

FIRST HUNGARIAN CONGREGATION --- OHAB ZEDEK



Founded in 1873

A history written by Chaim Steinberger

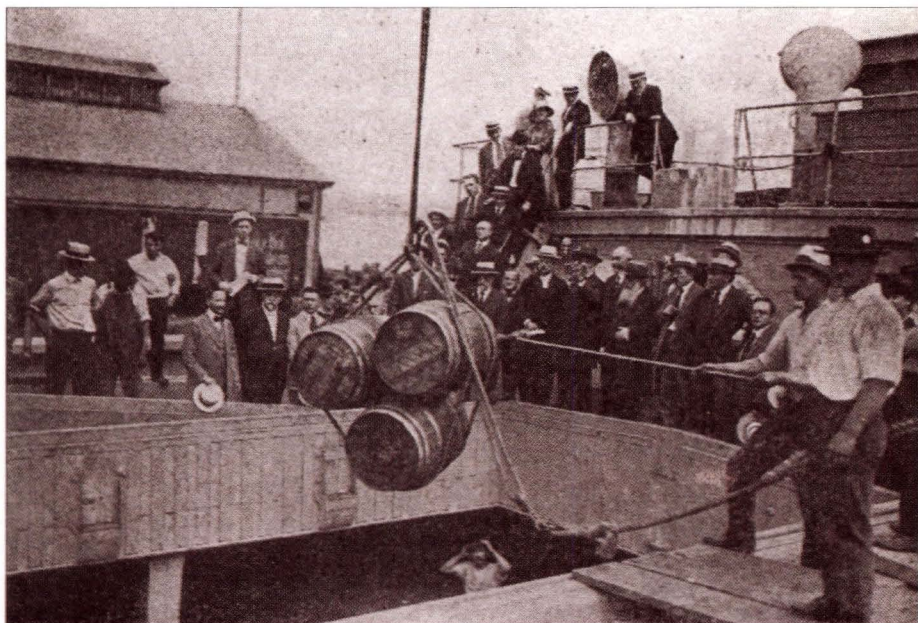
New York City, NY
January 2005, Tevet 5765

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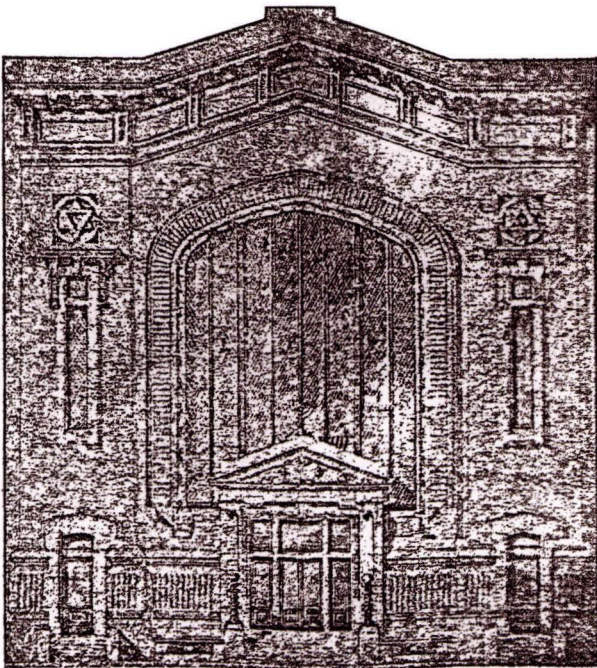
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Rabbi Dr. Philip Klein blessing a cargo of kosher meat on the SS Asburn, June 27, 1919.

First Hungarian Congregation Ohab Zedek

DEDICATION SERVICES
Temple Ohab Zedek
OF HARLEM
18-22 WEST 116TH STREET



1909

5669

Consecrated to the Glory of God
Sunday, February 21st, 1909, 2:30 PM
Monday, Washington's Birthday, February 22nd, 1909, 2:30 PM

Preface

The writing of the history of the First Hungarian Congregation Ohab Zedek required the help and support of many people in various countries. It was a wonderful adventure to meet and talk with so many interesting people.

My first challenge in working on this project was compounded by a decision made at a meeting of the Board of Trustees of the Congregation on June 3, 1981. It was decided to send the archives and materials (both documents and tape recordings) of the Congregation to the Agudath Israel of America Archives in New York City, which unfortunately was later consumed by fire. What was left for research were only 2 boxes of burnt material. Thus there was a real paucity of information, documents and pictures available to me, and it became a sort of treasure hunt for me to find material about the distinguished history of the shul, its sanctuaries, rabbis and chazanim, and some of its activities. Whatever I have uncovered and found constitutes what is currently out there and known to me. Thanks to many individuals (some of whom are listed below), quite a number of pictures were found, even taken off walls; photo albums were opened, documents were pulled from shelves and closets in various homes and libraries, and the results are now shown in this volume. A side benefit of this project is that I have been able file all of these newly found pictures and documents in the Congregation's offices; some of the pictures now hang on the walls of the office area at Ohab Zedek.

Also to be noted is that several membership rosters were uncovered during the course of my research (in particular those of 1898, 1923 and 1939), and these are now newly available for perusal in the synagogue office.

I am grateful to the following individuals for help in my research, and in (in the case of several individuals) reviewing the manuscript: Shulamith Berger, Curator of Special Collections at the Mendel Gottesman Library of Yeshiva University, New York City; Werner Rosenbaum; Rabbi Allen Schwartz, Sol Zalcgendler and Rabbi Avrohom Farber of Congregation Ohab Zedek; Rabbi Avrohom Marmorstein; Naomi Steinberger, Director of Library Services of the Library of the Jewish Theological Seminary, New York City (and my dear wife, friend and soul mate of 31 years); David Goldstein; Manfred Mayer; Rose Kalich; Jenny Michael; Louis Draisin; Rabbi Yeshaya Levy; Adina Ann Flick of the American Jewish Historical Society in New York City; Sam I. Gellens; Ezra Kahn of the Library of the London School of Jewish Studies (formerly known as Jews' College); Judge I. Leo Glasser and Professor Paul Wachtel.

Any errors and / or omissions are mine alone – I recognize that certain activities or names might be omitted from the text. Such omissions are primarily caused by a lack of available information at the time of compiling this volume. I hope that as information becomes available in the future, it can be added to subsequent printings.

Chaim Steinberger
New York City, NY
January 2005, Tevet, 5765

Introduction

by

Rabbi Allen Schwartz

The synagogue has served many purposes over the centuries. Our earliest sources envisioned that the synagogue, as an institution would preserve Jewish life in the Diaspora with the loss of the Holy Temple in Jerusalem. So says the prophet Ezekiel in a very harsh chapter¹ dedicated to describing the victims of the Babylonian destruction of Jerusalem, as well as the lot of her survivors. Ezekiel considered that God had destroyed everything, with no opportunity to rebuild. God explains the reason for such punishment, but guarantees that the Jewish community will survive until it returns to Jerusalem in the future. That survival is vouchsafed because, as God says "I will be for them a little sanctuary in the lands where they have come"² According to our Sages³ this refers to the institution of the synagogue, that would facilitate Ezekiel's vision of the repentant Jewish Community which the chapter continues to describe.⁴

Before Ezekiel, the prophet Jeremiah refers to an institution in Jerusalem that the rabbis identified as a **בית כנסת**.⁵ Jeremiah tells how the Babylonians destroyed the king's house and the **"בית העם"**.⁶ The Tanna, Rabbi Yishmael ben Elazar considers that this reference⁷ is a disparaging term to describe the synagogue.⁸ He says that to refer to a synagogue thus is the way of the ignorant and worthy of punishment. Rashi posits that the reason for this denigration is that these houses became places of social gatherings in addition to places of worship.⁹

We refer to the synagogue as a **בית כנסת** precisely because it is literally a place of gathering.¹⁰ The negativity applied above to such a designation is dependant on the purpose of the gathering, and the nature of the social component of such a gathering. A social environment for the synagogue seems to have already existed in ancient times. The Talmud¹¹ indicates that the great Alexandrian Synagogue was organized into separate groups according to occupation; smiths, weavers, farmers and craftsmen sat in separate sections.¹²

Insofar as the Beit Knesset was originally seen by Ezekiel as subsidiary to God's Temple itself, its architecture was designed to resemble that of the Temple itself.¹³ The Aron was at the very end of the Temple structure¹⁴ in its holiest place. So too, is the holiest part of the synagogue the very end of the room which we also call the Aron. The Aron in the Temple contained a Torah and the original Decalogue¹⁵, just as our ark is a repository for the Torah and is usually adorned with the tablets of the Decalogue. At the center of the room is the Bimah, which corresponds to the outer altar where most of the Temple activity was performed. The Menorah and the "Ner Tamid", (eternal light) correspond to the sources of the light in the sanctuary, and the Readers Table corresponds to the Shulchan. Even the seating of women in an upper galley is meant to replicate the separate section of the outer courtyard.¹⁶ And insofar as prayer stands in the place of the Temple Service,¹⁷ the Jew is to derive a similar inspiration from attendance in the Beit Knesset as was derived from attendance in the Temple. This point can be made from the broad spectrum of biblical words which are rendered into the Aramaic translation with the same root as the word of Beit Knesset, or "Bei Knishta". Of course it is the translation for **ויאסף**¹⁸ - to gather, but is also the translation for **ויצעק**¹⁹ to call out, as well as **ויחרד**²⁰ to tremble, and **ויעש חיל**²¹, to achieve virtue or prosperity, as well as **ותלנה**, to rejoice²². While the plain meaning of each of these disparate terminologies is clearly "to gather", they all demonstrate the multi-faceted nature of how the Bible views for what purpose a Jew should gather. We do all these in the Beit Knesset as a means to achieve our goals of God's service as well as learning about and serving the needs of His creations.

In our prayer as a means to that services, we bring judgment upon ourselves. This is manifest in the meaning of the Hebrew word for prayer, **תפילה**. The root of this word is **פלל** which means to judge.²³ When we petition God we call ourselves to judgment. Do we deserve

all that we ask? Malbim²⁴ suggests a way to be sure to answer this in the affirmative. The prophet Hoshea refers to the betrothal of Israel to God **בצדק ובמשפט ובחסד וברחמים**, in righteousness and justice in kindness and in mercy. This verse is recited daily in the synagogue at the donning of Tefillin, and it behooves us to consider Malbim's words when reciting the promise of God to His people. The reciprocal agreement, says Malbim, is that if we seek **צדק** and **משפט**, righteousness and justice, God will grant us **חסד** and in **רחמים**, kindness and mercy. The best way to assume that we deserve what we ask, the best way to vouchsafe a favorable judgment for our own prayers is to assure the **צדק** and **משפט** of others. Thus it would seem that to be an **אהב צדק**, a lover of righteousness, is the surest way to successful prayer.

It has been my great privilege to serve our community for close to 20 years. We have grown, met challenges, and have effected a very positive presence for the Upper West Side. I much appreciate the tireless and erudite work of Chaim Steinberger, whose labor of love has produced an invaluable record for our shul. He has a clear recognition of what is right and just, the perfect author of a book on Ohab Zedek.

Rabbi Allen Schwartz
New York City, NY
January 2005 / Tevet 5765

¹ Ezekiel 11

² see Ibid. 13-16

³ BT Megillah 29b. Targum Yonatan renders **מקדשי** as **מקדש מעט** - synagogues which are subsidiary to my Holy Temple

⁴ Cf. Ezekiel 11:17-20. The introduction to verse 17 of "therefore" implies that **מקדש מעט** will facilitate the repentance that Ezekiel predicts.

⁵ See BT Shabbat 32a

⁶ Jeremiah 39:8. Rashi considers this to be a reference to the **בתי כנסיות**. Radak concurs from the standpoint of Derash. The plain meaning, in light of parallel verses at II Kings 25:9 and II Chronicles 36:19, appears to mean the houses of the people.

⁷ Jeremiah called this place the **בית העם** while Rabbi Yishmael referred to it as **בית עם**. The difference is irrelevant for us.

⁸ See M. Kasher's article in B. Litwin's "The Sanctity of the Synagogue", NY.1962 pg. 258.

⁹ See Maharsha, BT Shabbat 32a.

¹⁰ According to A. Altschuler, **דור, מצורת דור**, to Ps. 74:8, **מועדי אל** is also a reference to the synagogue or house of study. The designation as **מועדי אל**, seems to connote a place of gathering, but doesn't necessitate a social setting any more than the **אהל מועד**, Tent of Meeting does in the Torah.

¹¹ BT Sukkah 51b

¹² It has been suggested that the separate sections were established to prevent socializing for people generally would prefer not to talk about what they do during the week. See Maharsha ad. loc.

¹³ The Temple structure is described quite explicitly in Tractate Midot, a work of Mishnaic origin, attributed to Rabbi Eliezer ben Yaacov of the 1st Century C.E. (BT Yoma 16a).

