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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and 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 from 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 of Israel Synagogue

other names/site number Beth Israel Synagogue; Temple Israel Synagogue; Haven Ministries

2. Location

street & number 1-88 Beach 84th Street [] not for publication

city or town Rockaway Beach [] vicinity

state New York code NY county Queens code 081 zip code 11693

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby 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 as 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.)

Ruth A. Purpout DSHPO 12/12/13
Signature of certifying official/Title Date

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 the 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] Signature of the Keeper 2.5.14 date of action

Temple of Israel Synagogue

Queens County, New York

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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.)

- A** Property associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or that 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 boxes that apply.)

- 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
- G** less than 50 years of age or achieved significance within the past 50 years

Areas of Significance:

(Enter categories from instructions)

Architecture

Social History

Period of Significance:

1921 – c.1950

Significant Dates:

1921

Significant Person:

N/A

Cultural Affiliation:

N/A

Architect/Builder:

unknown

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
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by historic American Building Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal Agency
- Local Government
- University
- Other repository: _____

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10. Geographical Data

Acreeage of Property 0.18 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 600748 4493633
Zone Easting Northing

3 18
Zone Easting Northing

2 18

4 18

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 By

name/title Jason Crowley, edited by Linda Mackey (NY SHPO)

organization New York Landmarks Conservancy date October 2013

street & number 307 12th Street, Apt #2 telephone 802.233.8744

city or town Brooklyn state NY zip code 11215

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 SHPO or FPO for any additional items)

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

name Haven Ministries

street & number 1-88 Beach 84th Street telephone

city or town Rockaway Beach state NY zip code 11693

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, D.C. 20503

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Narrative Description of Property

The former Temple Israel Synagogue, today known as Haven Ministries, is located in the Rockaway Beach community, Queens County, New York. Situated on Rockaway Peninsula just east of the Cross Bay Bridge, which traverses Jamaica Bay linking the seaside communities with the rest of Queens, the property is sited on the east side of Beach 84th Street between Rockaway Beach Boulevard and Short Front Parkway. With the exception of St. Rose of Lima Roman Catholic Church and its affiliated school to the south, buildings in the immediate vicinity consist of primarily high-rise apartments and condominiums. The irregular-shaped lot measures 152' wide and 171' deep. Constructed in 1921 after a fire destroyed the original synagogue, the building is oriented on an east-west axis with the façade facing Beach 84th Street to the west. The adjoining parking lot is to the south. The boundaries of the property are described as Queens Tax Block 16130 Lot 35; the nominated parcel, delineated by a chain-link fence, is the same as what was acquired by the 1950s, the end of the period of significance.

Temple Israel Synagogue is a large two-story rectangular building, three bays wide by six bays deep on a raised basement, surmounted by a gable roof. Constructed of brick with a steel frame, the Classical Revival style building is faced with a buff brick laid in Flemish bond on the façade with stone details and lesser quality brick laid in common bond on the side and rear elevations. It features Classical Revival motifs, including an entrance with columns supporting a pediment and a massive central arched window encompassing the upper level.

Exterior:

The facade is divided into three parts vertically as well as horizontally. A stone cornice with a carved Greek-key pattern divides the lower and upper level, and a carved stone cornice with dentil molding divides the upper level from the roof pediment, which features a raking cornice with dentil moldings. The façade centers on its elaborate main entry featuring a classical surround with a double height window of the same width above. The lower portion of the facade is clad in limestone that has been painted, while the upper level, including the roof pediment, is clad in brick laid in a Flemish bond pattern.

At ground level, the central double doors, which do not appear original, are flanked by stone columns with Ionic capitals that support an architrave and pediment with a carved cartouche. The door surround comprises wood panels with a carved Star of David above the entry. Above the paneled surround is modern lettering with the current name of the synagogue and the street number within the frieze above.

