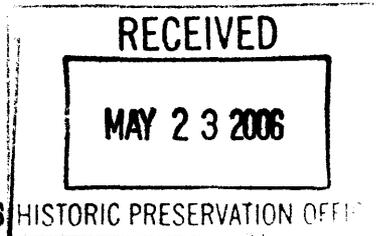
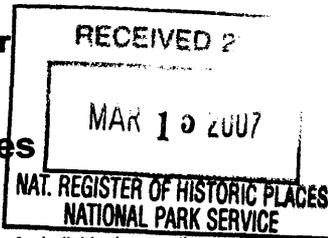


United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



358

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials and areas of significance, enter only categories and subcategories listed in the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

Historic name Temple B'Nai Abraham

other names/site number Deliverance Temple, Deliverance Evangelistic Center

2. Location

street & number 621 Clinton Avenue

not for publication

city or town Newark

vicinity

state New Jersey

code NJ

county Essex

code 013

zip code 07103

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. See continuation sheet for additional comments.

Amy Cradic
Signature of certifying official/Title

2/2/07
Date

Amy Cradic, Assistant Commissioner Natural & Historic Resources/DSHPO
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet for additional comments.

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register.
 See continuation sheet.

determined eligible for the National Register.
 See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:) _____

Signature of the Keeper

Date of Action

Patrick Andrews

4/26/2008

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

| Contributing | Noncontributing | |
|--------------|-----------------|------------|
| 2 | 0 | buildings |
| 0 | 0 | sites |
| 0 | 0 | structures |
| 0 | 0 | objects |
| 2 | 0 | Total |

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/religious facility: synagogue

RELIGION/church school

Current Functions

(Enter categories from instructions)

RELIGION/church

RELIGION/church school

7. Description

Architectural Classification

(Enter categories from instructions)

Neo-Classical Revival

Materials

(Enter categories from instructions)

foundation Brick, concrete

walls Brick

roof Slate

other Terra cotta

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- X A Property is associated with events that have made a significant contribution to the broad patterns of our history.
X B Property is associated with the lives of persons significant in our past.
X C Property embodies the distinctive characteristics of a type, period or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria considerations

(mark "x" in all the boxes that apply.)

Property is:

- X A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or grave.
D a cemetery.
E a reconstructed building, object or structure.
F a commemorative property.
X G less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
previously listed in the National Register
X previously determined eligible by the National Register
designated a National Historic Landmark
recorded by Historic American Buildings Survey #
recorded by Historic American Engineering Record #

Areas of Significance

(Enter categories from instructions)

- Architecture
Religion
Social History

Period of Significance

1924-1963

Significant Dates

1924, 1963

Significant Person

(Complete if Criterion B is marked above)

Prinz, Joachim Rabbi

Cultural Affiliation

N/A

Architect/Builder

Myers, Nathan

Primary location of additional data

- X State Historic Preservation Office
Other State agency
Federal agency
Local government
University
Other

Name of repository:

Name of Property

County and State

10. Geographical DataAcreage of property .50 acres**UTM References**

(Place additional UTM references on a continuation sheet.)

1 18 566983 4508106
Zone Easting Northing

2

3 Zone Easting Northing

4

 See continuation sheet**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared Byname/title Ulana D. Zakalak, Historic Preservation Consultantorganization Zakalak Associates date May 18, 2006street & number 91 E. Front Street telephone (732) 212-8800city or town Red Bank state New Jersey zip code 07701**Additional Documentation**

Submit the following items with the completed form:

Continuation Sheets**Maps**A **USGS map** (7.5 or 15 minute series) indicating the property's location.A **Sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items**

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Deliverance Temple, Rev. Ralph Nicholstreet & number 715 Berkeley Avenue telephone (973) 207-6135city or town Orange state NJ zip code 07050**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.470 *et seq.*)**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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National Register of Historic Places Continuation Sheet

Section Number 7 Page 1 Temple B'Nai Abraham
Newark, Essex County, NJ

Description

Temple B'Nai Abraham, located at 621 Clinton Avenue, Newark, is a two-story, oval plan, Neo-Classical former synagogue, now owned by the Deliverance Evangelistic Center, and used as their church (see photo 1). One of the most unique religious edifices in the City of Newark, the oval synagogue features a light buff tapestry brick exterior trimmed with classicizing, colossal order, terra cotta ornament. The building is capped by a sea green slate clad roof with an elaborate fenestrated drum monitor containing a sunburst-motif skylight. The richly ornamented interior, with a dramatic multi-level coffered ceiling, a clear-span sanctuary, bronze screens, Art Deco chandeliers, and the use of exotic materials for window and door enframements as well as the shrine platform is one of the most dramatic interiors seen in the city. The temple also contains elaborate stained glass windows and etched glass panels. Located in the Clinton Hill neighborhood, southeast of the Central Business District, the building was constructed in 1924 according to plans designed by Nathan Myers, a local architect who had also designed the congregation's previous synagogue. It is the largest former synagogue in the City of Newark and the State of New Jersey, seating over 2,000 congregants. Connected to the oval temple by a three-story bridge is a three-story, rectangular plan, social center/education building.

The plan of the building is very simple, consisting of a large oval sanctuary with the shrine platform¹ placed on one side of the short axis. The main entrance vestibules are situated at either end of the short axis of the opposite side of the wall (see photos 1 and 2). A ceremonial entrance is located at the base of the short axis opposite the shrine platform². On the shrine side of the auditorium³, a bridge containing an intermediate hallway and stairway connects the sanctuary to the social center/education building. The auditorium with its balcony has a seating capacity of over 2,000; the balcony holds 800 worshippers. The use of the oval plan and the placing of the shrine platform on the short axis allowed all of the seats to be brought in close proximity to the shrine and platform.

The exterior of the temple is finished in a light buff tapestry brick with classicizing terra cotta details. The most dramatic features of the exterior are the three entrance porticoes (see photos 1-4). The ceremonial entrance, set directly opposite the shrine platform at the base of the short axis, is a five-bay, colossal order of Ionic columns, tetrastyle in antis, supporting the entablature of the

¹ The shrine platform is the architect Nathan Myers' own description of the bima. It is the elevated area in front of the shrine, or the Ark, where the Torah scrolls are kept.

