

MY MACHBERES
NEWS AND VIEWS OF THE YESHIVISH
AND CHASIDISHE WORLD
RABBI GERSHON TANNENBAUM
RAV, CONG. BNAI ISRAEL



Liska Shidduch

Ezra Friedlander, son of Rabbi Zvi Hersh Friedlander, Liska Rebbe, was engaged to Gabi (Fradel Rus) Fleischman, on Sunday, September 16. The *chassan* is the grandson of Rabbi Yozeif Friedlander, *zt”l* (1918-1971), Liska Rebbe who survived the Holocaust, emigrated to the United States in 1947, and established the Liska Beis Medrash in Boro Park and was interred on *Har HaMenuchos* adjacent to the Belzer Rebbe, *zt”l*; son of Rabbi Tzvi Hersh Friedlander, *HY”D* (1874-1944), Liska Rebbe and author of *Shaarei HaYosher* who was murdered in the Holocaust; son of Rabbi Chaim Friedlander, *zt”l* (1840-1904), Liska Rebbe and author of *Tal Chaim*; son-in-law of Rabbi Zvi Hirsh Friedman, *zt”l* (1890-1874), founding Liska Rebbe and author of *Ach Pri Tevuah*.



Liska Rebbe and chassan

In addition, the *chassan* is a grandson of Rabbi Avrohom Yehoshua Heshel Frankel, *HY”D* (1874-1944) Hivnover Rav and descendant of Rabbi Sholom Rokeach, *zt”l* (1783-1855), founding Belzer Rebbe and known as the Sar Sholom; Rabbi Levi Yitzchok (“*Derbaremdiker*”), *zt”l* (1740-1810), revered Berditchever Rebbe and author of *Kedushas Levi*; and Rabbi Elimielech Weissblum, *zt”l* (1717-1787), Lijensker Rebbe and author of *Noam Elimelech*.

After serving numerous political personalities, the *chassan* established his own company, the Friedlander Group – a full-service public relations agency, providing communications counsel and services for government, corporate, and non-profit clients. In addition to having U.S. Congressman Jerrold Nadler, Shema Kolainu, as well as the City of Beitar, as clients, the *chassan* is consulted by many of New York City’s current political and community activists. The *chassan* has also recently been identified in the New York Observer (8-16-07) as an undeclared candidate for the opening New York City Council seat representing the 44th District, a first for New York’s *Chassidishe* community.

The *kallah*, a member of the prominent Fleischman-Kahan family of Hungary, was born and raised in Budapest. Her renowned family traces its origins to Pressburg and the Sighet region of Marmarosh, Romania (presently Ukraine). She was privileged to be amongst the starting students at Masoret Avot of Budapest, the first Jewish school in the former Soviet satellite countries, founded by David Moskovits, prominent Boro Park businessman and activist. After the untimely passing of her parents, the *kallah* was embraced into the Moskovits family to live and further her education.

The traditional *vort* will be celebrated on Monday, October 8, in the grand ballroom of the Renaissance, 5902 14th Avenue, in Brooklyn, beginning at 6:00 p.m.

Beauty And History In A Sukkah

The custom of beautifying one’s *sukkah* is part of *hiddur mitzvah*, beautification of Heaven’s commandments. We know of many *sukkahs*, throughout history, that have been built exquisitely. The family of Paul Lindenblatt, popular Boro Park pharmacist and community activist, has given us the opportunity of seeing one of Budapest’s exceptionally beautiful pre-Holocaust *sukkahs*.

**Steinberger (Lindenblatt) Sukkah
At Museum Of Jewish Heritage**

On display at the Museum of Jewish Heritage – A Living Memorial to the Holocaust, in Manhattan, is a unique work of Jewish art created by Aryeh Stein-

berger, who adorned his family *sukkah* in Budapest. The hand-painted canvas depicted everyday life in Hungary alongside images of biblical events, the cycle of Jewish holidays, and the artist’s idealized view of Jerusalem. The vibrant and detailed imagery surrounds panels that are inscribed with *Sukkos* prayers and texts from the *Mishnah Tractate Sukkah*. Aryeh Steinberger worked on his project for more than two decades. As time passed, he replaced and refined some of its elements including his signature panel, which consisted of a picture of a lion (the Hebrew word for lion is *aryeh*, the artist’s first name).

Steinberger passed away in 1942, before the Germans entered Hungary. In 1944, as the Nazis prepared to invade, Steinberger’s grandson Andor was sent to bury the *sukkah* lining in the Dohany Street Synagogue in Budapest for safekeeping. Following the war, another of Steinberger’s grandchildren, Mrs. Piroska Lindenblatt, recovered the *sukkah* lining. Mrs. Lindenblatt kept the canvas in her Budapest home and, after several failed attempts to sneak it out of the country, she successfully moved it during the 1956 Hungarian Revolution. She proudly displayed her grandfather’s *sukkah* work in her Brooklyn home until she passed away in 1983, at which time it was passed to her son Yehuda. In 1990, while doing research, a scout from the Museum learned of the *sukkah* from Paul Lindenblatt, Piroska’s youngest son.