A circular attic vent is centered in the roof pediment. The large central arched window features a limestone surround and wooden mullions dividing the various panes of stained glass. On either side of the central arched window are small double-hung windows with over-scaled limestone arched lintels. Directly below, and flanking the classical entry surround, are slightly larger windows with elliptical window hoods and decorative wrought-iron metal grills that incorporate the Star of David. Between the entry and flanking windows are a set of modern light fixtures with a cap below where the original fixtures were located.

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The finer quality brick exhibited on the upper portion of the façade wraps around the side elevations to the first bay, which projects slightly, and continues just above the roof-exterior wall junction. The upper portion of the first bay features the same small double-hung windows with limestone arch detailing as on the upper level of the facade.

The remaining five bays on the side elevations feature large arched windows, similar to the one located on the façade, which define the sanctuary. Below these arched windows are either single or tripartite double-hung windows with stone sills and single entry doors leading to the interior spaces. A chimney projects from the north (side) elevation and extends above the roofline.

The rear elevation is covered in a grey cementitious material stamped to resemble brick. The center bay projects from the elevation where the ark is located in the sanctuary and in the meeting room in the lower level. Above the projecting bay is a semicircular window. Flanking the center bay are two arched windows on the sanctuary level with fire exits directly below each window. The metal fire escape stairs include Stars of David in the railings. The rear gable of the roof is executed as a stepped gable parapet.

Interior:

The interior is divided into five spaces: the entrance vestibule, passage, and social hall on the ground level and the sanctuary vestibule and sanctuary on the upper level.

Entrance vestibule

The main entrance leads into a wide, shallow entrance vestibule. A pair of double doors opposite the entrance is flanked on either side by a metal staircase with marble treads. The walls are coated in plaster and the floors have ceramic tiles. The metal newel posts for the two stairs (north and south) are cast to resemble a square fluted column with a Star of David on each face of the capital; a pineapple serves as the pinnacle of each post. The balusters on the staircase alternate between two square spindles and one classical urn in profile. The flooring of each landing on the stairs is mosaic, and marble wainscoting accentuates both stairwells. At the first landing on the south stair is a marble tablet shaped like a Decalogue inscribed with the name Temple of Israel and the names of the founding trustees of the synagogue. The first landing of the north stair features two marble tablets dedicated to the Sisterhood of Temple of Israel and the Ladies Benevolent Society of Temple of Israel. Original brass and crystal sconces are mounted on the wall of each of the first stair landings.

Passage

Through the double doors of the entrance vestibule is a passage leading to the social hall at the rear of the building. Off the passage are bathroom facilities, a double chamber office, kitchen, and boiler room.

Social Hall

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A large room at the rear of the building serves as a social hall. On the far wall is a slightly raised oval stage, or bimah, with the original ark. Each door of the ark is painted in a classical floral motif. Panels on either side of the ark exhibit paintings of scrolls complete with Hebrew inscriptions. A panel below the ark features a Star of David in the center and the entire area is framed by elaborately carved wooden Corinthian columns resembling vines. Above the ark is a small bronze lantern hanging from the ceiling known as a *ner tamid*, the eternal light.

Sanctuary vestibule

Ascending either staircase in the entrance vestibule to the upper level accesses the sanctuary. From the stair hall a doorway leads into a small vestibule. The room once had exposed plaster walls and marble wainscoting. After acquiring the property in 2001, Haven Ministries made renovations, including covering the plaster walls with mirrors, and the lower half of the arched window as seen on the façade, is hidden behind paneling. Black tile floors were also laid during the renovations. Two sets of original wooden double doors with oval beveled glass windows lead into the sanctuary.