² This entrance was only used for ceremonial processions on special occasions.

³ The architect refers to the sanctuary as the auditorium.

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Section Number 7 Page 2 Temple B'Nai Abraham
Newark, Essex County, NJ

temple (see photo 3). The frieze directly over the four columns is inscribed with the name, "Temple B'Nai Abraham." The columns are set on large square plinths connected by balustrades, which themselves are set on a high water table. The center bay contains the ceremonial entrance with elaborate paired wrought iron gates. The entrance door is set in a classicizing terra cotta surround. Behind the columns is a two-story expanse of windows separated by an intermediate entablature with a Greek key motif decorated frieze. The first floor windows have been replaced with colored glass panels. The second floor fenestration consists of the original stained glass windows. The entire portico is framed with colossal terra cotta pilasters.

Projecting entrance porticos flank the ceremonial entrance (see photo 4). These consist of a pair of Ionic columns set in paneled pilasters with an elaborate entablature crowned with corner acroteria. These porticos are approximately two-thirds the size of the ceremonial entrance. Each bay features a paired entrance door with transom, set into a classicizing surround topped by an intermediate entablature. Above this entablature is a square window in each bay. Flanking wrought iron torchieres set on plain plinths illuminate the vestibules approaches. The friezes of both vestibules feature contemporary lettering stating, "Deliverance Temple," and the founder and current pastor of the church.

The building is crowned by a large classicizing entablature with a parapet (see photo 1 and 5). The architrave is a simple stepped composition of three fascias. Above the architrave is a plain wide frieze decorated only with the incised name of the temple above the ceremonial entrance portico flanked by decorative blocks. The cornice is typical of the Ionic order with an astragal, cyma reversa, dentils, ovolo, fascia and cyma recta trimmed with an egg and dart ornament. Above the cornice is a rather tall parapet, about the same height as the frieze below it. The parapet is finished with a simple cornice.

One of the most dramatic features of the temple is the roof (see photo 5). The sea green Vermont slate-clad roof is surmounted by a drum-shaped monitor fenestrated with multiple square windows around the perimeter. The cornice of the monitor is finished in a copper cresting of alternating anthemions and palmettes. The roof of the monitor is a flattened conical glass skylight thirty feet in diameter. It is finished with a copper pinnacle decorated with the Star of David. This skylight allows the interior of the sanctuary to be flooded with light and protects the stained glass sunburst window below it, which is created of cathedral and white prism glass. The support members for the stained glass dome window form the Star of David.

The synagogue occupies an entire blockfront on the north side of Clinton Avenue, between South 10th Street and Shanley Avenue, Block 3005, Lot 22. To the north of the temple is the social

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Newark, Essex County, NJ

center/education building. The entire complex is surrounded by a cyclone fence, which contains small planted areas with some overgrown trees.

The exterior of the building is in good condition although the roof is in need of repair.

Interior

The ceremonial entrance at the base of the short axis leads directly into the auditorium. The regular entrances, which were used on a daily basis, enter into two vestibules, located on either side of the short axis (see photo 8). These marble-lined vestibules are rectangular transition spaces with stairs at the far ends leading to the balcony and doors leading into the sanctuary. All of the doors are paneled; the entrances to the balcony stairs have stained glass windows as their top panel. Above the doors are blind-framed marble panels, and the top of the walls is finished with a classicizing plaster entablature. The terrazzo floor is finished with a decorative perimeter band of tangential circles. Star of David motifs are embedded into the terrazzo floor beyond the entrance doors.

The sanctuary is one large oval space with a perimeter corridor separated from the sanctuary by the use of columns and etched glass screens set into wood bases (see photo 9–11). Three aisles, a central and two side aisles, lead from the entrances to the shrine platform. The entire sanctuary is finished in marble with a terrazzo floor and an elaborate plaster coffered ceiling. The wooden pews follow the oval arc of the auditorium and have individual seats attached to the pew backs. The balcony, which cantilevers over the rear support columns, spans the rear of the oval opposite the shrine platform (see photo 11).

With the exception of the shrine wall, the auditorium is very simple but very dramatic (see photo 9 and 10). The architect, Nathan Myers, classified the interior as ornamented in the "Neo-Grec" style. The walls are plain marble described as Zenitherm, which has a high base of dark Formosa marble. The Doric columns that support the balcony are also of this dark marble (see photo 11). The shrine is built entirely of rich Sienna and Formosa marbles, and the opening of the shrine is carved in Botticino marble with a matching architrave and pediment (see photo 12). Originally the shrine enframingent was surmounted by an acroterion containing the tablets of Moses. These were removed when the synagogue was converted to a church. The entablature above the shrine is incised with Hebrew text stating the motto of the congregation: "Arise, give light; for thy light is come and the glory of the Lord shall shine forth ever thee."

At either end of the shrine platform and between the pilasters at either side of the platform facing the auditorium are ornate, bronze-finished organ screens, filling the entire wall space above the

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marble base. Above the shrine, in the rear wall of the platform, are three choir loft screens of a similar bronze finish. Under the organ pylons in the base are two recessed panels; one of these is "A Memorial" and the other frames the entrance from the intermediate hall (see photos 9 and 10). Neither the organ pipes or choir were visible to the congregation; both were hidden behind these bronze screens.

Originally the shrine platform was smaller and was faced with marble panels similar to those used on the interior of the sanctuary. It also had three steps leading to the shrine, and a set of heavy wooden doors behind which the scrolls would be stored. When the synagogue was converted to a church, the platform was elevated and extended, covering some of the original finishes. The doors were removed, and the current shrine opening is filled with a red cross. A perpetual lamp once hung from the pediment of the shrine door enframement (see photo 12).

