed. Being on the crossroads in the very center of the Catskills, traffic would build at such times to the magnitude requiring that two police officers be stationed at every cross-section. Parking was impossible, but patience and persistence would yield one solitary parking place at a time. All through the day and, seemingly especially for those staying after midnight, visitors would meet with new and old friends. Next-door neighbors in the city, especially those almost never seen, are sure to be there and greet each other with joy and warmth. The restaurants, pizza stores, bakeries, groceries, fruit stores, and sundry shops are jam-packed with festive customers. No one ever leaves Woodbourne unhappy.



Inside the Woodbourne Shul.

Throughout the years, Hakol B'Sefer at 443 Main Street was an oasis of *Yiddishkeit*. In addition to being a traditional full-service *sefarim* store, it always has thousands of Judaica items, from books to toys. During the summer season, Hakol B'Sefer seems to be open 24/6 and always ready to serve. Kosher Inn, "Woodbourne's Favorite Dairy Restaurant," formerly known as the Lucky Dip, is celebrating its 23rd anniversary under the same management on Main Street and, in addition to pizza, falafel, ice cream,

etc., on its menu, it has *Minchah* at 7:00 p.m. and *Maariv* at 9:00 p.m.

Dayanim in Woodbourne

The following qualified rabbis are standing by at the ready to welcome and respond to inquiries. Do not hesitate to call. They are, in alphabetical order: Rabbi Avrohom Zvi Friedman, Galánta Dayan, 347-684-3025; Rabbi Yosef Chaim Moskowitz, Shotzer Rav, 845-436-8604; Rabbi Moshe Yehuda Shneibalg, Chermowitz Rav, 845-434-2568; and Rabbi Yosef Dovid Shneibalg, Chermowitz Dayan, 845-436-5472.

The Woodbourne Shul

B'nai Israel Synagogue on Route 42 was built in 1922. Through its long existence, the shul served the Orthodox community through-



B'nai Israel Synagogue of Woodbourne.

out the years, especially during the busy summer months. Rabbi Nachum Laskin, the chaplain of the Otisville Correctional Center since its inception in 1981, served as *rav* in Woodbourne until approximately 1990. When Rabbi Laskin was elected to the pulpit of Congregation Ahavas Torah in Monroe, Rabbi Menachem Boaz became *rav* of the Woodbourne Shul. On January 15, 1999, B'nai Israel Synagogue of Woodbourne was added to the National Register of Historic Places. About the year 2000, Rabbi Boaz moved to Lakewood and the Woodbourne Shul slowly ebbed to standstill. Since then, summer visitors would heave a sad sigh as they drove past the beautiful shul that was never open anymore.

Woodbourne Transformed

In the prelude to the summer of 2010, Rabbi Mordechai Jungreis, beloved Nikolsburger Rebbe of Boro Park, has assumed leadership of the Woodbourne Shul. During the regular school year, Rabbi Jungreis serves as the Pre-1A rebbi in Yeshiva Rabbi Chaim Berlin, where he has infused thousands of children with *Yiddishkeit*. In addition, Rabbi Jungreis leads *Beis Medrash Khal Chassidei Nikolsburg-Kollel Boro Park* at 4912 16th Avenue in Boro Park. There, Rabbi Jungreis exerts a magnetic pull on *chassidishe* children-at-risk with astonishing success.

Chassidim of Rabbi Jungreis have freshened and upgraded the shul. In addition, they have rented a home across the street for the Nikolsburger Rebbe's summer residence. The shul's doors have opened wide and weekday *Shacharis* is at: 8:00, 9:00, 10:00, and 11:00 a.m., and from 12:00 p.m. onward. *Minchah* on Sundays begins at 3:00 p.m. and every 15 minutes thereafter; *Minchah* during the week begins at 5:00 p.m. and every 15 minutes thereafter; *Ma'ariv* begins at nightfall and every 15 minutes thereafter.

With the downstairs refurbished and turned into a large second *beis medrash*, the shul accommodates more than one *minyan* at a time. Often, a third simultaneous *minyan* can be met outside the front doors. The last *minyan* for weekday *Maariv* is scheduled for 11:45 p.m., but do not be surprised if you see *minyan* after *minyan* well past midnight.

On Shabbos, the Nikolsburger Rebbe leads *tefillos* and *tisch* in the shul. The *Motzaei Shabbos* grand *melaveh malkah* that lasts beyond the regular *Havdalah* time draws large crowds and is appreciated not only by those living nearby, but by those that manage to arrive there in time to catch some of it.

send spies to the land of Canaan when He knew they would return with a bad report?