Sanctuary

The large open space of the sanctuary is divided by two rows of pews and a center aisle leading to a raised platform, originally the bimah, which now serves as an altar with a simple wrought iron railing surround. The classical vocabulary of the building design continues in the sanctuary; square pilasters articulate each side bay with massive arched stained-glass windows in between. A cornice wraps around the entirety of the space where the pilasters meet the ceiling, furthering the uniformity of the classical details. The ceiling features a slight cove above the cornice and simple classical details are carved into the flat plaster ceiling. The eye is drawn toward the east wall where fluted Ionic columns supporting a pediment with the *ner tamid* still hanging from the architrave form the backdrop of the ark. On either side of the ark are two large, arched stained-glass windows and above the ark, centered on the wall, is a semi-circular window. In the rear of the sanctuary is a horseshoe shaped gallery. Metal rods extending from the gallery to the ceiling have been added to either side for added stability.

Four massive bronze chandeliers hang along the central axis of the ceiling with classically inspired carved plaster medallions. On each pilaster are finely crafted cast-bronze sconces, eight in total. All light fixtures in the sanctuary are original to the construction; those that were added later feature names and dates in memory of former members of the congregation.

There are thirteen arched and one semi-circular stained-glass windows in the sanctuary. All of the windows feature the names of members who donated the windows. Geometrical designs make up the various panes of stained glass in each window with a blue Star of David in the center of each arch. The semi-circular window over the ark features a Decalogue design and the name Gottlieb, who was the congregation's founding president. Most of the windows were significantly damaged in Hurricane Sandy and are currently obscured either by boards or other materials sealing the interior from the elements.

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Access to the gallery is achieved by continuing up either set of stairs used to access the sanctuary. Off the stair hall is a modestly decorated vestibule, which once was naturally lit by the top arch of the central window in the façade; today the window is covered with wall paneling. Two doors side-by-side lead to a large room that was once two separate rooms, evidenced by the ceiling support that remains today. Each of these rooms had a door leading to the balcony.

Haven Ministries made very few modifications to the former synagogue since acquiring it in 2002. The building received moderate damage during Hurricane Sandy in 2012; however, it retains a high degree of integrity.

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Statement of Significance:

Temple of Israel Synagogue is significant under Criterion A in the area of social history for its association with the first permanent Jewish congregation in Rockaway Beach. Built in 1921 to replace an earlier synagogue at the same site that was destroyed by fire, the synagogue served a robust Jewish community in the area from 1921 until the Jewish population began to diminish in the 1950s. The location of the synagogue at Beach 84th Street in the center of the Rockaway Beach neighborhood is significant. Being the first permanent house of worship for the large Jewish population in the Rockaways, the synagogue's central location made it accessible to everyone in the area. Temple of Israel Synagogue is also significant under Criterion C in the area of architecture as an intact representative example of an early twentieth century synagogue that represents the shift in synagogue design throughout the region to the Classical Revival style. The original Temple of Israel Synagogue, constructed in 1900 and designed by architect Joseph P. Powers, was influenced by the Moorish style. While Moorish inspired synagogues were popular during the mid- to late-nineteenth century, following the discovery of the ruins of Classical style synagogues in Palestine, classicism became the style of choice. The Classical Revival design of both the façade and interior decoration illustrates this shift, which can also be seen in other synagogues constructed in the Rockaways in the same period. Though the architect of the reconstructed synagogue is unknown, the craftsmanship and original design intent remains with intact Jewish iconography that serves as a testament to the building's history and the role it played as the first synagogue in the Rockaways.

Development of the Rockaways

Rockaway Beach is an area within the larger peninsula that makes up Rockaway, Queens, and the westernmost chain of barrier reefs along Long Island's Atlantic coast. Emerging as a resort destination with the opening of the Marine Pavilion Hotel in 1833, the Rockaways grew as a popular summer resort in the nineteenth century.¹ The area entered into its "Golden Age" in the last two decades of the nineteenth century following the completion of the railroad access via the Cross Bay Bridge. Early development in the Rockaways began on the eastern portion of the peninsula in Far Rockaway and moved westward.²

Through the opening of the railroad and operation of steamboats to the Rockaways, New Yorkers had the ability to access the rapidly developing resort community with relative ease. As more businesses opened in the second half of the nineteenth century, storeowners laid wooden planks in the sand near the ocean side allowing tourists closer access to the shore³. These wooden paths became some of the first streets in the area and the precursor to Rockaways' famed boardwalk that developed later.