The entire ceiling of the auditorium including the cornice members of the entablature is of ornamental plaster (see photos 14 and 15). The ceiling is coffered, with the coffers occurring on four different levels. These levels step down from a circular central drum to the oval line of the exterior wall. The coffers radiate from the central drum and are finished in classicizing mouldings. The thirty-foot wide stained glass skylight features a sunburst supported by a Star of David. Dramatic Art Deco chandeliers suspended on chains follow the circular line of the perimeter and most interior coffer levels and are hung in a regular pattern. The ceiling and cornice were once painted in reds, blues and an antique gold finish. Gold-finished paterae ornament the inner and outer coffer ceilings.

The auditorium is well lit during the daytime with natural light coming not only from the vast skylight but also from stained glass windows in the exterior walls (see photos 10 and 13). These consist of three groups of memorial windows, one on each side of the shrine and one at the base of the short axis directly across from the shrine. Unfortunately, the lower level windows have been replaced with inappropriate colored panels of glass. The upper windows, which are of opaque stained glass, with yellow as the predominant color, throw a golden hue over the interior of the sanctuary. The upper parts of the windows are ornamented with palmette and anthemion motifs, and the side panels are alternating Star of David and acanthus leaf patterns. Most of the lower part of the window is the yellow-hued opaque glass which is designed to resemble tumbling, seamed rock formations. Each window also contains a memorial tablet (see photo 13). The side entrance vestibules also have clear leaded glass window panels over the paired entrance doors.

There is a small basement under the sanctuary containing the ladies' room on the west side and the men's room on the west side. Stairs in the vestibules lead to the respective rest rooms.

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Social Center/Education Building

The Social Center Building was built as a complete educational institution with a gymnasium, kitchen and auditorium with stage and balcony on the first floor (see photos 6 and 7). The second floor is the upper spaces of the auditorium and the gymnasium. The third floor has a double-loaded corridor flanked by classrooms. In the basement is a regulation size swimming pool of ceramic tile, with shower room, dressing rooms and locker space. Today the gymnasium is used as a fellowship hall with the balcony gymnasium converted into office space (see photo 17). The auditorium balcony houses the church's radio station. The second floor is still used for classroom spaces and is occupied by a Head Start program (see photo 19). The basement pool has been covered over with a false floor and is used for storage (see photo 18). The ancillary recreation spaces are used for the church's printing plant.

The Social Center Building is a three-story, five-bay, rectangular plan, light buff tapestry brick-clad institutional building ornamented with minimal classicizing details which are executed in terra cotta. The building fronts on both South 10th Street and Shanley Avenue and has a different roofline for each street. The South 10th Street elevation has a flat roofline and the Shanley Avenue elevation has a gabled roofline (see photo 7). The South 10th Street entrance has a central, pedimented surround with paired entrance doors (see photo 6). All of the windows are one-over-one double hung except for the third floor east elevation windows that are a tri-partite grouping of one-over-one double hung with transoms. All of these windows appear to be have been replaced. The Shanley Avenue façade has some original multi-pane double hung windows on the first floor and small casements on the second floor.

The interior of the building was originally finished with plaster walls and ceilings, and wood and linoleum floors. Many of the rooms now have replacement flooring, wood paneling and suspended ceilings. The auditorium retains its original stage, wood floor, pedimented door surrounds, coffered ceiling and lighting medallions (see photo 16).

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Temple B’Nai Abraham
Newark, Essex County, NJ

Statement of Significance

Temple B’Nai Abraham is significant in the areas of architecture, religion and social history, as the second oldest but largest former synagogue in the City of Newark, a city that once had a Jewish population of more than 70,000 and boasted of having over thirty synagogues. The synagogue was also the largest in the State of New Jersey with a seating capacity of over 2,000. Designed by architect Nathan Myers, the building is Neoclassical in style and is famous for its oval plan with the shrine platform set on one side of the short axis. The synagogue was also the pulpit of civil rights activist and German refugee, Rabbi Joachim Prinz, from which he raged against bigotry and discrimination of all kinds for decades. An ally and friend of Dr. Martin Luther King Jr., Rabbi Prinz invited Dr. King to visit his Newark synagogue where he spoke on several occasions. As the president of the American Jewish Congress, Rabbi Joachim Prinz was an organizer of the March on Washington held on August 28, 1963 where he presented his speech, “I Speak as an American Jew” immediately before Dr. Martin Luther King Jr. presented his “I Have a Dream Speech.”

Early Days of Temple B’Nai Abraham

Newark’s Jewish history dates back to 1844, when Louis Trier arrived to found a tannery on New Jersey Railroad Avenue. Others followed, many becoming peddlers on Newark streets or in outlying areas. They sold stockings, thread, needles and cheap crockery, quietly accumulating small savings in hope of buying a horse and wagon or renting a small store. Before 1860, Jews owned the leading dry goods stores in Newark, a meteoric rise in fortune in less than fifteen years (Cunningham 1966: 137).

Most of Newark’s Jews lived in boardinghouses near Springfield Avenue and Prince Street on the western edge of town. In August 1848, they organized Congregation B’Nai Jeshurun, the first Jewish congregation in New Jersey, and worshipped in an attic in Catherine (now Arlington) Street. By 1858, members were affluent enough to build a synagogue at Washington and William Streets, the first in the city. The congregation was composed mostly of Germans and Bohemians. When increasing numbers of Polish Jews came to Newark, members of the original congregation aided the Poles in establishing Congregation B’Nai Abraham in 1853 (Cunningham 1966: 137).

Life for the Polish immigrants was difficult. The previously established German Jews could communicate with the large community of German Christians who lived on the west side of Newark while the Polish Jews could speak neither German nor English. They lived in impoverished conditions around Mulberry and Canal Streets. Abraham Newman, a German Jew and founder of Congregation B’Nai Jeshurun befriended the new immigrants and allowed them to worship in his

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Temple B'Nai Abraham
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Bank Street home. Eventually the small congregation was able to raise the funds to hire a hall and buy a plot of land on South Orange Avenue for a cemetery. Abraham Newman made his generosity towards the foundling congregation known again, when he presented them with a Sefer Torah. In order to repay him for his generosity at helping them get started, the trustees of the new congregation incorporated as Congregation B'Nai Abraham (Sons of Abraham) on October 20, 1855.