¹⁴ See I Kings 6:19

¹⁵ BT Berachot 8b

¹⁶ See BT Sukkah 51b

¹⁷ BT Berachot 26b

¹⁸ See I Samuel 14:52

¹⁹ See Ibid 13:4

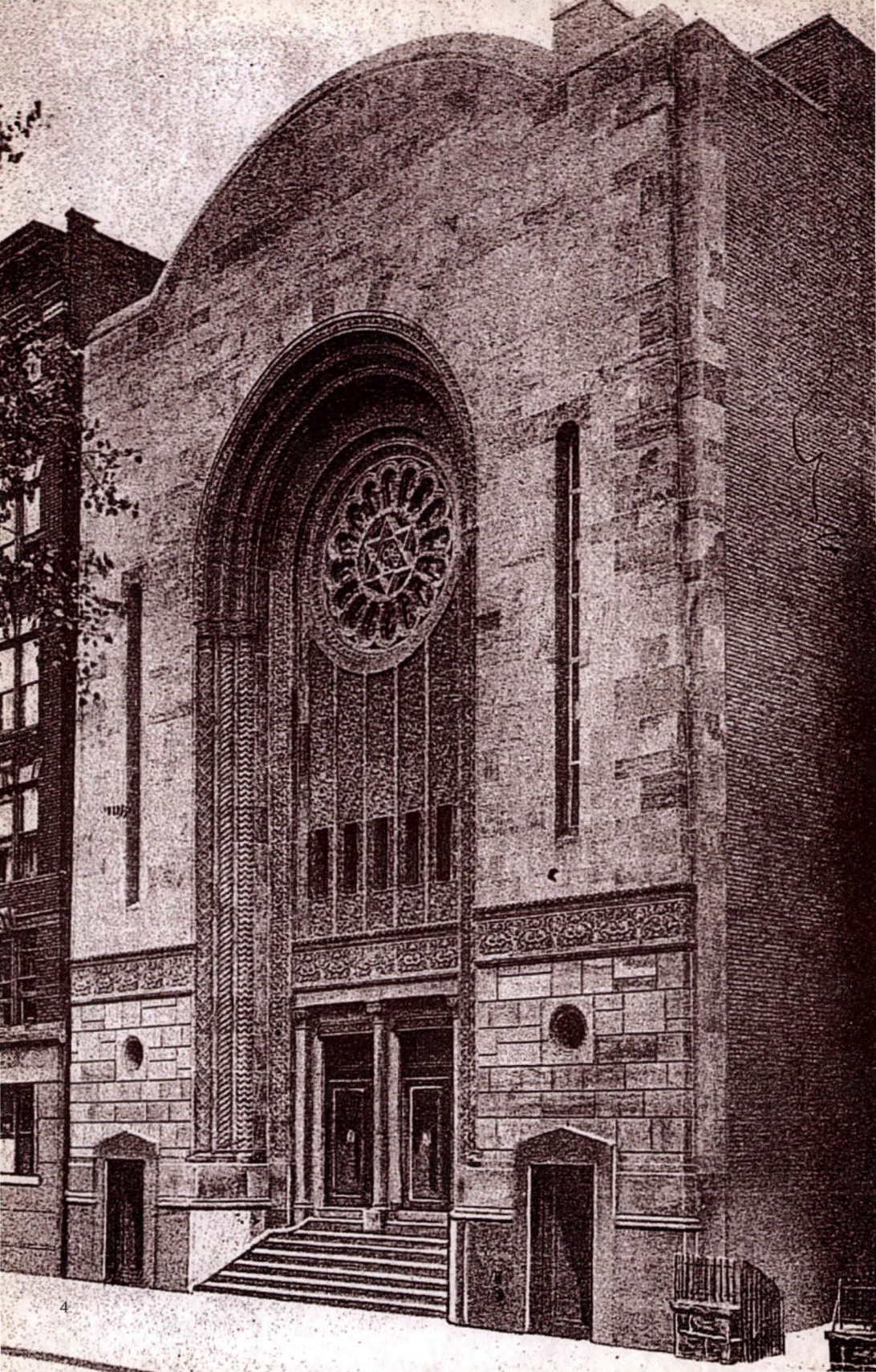
²⁰ See Ibid :7

²¹ See Ibid 14:48

²² Psalms 48:12

²³ cf. Ex. 21:22 **ותן בכללים**. The words for prayer and judgment converge in a rabbinic comment, BT Berachot 26b in a citation of Ps. 106:30, **ויפלט ויעמוד פינחם**

²⁴ Hoshea 2:21



1 *The “OZ” Story*

The history of First Hungarian Congregation Ohab Zedek begins on the Lower East Side of New York City in 1873 when a group of orthodox Hungarian Jews assembled for prayer services, first in a small room on Ridge Street in New York City, and then in a small room of a frame building at Avenue B and Houston Street. At the conclusion of this, their first Shabbat services, “they joined in a prayer of thanks to the Almighty for having given them the joy and pleasure of this accomplishment. With this prayer, Ohab Zedek was born!”¹

After the Certificate of Incorporation, dated December 27, 1873, was received by the officers, a concerted effort was made to increase membership and acquire larger premises for services. The first president of the Congregation, Moritz Schlesinger, together with a dedicated team of officers (including Ignatz Reichner, 1st Vice President), achieved their goal in a short period of time.

The initial use of New York Assembly Rooms and Beethoven Hall also proved to be inadequate to meet the needs of the ever-growing number of Jews who wished to pray at Ohab Zedek, and it soon became evident to the Trustees of Ohab Zedek that funds were needed to permit the purchase of their own synagogue. Thus the chapel at 70 Columbia Street, New York City was purchased in 1882 at a cost of \$6,800 from the prior owner, the New York City Mission and Tract Society. Following purchase of the building it was converted into an orthodox synagogue at an additional cost of \$6,800. The building was used by the Congregation from 1882 until 1886, and the site is now a parking lot.

In keeping with the custom of the era, members of the Congregation were awarded the usual monetary grants in time of want, medical attention in time of sickness and burial privileges for a member and their immediate family. The first burial holdings were located at the Washington Cemetery, Brooklyn, NY. Subsequent plots were acquired in Union Fields and Mount Zion, Long Island, NY, and in Riverside Cemetery, NJ.

As the membership grew in numbers and increased in wealth, a new charter was enacted in May 1886, under The Religious Corporations Act of the State of New York.

The need for a center of religious instruction for the new generation that was springing up brought the members of Shomre Hadath and Ohab Zedek together. No further information regarding Shomre Hadath is currently available. Through their joint efforts and a gala ball, funds were raised to establish a Talmud Torah.

In 1886 the opportunity arose to purchase the building at 172-176 Norfolk Street. The synagogue was built for Congregation Anshe Chesed in 1850. Under the guidance of the President of Ohab Zedek at the time, Mr. Herman Price, the building was purchased for \$55,000, and the Columbia Street synagogue was sold for \$8,800. Additionally, Congregation Shomre Hadath, under the leadership of Leopold Bieber, merged with the more influential Ohab Zedek. When the consecration of the new synagogue took place, both groups were happy and proud.

Rabbis Wise, Meisner and Mendes delivered speeches at the consecration. Cantors Weiss and Judah Leib Abraham of Budapest intoned the prayers at the ceremony.

In 1890, Rabbi Dr. Philip Hillel Klein assumed the spiritual leadership of Ohab Zedek. He was the son-in-law of the famous Rabbi Samson Raphael Hirsch of Frankfurt –am–Main, Germany, and he served the Congregation until his death in 1926.

In 1891, during the term of President Leopold Herman and Vice-President Leopold Engel, the Executive Board decided that if the Congregation owned an income producing property it would relieve the Congregation of many of its financial burdens. Thereafter, the building adjoining the synagogue on Norfolk Street was purchased for \$45,000, and was converted into a mikvah and dwelling at an additional cost of \$20,000. These financial burdens were helped by the generosity of Moritz Neuman, who personally contributed \$12,000, and Mr. Neuman also subsequently made possible the purchase of another building on Rivington Street that was used as a Talmud Torah.

With the migration of many of its members to fashionable Harlem, Ohab Zedek in 1906 purchased a site at 18 West 116th Street and erected a beautiful new synagogue there with facilities for an expanded Talmud Torah and social assembly. For many years, both the Norfolk Street and West 116 Street buildings served the members as places of worship.

In 1907 the Sisterhood was established, with Mrs. Moritz Neuman as its first President, and she continued as such for over 25 years.

In 1907 Rabbi Klein was unanimously chosen as Rabbi of Ohab Zedek for life. In 1915, upon the completion of 25 years of service to Ohab Zedek as its religious and spiritual leader, the Congregation marked the occasion with a celebration that was attended by America's outstanding Jewish citizens and leaders.

Among the many organizations that Rabbi Klein founded or was active in was the Tomche Torah Society Inc. The Society periodically remitted to "individual yeshivos and Talmud Torahs in the Old Homeland various sums of money, ranging from \$50.00 to \$150.00"²

In early January 1908, a controversy erupted in the Hebrew Standard newspaper, where a letter to the editor reported that "a number of young men attempted to enter the synagogue when the person in charge asked for tickets. Being told that they had no tickets, they were told to go across the street to the millinery or cigar store, where tickets could be purchased".³ The writer, attorney Isaac Siegel considered such a desecration of the Sabbath to be the work of 'hypocrites'. In the same edition of the Hebrew Standard, an editorial suggested that "the Menorah over the entrance of the synagogue be removed and the Sign of the Dollar, over the broken tablets of the Ten Commandments, be substituted".⁴

A week later a congregant explained (in another letter to the editor) that these tickets were made available a week in advance in the store near the West 116th Street sanctuary, in order to reduce the confusion and excess movement of congregants on Sabbaths on which the Chazan conducted the service. Further, the secretary of Ohab Zedek wrote to the paper, explaining that "the sale of tickets was authorized solely to preserve order and decency

during the services. It was the first and only experiment in this direction. It was done to keep back the mob of men struggling to enter and the young dandies who came in merely to ogle the women in the balcony with their pincers nez".⁵ And further, the paper added a week later that "a synagogue has something more to do than to engage a chazan with a beautiful voice. Where is the rabbi? Where is the Hebrew and Religion School? What is the New Hungarian Synagogue doing for the community? Was there need for another synagogue in Harlem for the purpose of giving concerts on Saturdays and holidays? The Jewish community expects something more than that."⁶

Rabbi Dr. Bernard Drachman served as Rabbi of Ohab Zedek from 1909 until 1922. His relation to the senior Rabbi Dr. Klein was that of parity. He continued to serve Congregation Zichron Ephraim (located on East 67th Street in Manhattan and currently under the spiritual leadership of Rabbi Arthur Schneier) during his years at OZ, preaching on alternate Sabbaths in each synagogue. Dr. Klein usually delivered Talmudic discourses on the Sabbath before Passover (Shabbat HaGadol) and on the Sabbath before Rosh Hashanah (Shabbat Shuvah), in German. Rabbi Drachman (American born and educated at Columbia University in New York City and European Yeshivot) was expected to speak in English every other week. According to Rabbi Drachman's autobiography *The Unfailing Light*, his "stay with the Congregation Ohab Zedek was not destined to be permanent, but I shall always remember, as long as breath is within my frame, with respect and affection the many noble men and women in its ranks, and the splendid service which they rendered to the cause of the ancient faith of Israel..."⁷ Rabbi Drachman also recounts in his *The Unfailing Light* the circumstances that led to his resignation from OZ.

"There had been some misunderstanding between the senior Rabbi, Dr. Philip Klein, and the president of the congregation, Mr. Moritz Neuman, in consequence of which the latter had grown very angry and had ceased to attend the services in the synagogue. I was not involved in any way in this dispute and knew nothing of its cause or the matter at issue. All I knew was that it was highly improper and very regrettable that the relations between the senior rabbi and the lay head of the congregation were so very strained. It seemed to me a real scandal."

Actuated by these sentiments, I deemed it my duty to endeavor to persuade the president to desist from his hostile conduct over against the senior rabbi and especially to resume his attendance at service. In pursuit of this intention I called on Mr. Neuman in his place of business. He was in the leather trade, and his office and shop were in one of the downtown streets, if I recall correctly, in Front Street. Mr. Neuman received me in a friendly manner, and at first we conversed on different subjects. Before I could come to the real matter which had brought me there, he made a remark which appeared to be a personal reflection. I was shocked. I was proud, and I was not diplomatic. I might easily have answered evasively. Instead I said to Mr. Neuman, 'Very well. I have no desire to remain where I am not wanted. Tomorrow you will have my resignation'"⁸.

Rabbi Drachman's letter of resignation was presented that week in 1922 to a sparsely attended congregational meeting and was accepted. He continued to maintain close connections to many of the congregants for many years and to participate in life cycle events for those that invited him.

In 1912 the world famous Josef (Yossele) Rosenblatt was engaged as cantor, and he officiated in the Harlem synagogue for many years to capacity attendance. In 1916 Rev. Maurice Taub came to Ohab Zedek as Associate Cantor and he also officiated at the new West 95th Street synagogue, performing additional duties as Ritual director and Office Manager, until his retirement in 1949.

During World War I, in 1917 and 1918 the patriotism of the Ohab Zedek membership and their devotion to the cause of American democracy attracted nationwide attention. The Congregation also played a leading role, through the initiative of one of its well-known members Morris Engelman, in founding the Central War Relief and Joint Distribution Committee at the home of Dr. Klein, to aid our destitute co-religionists in Europe⁹.

In 1918 Congregation Shearith Bnai Israel was absorbed by Ohab Zedek at the insistence of Morris Solomon, who later became vice – president.¹⁰ The Norfolk Street building was sold in 1921 to Congregation Anshe Slonim, and for the next several years Congregation Ohab Zedek was located in Harlem. Congregation Pincus Elijah, a pioneer Jewish Congregation on the West Side of Manhattan and founded by Pincus Elijah Stern in approx. 1907, consolidated with Ohab Zedek in 1923, bringing Ohab Zedek such active members Moritz Arnstein, Moritz Elias, Bernard Reich, Judge Otto A. Rosalsky, Abraham Epstein and Isidore H. Simpson, among many others. At that time, Congregation Pincus Elijah was located on the site at West 95th Street that now houses Ohab Zedek.



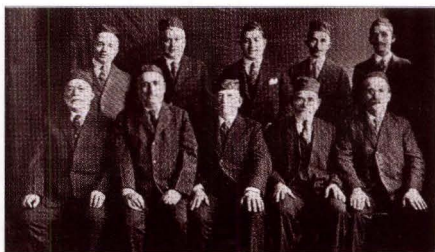
Ohab Zedek Golden Jubilee Committee, 1923
Top row, (l-r): S. Morgenstern, D. Wald, M. Markowitz, I. Crossman, S. Spielberg Bottom row, (l-r): E. Friedman, S. Kamlet, A. Herskovitz, A. Friedman, Ig Friedman



Ohab Zedek Golden Jubilee Committee, 1923
Top row, (l-r): DL Strumpf, Fiklein, Ph. Greenfield, Wm. Weiss, A.J. Engelman Bottom row, (l-r): M. Engelman, L. Tuckman, Dr. J. Bieber, H. Banyasz



Ohab Zedek Golden Jubilee Committee, 1923
Top row, (l-r): S. Grossman, B. Fliegel, M. Horowitz, Al. Wald, Is. Wolloch Bottom row, (l-r): S. Kaplan, L. Shapiro, J. Burger, B. Newman, Dr. I.M. Rothberg



Ohab Zedek Golden Jubilee Committee, 1923
Top row, (l-r): S. L. Laufer, S. Rubel, M.S. Rosenfeld, A.H. Fried, M.A. Friedman Bottom row, (l-r): J. Pfeffer, H. Klein, S.I. Steinhart, B. Waldman, H. Weinstock

In 1923 the Congregation celebrated its Golden Jubilee. To mark the occasion, which was in the planning since the establishment of the Golden Jubilee Committee on December 28th, 1921, under the Chairmanship of Louis Friedman, several events were held. On

Sunday, December 2, 1923, a memorial service was held in memory of departed members. A dinner given by the Sisterhood was held that same evening, together with services completing the Cycle of Learning by the Chevrah Shas. On Monday, December 3, 1923, at a celebration by the West Side branch, 118 West 95th Street, 107 members of Congregation Pincus Elijah, which had recently merged with Ohav Zedek, were inducted as members of Ohav Zedek. Each subsequent day of that week, events were held to celebrate the Talmud Torah, the Sisterhood, and the Young Folks League. Special prayers were said for the officers and members of the Congregation that Shabbat, and on Sunday a great Jubilee dinner was held at the Hotel Astor, when 1500 people gathered to celebrate.