In 1885 developer William Wainwright constructed bathhouses along the oceanfront of Seaside and transformed the amusement center into a carnival atmosphere similar to Coney Island.⁴ The popularity of the

¹ Vincent F. Seyfried, *Old Rockaway, New York, In Early Photographs*, (Mineola: Dover Publications, 2000), viii.

² Ibid.

³ Ibid, 52.

⁴ Ibid, 53.

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amusement center in Seaside drew further development eastward into the area known as Hammels, around Beach 85th Street. This area of the Rockaways, between Beach 84th Street and Beach 107th Street became the heart of Rockaway Beach. The eastern portion of the peninsula was an early enclave of New York's wealthiest people, and Rockaway Beach developed as the summer playground of New York's middle class. Developers of Rockaway Beach filled the area with hotels, rooming houses, rental cottage colonies, beachfront tent communities, saloons, stores, and much more. A single east-west thoroughfare, Rockaway Beach Boulevard, connected the various neighborhoods of the peninsula and served as a commercial hub.

As a summer resort community, Rockaway Beach had a very small year-round population. However, before the advent of air conditioning, resort areas like the Rockaways functioned as summer residences for scores of New Yorkers. The accessibility to the area via rail lines allowed all social classes the opportunity to relocate to the breezy seaside communities. Even with only a handful of permanent residents, the various ethnic groups established their own identifiable communities in different neighborhoods on the peninsula. The communities of Seaside and Hammels had predominantly Irish and German-Jewish populations. Seaside acquired the nickname "Irish Town" due to the scores of Irish immigrants drawn to the area to work on the railroads and in the amusement industry.⁵

The Jewish population followed similar patterns found throughout urban America. Wealthy, assimilated German Jews arrived first and settled predominantly in the western sections of the Rockaways in Neponsit and Belle Harbor, as well as in Far Rockaway and Bayswater in the east.⁶ The German-Jews were soon followed by the working-class and lower-middle-class Eastern European Jews, who settled in Hammels, Arverne, and Edgemere. The middle-class Jews worked primarily as shopkeepers and owners of small businesses.⁷ In the summer months, the Jewish resort patrons rented rooms and cottages patronizing other Jewish landlords, further strengthening the Jewish communities in neighborhoods like Hammels, Rockaway Beach, and Arverne. Without an established congregation and place of worship on the peninsula for the Jewish community, they were initially forced to travel into larger areas of Queens on the Sabbath.

The popularity of the Rockaways increased as development on the peninsula continued at the end of the nineteenth century. As the number of summer renters and year-round residents increased, the need for the establishment of permanent religious and other institutions in the Rockaways became apparent. The first steps toward establishing Jewish congregations in the Rockaways began with organizing rabbis from congregations in Manhattan, where many of the summer residents were members, or from congregations closer to the Rockaways to travel to the summer resort and perform services in hotels.⁸

The location of Temple Israel, at Beach 84th Street, in the center of the Rockaway Beach neighborhood is significant. Being the first permanent house of worship for the large Jewish population in the Rockaways, the

⁵ Carol P. & Lawrence Kaplan, *Between Ocean and City: The Transformation of Rockaway, New York*, (New York: Columbia University Press, 2003), 22.

⁶ Ibid.

⁷ Ibid.

⁸ Joel Berkowitz, "Ohab Zedek History" Ohab Zedek Online, <http://www.ohabzedek.net/history.aspx>.