Reflecting the desperate shortage of rabbis in the country and the instability of the nascent congregation, B'Nai Abraham was served by at least fourteen spiritual leaders in its first 49 years. Most of these were not institutionally ordained. After this period, the congregation matured and was served by only three rabbis for most of the century that followed. As early as 1870, Isidor Kalisch, one of the only ordained rabbis to serve in the early years, assumed the pulpit. He was a renowned author and one of the important figures in the early Reform Movement, having edited the principal Reform prayer book, Minhag America. He eventually left due to the congregation's opposition to his progressive views. History will reveal, however, that most of the rabbis that served the congregation were progressive and trained in the liberal tradition.

As the congregation began growing and attracting new members, the need arose for a physical place of worship. The congregation rented a building on Washington Street, which quickly became too small. By 1897, the congregation had raised enough funds to build their own synagogue on the corner of High Street (now Martin Luther King Boulevard) and 13th Avenue. The 900-seat building was designed by local architect Nathan Myers, in a traditional Moorish design dominated by a central tower. The building was characterized by contrasting colored bands of brick, a stylized engaged order of colonettes and an intricate interlace-carved lunette. (Unfortunately, the building was demolished in the early 1990s). It was this major successful campaign for a new home that also led to the creation of The Lady Judith Montefiore Society, also known as the Sisterhood.

In 1902, Julius Silberfeld, the assistant rabbi at Temple B'Nai Jeshurun was invited to become B'Nai Abraham's rabbi. Silberfeld was an Austrian immigrant and son of Cantor Joseph Silberfeld. Although not a great speaker, he was a man of vision, and set about to create a dynamic community within the congregation. He felt that the foundation of the synagogue would be a three-fold function, as envisioned by the ancient Jewish Sages: it must be a house of prayer, a school and a social center. With this goal in mind, Silberfeld strived to turn his vision into reality. Under his rabbinical leadership the congregation grew, soon outgrowing its building on High Street. Although he retained an Orthodox ritual, Rabbi Silberfeld was very progressive for his time, editing a new prayer book and introducing English translations into the service.

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Temple B’Nai Abraham
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Temple B’Nai Abraham in Clinton Hill

The various Jewish communities of Newark were soon able to move out of their tenement-filled neighborhoods. They left Prince Street and Mulberry Street for the newer, more open neighborhoods of Weequahic and Clinton Hill. Rabbi Silberfeld began looking at opportunities to provide larger quarters for his ever-expanding congregation. It was evident that the congregation needed not only more space but also greater facilities to accommodate various activities and provide recreation for the younger generation. At the annual meeting of the congregation in November 1920, it was decided to purchase a site in the Clinton Hill section. Architect Nathan Myers was again hired to provide the design for a modern synagogue, educational building and social center. The cornerstone was laid on November 11, 1923, and almost a year later, the new temple was dedicated.

The new site of Temple B’Nai Abraham occupied an entire block on Clinton Street between Shanley Avenue and 10th Street. Two buildings were constructed: the oval temple and a rectangular education building behind it, connected by a bridge. The synagogue building contained the sanctuary, rabbi’s study and rest rooms on the basement level. The education building contained an auditorium with a stage seating 750 people, named the Gertrude Aronson Hall, a gymnasium and a commercial kitchen. The basement of the education building held a swimming pool as well as maintenance shops. The second floor housed classrooms and offices. The construction of the swimming pool led Temple B’Nai Abraham to acquire the nickname, “the shul with the pool.”

Although financially stretched, the construction of the magnificent new complex allowed Temple B’Nai Abraham to assume the leadership of Essex County Jews. Little did anyone realize that the Great Depression was around the corner and would almost lead to the congregation’s demise. The 1929 stock market crash wiped out the fortunes of many of the congregation’s contributors with yet unpaid pledges. The congregation struggled through the Depression with difficulty. The membership rolls were dwindling and the deficit was growing. The temple had difficulty meeting its payroll obligations and huge mortgage payments crippled its efforts. In 1939, the lay leaders of the congregation realized they needed a new spiritual leader who could pull them out of their morass and lead the congregation forward.

Dr. Joachim Prinz (1902-1988)

The choice of Dr. Joachim Prinz, who had just two years earlier fled Nazi Germany, to assume the pulpit was a bold and daring move in the congregation’s history. Prinz had been the young rabbi of the Jewish community in Berlin and had publicly spoken out against Hitler. Prinz had already established a reputation in Europe as a fiery orator and a straight, unassuming personality. He

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Temple B'Nai Abraham
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publicly attacked Hitler and was often harassed by the Gestapo. He also publicly called for European Jews to immigrate to Palestine and thousands heeded his call. In 1937, Rabbi Prinz was expelled from Germany, and left with his family for the United States. Dr. Prinz went on a lecture tour across the United States for the United Palestine Appeal, informing willing listeners about the crisis developing in Europe. Unfortunately, his message often fell on deaf ears, as few initially believed Prinz' warnings. After two years struggling to support his wife and three children while touring, Dr. Prinz accepted an invitation to the pulpit of Temple B'Nai Abraham in Newark. The 2,000-seat sanctuary with its soaring ceiling, unobstructed views and excellent acoustics was an ideal setting for such a gifted preacher.

Temple B'Nai Abraham was nearly bankrupt. Dr. Prinz set about raising funds and building a temple program, which would attract new members and new support. Together with Cantor Abraham Shapiro, he designed a liturgy with a distinctive B'Nai Abraham taste. The soaring space lent itself to majestic services with music expressly composed for the Temple by Max Helfman, its renowned music director. Together they drew in large audiences. It became common for Friday night services to draw over 1,000 congregants. People became attracted to the Temple not only because of Prinz' great oratorical gifts, but because he would speak on current events in a religious context. He would focus on the issues of the day, a concept new to the American pulpit. Dr. Prinz demanded complete freedom and control over the pulpit and the character of his sermons. He reinvigorated the educational, social and recreational programs of the Temple, forging strong relationships with the members of the congregation. In a relatively short time, not only did the membership soar, but also the debts and mortgage were paid off.