On January 5th, 1925, Ohav Zedek decided to build a new synagogue on the west side of Manhattan. At about the same time revisions to the by-laws were being formulated due to the change in location and environment. By May of that year the new rules and by-laws were adopted. During the planning and activity associated with the new building, Rabbi Klein and, two days later, Mrs. Julia Hirsch Klein, passed away (in March 1926). Thus, when the new building was dedicated it was a virtually "a consecration of the sainted Rabbi's ideals and hopes"¹¹. Rabbi Klein's many years of service to Ohav Zedek left a long-term impression on the congregation.

The new building on West 95th Street was formally opened at a midnight *selichot* service on September 4, 1926, 26 Ellul, 5686. The architect was Mr. Charles B. Meyers, who designed a façade of Briar Hill sandstone, superimposed on a massive base of granite. The interior decorations are of ornamental tracery in Byzantine and Romanesque patterns done in low relief. The Ark is entirely of marble.¹²

Rabbi Isaiah Levy succeeded Rabbi Klein as spiritual leader. He was elected Associate Rabbi in 1924, and he served until 1930. Under the guidance of Max Rosenfeld, who was elected president in 1929, there was a desire to perpetuate the memory of Rabbi Dr. Phillip Hillel Klein through the establishment of the Beth Hillel Hebrew Institute, in a new Talmud Torah building adjoining the 95th Street synagogue. Funds were raised with great zeal and with considerable difficulty, and it was dedicated on December 10, 1939. Alexander Rosenberg and Igantz Roth were co-chairmen of the Building Committee. Abraham Wouk was Chairman of the Dedicating Committee, and Isidore Grossman was elected first President of Beth Hillel and was succeeded in 1941 by William Friedman (who continued in office until 1946). Also at this time a Men's Club was organized of which Sanford Green was President for a number of years. The Rev. Hirsch Manischewitz was also active in synagogue affairs at this time.¹³

Rabbi Dr. Jacob Hoffman was appointed Rabbi of OZ in 1938, having been compelled to leave Germany (his place of birth and previous Rabbinical service). He became recognized as an outstanding leader in American - Jewish life and affairs, and delivered radio broadcasts over the "Voice of America". Several of his former congregants from Frankfurt - am - Main became members of Ohav Zedek, upon their arrival in the United States. Rabbi Hoffman became Rabbi Emeritus on January 1st, 1953.

Ohav Zedek made important contributions to the war effort during World War II. Bond drives were held, construction of ambulances and ambulance planes were sponsored and

many of the youth of the congregation served in the armed forces. On September 9th, 1944, a Patriotic and Memorial Service was held in the Synagogue, arranged by Morris Engelman. In addition, on March 26, 1946 after the defeat of the Nazis and Japan, the Congregation celebrated its 72nd anniversary with a dinner at the Hotel Plaza in honor of its returned War Veterans of World War II. William Weiss was Chairman and Master of Ceremonies. President Rosenfeld initiated the more than 40 veterans who were present into Congregational membership and presented them with one year paid-up membership cards.¹⁴

In 1953, major repairs and decorations became necessary to the Synagogue, both inside and outside, and this was accomplished with the help and generous response of the membership, with special funds raised for that purpose.

Also in 1953, a consensus developed to issue a call to Rabbi Theodore L. Adams, of Congregation Mount Sinai in Jersey City, NJ, to become spiritual leader of Ohab Zedek. He was a gifted orator, and also served for a period of time as President of the Rabbinical Council of America. Rabbi Adams was succeeded by Rabbi Raphael Marcus, who served as rabbi from 1975 until 1980. Thereafter Rabbi Avrohom Marmorstein was Rabbi from 1980 until 1987.

On October 20, 1953 a women's Chevra Kadisha (at the insistence of Rabbi Theodore Adams) was founded at the home of Mrs. Jona Rosenbaum, and it has remained active since that time.

On December 20, 1953 the congregation's Eightieth Anniversary banquet was held at the Roosevelt Hotel in New York City. 250 guests attended. The speakers at the dinner were Rabbi Dr. Jacob Hoffman, Rabbi Herbert S. Goldstein, Rabbi Dr. Leo Jung, Dr. Samuel Belkin and Rabbi Adams. The day before, December 19, 1953 was celebrated as the Anniversary and Installation Shabbat of Rabbi Adams. Rabbi Joseph H. Lookstein (1902 - 1979) of Kehilath Jeshurun on the East Side was the guest speaker, special prayers were recited, and the *seudah shelishit* was dedicated to the 'old timers'.

In the spring of 1954 it was decided to honor annually one outstanding member of the congregation by appointing him "Man of the Year" and dedicate a journal to him. The early recipients of this honor were:



1954
Max Rosenfeld



1955
Max Wimpfheimer



1956
Louis H. Clark



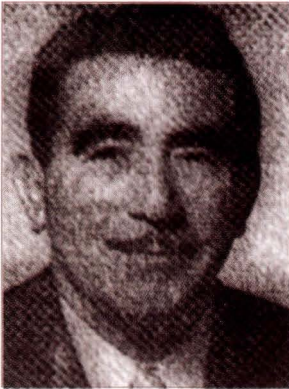
1957
Adolph Citron



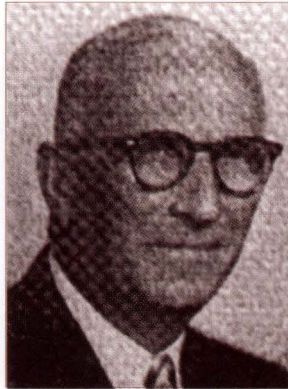
1958
Rabbi Theodore L. Adams



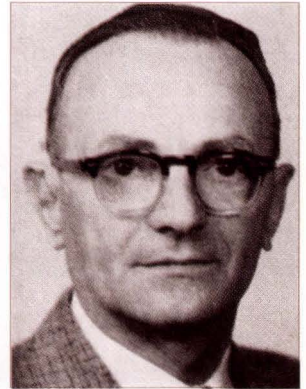
1959
Saul Clark



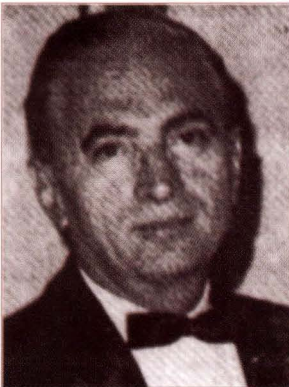
1960
Nathan K. Gross



1961
Max Rosenbaum



1962
Sol Dunkelman



1963
Harold Feld



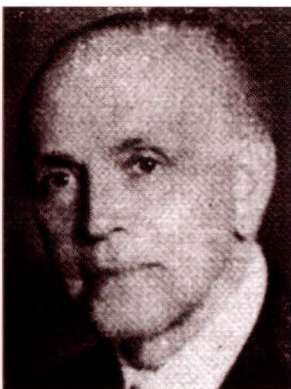
1964
Milton W. Tomber



1965
Max Eisenberg



1966
Max Baumgarten



1967
Erik Nussbaum



1968
James Clark



1969
William Marton



1970
Otto Ullmann



1971
Simon Maier

A series of Friday Evening Forums was started in 1955 as a new project to benefit the neighborhood. Outstanding speakers and lecturers included Abraham Duker, well known author, editor, scholar and lecturer; Abraham Harmon, consul – general of Israel; Hon. Maxwell Rabb, Secretary of the Cabinet in 1956; Prof. Abraham Joshua Heschel, well known professor and theologian at the Jewish Theological Seminary; Rabbi Dr. Leo Jung of the Jewish Center (among many others).

The choir was also recognized along with beloved Cantor Kalmen Kalich. Cantor Kalich had come to Ohav Zedek in 1935 and served until 1981. He celebrated his twentieth anniversary with Ohav Zedek in 1955, and trained the boy's choir of that time. The choir participants were: Mordecai Besser, Naftali Besser, Andrew Druck, Norbert Ekstein, Benny Field, Harvey Fuld, David Fuld, Michael Fuld, Jerry Greenfield, Steve Grossman, Eli Guth, Armand Lasky, David Lasky, Bobby Newhouse, Stanley Nussbaum, Ronnie Penn, Henry Sobel, Zoli Zlotogorski and Herbert Zlotogorski.

Also in 1955, the Foundation School in the Beth Hillel Hebrew Institute added a first grade, and Rabbi Eli H. Baum was appointed Education Director of Beth Hillel. He was

charged with revitalizing the Youth Activities of the congregation, spanning all age groups (including Junior Congregation, Young Adult groups, Teens etc.)

On the last day of Passover 1955 a Gemilath Chesed Fund was established under the chairmanship of the Second Vice President, Mr. Max Rosenbaum. The fund is administered by a special committee and has helped countless people in need over the years.

In February 1957, Mr. Adolph Grossman was elected Controller of the Congregation, succeeding Martin Romerovski. Also in that month, the sexton and Associate Cantor of Ohab Zedek, Rev. Jacob Roth, passed away, after having served the Congregation for seven years.



Rabbi Akira Besser

In May 1953, Rev. Akiva Besser (born 1927 in Katowice, Poland and died in New York City in 1992) was elected Sexton of the Congregation. In addition to his regular obligations connected with his position as Sexton and Associate Cantor, Rev. Besser assumed other duties, such as direction of the choir, and teaching "Synagogue Prayers" in the Talmud Torah. He later served as Executive Director of the Congregation, until 1967. Beginning in September 1957, the bi-weekly Bulletin began appearing on a weekly basis, to better inform the members of the numerous activities each week.



Rabbi Joseph Wermuth

Over the next several decades, several other Associate Cantors were associated with Ohab Zedek, including Ernest Field, Rabbi Joseph Wermuth, Rabbi A. Baker and Rabbi Neal Harris (who served as Associate Cantor from 1976 until 2000, and also served as Executive Director from 1976 until 1984). Rabbi Harris currently serves as the head of the men's *Chevra Kadisha*.

Rabbi Avrohom Marmorstein became Rabbi of Ohab Zedek in 1980, and was its spiritual leader until 1987. The West Side community was in transition, and the Congregation provided much needed religious services to the area.

In 1988, Rabbi Allen Schwartz was appointed Rabbi of Ohab Zedek, and he continues to provide dynamic rabbinic and spiritual leadership to a diverse and ever growing congregation. The growth of adult education classes is evident in the daily activities of the congregation, and the daily roster of services is evidence of a revived and expanded Jewish life on the Upper West Side of Manhattan. The congregation serves a diverse number of constituencies (older members, young families, and a large 'singles' crowd) for which Torah study classes, services, *chesed* help, and visiting the infirm and sick are all a part of the daily rhythm of the members.

On December 24, 1989, the congregation held a Rededication Celebration, marking the completion of major renovations to the main sanctuary and the *Bais Medrash*. The major change in the main sanctuary was that the *bimah* was relocated to the center of the space,

but numerous cosmetic improvements were also carried out during these renovations. The program of this ceremony is shown as an illustration in this volume.

Since February 1992 the Executive Director has been Mr. Sol Zalcgendler, who manages the daily office activities and building staff and ensures the constant good upkeep of the premises.

The 120th anniversary of the congregation was observed on Shabbat, November 13, 1993, during which special prayers were recited. The program for these prayers is shown as an illustration in this volume.

Significant repair and restoration work of each of the large stained glass windows in the main sanctuary was carried out over a period of years from 1991 to 2004. Additionally, in 1998, an eighteen-month project was initiated to install air conditioning and heating (HVAC) systems in the main sanctuary. This greatly improved the comfort levels of the congregants. The project was completed in time for the High Holiday services in 1999.