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synagogue's central location made it accessible to everyone in the area. Temple Israel did not remain the only synagogue for long, as neighborhoods both east and west of Rockaway Beach continued to develop along the rail line. Four years after the completion of Temple Israel, the growing Jewish population in Arverne had, up to that point, traveled westward to Rockaway Beach to attend services at Temple Israel. By 1906, Derech Emunoh shingle-sided synagogue at Beach 67th Street in Arverne was completed in the Neo-Georgian style.⁹ In 1908, Temple Israel of Far Rockaway erected its own synagogue; a large white Neoclassical Beaux-Arts style building at the junction of Roanoke and State Streets [now Dinsmore Avenue & Nameoke Street] in Far Rockaway.¹⁰ Congregation Ohab Zedek, an orthodox Jewish congregation, built an austere brick synagogue in 1929 in Rockaway Park.¹¹ The number of synagogues constructed between 1900 and 1930 document both the popularity of the Rockaways as a summer resort for Jewish New Yorkers and the increase in year-round residents in the area.

Evolution of the Rockaways

The Rockaways remained a popular summer destination up to World War II. By the end of the 1920s developers had created dense bungalow communities to house tourists, and in the summer months the beach and boardwalk were packed with human activity. Between 1935 and 1940 New York City's Parks Commissioner Robert Moses, focused efforts on cleaning up the Rockaways and transforming it from an over-developed crowded commercial shorefront, into a more naturalistic recreational beach area like he had created at Jones Beach.¹² Behind the boardwalk from Beach 73rd Street to Beach 108th Street Moses's project demolished acres of buildings including individual houses, boarding houses, and businesses, in order to build the Shorefront Parkway.¹³

At the end of World War II, as a way to temporarily alleviate the housing crisis engendered by returning veterans, Moses proposed having landlords of summer bungalows winterize the houses and rent to the veterans.¹⁴ Some of the winter tenants refused to leave when the summer season approached and the evolution of the Rockaways from a predominantly summer resort to a year-round community began.¹⁵

Landlords making minimal alterations to rooming houses and bungalows to become permanent residences for tenants were common throughout the 1940s and 1950s. Reports of rooming houses with twenty or more people sharing one toilet without a bathtub appear, and bungalows with only hot plates and space heaters increased the risk of fires in the area.¹⁶ As permanent tenants increased in parts of the Rockaways, the quality of life shifted. African Americans predominantly lived in Hammels between the railroad tracks and Rockaway Beach

⁹ Landmarks Preservation Commission, "Congregation Derech Emunoh Synagogue Designation Report." (1978), 1.

¹⁰ "Temple Israel of Lawrence: History" Temple Israel of Lawrence, http://templeisrael-lawrence.org/Our_Temple.htm.

¹¹ Berkowitz, "Ohab Zedek History" Ohab Zedek Online.

¹² New York Department of Parks, *Rockaway Improvement*, (New York: New York Department of Parks, 1939).

¹³ Seyfried, *Old Rockaway, New York, In Early Photographs, x*.

¹⁴ Kaplan, *Between Ocean and City*, 27.

¹⁵ Ibid.

¹⁶ Ibid.

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Boulevard or in the Redfern area of Far Rockaway in former summer communities.¹⁷ Most jobs available to African Americans were unskilled seasonal work with low pay. As landlords placed more poor families together in boarding houses and bungalows, the property values were negatively affected throughout the whole of the Rockaways.¹⁸ Those who could afford to leave the area sold their property and relocated.

Slum clearance began in the Redfern area of Far Rockaway in the 1940s, displacing scores of African Americans who did not qualify for the “white only” public housing project that was built.¹⁹ The majority of the families displaced relocated to Hammels, which by 1949 also began slum clearance.²⁰ The Redfern project was considered a success as a result of a strict interview process to ensure the residents were qualified. When the Hammels project was completed in 1954, it was seen as a failure because all of the dislocated residents were considered ineligible to apply. Subsequently the projects were filled with people of various ethnicity and many with social disabilities. The sense of community diminished as strangers from many places other than Rockaway were placed in the Hammels project and the crime rate increased. In 1954, 2,000 people lived in the Hammels district of Rockaway; 80 percent were on welfare, 75 percent were African American, and the remaining population was Jewish and lived primarily in the eastern boundaries.²¹