When World War II ended, Dr. Prinz was asked to become the chairman of the Essex County annual United Jewish Appeal Drive. The Drive had never collected more than \$200,000 in one year. With the need to help displaced Jews in Europe, a goal of one-million dollars was set. Dr. Prinz worked tenaciously to meet the goal, meeting with congregations throughout the metropolitan area and devoting enormous energy in community outreach. Not only did he reach his financial goal, but also Dr. Prinz became notable within the larger Jewish community and was never again simply the rabbi of a single congregation. In the years that followed, Joachim Prinz continued and expanded his involvement with the greater Jewish community, nationally and internationally. He held top leadership positions in the World Jewish Congress, first as its Vice President and ultimately as the Chairman of its Governing Council. As a European refugee, Dr. Prinz had a unique understanding of post-War problems there and devoted all of his summers from 1946, until his retirement, traveling abroad. His first post-War trip included a moving visit to his destroyed Berlin synagogue. He was a director of the Conference of Jewish Material Claims Against Germany. His early involvement in the Zionist movement had brought him into contact with the future founding leaders of the State of Israel,

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Temple B’Nai Abraham
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most of whom he counted among his good friends. He also served as Chairman of the World Conference of Jewish Organizations.

Joachim Prinz and the Civil Rights Movement

Dr. Prinz devoted much of his life in the United States to the Civil Rights movement. He saw the plight of African American and other minority groups in the context of his own experience, as a victim of discrimination under the Hitler regime. The American Jewish Congress was at the forefront of that effort. He served as its President from 1958-1966. Dr. Prinz participated in countless demonstrations and other actions developing close relationships with his counterparts in the African American community. In 1963, he was among the leaders of the March on Washington. His speech, alerting Americans to the disgrace of silence in the face of injustice, preceded that of his friend Martin Luther King, Jr. It was, he always felt, a highlight of his life, the culmination of all the things he had stood for throughout his career, both in America, and earlier in Germany.

From his early days in Newark, a city with a very large minority community, he spoke from his pulpit at Temple B’Nai Abraham, about the disgrace of discrimination. He joined the picket lines across America protesting racial prejudice from unequal employment to segregated schools, housing and all other areas of life.

While serving as President of the American Jewish Congress, he represented the Jewish community as an organizer of the August 28, 1963, March on Washington. He came to the podium immediately following a stirring spiritual sung by the folk singer Odetta, and just before Dr. Martin Luther King Jr. delivered his famous "I have a dream speech." Dr. Prinz' address is remembered for its contention that in the face of discrimination, ***"the most urgent, the most disgraceful, the most shameful and the most tragic problem is silence."***⁴

Prinz helped his long time friend and world Jewish leader Nahum Goldmann create the Conference of Presidents of American Jewish Organizations and served as one of its early Chairmen (1965-7). He wrote three more books and edited several Prayer Books. In his last years as its senior rabbi, he helped his synagogue build and move to a new home in Livingston, New Jersey (1968-1973). At its center was a sanctuary without stained glass windows, another of his lifelong radical departures from convention. Worshipers look out into the natural surroundings becoming one with, rather than separated from, the outside.

⁴ The full text of the speech appears at the end of this document.

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This expressed, he felt, a more open approach to religion consistent with a new time and the needs of the next generation.

Having served Temple B'nai Abraham for 38 years, he retired from an active role in 1977, but continued to preach on the High Holidays for several more years. Together with his wife, Hilde, he spent the final years of life in their little cottage in Brookside, New Jersey -- in a sense returning to where he began, in a small country village. Joachim Prinz died September 30, 1988.

Deliverance Evangelistic Center

In 1973, Congregation B'Nai Abraham moved to its new home in Livingston. Reverend Arturo Skinner, founder of the Deliverance Evangelistic Center, purchased the Newark temple and social center.

Apostle Arturo Skinner and the Deliverance Movement

Apostle Arturo Skinner was born Arthur Alfred Skinner on December 15, 1924 in Brooklyn, New York to Ethel Rhoda and James Skinner, originally of Barbados. Along with his two older brothers James, Jr. (Bucky) and Clyde, and half-brother Irving, the family lived in an overcrowded cold-water flat on Fulton Street. In 1932, James Skinner returned to his native Barbados, taking his three sons with him. After only a year and one-half the boys were sent back to Brooklyn never to see their father again. The elder Skinner remained in Barbados until his death in 1945.

Back in Brooklyn, "Arturo" earned his nickname due to his West Indies background and flamboyant personality. Growing up in Jewish neighborhoods he took odd jobs and learned Yiddish, translating for Jews in the community who did not speak English. As a child he was a natural entertainer and enjoyed dancing in the streets. He was a master of tap and ballroom dancing. In spite of the money he earned, life was extremely hard for the family. At fifteen, Arturo left school to work as a shipping clerk to help support the household.

Skinner's job as a clerk was short lived. Encouraged by a talent scout, Arturo soon began to frequent Harlem nightspots trying to establish his career as an entertainer. He danced in nightclubs and even appeared in several Broadway musicals. Money poured in--and quickly went out. He loved fine clothes, jewelry, and collectibles. By then Arturo was a heavy social drinker, eventually turning to drugs to try to maintain a euphoria that was quickly fading.

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Depressed, confused and unable to deal with his sharp reversal of fortune, Skinner became despondent. After the death of his mother, he planned his suicide. It was at this moment that he experienced a religious conversion, and his life turned around. At the age of 28, determined to start anew, he gave away his clothing, furniture, and the little money he had, proclaiming he was going to work for God. Skinner attended the Bethel Bible Institute in Jamaica, Long Island, while living in the home of the esteemed Judge James Lopez Watson, Jr. and his mother, Mrs. Viola Watson, who influenced him greatly, and whom he considered his adopted parents. Judge Watson remained close to Apostle Skinner for the rest of his life. While living in the Watson home, he worked as a houseboy to earn the money required for his personal sustenance and study.