1 *The Story of Ohab Zedek, NY, 1938*

2 *Tomche Torah Society Inc. Sixth Jahrzeit Anniversary Assembly of the late Rabbi Dr. Philip Klein of Blessed Memory, New York City, 1932*

3 *The Hebrew Standard, January 17, 1908, page 6.*

4 *The Hebrew Standard, January 17, 1908, Page 8.*

5 *The Hebrew Standard, January 31, 1908, page 13.*

6 *The Hebrew Standard, February 7, 1908, page 9.*

7 *Drachman, Bernard, The Unfailing Light, New York: The Rabbinical Council of America, 1948. Page 289.*

8 *Drachman, Bernard, The Unfailing Light, New York: The Rabbinical Council of America, 1948. Pages 378-379.*

9 *Souvenir Album Honoring Sol Dunkelman, Congregation Ohab Zedek 1873-1962, New York City, 1963*

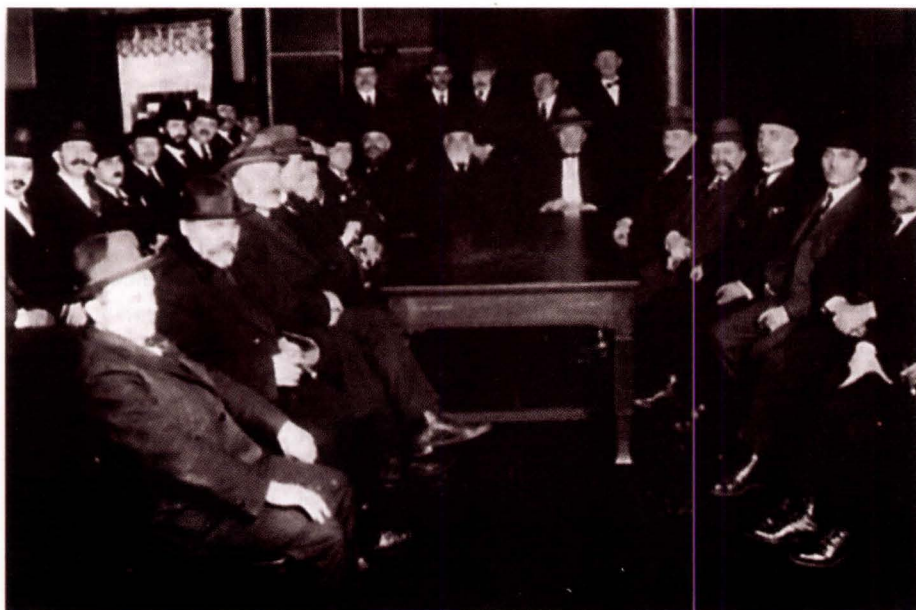
10 *"The Story of Ohab Zedek", 65th Anniversary Celebration Dinner Journal, New York, 1939*

11 *"The Story of Ohab Zedek", 65th Anniversary Celebration Dinner Journal, New York, 1939*

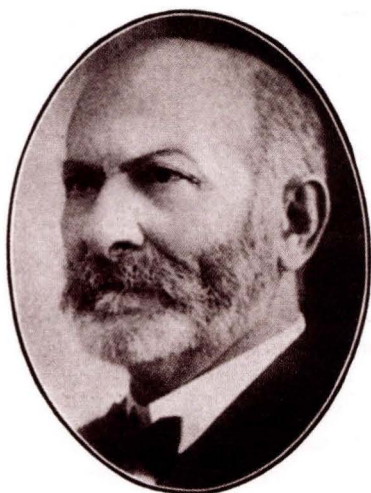
12 *First Hungarian Congregation Ohab Zedek – An Inspiration for the Future, A Monument to the Past, New York City, 1926*

13 *Souvenir Album Honoring Sol Dunkelman, New York City, January 12, 1963*

14 *Souvenir Album Honoring Sol Dunkelman, New York City, January 12, 1963*



Meeting held in vestry room of Ohab Zedek: 18 West 116th Street, circa 1915



Leopold Engel
First Chevra Kadisha Chairman since its organization

Reception Comite:

M. Schlesinger,	Moritz Neuman,	Adolph Neuman
Leopold Nieber,	Leopold Engel,	J. Roth,
Em. Neuman III,	Em. Neuman II,	

PROGRAMM:

1. סדר סגור Obercantor, Rev. Albert Corniol,
mit Chorbegleitung.
2. מנחה פתוח Minchagebet, ... Cantor Corniol.
3. Begrüßungsrede, ... Präsident, L. Herman.
4. Festrede, in deutscher Sprache, ... Rev. Dr. Pöhl Klein.
5. Psalm 24 לדר סגור Cantor und Chor.
6. Festrede, in englischer Sprache, ... Rev. Dr. B. Pereira Mendes.
7. ארון אהרן Aldon Olam, ... Cantor und Chor.

Floor Comite:

M. Neuwirth I,	Mrer Greenfeld,	J. Rothman,	B. Freudenberger,
L. Fried,	J. Köpfiger,	Jac. Engel,	Ph. Kramer,
M. Kest,	S. J. Steinhardt,	Sam Newman,	Leo Klein.

ORDER OF SERVICES
 Sunday February 21st, 1909, at 2.30 p. m.

Cantor S. Meisels פתחו לי שערי צדק

PRAYER - - - - - Rabbi Dr. Ph. Klein

Presentation of the Key Mr. Max Stern

Chairman of the Dedication Committee.

Acceptance Mr. Moritz Neuman

President of the Congregation

Cantor B. Wladofsky הקריאה הקדוה אל בקדשו

DEDICATION SERMON - - - Rabbi Dr. Ph. Klein

Hon. Judge Otto S. Rosalsky, Hon. Judge D. Leventritt

Cantor S. Meisels אין במוך יידי בנסע

Joseph L. Buttenweiser.

PROCESSION

Bearing the Sifrey Torahs, by Officers and guests
 of the Congregation

DEPOSITING SIFREY TORAHS IN THE ARK

Cantor B. Wladofsky - - - ובנתה יאמר

ADDRESSES

Rabbi H. Pereira Mendes D. D. Jacob H. Schiff, Esq.
 Hon. Judge Giegerich

MINCHA SERVICE

SERMON - - - Rabbi Dr. B. Drachmann

BENEDICTION - - - Rev. H. Orlansky

ORDER OF SERVICES

Washington's Birthday, Monday February 22nd, 1909, at 2.30 p. m.

Cantor S. Meisels כהן מוכרז - - -

PRAYER - - - - - Rabbi Dr. Ph. Klein

ADDRESSES

Hon. Judge B. Hoffman

Hon. Congressman H. M. Goldfogel

Cantor B. Wladofsky - - - מוכרז שיר הנפת

SERMON - - - Rev. Dr. J. M. Ascher

LECTURE on WASHINGTON'S BIRTHDAY

Eduard Lauterbach, Esq.

Our Country - Hon. Sam. Koenig, Secretary of State

Cantor S. Meisels יידי בנסע - - -

PROCESSION with the TORAHS

By Officers and Guests of the Congregation

DEPOSITING IN THE ARKS

Cantor B. Wladofsky שמו שיערים ראשונים

MINCHA SERVICE

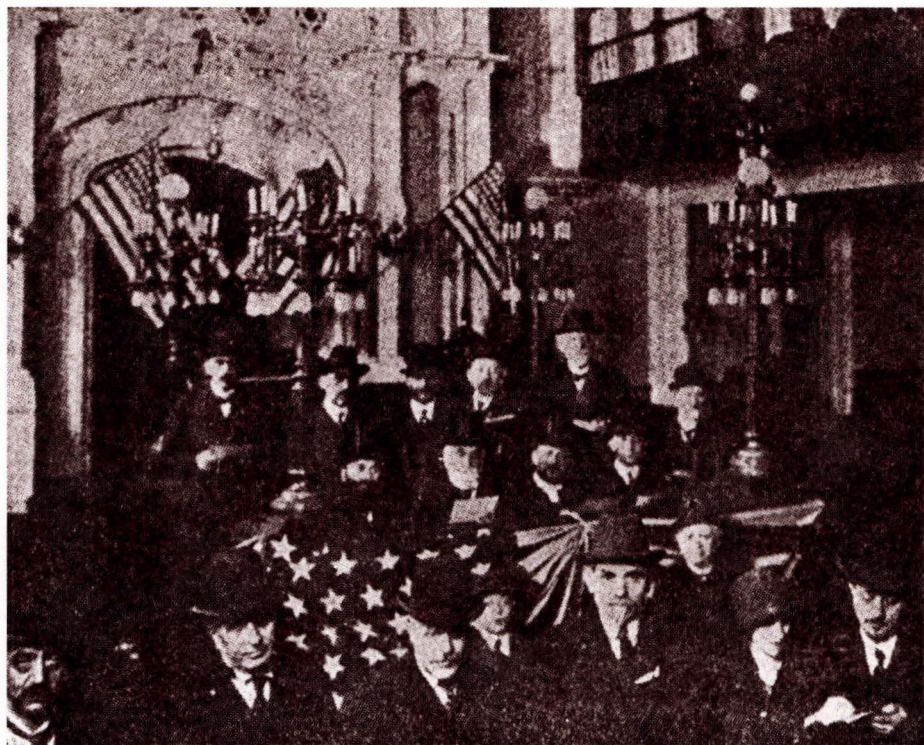
ADDRESSES

Dr. M. S. Margulis Dr. M. Kaplan

Hon. Judge Sam'l Greenbaum

Cantor S. Meisels - - - ארון עולם

BENEDICTION - - - Dr. P. M. Friedmann



Rabbi Dr. Philip Klein presiding at a Liberty Loan rally at the Ohab Zedek synagogue, with honor flag received from US government shown at center, circa 1918.



Congregation Ohab Zeddek Choir, Mayer Posner, Choir Master Circa 1923

Fiftieth Anniversary of the First Hungarian Cong. Ohab Zedek

18 West 116th Street, New York City

SUNDAY, DECEMBER 2nd, 1923, 10 A. M.

KISLEV 24, 5684

Order of Golden Jubilee Exercises

"Ma Tovu"	Rev. Josef Rosenblatt and Choir
Opening Address and Prayer	Rev. Dr. Bernard Drachman
"Psalm"	Rev. Josef Rosenblatt and Choir
Address	Rabbi M. Z. Margolies
Address	Rabbi Josef Schwartz
Address	Moritz Neuman, President
"Mi-schebarach"	Rev. Maurice Taub

סי שברך

את אבותינו אברהם יצחק ויעקב הוא יברך את כל ראשי ואנשי קהלתנו האהובה, קהלת אוהב צדק. עם כל חברי הקהלה וכל חניכיהם עליהם. הם ונשיהם ובניהם ובנותיהם, אשר נאספו היום לחוג את חגי חובל, שלאת חמשים שנה מיום הוסד הקהלה עד היום הזה: בדר' ה' חילם ופועל ידם תרועה וכאשר חיר רחמיהם וחסדיהם עליהם עד הנה ותברכם ותנהלם בדרך הטוב והישר כעניני ותועלת מכל דע ואסון ותעליתם בכל מעשיהם עד כי באו למרום מעלת ההצלחה ושם נרדע כמרדכי ארץ למאד ולהחלה בן וחינו נא רחמיהם וחסדיהם עליהם גם לימים הבאים ויהיו נא לסבצר איתן ולמסודה נשבעה לתורתך הפרושה ולכל הפרוש והישר לישראל ולכל חלפיות אשר אליו יפנו כל הנאמנים בכורתך בארץ הזאת: מורים אנהנו קר' ה' אלהינו, ואנשי אבותינו, על כי ברכת אותנו במגלות ומדריכים טובים וגבונים אשר חזיריכנו בדרך אמת, את ארוננו ומורנו. עשרת ראשנו ותפארתנו, תרכ האזן רבי קהל הכנה המכונה דוקטור פליא קליין, אשר תרבים תורה וחוק את האמונה כבוד קהלתנו זה שלשים ושלש שנים ואת האנשים הישרים והנכבדים אשר עמדו בראש הקהלה בימים עברו והעומדים בראשה כעת הזאת אשר עמלו בכל כחם לטובת הקהלה. תחי נא ברכתך עליהם לחוסם ולאמצם ולברכם בכל טוב קלה: וגם בעד כל עשר ובעד כל בראיך אנהנו כתפללים. אמן הבא נא עת שלום וישע לכולם ולה' בימים ובסיני תושע ויתרה וישראל ישכון לבמה ובא לעיון נואל נאמר אמן.

Special invocation at the Jubilee celebration of Congregation "Ohab-Zedek."

Jubilee Address	Rev. Dr. Philip Klein
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In Memoriam of Departed Members

"Shiviese"	Rev. Josef Rosenblatt and Choir
"Psalm"	Rev. Isidore Doppelt and Choir
Closing Address	Louis Friedman

Chairman Golden Jubilee Committee

"Star-Spangled Banner"

Golden Jubilee program, 1923

THE FIRST HUNGARIAN CONGREGATION OHAB ZEDEK

CORDIALLY INVITES YOU TO BE PRESENT AT THE

LAYING OF THE CORNER-STONE

OF ITS WEST-SIDE SYNAGOGUE

118-120 WEST 95TH STREET, NEW YORK CITY

SUNDAY AFTERNOON, MAY 9TH, 1926

AT 2:30 O'CLOCK

CANTOR JOSEF ROSENBLATT AND CHOIR
WILL RENDER SELECTIONS

RABBI ISAHIAH LEVY AND OTHER PROMINENT SPEAKERS
WILL DELIVER ADDRESSES

Invitation to laying of cornerstone, 1926



Organized November 15, 1873
Heshvan 25, 5633

Program of Ceremonies
of the
First Hungarian Congregation
Ohab Zedek
Dedication of its New Synagogue
118-120 West 95th Street
New York City

Sunday Afternoon, April 10th, 1927. Nissun 8, 5687

Programme

Prayer for National, State and City Governments
Rabbi Isaiah Levy

1. STAR SPANGLED BANNER Ohab Zedek Choir
2. SELECTION "Boruch Haba," "Ma Tovu"
Cantors Samuel Vigoda, Isidore Doppelt and Choir
Meyer Posner, Director
3. OPENING ADDRESS William Weiss
Chairman Speakers Committee
4. ADDRESS OF WELCOME Isidore Grossman
Chairman Dedication Committee
5. SELECTION "Miamor Shir Chanukas"
Cantor Josef Rosenblatt and Choir
6. PRESENTATION OF KEY Ignatz Roth
Chairman Building Committee
7. ACCEPTANCE OF KEY Louis Friedman
In Behalf of Board of Trustees
8. ACCEPTANCE OF KEY Marcus J. Federman
President of the Congregation Ohab Zedek
9. GREETINGS Rabbi M. S. Margolies
Honorary President Agudath Harabonim
10. GREETINGS Rabbi Herbert S. Goldstein
President Union of Orthodox Jewish Congregations of America
11. DEDICATION ADDRESS Rabbi Isaiah Levy
12. SELECTION "Psalm 24"
Cantor Samuel Vigoda and Choir
13. PROCESSION OF HOLY SCROLLS
Headed by Moritz Neuman, Honorary Life President
14. SELECTION "Uvna'cha Yomar"
Cantor Maurice Taub and Choir
15. PRESENTATION OF BRONZE TABLET John Polachek
16. ADDRESSES:

Hon. Albert Ottinger
Judge Otto A. Rosalesky
Hon. Samuel S. Koenig
Hon. Sol Bloom
Judge Gustave Hartman
Hon. Louis I. Harris

Programme

17. GREETINGS Captain N. Taylor Phillips
Ex-President Spanish-Portuguese Synagogue
18. GREETINGS Gustavus A. Rogers
President Jewish Center
19. CONCLUSION Mincha Services

EVENING PROGRAM — 8 P. M.