The Steinberger *Sukkah* is on loan to the Museum by Paul Lindenblatt and family, descendants of Aryeh Steinberger. “It is rare that you come across an artifact that is both historically meaningful and esthetically beautiful. Its vibrant colors draw you in, and its incredible story keeps you there looking for more,” said Dr. David G. Maxwell, the museum’s director. Since the Museum opened its doors in 1997, hundreds-of-thousands of visitors have marveled at the Steinberger *Sukkah*’s beauty and history.

**Jewish History In The Making:
Munkatcher Sukkah**

There are several *sukkahs* around the world renowned for their size and beauty and Boro Park definitely has an impressive number of them. Most impressive are those of Bobov and Munkatch. The *Munkatcher Sukkah*, on 14th Avenue between 47th and 48th Streets serves not only as a *Yom Tov* citadel of chassidic rapture, but also as a portal to the world’s great synagogues of the past, many of which are still in daily use.

For the past five years, a total of 84 enlarged photos have been displayed in the *Munkatcher Sukkah*. In addition to the Munkatcher Rebbe’s illustrious *tisch* with the spirited participation of thousands, the *sukkah* itself is resplendent and gives the thousands who visit it an opportunity to visualize Jewish history.

Sukkos 5768 (2007)

For this year, *Sukkos* 5768, 17 exquisite portrait photographs will be shown in the *Munkatcher Sukkah*, chosen by the Rebbe; Joel Berkowitz; and Eli Vegh. They include:

BEIT ISRAEL, Izmir, Turkey, 1890: Presently, the largest active shul in Turkey. The city has approximately 2,000 Jewish people and is the third largest city in Turkey. It was known for the many great rabbis who spent time there and for the false messiah, Shabsai Tzvi.



Bouwmeesterstraat Shul in Antwerp, Belgium

BOUWMEESTERSTRAAT SHUL, Antwerp, Belgium, 1893: One of the few shuls that survived the Holocaust, it was recently completely restored to its original beauty. It is one of the largest shuls in Europe that still maintains a small daily *minyan* in its *beis medrash* and uses the main shul on Shabbos and *Yomim Tovim*. Because of Jewish demographics, it is no longer located in the heart of the Jewish community.

EZAR SHUL, Isle of Jerba, Tunisia, 1500s: Built by Spanish Jews from Andalusia, Spain, who left before the inquisition, the shul maintains a daily *minyan*.

FRANKEL, LEO, Budapest, Hungary; built 1888: In 1928 houses were built surrounding the shul to hide its appearance from outsiders passing by. The Germans



Leo Frankel Synagogue in Budapest, Hungary

used the shul as a stable during the Holocaust. It has recently been restored and in use by members of the local community.

GREAT SYNAGOGUE OF NICE, Nice, France, 1886: Nice has always had a vibrant Jewish community on what is known as the French Riviera, which is located between Monte Carlo and Cannes. The shul was attacked by Muslim fanatics in 2001 and restored thereafter. Nice has a Sephardic population and a small Chabad community. The shul maintains daily *minyanim* throughout the year but is quite crowded during the summer.

GREAT SYNAGOGUE OF ZURICH, Switzerland, 1884: This shul lies in the heart of the downtown area surrounded by major shopping centers and office buildings. Zurich has always had a large Jewish population with yeshivas, *mikvehs*, restaurants, etc. The shul has three *minyanim* daily. It is still used though much of the religious population has moved to other areas of town.



Great Synagogue of Zurich, Switzerland

HAGODOL SHUL, Isle of Jerba, Tunisia, 1500s: After the destruction of the Holy Temple, there is traditional lore that the *Kohanim* and *Levi'im* left *Yerushalayim* carrying the doors of the *Beis HaMikdash* in boats to the Isle of Jerba. When Ezra and Nechemiah wanted to return to *Yerushalayim* to rebuild the *Beis HaMikdash*, the *Kohanim* refused to go and issued a curse on any *Levi*, who left.

JUBILEE SYNAGOGUE, Prague, Czech Republic, 1906: Dedicated on *Simchat Torah* in 1906, it is the largest shul in Prague and continues to be used, three times, daily. The community is relatively small but maintains a *mikveh* and kosher food establishments.

KEHAL KODOSH MEKOR CHAIM, Aporto, Portugal, 1920: Renowned shul built by the Kanduri family and used mostly by decedents of Morano Jews.

KEHAL YE'VONIM, Trikkala, Greece, 1800: Despite having sustained major damage during World War II, its small Jewish community continues to use the shul on Shabbos.

LA SYNAGOGUE, Rue Des Tournelles, Paris, France, 1876: One of the largest shuls in France, the shul was attacked during the Dreyfus trials in 1898. It continues to operate on a daily basis with a greater number of people on Shabbos.

MONASTIR SHUL, Salonika, Greece, 1925: Jews have been living in Salonika for more than 2,300 years. In 1916 there were 32 shuls in Salonika, almost

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