Skinner graduated from the Institute and was ordained an evangelist on Psalm Sunday, 1952. Since he belonged to no denomination, he preached at tent meeting of other preachers. Eventually Skinner gained his own following drawn by his spiritual leadership and forceful personality, and rented rooms at the Paragon in Brooklyn.

After three and a half years, the people who supported his meetings insisted that Arturo give them a church home. The church began simply by holding meetings in the home of an older Polish woman, who they called Mother Mary Armarty, to which she invited a few friends. Soon it moved to a storefront on Pershing Avenue in Newark, then to Springfield Avenue Center. Still later rallies were held at the old Essex Theatre on Springfield Avenue, then even larger rallies at Community Center on High Street and at the Masonic Temple at 188 Belmont Avenue. When they outgrew the Masonic Temple, the congregation took over the Central Avenue Theatre at 505 Central Avenue. This became the Newark Deliverance Evangelistic Center (DEC) and the headquarters for the ministry, and was packed to capacity.

Pastor Skinner continued to minister in Brooklyn, holding Saturday night Deliverance Rallies there. As in Newark, the swelling attendance kept forcing the rallies to still larger accommodations, and the church moved to the Bedford YMCA. Eventually, Reverend Skinner bought the old Kismet Theatre at 785 DeKalb Avenue. The Kismet held close to 2,000 people and quickly reached its capacity. Renamed The Deliverance Tabernacle, it was purchased to accommodate weekly services, house the church staff, printing ministry, and the other mechanics of what was now growing into an international operation. In 1957, Skinner created the Deliverance Evangelistic Centers, Inc., Worldwide – as he said, not as an organization, but “as an organism of the Body of Christ.”

The man who once so desperately needed saving, was now responsible – through the message of deliverance – for saving countless lives by transmitting his own powerful belief of salvation to his huge flock. This sizeable feat was accomplished through weekly DEC radio broadcasts, called the “Hour of Deliverance” which reached all of the United States as well as Mexico, Canada and the

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Caribbean Islands, and the various Crusade caravans that traveled cross-country in search of lost souls. DEC outreach ministry spread throughout the world. The Deliverance Ministry was growing and would eventually include between 40 and 50 affiliated churches worldwide. In 1971, Reverence Skinner accomplished a first in black and church history, when he filled the Felt Forum of Madison Square Garden with a crusade with the theme: "A Supernatural Christ for a Superficial World." Over 16,000 people attended the four-day healing and conversion service.

In 1973, DEC Ministries purchased its present headquarters church, the former Temple B'nai Abraham at 621 Clinton Avenue, in the Clinton Hill section of Newark. Apostle Skinner paid \$250,000.00 in cash to the B'nai Abraham Congregation, which had by then relocated to a newly constructed facility in Livingston, New Jersey.

After having laid the foundation and spreading the Deliverance Ministry around the world, Apostle Arturo Arthur Skinner died suddenly on March 20, 1975 and was buried in his hometown of Brooklyn, New York. Three months later, in June 1975 Apostle Ralph G. Shammah Nichol formally succeeded him as Senior Pastor of the Deliverance Ministries, where he continues to minister to this day.

Nathan Myers, Architect

Nathan Myers was born in 1875 and died in 1937. He was a lifelong resident of Newark, where he received his primary and secondary education. Myers graduated from Cornell University School of Architecture in 1896, and returned to Newark where maintained his professional office until his death. Myers designed several well-known buildings in Newark and other metropolitan area communities. Myers' best known work in Newark is the B'Nai Abraham synagogue and Beth Israel Hospital. He also designed the former B'Nai Abraham synagogue on High Street in 1989. Myers was also responsible for the Hersh Towers on Broad Street in Elizabeth, New Jersey, the Bamberger Broadcasting Company power station in Kearny, and St. Ann's Villa at Convent Station (New York Times, August 14, 1937: 13). Myers designed Temple Congregation Anshe in Newark in 1902, and St. Paul's AME Zion Church in Orange (Architecture and Building, 1902, 1926).

Nathan Myers spend four years planning the Temple and social center of the B'Nai Abraham congregation in Newark. At the Temple's opening in 1924, congregation officials pronounced the buildings to be "models of completeness, judged from the standpoint of fitness and adaptability for Jewish worship and activities. They stand as a copy of no building nor group of buildings and in carrying out his own ideas and endeavoring to meet the congregation needs, the architect has displayed unusual skill."

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Dr. Joachim Prinz speech presented at the March on Washington, August 1963.

I speak to you as an American Jew.

As Americans we share the profound concern of millions of people about the shame and disgrace of inequality and injustice which make a mockery of the great American idea.

As Jews we bring to this great demonstration, in which thousands of us proudly participate, a two-fold experience -- one of the spirit and one of our history.

In the realm of the spirit, our fathers taught us thousands of years ago that when God created man, he created him as everybody's neighbor. Neighbor is not a geographic term. It is a moral concept. It means our collective responsibility for the preservation of man's dignity and integrity.

From our Jewish historic experience of three and a half thousand years we say:

Our ancient history began with slavery and the yearning for freedom. During the Middle Ages my people lived for a thousand years in the ghettos of Europe. Our modern history begins with a proclamation of emancipation.

It is for these reasons that it is not merely sympathy and compassion for the black people of America that motivates us. It is above all and beyond all such sympathies and emotions a sense of complete identification and solidarity born of our own painful historic experience.

When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.

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A great people which had created a great civilization had become a nation of silent onlookers. They remained silent in the face of hate, in the face of brutality and in the face of mass murder.

America must not become a nation of onlookers. America must not remain silent. Not merely black America, but all of America. It must speak up and act, from the President down to the humblest of us, and not for the sake of the Negro, not for the sake of the black community but for the sake of the image, the idea and the aspiration of America itself.

Our children, yours and mine in every school across the land, each morning pledge allegiance to the flag of the United States and to the republic for which it stands. They, the children, speak fervently and innocently of this land as the land of "liberty and justice for all."