Dedication of Julie Mirsch Bi in Memory
under auspices of
Ohab Zedek Sisterhood

1. OPENING Maariv Services
2. OPENING REMARKS Mrs. Moritz Neuman
President Ohab Zedek Sisterhood
3. DEDICATION ADDRESS Rabbi Isaiah Levy
4. DEDICATION ADDRESS William Klein
5. ADDRESS Judge Henry M. R. Goodman
6. ADDRESS Marcus Klein

CONCLUDING FESTIVITIES

Reception tendered to IGNATZ ROTH, Chairman, and his
co-workers of the Building Committee

Top and bottom: Dedication program of 118 West 95th Street building, 1927

INCORPORATED UNDER THE LAWS OF THE STATE OF NEW YORK

No. C 11

\$100

First Hungarian Congregation Ohab Zedek

BOND

This is to certify that the FIRST HUNGARIAN CONGREGATION OHAB ZEDEK, a religious corporation, organized under the Laws of the State of New York, having its principal place of worship at No. 118 West 93rd Street, Borough of Manhattan, City and State of New York,

is indebted to Ephraim Berlin
in the sum of

— One Hundred Dollars —

with interest at the rate of 6% per annum, computed from the date of issuance of this Bond, payable on the 1st day of May, 1930 and annually thereafter.

This Bond is one of a series of Bonds issued and to be issued by the said Congregation, pursuant to resolutions duly adopted by the said Congregation on February 28, 1929, and by its Board of Trustees on April 29, 1929. The principal of this Bond is payable five (5) years from date hereof, or prior thereto, partly or wholly, at the option of the said Congregation, upon fifteen (15) days notice in writing to the registered holder thereof, addressed to the last known residence or address appearing on the books of the said Congregation, and upon the expiration of said fifteen (15) days, interest on the principal indebtedness elected to be paid shall cease.

This Bond is transferable on the books of the Congregation upon notice to and written consent of the Congregation, and not otherwise, by the holder of this Bond, in person or by attorney, upon surrender of this Bond properly endorsed.

It is expressly understood and agreed by and between the holder of this Bond and all of the present and future Trustees, Officers and members of the said Congregation, that said Trustees, Officers and members shall be exempt from any and all personal liability for the payment of either principal or interest on this Bond, or any obligation, right, remedy or judgment in any manner resulting herefrom, under any present or future Statutes, such liability being expressly waived by the holder or assignee hereof by the acceptance of this Bond.

IN WITNESS WHEREOF, the said FIRST HUNGARIAN CONGREGATION OHAB ZEDEK, has caused this Bond to be duly executed by its President and Treasurer, and its corporate seal, duly

attested by its Secretary, to be hereunto affixed, this first
day of September, 1929.

(SEAL)

FIRST HUNGARIAN CONGREGATION OHAB ZEDEK

ATTEST:

David Berlin
Secretary.

Th. Weiss
President.

J. H. Simpson
Treasurer.

Nov. 30-1929 נב פ"ד

100 Binder

11 פ"ד Weill 15 3/4

Mike M. Lufthy 10

משה שמואל
Helen E. Hyman 10

Mrs. M. Meerman

משה שמואל Lufthy

11

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100

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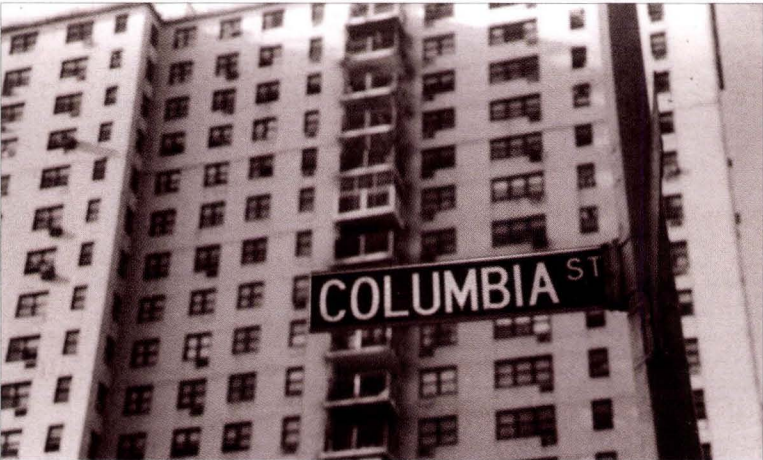
700 Bar Mitzvah Lufthy 100

ה"ה Friedman

משה שמואל Lufthy



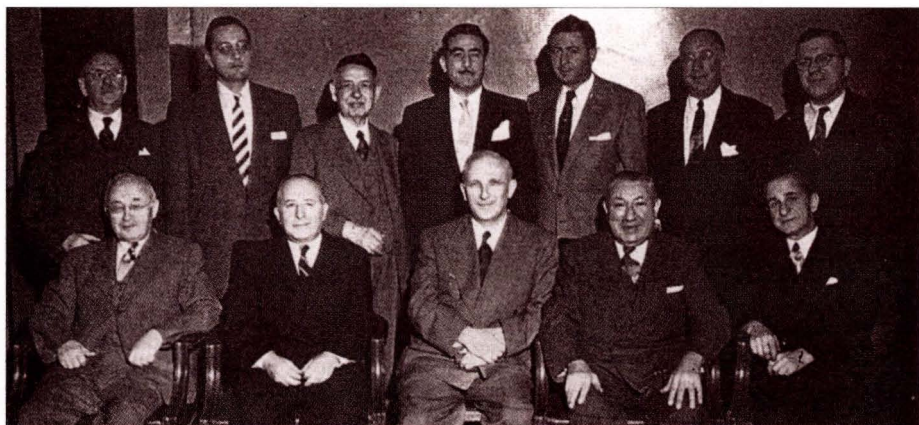
70 Columbia Street, circa 1940



Columbia Street today



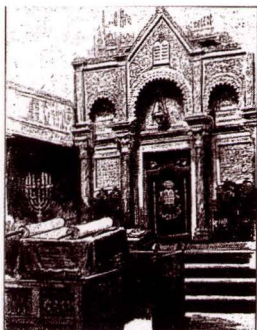
72nd anniversary dinner, New York, 1946



80th anniversary banquet and installation of Rabbi T. Adams, 1953. Seated (l-r): Bernard Breitbart, William Weiss, Max Rosenbaum, Max S. Rosenfeld, Dr. Benjamin Ginsburg, standing (l-r): Milton W. Tomber, Moritz Elias, Nathan K. Gross, Elgin Shulsky, William Friedman, William Marton.



The children of our Kindergarten and Foundation School, circa 1957



ק"ק אוהב צדק
CONGREGATION OHAB ZEDEK
AND BETH MILLEA INSTITUTE

חנוכת הבית Rededication Celebration

Marking the Completion
of the Major Renovation
of our Synagogue and Bais Medrash

December 24, 1989
יום ב' חנוכה, כ"ט כסלו, תש"נ

Werner and Shelly Rosenbaum
Celebration's Chairmen

Rabbi Allen Schwartz
Rabbi Avrohom Farber Murray Zucker
Chazan President

PROGRAM

(Page numbers are for the Arsenoff Siddur)

חנוכה
(Afternoon Service) Pages 232-254
Rabbi Avrohom Farber

Welcome
Werner Rosenbaum

President's Greeting
Murray Zucker

Address
Rabbi Allen Schwartz

Psalm 30 Page 54
Psalm 127 Page 338
Psalm 115 Page 634
Psalm 118 Page 640
Psalm 100 Page 64

Acknowledgement of
Contributions and Dedications
Rabbi Allen Schwartz

Concluding Remarks
Werner Rosenbaum

Reception in the Bais Medrash

Cover Illustration: From the Barton's Candy boxes and posters.

Rededication program, 1989,
showing the Barton's candy poster
image of the OZ sanctuary

BARTONS
BONBONNIERE®

Bartons Candy Corporation
69 Japhet Avenue
Brooklyn, NY 11201
212 659 5000

May 6, 1981

Sam I. Gellens
210 W. 101st Street - 9H
New York, N.Y. 10025

Dear Mr. Gellens:

In answer to your question, a pencil drawing was made of the front interior of Congregation Ohab Zedek and that drawing was reproduced and distributed to Jewish schools and organizations in the United States in 1957. I believe that the interior was not drawn exactly but that certain modifications might have been made.

The project was initiated by the then President of Barton's Mr. Stephen Klein who obtained the consent of your Rabbi and officers.

The artist was Shelly Fink who signed the original drawing which incidentally was later used as you say as a box wrap, and as a design on the foil covering of a milk chocolate medallion.

If you want to write to the artist to get some first hand information from him, his address is as follows:

Shelly Fink
Box 172 AAA RD 3
Great Barrington, Mass. 01230

Incidentally as a youngster and teenager I lived in Harlem and had the pleasure of listening to Cantor Rosenblatt every so often.

Sincerely,

BARTON'S CANDY CORPORATION

Israel Upbin
ISRAEL UPBIN
VICE PRESIDENT

IU:ra

Letter, 1981, detailing the origin of
Synagogue image on Barton's poster



Centennial dinner, 1974. Top row (l-r): Max Eisenberg, Dr. Leslie L. Kay, Rabbi Dr. Theodore L. Adams, Max Baumgarten, Simon Maier, Erik B. Nussbaum. Seated (l-r): James Clark, Saul Clark, Nathan K. Gross, Adolph Citron, Milton W. Tomber, Rev. Kalman Kalich.



Congregation Ohab Zedek 120th Anniversary

Shabbos, November 13, 1993

ש"ק פ' תולדות, כ"ט חשוון, תשנ"ד

Following *ArtScroll Siddur*, page 450, the Rabbi will read:

מי שבדך אבותינו אברהם יצחק ויעקב הוא יבדך את קהילה קדושה

אוהב צדק

במלאת לה מאה ועשרים שנה ליוסדה, בעבור שבאנו היום לבית קדשך להודות ולהלל ולתת שבח והודיה לשמך הגדול והקדוש על כל החסד אשר עשית עם אבותינו ועמנו. וכן יהי רצון מלפניך, ה' אלקינו ואלקי אבותינו, להגניע ליובלות ארוכות הבאות לקראתנו לשלום.

אנא, בך את מעשי ידי מנחמי הקהילה הזאת, העוסקים בצרכי צבור באמונה. הופע עליהם רוח חכמה ובינה, רוח נצח וגבורה, רוח דעת ויראת ה' להנחיל את בית הכנסת בדרך האמת והשלום.

יהי ה' אלקינו עם כל חובי הקהילה וישמרו ויצילם מכל צרה וצוקה ומכל גע ומחלה, וישלח ברכה וחסדו בכל מעשה ידיהם, עם כל ישראל אחיהם, ונאמר אמן.

May He who blessed our ancestors Abraham, Isaac and Jacob bless Congregation

Ohab Zedek

on the occasion of its 120th anniversary, as we assemble today in Your holy sanctuary to thank, to exalt, and to offer praise and gratitude to Your great and holy name for all the kindness You have shown to the previous generations and to us. We pray, too, Lord our God, that You will allow us to celebrate other anniversaries happily in the future.

We ask You to bless the leaders of our Congregation, who work diligently for its welfare. Inspire them with wisdom and insight, good counsel and strength, knowledge and respect for God, so that they may continue to guide our synagogue in the paths of truth and peace.

May the Lord our God be with all the members of this Congregation, watch over them and protect them from all trouble, sorrow, harm or misfortune, and send blessings and success to all that they do, together with all Israel their brethren, and let us say, Amen.

Reading of Psalm 132 – תהלים קלב – *ArtScroll Siddur* page 540.

Reading from King Solomon's prayer at the dedication of the Beit Hamikdash,
ל – מלכים א, כ"ז – *I Kings* 8:27-30.

Selection from Hallel, *ArtScroll Siddur* page 640.



Exterior of 118 West 95th Street building

2 *The Buildings of Ohab Zedek New York City*

Ridge Street, New York City

Circa 1873: First services of the founding group were held in a small room on Ridge Street, New York City

Corner of Avenue B and Houston Street, New York City

Following the formation of the legal organization in 1873, services and the conduct of meetings of the Congregation were held in a building at the corner of Avenue B and Houston Street, New York City.

Northwest Corner of Avenue C and Third Street, New York City

The third home of the Congregation.

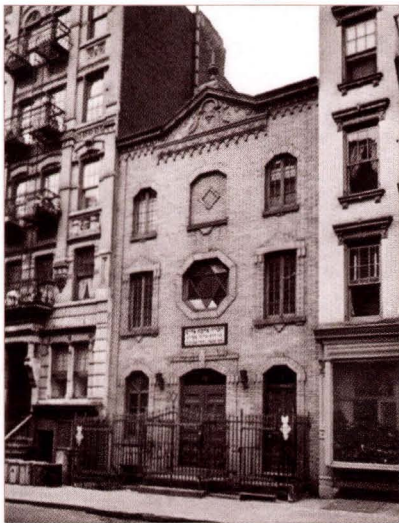
New York Assembly Rooms, New York City

High Holiday Services were held here to accommodate the growth in attendance.

Beethoven Hall, New York City

Second High Holiday services held here.

70 Columbia Street, New York City



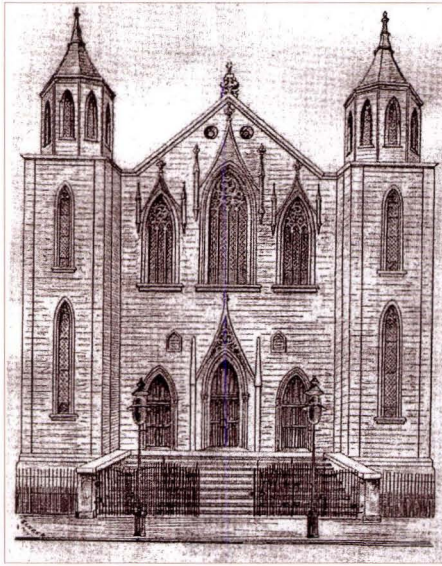
This building was Ohab Zedek's first synagogue building, and was used by the Congregation from 1882-1886.