According to the Rav, Hashem was acting in accordance with the *halacha* (*Kiddushin* 41a) that a person may not betroth a woman before he sees and acquaints himself with her. Our relationship to *Eretz Yisrael* is akin to a marriage between a husband and wife. We cannot enter into such a relationship without first

Another ingredient that Rabbi Jungreis has introduced is a constant smorgasbord of cake, nosh, and drinks set out at all times. In addition, during late afternoon and evening hours, delicious *chulent* and *kugel* (potato and *lukshen*) are served to all takers. Rabbi Jungreis thus generously provides edible as well as spiritual nourishment.

As more and more *sefarim* are being brought into the shul daily, the facility now offers visitors to Woodbourne a retreat where they can learn their *Daf Yomi*, *Mishnah*, Gemara, *Chumash*, or *Shulchan Aruch* daily *shiur*, where they can review yesterday's *shiur*, check a *halacha*, as well as recite *Tehillim* in tranquility, all mere steps away from the hustle and bustle of Main Street while wives or children are shopping nearby. The opening of the shul 24/7 has had a profound effect on Woodbourne. Seeing people on

Main Street rush to catch a *minyan* at all hours at the Woodbourne Shul, no longer can anyone imagine that rabbis once issued any ban limiting visits there.

Rabbi Jungreis's Genealogy

Rabbi Mordechai Jungreis, Nikolsburger Rebbe of Boro Park and now of Woodbourne, is the son of Rabbi Elazar Aryeh Jungreis, *zt"l* (1897-1990), Chenger Rav and author of *Beis Asher*; son and successor of Rabbi Asher Anshel Jungreis, *Hy"d* (1875-1944), Chenger Rav; son of Rabbi Avrohom Jungreis, *zt"l* (d. 1904), Chenger Rav and author of *Beis Avrohom*; son of Rabbi Asher Anshel Jungreis, *zt"l* (1806-1873), Chenger Rav and revered author of *Menuchas Asher*.

Liska Yahrzeit To Be Observed Throughout The World

This Sunday, Av 14 Av, July 25, will mark the 136th *yahrzeit* of Rabbi Zvi Hersh Friedman, *zt"l* (1790-1874), author of *Ach Pri Tevuah* and founding Liska Rebbe. His influence was felt throughout greater Hungary and, during his lifetime, as a result of his inspiring leadership, chassidism flourished there. In addition, he authored *HaYashar V'Ha'tov* and his halachic opinions are cited in many contemporary and subsequent responsa.

For more than 100 years preceding the Holocaust, the Liska *Rebbe'im* played an integral role in *Chassidishe* and Torah observance. The previous Liska *Rebbe'im* were renowned and respected for their towering Torah scholarship and/or the *sefarim* that they authored: *Ach Pri Tevuah*, *HaYosher V'ha'tov*, *Tal Chaim V'brocha*, *Tal Chaim al HaTorah*, and *Sha'arei HaYosher*, among many others.

The *Ach Pri Tevuah's* *yahrzeit*, along with the *yahrzeits* of Rabbi Yitzchok Isaac Taub, *zt"l* (1751-1821), Kaliver Rebbe, and that of Rabbi Moshe Teitelbaum, *zt"l* (1759-1841), Uheiler Rav and author of *Yismach Moshe*, were the three most observed *yahrzeit* days that attracted tens-of-thousands of gravesite visitors in pre-WWII Hungary. This year, as in years past, the *yahrzeit* of the *Ach Pri Tevuah* of Liska will be observed by chassidim all over the world. The *Ach Pri Tevuah* interacted with every *tzaddik* during his lifetime and many significant *Chassidishe* stories about him abound.

The central *Yahrzeit Seudah* will be take place on Sunday evening, July 25, at the Liska Beis Medrash, located at 1449 50th Street in Boro Park. *Minchah* is at 7:30 p.m., followed by *Ma'ariv*, after which Rabbi Tzvi Hersh

Friedlander, present Liska Rebbe, will conduct a *Yahrzeit Tisch*. Prominent descendants of the *Ach Pri Tevuah* and important rabbis will participate, as well as by the many that feel a special connection to the *Ach Pri Tevuah* and desire to bask in the majesty of his legacy.



Nikolsburger Rebbe of Boro Park-Woodbourne.



Liska Rebbe at ancestor's gravesite.

Zegler

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If *tenai kaful* only applies to marriage (and divorce), why then did Moshe employ *tenai kaful* in his negotiations with the tribes of Gad and Reuven? To answer this question, Rav Soloveitchik first answered another: Why did Hashem order Moshe to

seeing and becoming acquainted with *Eretz Yisrael*.

The *geonim* believed that the tribes of Gad and Reuven really wanted, deep in their hearts, to cross the Jordan and settle in the land of Canaan. So Moshe told them: If you really want to settle on the east bank of the Jordan and contradict your deep-rooted feelings, you must follow all the detailed rules of *tenai kaful*.