The time, I believe, has come to work together - for it is not enough to hope together, and it is not enough to pray together, to work together that this children's oath, pronounced every morning from Maine to California, from North to South, may become a glorious, unshakeable reality in a morally renewed and united America.

(Speech given at the August 28, 1963, March on Washington.)

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10. Geographical Data

Verbal Boundary Description

The former Temple B'Nai Abraham occupies Block 3005, Lot 22, City of Newark Tax Map. It is located at 621 Clinton Avenue between Shanley Avenue and South 10th Street in the South Ward.

Boundary Justification

The nominated property includes only the parcel on which the temple and education building are located.

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Photographs

The following information is the same for all the photographs listed:

- 1) Name of property: Temple B'Nai Abraham
- 2) City and state: Newark, New Jersey
- 3) Photo by: Gerry Weinstein
- 4) Photo taken: January 10, 2006
- 5) Location of negative: Zakalak Associates
91 E. Front Street
Red Bank, NJ 07701
- 6) & 7) Descriptions of views indicating direction of camera:

Photo 1 of 19: South 10th Street elevation. View looking northeast.

Photo 2 of 19: Shanley Avenue elevation. View looking northwest.

Photo 3 of 19: Clinton Avenue elevation. View looking northeast.

Photo 4 of 19: South 10th Street entrance vestibule. View looking northeast.

Photo 5 of 19: Roof detail. View looking south, taken from education building roof.

Photo 6 of 19: South 10th Street elevation of the Social Center/Education building. View looking northeast.

Photo 7 of 19: Shanley Avenue elevation of the Social Center/Education building. View looking west.

Photo 8 of 19: Entrance vestibule interior (South 10th Street entrance). View looking east.

Photo 9 of 19: Auditorium (sanctuary). View looking north.

Photo 10 of 19: Auditorium (sanctuary). View looking northeast (taken from balcony).

Photo 11 of 19: Auditorium (sanctuary). View looking southwest.

Photo 12 of 19: Auditorium (sanctuary). Shrine detail. View looking north.

Photo 13 of 19: Auditorium (sanctuary). Stained glass window detail. View looking west.

Photo 14 of 19: Auditorium (sanctuary). Ceiling. View looking up.

Photo 15 of 19: Auditorium (sanctuary). Ceiling. View looking up.

Photo 16 of 19: Social Center/Education Building auditorium. View looking west.

Photo 17 of 19: Social Center/Education Building gymnasium. View looking northeast.

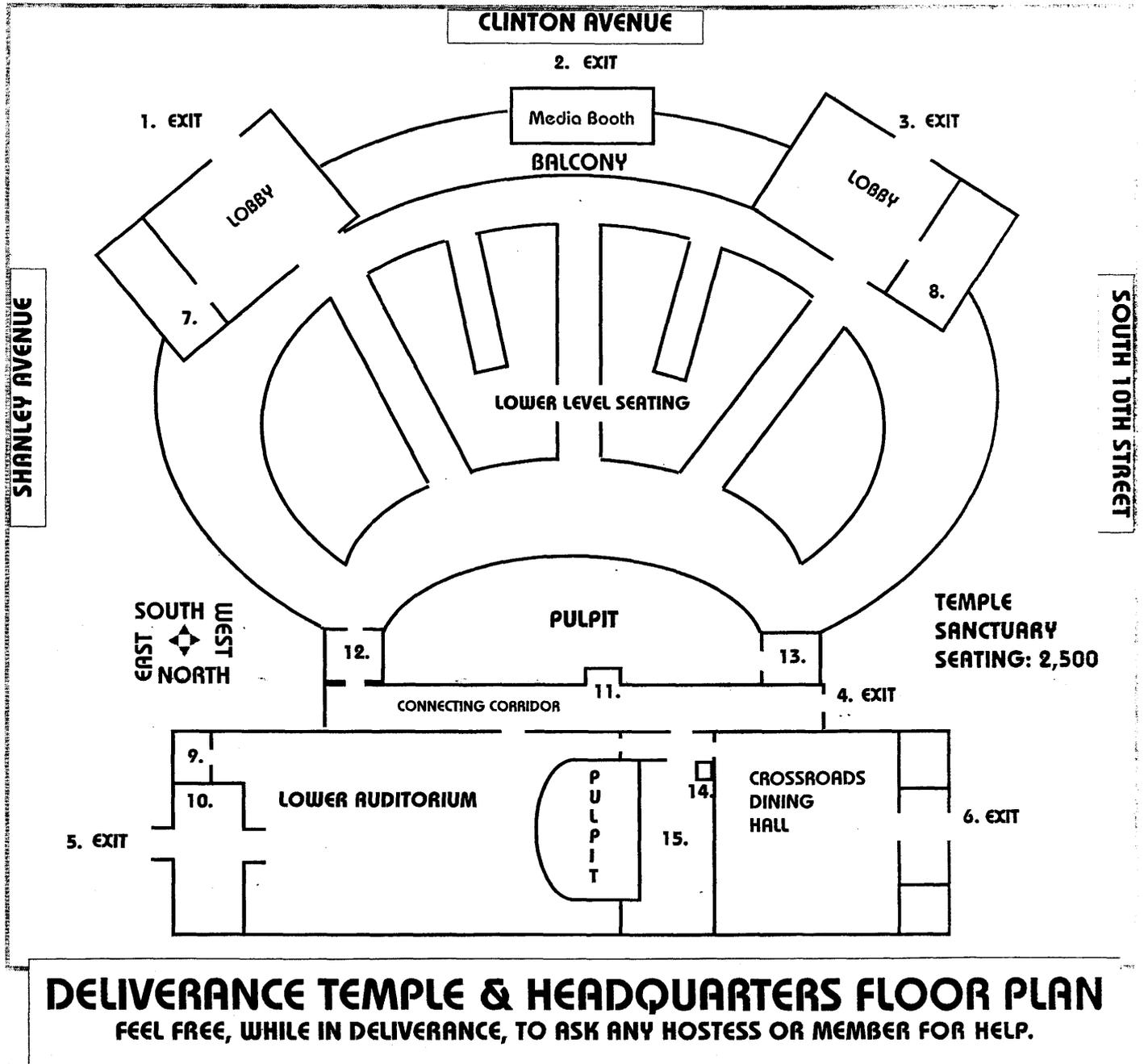
Photo 18 of 19: Social Center/Education Building basement swimming pool. View looking north.
Pool is below false floor.