According to the New York Times of April 14, 1882, "the New York City Mission and Tract Society has transferred to the First Hungarian Congregation Ohab Zedek, the building where Christian services were formerly held at No. 70 Columbia Street. The society has built a much larger structure in the vicinity of the old place of worship, and sold the latter for \$6,800, taking in part payment a mortgage on the property on five years credit".

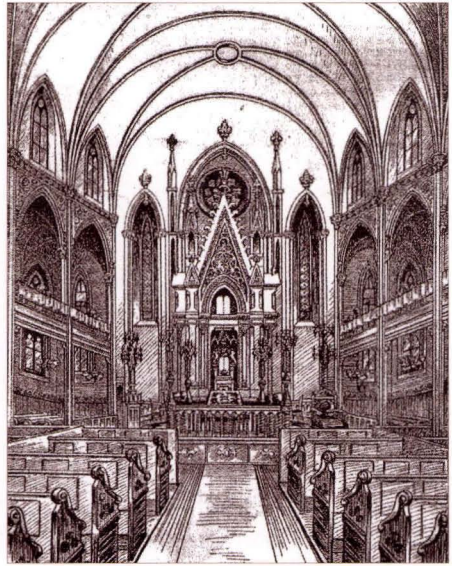
Following the purchase of the building by Ohab Zedek it was remodeled into an orthodox synagogue at a cost of approximately \$6,800. The property is now a parking lot.

172 – 176 Norfolk Street, New York City

The building's architect was Alexander Saeltzler (a 19th century architect). He was born in Eisenbach, Germany and studied with Frederich von Gartner in Munich, Germany. He probably came from Berlin¹. He also built the Astor Library on Lafayette Place (in 1851), the Academy of Music on Irving Place (in 1854), among many other well-known buildings.



172-176 Norfolk Street, exterior, circa 1898



172-176 Norfolk Street, interior, circa 1898



172-176 Norfolk Street today

The synagogue originally seated 700 men and 500 women and at the time it was built in 1850, it was the largest synagogue in New York City. The building included a large circular stained glass window above the ark containing the Decalogue.

The property formed a portion of the estate of Petrus Stuyvesant (died 1805), which was called Leanderts Farm. Petrus was the great-great-grandson of Peter Stuyvesant (1610-1672) who was Director General of New Netherland. Petrus bequeathed the farm to his four daughters, and a portion was eventually sold to Daniel Rhoades and his wife Martha.

In 1849 they sold the property to the Trustees of Congregation Anshe Chesed for \$10,500.

The building was used by the following congregations/organizations:

- 1850 – 1874 Congregation Anshe Chesed
- 1874 – 1886 Congregation Shaarey Rachamim
- 1886 – 1921 First Hungarian Congregation Ohab Zedek
- 1921 – 1975 Congregation Anshe Slonim

1975 – 1986 Vacant

1986 Angel Orensanz, a Spanish sculptor, buys the building;
it is used as an artists' colony, studio and wedding and bar mitzvah hall.

1987 The building is designated a landmark by New York City

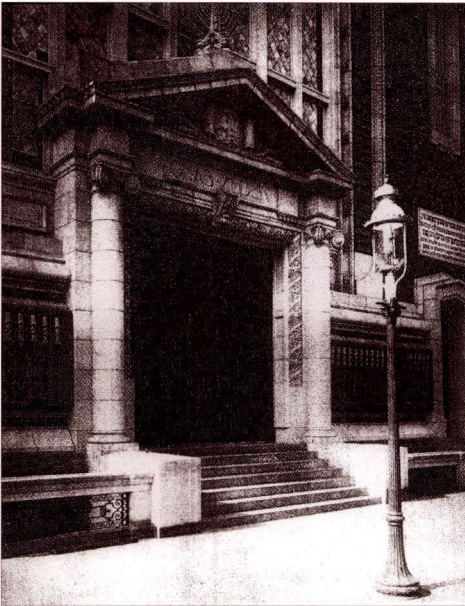
1999 The 'Shul of New York – A Synagogue for Spiritual Judaism'
begins to use the facility for services. It also continues to be used as the
Orensanz Center as artists' colony, studio and hall.

In 1886 Ohab Zedek purchased this synagogue building from Congregation Shaarey Rachamin for \$55,000. An additional \$6,000 was spent in improvements and alterations. The building was used by Ohab Zedek until 1921, when it was sold.

18 – 22 West 116th Street, New York City

The move from Norfolk Street was resolved at a meeting on May 24, 1905, that in order to comply with the wishes of numerous members who had moved up-town, a branch synagogue "be erected up-town, in accordance with the existing laws of the Congregation, and that the affairs of this branch of the synagogue be conducted by the same executive as the home synagogue." On April 1906 the transfer of the purchased building lots was made, and the architects, Hedman & Schoen, were engaged to draft the plans. They also assumed charge of the erection of the building. On July 28, 1906, the Schaefer-Carrot Construction Company was placed in charge of the actual building, with the proviso, however, that no work was to be done on Saturdays or holidays.

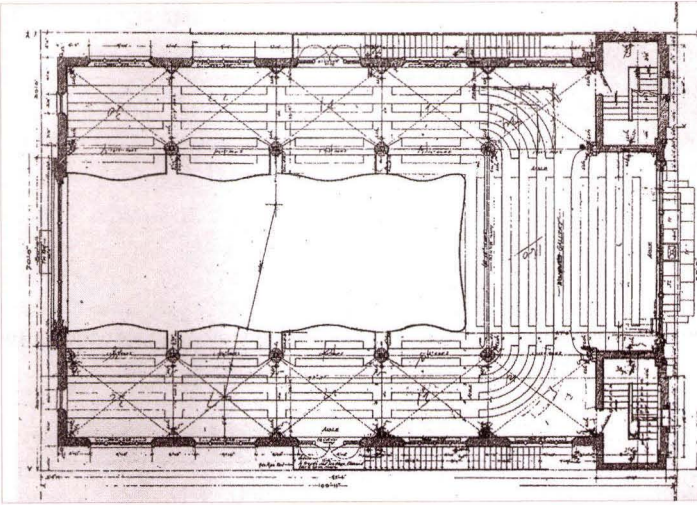
The Yiddish newspaper Morgan Journal reported on November 6, 1906 that the foundation for the new building on West 116th Street was laid on November 5, 1906. A translation of the article is shown in Appendix 1, (translation courtesy of Moshe Rosenfeld and Annette Hartchick).



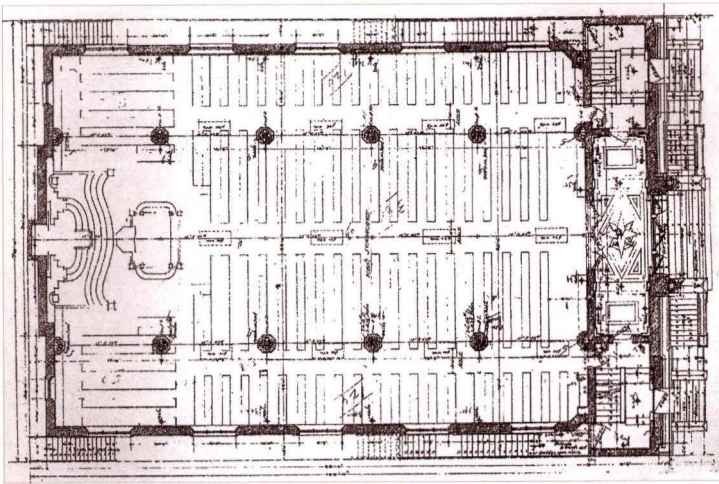
18-22 West 116th Street, circa 2001

*Entrance detail
18-22 West 116th Street, circa 1907*

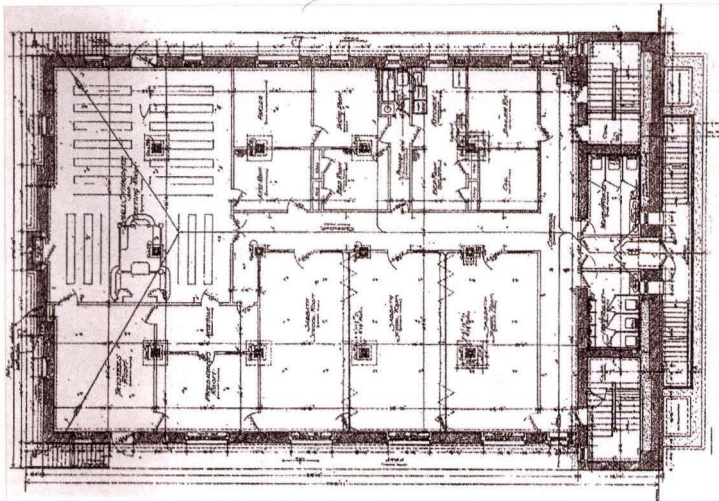
*Plans of
18-22 West 116th Street*



Gallery



First floor



Basement

Unfortunately, the contractors got into financial difficulties, and the erection of the synagogue, which had been begun, was discontinued, thereby causing the Congregation significant financial loss. A Building Committee now took direct charge of the building, and this of course also entailed larger expenditures than had been originally anticipated. Considerable financial sacrifices were made directly by President Moritz Neuman, Vice President Emil Neufeld and Trustee Ignatz Roth.

The dedication service for this synagogue was held on Sunday, February 21st, 1909 at 2: 20 p.m. and continued the next day, Monday, February 22nd, 1909. Mr. Max Stern chaired the dedication committee. The two-day dedication program is shown as an illustration in this volume. The program pages also list the Building Committee and the Officers of the Congregation at that time.

The dedication of the synagogue was reported in the New York Times of February 22, 1909. The article pointed out the two-year delay in having the dedication ceremony due to a demand by Rabbi Philip Klein that curtains be hung from the ladies gallery to hide the women from view. Younger members had objected to the installation of such curtains, "insisting that there should be no barrier, however slight, between the two sexes". The younger members finally consented to install the curtains and the dedication service was able to proceed with the congregation Rabbi officiating

118 West 95 Street, New York City

The cornerstone of the building was laid on Sunday, May 9th, 1926, and a copy of the invitation to the ceremony can be seen in an illustration in this volume. Cantor Joseph Rosenblatt and Rabbi Isaiah Levy officiated. The site had been the home of Congregation Pincus Elijah, which had previously merged with Ohab Zedek.

The same causes which necessitated moving to Harlem from the Lower East Side made it imperative to find a new home on the Upper West Side of Manhattan: members moved to that area, and a demand for a large enough synagogue to accommodate the increasing numbers of Jews moving to the area.

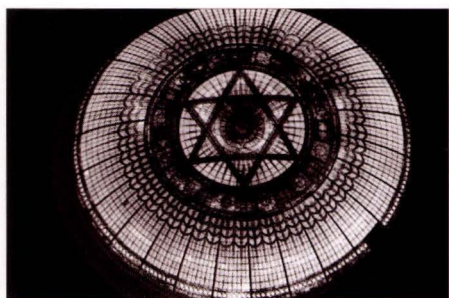
Charles B. Meyers (born New York City march 27, 1875, died October 1958) was chosen as the architect. Among other buildings designed by Meyers mention should be made of the main building at Yeshiva University, 2540 Amsterdam Avenue, New York City; Congregation Rodeph Sholom at 7 West 83rd Street, New York City; and the New York City Department of Health building at 125 Worth Street in New York City.

The New Synagogue was formerly opened and first used at the first selichos night, at midnight on 26 Ellul, 5686, September 4, 1926, and the first High Holiday services were conducted in the new edifice that year. The New York Times reported:

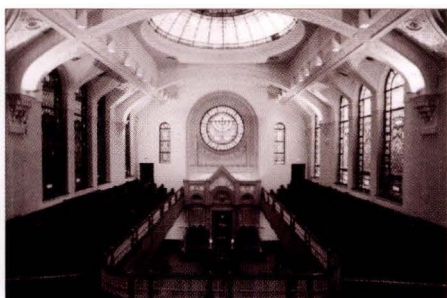
"The new synagogue of the First Hungarian Congregation Ohab Zedek, at 118 West Ninety-fifth Street, held its opening services last midnight. The temple will be the nucleus of a \$1,000,000 educational center to be erected later and it will be formally dedicated in about two weeks. Isidore Goodman, acting Rabbi, formerly of Temple Beth-El of Indianapolis, officiated in the absence of Rabbi Isaiah Levy, who was indisposed.

The new temple was opened for public inspection earlier in the evening. Shortly before midnight, Louis Freedman, President, and William Weiss, Chairman of arrangements, headed a procession from the parent synagogue at 18 West 116 Street, which bore the scrolls and other sacred properties”.

Architect Charles B. Meyers designed a façade of Briar Hill sandstone, superimposed on a massive base of granite. The interior decorations are of ornamental tracery in Byzantine and Romanesque patterns done in low relief. The Ark is entirely of marble.² A feature of the building, never before attempted in a synagogue and unique at that time in New York City, is the lighting. It was entirely concealed and the principal source of which is a huge art-glass dome, 28 feet in diameter, through which, in the day, ample daylight penetrates to the entire building. At night illumination is by means of concealed lights that flood



The roof dome of the main sanctuary



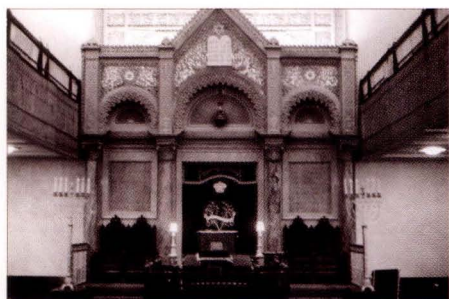
View from the ladies section, circa 1988



Above the main doors



The interior of Ohab Zedek before the bimah was moved to the middle of the sanctuary, circa 1988



The Aron Kodesh



The torah scrolls in the main sanctuary

the sanctuary in the same manner, with no chandeliers visible. Other concealed lights throughout the building provide illumination without making their source apparent. There is total seating for more than 800 men and women.

The stained glass windows were surveyed and the following report can guide the viewer to understand their beauty.

"The stained glass windows of the building are very fine examples of turn-of-the-century American opalescent stained glass work. Virtually all the glass is rolled, some by hand, and some is blown glass. Some of the glass (the red and orange streaky semi-transparent in the tall windows) may be blown European glass. However, the beauty and historic value of the windows is the result of their being excellent examples of what is called the American Opalescent Stained Glass Period (1890-1920).