Photo 19 of 19: Social Center/Education Building second floor classroom. View looking south.



Figure 1. Temple B'Nai Abraham. City of Newark Tax Map. Essex County, NJ.

Figure 2. Temple B'Nai Abraham. Current floor plan.



DELIVERANCE TEMPLE & HEADQUARTERS FLOOR PLAN
FEEL FREE, WHILE IN DELIVERANCE, TO ASK ANY HOSTESS OR MEMBER FOR HELP.

- 1, 2 & 3 - Main Entrances / Exits for Temple Sanctuary
 - 4 - Apostle Nichol's & Speaker's Entrance / Exit
 - 5 & 6 - Administration Building Entrances & Exits
 - 7 - Women's Rest Room / Temple Sanctuary
 - 8 - Men's Rest Room / Temple Sanctuary
 - 9 - Women's Rest Room / Lower Auditorium in Adm. Bldg.
 - 10 - Men's Rest Room / Lower Auditorium in Adm. Bldg.
 - 11 - Pay Phone: may be accessed in Connecting Corridor between Sanctuary & Adm. Bldg thru #12 or #6
 - 12 - Doorway leading to Connecting Corridor
 - 13 - Apostle's Chamber & Speaker's Lounge Area
 - 14 - Water Fountain / water fountains are also located in Sanctuary rest rooms
 - 15 - The Kitchen
- The Balcony :** access by stairs located in either lobby
- The Crossroads Dining Hall** will be the center for Registration, License Renewal, Apostle's Scholarship Banquet tickets, after service Meals, Vendors and a variety of other information.
- Please access the Administration Building thru either the Sanctuary exit #12 or thru the S. 10th St. entrance entrance #6.**
- For more information: ask any Committee Person**

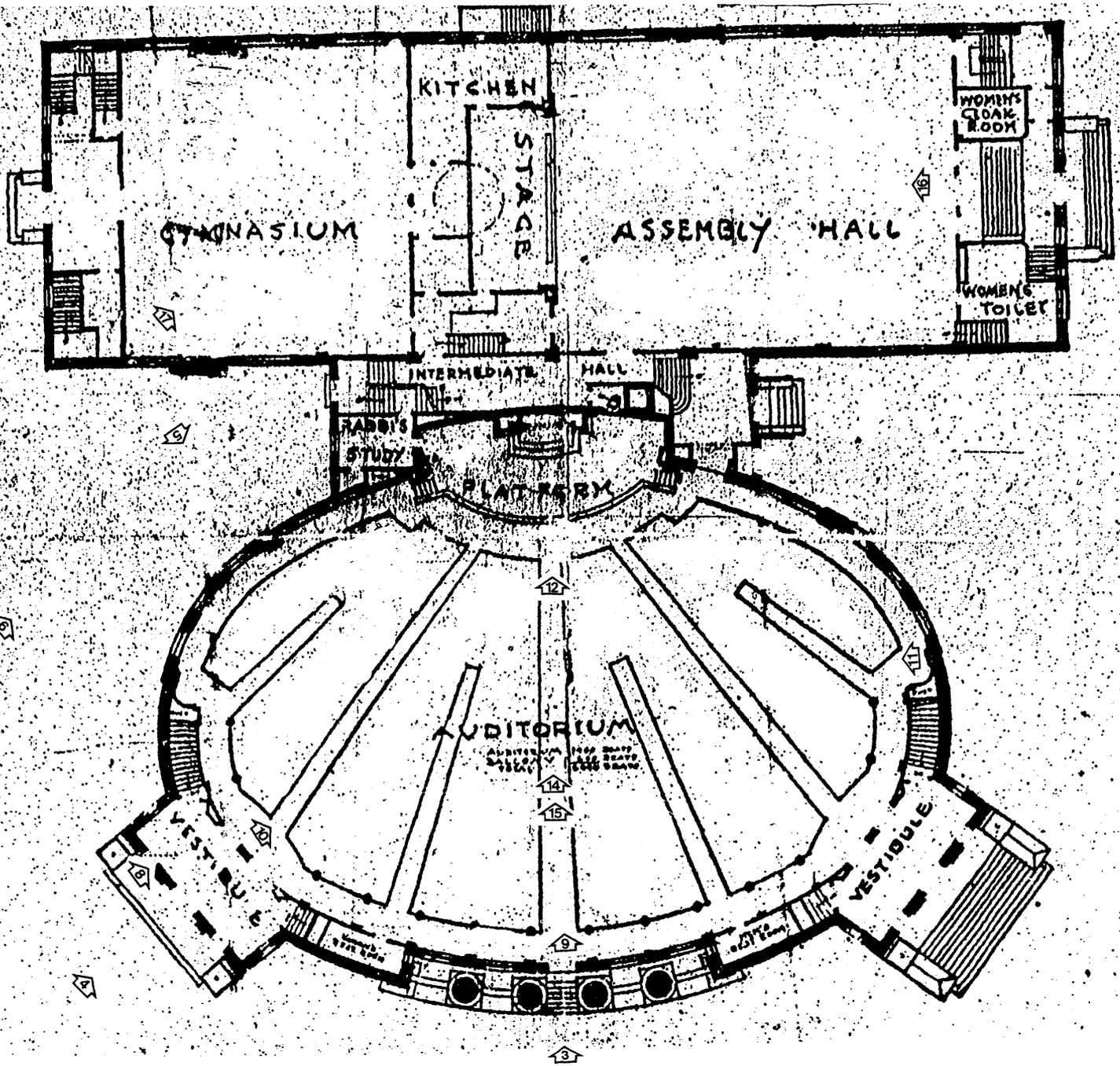


Figure 3. Temple B'Nai Abraham. Photographic locator map. Not to scale.