*The design is exquisite and is enhanced in several ways. The use of hand-beveled 'jewels' throughout the window is done subtly. Yet the great number of these expensive jewels adds enormously to the aesthetic and economic value of the windows. The overwhelming burst of red-orange glass at the very top of the tall windows is appropriate, emphasizing the height of the windows. The diamond pattern unites subtle color changes in the background glass, downplaying wide shifts in color from cool blues and greens to warm pinks and violets. The leaf pattern in the upper part of the grid is a dramatic, timeless dramatic touch that gives viewers a representational element in an otherwise geometric design. The Star of David at the very top is a crowning focal point for the eye and the eight-pointed star behind the tablet is a solid base for the flamboyant burst of red-orange."*³

On Sunday April 10, 1927, the synagogue was dedicated with an extensive program of speeches and presentations. The program can be seen as an illustration in this volume.

- 1 Report of the New York City Landmarks Preservation Commission of the Anshe Slonim Synagogue, February 10, 1987.
- 2 First Hungarian Congregation Ohab Zedek – An Inspiration for the Future, A Monument to the Past, New York City, 1926
- 3 Survey of Stained Glass Windows for Congregation Ohab Zedek, prepared by Alpat Stained Glass Studio, November, 1990



Rabbi T. Adams standing behind President Harry Truman

3 *The Rabbis of Congregation Ohab Zedek*

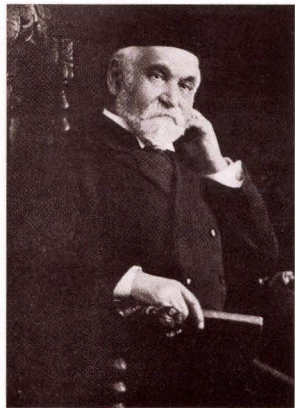
1881

Rabbis Meisner and Lieberman officiated at the opening of the synagogue at 70 Columbia Street, New York City.

1886

Rabbis Wise, Meisner and Mendes addressed the dedication of the synagogue at 172 Norfolk Street, New York City

1890 – 1926



Rabbi Dr. Hillel Philip Klein

Rabbi Klein was born in Baracska, Hungary, on May 20, 1849. He was a student of Rabbi Azriel Hildesheimer (1820-1899) in Eisenstadt, Germany, and received his *semikha* at the Hildesheimer Rabbinical Seminary in Berlin. He earned his doctorate from the University of Berlin in 1873. He was married (on December 5, 1881) to Julie Hirsch Klein (1861-1926), the granddaughter of Rabbi Samson Raphael Hirsch (1808-1888) of Frankfurt on Main. Prior to coming to New York he served as rabbi in Kiev (1874-1880) and Libau, Latvia (1880-1890). He was also active in and a founder of the Central Committee for the Relief of Jews Suffering Through the War (which later

evolved into the Joint Distribution Committee). He served as President of the United States Agudath Israel organization. He died in New York City on March 21, 1926.

1909 – 1922



Rabbi Dr. Bernard Drachman

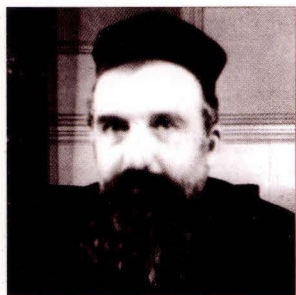
Rabbi Drachman was born in 1861 in New York and reared in Jersey City, NJ. He graduated from Columbia College in June 1882, and studied at the University of Breslau, Germany. He received his PhD from the University of Heidelberg, Germany, in 1884. He studied at the Jewish Theological Seminary of Breslau, Germany and received his from Rabbi Dr. Manuel Joel in 1885, and from Rabbi Dr. Moses Gaster, Haham (or Chief Rabbi) of the Sephardic Congregations of Great Britain in 1904. He served for a short time as rabbi of Congregation Oheb Sholom in Newark, NJ, and taught for many years at the Jewish Theological Seminary and at Yeshiva College in New York City. He was the founding Rabbi of Congregation Zichron

Ephraim on East 67th Street, NYC in 1889 and served there until 1940. He served as Rabbi of Ohab Zedek concurrent with his duties at Zichron Ephraim. He died in 1945 in New York City.

1924 – 1926

Rabbi Isaiah Levy, Associate Rabbi

1926 – 1930



Rabbi Isaiah Levy

Rabbi Levy was born in London in 1881, and died in 1930. He was the son of Jenny (Guetchen) Hirsch Levy (daughter of Rabbi Samson Raphael Hirsch of Frankfurt-am-Main, Germany) and Michael Levy of London. He was married to Miriam nee Jeidel. Rabbi Levy attended the yeshiva of Rabbi Solomon Breuer in Frankfurt-am-Main, and received his semikha from Rabbi Solomon Breuer, his uncle.

1932 – 1937?



Rabbi William Margolis

Rabbi Margolis was born in 1909 and studied at New York University and Yeshiva College, and had been affiliated with the Avenue J Jewish Center, Brooklyn, NY.

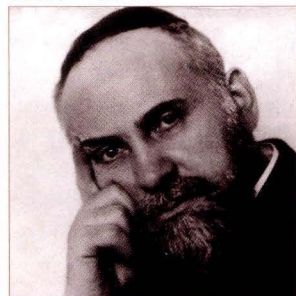
1931 – 1938



Rabbi Moses Stermen

Rabbi Stermen was born in Poland in 1868, arriving in the United States in 1903. He was a founder and rabbi of the former Talmudical Institute of Harlem. He also supervised Kashrut for the New York Butchers Association. He died in December 1938.

1938 – 1953



Rabbi Dr. Jacob Hoffman

Rabbi Hoffman was born on March 9, 1881 in Papa, Hungary. At the age of 16 he went to study at the Pressburg Yeshiva, and received his semikha from the Shevet Sofer, Rabbi Simha Bunem Schreiber, the Rosh Yeshiva and Chief Rabbi of Pressburg, and also from Rabbi Gedalia Shmelkes of Przemyśl and Rabbi Moshe Ariele Roth (Rabbi of Papa and an early influence on Rabbi Hoffman). He was an early supporter of Zionism, and he held various rabbinic positions

in Europe from 1906 until 1922, at which time he became Rabbi of the Jewish community of Frankfurt on the Main, Germany. He was expelled from Germany by the Nazis in 1937 and went to Vienna and Palestine. In 1938 he became Rabbi of Ohab Zedek, retiring in 1953. He moved to Israel with his wife in 1954 and died there on June 22, 1956.

1945 – 1952

Rabbi Zev Zahavy, Assistant, and then Associate Rabbi

Rabbi Zahavy was formerly assistant to Rabbi Herbert S. Goldstein of the West Side Institutional Synagogue. After leaving Ohab Zedek he became Rabbi of Congregation Zichron Ephraim on East 67th Street, New York City.

1953 – 1974



Rabbi Dr. Theodore L. Adams

Rabbi Adams was born in Bangor, Maine on February 23, 1915, the son of Rev. and Mrs. Raphael Adams. He received his B.A. from Yeshiva University in 1936 and was ordained at the Rabbi Isaac Elchanan Theological Seminary in 1937. Prior to coming to Ohab Zedek he served as Rabbi of Congregation Mount Sinai of Jersey City, NJ from 1938 to 1953. He served in various positions in the Rabbinical Council of America, including as President from 1952-1954. He also served as President of the Synagogue Council of America. He was also active in various civic organizations in New Jersey. He died on September 4, 1984.

1975 – 1980

Rabbi Raphael Marcus

Rabbi Marcus was born in New York City. He attended the Rabbi Jacob Joseph School, and then studied in Yeshivat Kerem B'Yavneh and Yeshivat Mir. He received his ordination from Rabbi Aaron Soloveichik of Yeshivas Brisk in Skokie, IL. Rabbi Marcus served for 1 year as the Rabbi of Young Israel of Woodmere, NY prior to coming to Congregation Ohab Zedek. Since 1980 he has served as Rabbi of Congregation B'nai Torah, Willowdale, Ontario, Canada.

1980 – 1987

Rabbi Avrohom Marmorstein



Rabbi Marmorstein was born and bred in London, England in 1952, and attended local Jewish elementary and high schools. He studied at Gateshead Yeshiva, England and at Beth Medrash Govoha in Lakewood, NJ. His inauguration dinner was held on February 8, 1981 at the Esplanade Hotel, New York City, in the presence of the Rosh Yeshiva of Beth Medrash Govoha of Lakewood, Rabbi Shneur Kotler. Since 1985 he has run the Hospital Chaplaincy of the UJA-Federation of Bergen County, NJ, and since leaving Ohab Zedek has served as Rabbi of Congregation Minchas Chinuch on West 100th Street in New York City.

1988 – Present



Rabbi Allen Schwartz

Rabbi Schwartz was born in New York City in 1961, and is an alumnus of Yeshiva College. He received his Master's degree from Yeshiva University's Bernard Revel Graduate School, where he is currently working toward his doctoral degree. He was granted semikha from the University's affiliated Rabbi Isaac Elchanan Theological Seminary. He is currently the holder of the Raymond J. Greenwald Chair in Jewish Studies at Yeshiva University, where he has taught since 1983. Prior to coming to Ohab Zedek, Rabbi Schwartz served as Rabbi of Congregation Ohav Sholom on West 84th Street, New York City. He has served as Rabbi and Education Director for Camp Morasha, and as Education Director for Camp Mesorah. He chaired the Midtown Board of Kashrus, the UJA Singles Commission and is currently President of the West Side Council of Orthodox Jewish Organizations. Rabbi Schwartz also teaches at Manhattan Day School and writes Bible curriculum for grade schools and high schools, and lectures for the Board of Jewish Education of New York.

4 Cantors (Chazanim) at Ohab Zedek

1886

A. Weiss

1893 – 1898



Cantor Alter Yechiel Karniol

Cantor Karniol was born in Dzialeshitz, Russia in 1850. He served as cantor in Odessa and Budapest prior to his arrival in the United States. After leaving Ohab Zedek he served as cantor at the Rumanian and Warshauer congregations. From 1919 he traveled in Europe giving concerts in many cities there. He died in New York City, December 8, 1929 (at age 79)

Baer

No further information

Judah Leib Abrams

No further information



??-1911

Cantor Shaaye (Samuel) Meisels

Cantor Meisles was born in Warsaw, Poland and came to the United States in 1889. His first American position was at Ohab Zedek. He then moved to Chicago, and then went on a world tour. Later he served as cantor of Temple Ansche Chesed, and then went on a second world tour. He died in New York City, in 1948, at age 86

1912 – 1926 and 1930 – 1932

Cantor Yossele Rosenblatt

Cantor Rosenbaltt was born in Belaya Tserkov, Ukraine on May 2nd, 1882. He came from a long line of chazanim and his father was a chazzan in Kiev. He was a member of his father's choir and by the age of 9 he was already a celebrity. At the age of 18 he became a

Chicago Opera Association

(INCORPORATED)
AUDITORIUM THEATRE
CHICAGO

CLEOFONTE CAMPANINI
GENERAL DIRECTOR

HERBERT M. JOHNSON
BUSINESS CONTROLLER

March 21st, 1916.

Mr. Morris Newman,
President, First Hung. Congregation,
Ohab Zedek,
18-22 West 116th street,
New York City.

Dear Sir:

I heard Mr. Rosenblatt during his recent stay in Chicago and was so impressed with his voice and his art of singing that I made him an offer to sing, with the Chicago Grand Opera Company, the part of Eleazar, in the opera THE JEWESS, by Halevy.

I suppose the story of the opera is familiar to you. It is a glorification of the Jewish religion, and the role of the Jewess will be sung by Rosa Raisa, who is a Jewess, a native of Odessa.

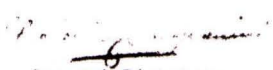
I offered Mr. Rosenblatt three performances in Chicago, with an option of an additional one in New York and an additional one in Boston, each to take place two to three weeks apart. He would have to be in Chicago only one week for rehearsals prior to the first performance. For all other performances he would only have to come to Chicago for each performance. His salary for each performance would be one thousand (\$1,000) dollars and railroad fares to and from Chicago.

Mr. Rosenblatt personally has agreed to this proposition, under the condition that his congregation will allow him to accept. There will be no performances for him on Friday or Saturday, nor would he, in any way, have to take off or cut his beard, and there will be nothing in the performances, or his appearances upon the operatic stage that would in any way be a reflection upon the Orthodox Jewish faith. Mr. Rosenblatt has also given us an option on his services for the season of 1919/1920.

I expect Mr. Rosenblatt to make a great success in opera, as he did in his concert appearance here.

Hoping to have a favorable answer at your early convenience, I am,

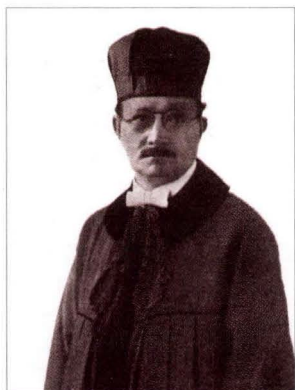
Yours very truly,


General Director.



was recorded by the Edison Recording Company, and later also recorded for the Victor Company and Columbia over the years. He arrived in the United States in 1912 and was immediately engaged by Ohab Zedek. He sang in public venues for war bonds and numerous charities, and his reputation as the great cantorial master of his time drew large crowds to Ohab Zedek as well. He declined to sing with the Chicago Opera because he did not want to appear on stage on Friday night. He died in Palestine on the 25th Sivan, 5693, or June 19th, 1933, while working on a film, and is buried on the Mount of Olives in Jerusalem. He recorded about 180 compositions, most of which were his own.

1916 – 1949



Rev. Maurice Taub, Associate Cantor

Rev. Taub also performed other duties for the congregation, including (at various times) Ritual Director and Office Manager.

1926 -1927



Cantor Dr. Samuel Vigoda

Cantor Vigoda was born in Dobrzyn, Poland, 1893, where his father was chazan and shochet. Before arriving in the USA he held various cantorial positions in Hungary and other European countries. He died New York City in 1990, after a long career of singing across the United States.

1934 – 19??



Cantor David Katzman

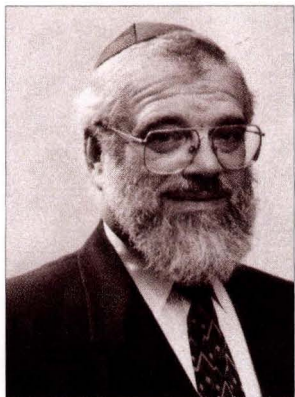
1935 – 1981



Cantor Kalman Kalich

Cantor Kalich was born in Kalich, Poland, on December 17, 1903. He previously served as Cantor of the Arena Synagogue, Budapest, Hungary, and sang in Yossele Rosenblatt's choir in Pressburg, Hungary. He was honored for his many years of service at Ohab Zedek at a dinner held at the Hotel Olcott, New York City, given in his honor on Saturday evening, March 11, 1961, recognizing his 25 years of dedicated service to the congregation. He died in New York City, on February 24, 1982

1981 – Present



Rabbi Avrohom Moshe Farber

Our present cantor, Rabbi A.M. Farber was born and bred in Buenos Aires, Argentina. He attended local Jewish elementary and high schools and then studied at Yeshiva Eitz Chaim in Montreux, Switzerland. He received his semikha there in 1964, including from the famous Rabbi Yechiel Yaakov Weinberg, and the Gateshead Rav, Rabbi Rackoff. In 1965 Rabbi Farber moved to the United States and has lived on the Upper West Side of Manhattan since then. He has taught in Mesivta Joseph Breuer in Washington Heights since 1968, and has served as principal of the Midchester Jewish Center Hebrew School since 1973. He was honored as man of the Year of Ohab Zedek in 1985.

5 *Presidents of First Hungarian Congregation Ohab Zedek*



1873
Moritz Schlesinger



1883
Leopold Herman

1874
David Popper
1875
Maximillian Fuchs

1876
David Popper
1877
Maximillian Fuchs

1878
Max Pincus
1879
Mr. Tewen

1880
Ignatz Reichner
1881
Maximillian Fuchs

1882
B. Schwartz



1884
Leopold Bieber

1885
Edward Weinberger



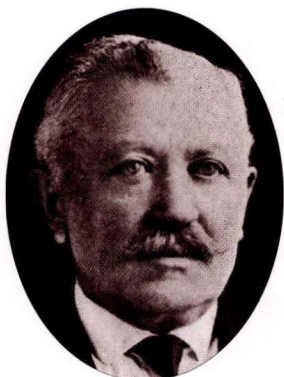
1886 - 1888
Herman Price

1889
Joseph Grosner

1890 -1891
Leopold Herman



1892
Moritz Newman



1893
Emil Neufeld

1894
B. Schwartz

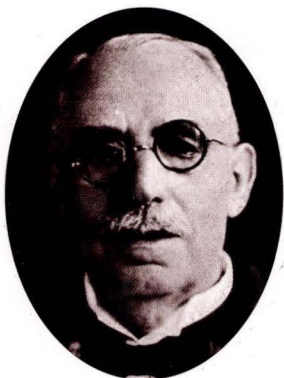
1895 – 1896
Moritz Neuman



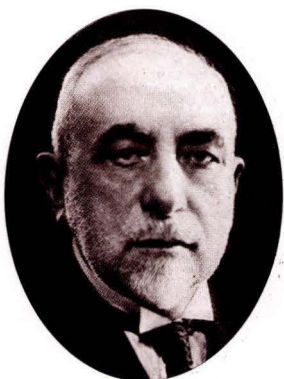
1897
Adolph Neuman

1898 – 1899
Leopold Herman

1900
Moritz Schlesinger



1901
Sigmund Fodor



1902
Solomon Ungar

1903
Sigmund Fodor

1904 – 1908
Leopold Herman

1909 – 1910
Moritz Neuman

1911
Emil Neufeld



1912 – 1915
Henry Glass

1916 – 1923
Moritz Neuman

19XX
Bernard Rothblatt

19XX
Marcus J. Federman



1927 – 1929
William Weiss



1930 – 1946
Max. S. Rosenfeld

1946 – 1949
William Weiss

1949 – 1950
Max S. Rosenfeld

1950 – 1952
Bernard Breitbart

1952
Acting President
Max. S. Rosenfeld

1953
Max S. Rosenfeld



1953 – 1961
Nathan Gross



1961 – 1962
Sol Dunkelman



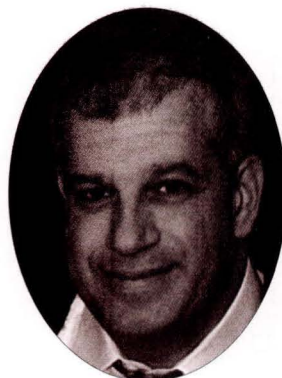
1984 – 2002
Murray Zucker

1963
Tobias Heller

1963
Acting President Milton W. Tomber



1964 - 1984
Milton W. Tomber



2002 – Present
Reuben Taub



The Ohab Zedek Sisterhood

The Sisterhood of the Congregation was conceived by Morris Engelman¹ and established in 1907, with Mrs. Moritz Neuman serving as its first president. She continued in that capacity for a period of over 25 years.

The Sisterhood served as a vehicle to raise money for important projects to beautify the shul (such as new carpeting in the sanctuary), arrangements for baby sitters to allow young couples to attend services, and fund raising for Gemilut Chesed (acts of kindness) needs of the community, within Ohab Zedek and outside its doors as well. The Sisterhood ceased to function in the 1990's.

The presidents of the Sisterhood were (to the extent information was available):



1909 – 1932
Mrs. Moritz Neuman

X-X
Mrs. Moritz Elias

1943 – 1953
Mrs. Sarah Laufer

1953 – 1955
Mrs. Anne Marton

1956
Mrs. Max Rosenfeld



1958 – 1959
Mrs. Max Rosenfeld

1961 - 1962
Mrs. Anne H. Marton & Mrs Herta
Sulzbach

1963
Mrs. Herta Suzlbach

1965 – 1966
Mrs. Anne H. Marton & Mrs. Herta
Sulzbach

XX-XX
Ina Bleyer



1967

Mrs. Anne H. Marton



1967 – 1982

Mrs. Annette Grajower

1982 – 1983

Mrs. Gisele Hausman

1989 – 1990

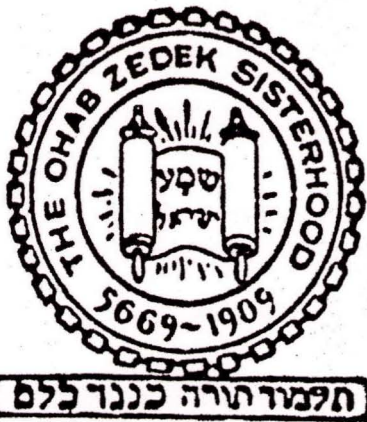
Hildegard Lasky

1990 – 1991

Susan Rosen & Vivian Katz

1992 – 1994

Cindy Rand & Mrs. Aviva Henoch



*Original logo of the Ohab Zedek Sisterhood,
circa 1909*

¹Ohab Zedek 65th Anniversary
Celebration Dinner Journal, New York
City, 1939

7 *Some Statistics*

1873

First Hungarian Congregation Ohab Zedek is incorporated

221

Members in 1898

12

Candidate members presented for approval in 1898

799

Members (as of November, 2003), of which:

154 are non-resident members

44 are student members

343 are couples

456 are singles

37

Torah scrolls housed in the main sanctuary ark (21 kosher scrolls, and 16 unusable)

5

Torah scrolls housed in the Beit Midrash ark

12

Sets of Torah finials (rimonim) housed in the shul arks (9 complete and 3 broken sets)

2

Torah crowns housed in the shul arks

8

Torah pointers housed in the shul arks (5 in main sanctuary, 3 in the Beit Midrash)

12

Torah breastplates housed in the shul arks

10

Parchment scrolls of other books of *N'ach* housed in the main sanctuary ark

42

Pounds of cake served at a regular Shabbat kiddush

34

Bottles of soda served at a regular Shabbat kiddush

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Appendix 1

From the Morgan Journal Yiddish Newspaper of November 5, 1906:

The First Hungarian Congregation Ohab Zedek lays the Foundation of a New Synagogue in Harlem – President Roosevelt Sends a Friendly Greeting

(Translation into English courtesy of Moshe Rosenfeld and Annette Hartchick)

“The First Hungarian Congregation Ohab Zedek, which has a beautiful synagogue on Norfolk Street, has begun construction on a new synagogue uptown – on 116th Street near 5th Avenue.

Yesterday, with much pomp and ceremony, several hundred Hungarian and Galician men and women gathered to celebrate this happy occasion in beauty and elegance. The joy was felt throughout the Jewish section of Harlem.

It has become necessary for the First Hungarian Congregation to build a second synagogue in this part of Harlem, because so many of its members have done so well in all areas of work and commerce in recent years and have moved from the East Side up to Harlem. It is said that there are now more than 5000 successful Hungarian and Galician Jews living in Harlem – Jews who believe in the Jewish community and in Jewish unity and need a synagogue to play a central role in fostering Jewish unity.

This beautiful thought inspired them to build the new synagogue in Harlem on which they intend to spend \$130,000.

The architects of the building are Herman and Schoen. It will be a modern fireproof building, among the most beautiful synagogues in New York.

The ceremony to put the corner stone began at 4 p.m. President L. Herman officially began the ceremony with a beautiful speech on the topics of the day. He then read a very friendly letter of congratulations sent by President Roosevelt to the congregation. Messages of congratulations from Governor Higgins, and many prominent Jews and Christians of the city and state were also read. The following program was presented:

- 1) The Hebrew Orphan (??) band played the ‘Star Spangled Banner’;
- 2) A blessing by Rev. Dr. Philip Klein;
- 3) Cantor Ch. Meisels and a choir sang ‘Halleluiah’;
- 4) Morris Neuman, the Chairman of the Building Committee, called upon Mr. Jacob Schiff

to read the inscription on the cornerstone. Mr. Schiff did so, and then gave a beautiful speech on the theme "Jews in their New Home" or "Ma Tovv Ohalekha Yaakov";

5) Following Mr. Schiff, the president of the congregation Mr. Leopold Herman gave a speech, as did the Rev. Dr. Pereira Mendes, Hon. Otto Rosalski, Hon. Henry M. Goldfogel, Hon. Benjamin Hoffman, and Rev. Dr. B. Drachman.

Following the speeches, the Cantor Ch. Meisels led the choir in the singing of several Psalms, which were very well received.

In general, the ceremony left a very fine impression. One felt proud to be living in a land where Jews are allowed to be Jews, and be happy."

Appendix 2

Picture on page 23 of the children of the Kindergarten and Foundation School: Naftali Besser, Tommy Leopold Bondy, Ira Ethan Brawer, Judy Ehrman, Richard David Feczko, Harry Frisch, Anne Joyce Gottlieb, Eve Esther Hecht, Vivien Susan Hochstein, Jeffrey Steven Kalman, Michael Carl Kalman, Leslie James Kleiman, Beth Fay Konigsberg, Irving Sam Lebowicz, Deborah Rachel Linfield, Benjie S. Lunzer, Julie Anne Nemetz, Curtiss Jonah Pulitzer, Gilian Ratzerdorfer, Gerald Jack Rausnitz, Frances Rosenblum, Alan Martin Sar, Richard Max Schulz, Margery Joan Schwartz, Steven Schwartz, Judith Schwer, Richard Michael Silberman, Charles Barry Spiegel, Richard Matthew Stallman, Susan Stern, Rena Gail Tempelsman, Victor Wald, Jack David Weiss, Michael J. Weiss

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Photo courtesy of David Goldstein

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Four photos are courtesy of the American Jewish Historical Society, Newton Centre, MA and New York, NY.

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Photo of Leopold Engel is courtesy of the American Jewish Historical Society, Newton Centre, MA and New York, NY

Commemorative program, 1898, courtesy of the Library of the Jewish Theological Seminary, NY

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Photo of the Congregation Ohab Zedek Choir is courtesy of the American Jewish Historical Society, Newton Centre, MA and New York, NY

Page 22

Photo of 70 Columbia Street circa 1940 is courtesy of the NYC Municipal Archives

Page 23

Photo of 72nd Anniversary Dinner is courtesy of Manfred Meyer

Page 24

Barton's letter is courtesy of Dr. Sam Gellens

Page 26

Photo of 118 West 95th Street from the collection of the author

Page 27

Photo of 70 Columbia Street, circa 1940, is courtesy of the NYC Municipal Archives

Page 28

Prints of 172-176 Norfolk Street, circa 1898, are courtesy of the Library of the Jewish Theological Seminary, New York

Photo of 172-176 Norfolk Street, circa 2002, from the collection of the author

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Photo (r) of 18 West 116th Street from the collection of the author

Photo (l): from the American Architect and Building News, 1907

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Floor plans (Hedman & Schoen Architects) from the American Architect & Building News, September 28, 1907

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Photos of dome, view from the ladies section, The Aron Kodesh and interior are courtesy of David Goldstein, circa 1988

Photos of Torah scrolls and frieze are courtesy of the author

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Rabbi T. Adams standing behind President Harry Truman.

Photo courtesy of the Harry S. Truman Library, MO.

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Photo of Rabbi Dr. Philip Klein is courtesy of the American Jewish Historical Society, Newton Centre, MA and New York, NY

Photo of Rabbi Dr. Bernard Drachman courtesy of the Rabbinical Council of America, NY

Page 36

Photo of Rabbi Levy is courtesy of Rabbi Y. Levy

Photo of Rabbi Dr. Jacob Hoffman is courtesy of Manfred Mayer

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Photo of Rabbi Avrohom Marmorstein is courtesy Rabbi Marmorstein

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Photo of Cantor Karniol courtesy of Judge I. Leo Glasser

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Poster courtesy of Mrs. Rose Kalich

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Photo of Reverend Kalman Kalich courtesy of Mrs. Rose Kalich

Photo of Rabbi Avrohom Farber courtesy of Rabbi Farber

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Pages 47

Photo of Reuben Taub courtesy of Reuben Taub