The change in demographics, both economically and racially, in the middle of the twentieth century contributed to the eventual closing of Temple Israel. The vibrant congregation of permanent residents in the first half of the twentieth century declined as families moved away and older residents died. Reports in *The Wave*, Rockaway’s local newspaper, indicate that as the numbers of members trickled to a few dozen at the end of the twentieth century the congregation could no longer afford to maintain the synagogue.²²

History of Temple Israel

In 1895, Temple Israel was organized as the first permanent Jewish congregation in Rockaway Beach with eleven members. For the first five years of its existence the congregation met informally at hotels and in the homes of its members for services.²³ In January of 1900, *The Wave* reported the groundbreaking ceremony on Fairview Avenue (now Beach 84th Street) of Rockaway’s first Jewish synagogue, Temple of Israel.²⁴

Temple Israel was originally designed to have Moorish influences and was publicized as an architectural icon for Rockaway Beach. The synagogue was designed by architect Joseph P. Powers and constructed by Charles Crabbe, both residents of Rockaway Beach. It was forty-two feet wide and seventy-two feet deep with the main level raised seven feet eight inches above the street to provide room for a basement in the future. The proposed elevation featured in *The Wave* on February 3, 1900 depicts a double pointed arched doorway with “Moorish

¹⁷ Ibid, 24.

¹⁸ Ibid, 27.

¹⁹ Ibid, 47.

²⁰ Ibid, 48.

²¹ Ibid., 62.

²² “Rockaway’s Oldest Temple in Danger,” *The Wave*, January 1, 2000.

²³ “The New Synagogue for the Congregation Temple of Israel,” *The Wave of Long Island*, February 3, 1900.

²⁴ “The Work Begun,” *The Wave of Long Island*, January 20, 1900.

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fretwork” and a central tower over the entrance topped with an onion dome. A large stained-glass window is in the center of the front tower. On either side of the doorway are two stair towers with three small stained-glass windows arranged in a stepped fashion. The two stair towers provide access to the balconies in the main sanctuary, holding one hundred and twenty five people. An organ was reported to be located in the central balcony and partitions were designed for use in the winter months during services when the population of worshipers decreased.²⁵

Postcards of Rockaway Beach in the early twentieth century reveal that the final execution of the exterior was not quite as whimsical as the elevation implied in *The Wave*.²⁶ The actual exterior of the synagogue was built of wood and clad in shingles upon a raised basement. The two central entrance doors were not designed in the Moorish style with pointed arches and fretwork. The two towers were constructed, but instead of three stepped windows on each tower, six pointed arch windows in two rows of three on each tower were constructed. And finally, instead of having a single central tower, each stair tower was capped with a fanciful dome of oriental inspiration.²⁷

Reconstruction of Temple Israel

At 1:30 in the morning on Friday, December 17, 1920 a fire began at 83-11 Rockaway Beach Boulevard in the Arena Theater Building.²⁸ Due to the predominance of wood-framed construction throughout the Rockaways and the near constant ocean breezes, fires had long plagued the Rockaways. The fire on December 17th quickly spread to other buildings along Rockaway Beach Boulevard due to the close proximity to neighboring buildings and a strong northwesterly wind that night. The fire spread down the Rockaway Beach Boulevard to Beach 81st Street and destroyed Temple Israel on Beach 84th Street before being controlled.²⁹

Following the devastating fire in December 1920, the congregation set to work to rebuild Temple Israel. In the twenty years that the congregation occupied the original building, membership grew to the point that the old building was not large enough to hold the ever-increasing congregation.³⁰

Within the first eight months after the fire, reports from *The Wave* note that members of the congregation had raised \$18,000 toward the rebuilding of the synagogue.³¹ Report of the cornerstone of the synagogue was laid on August 25, 1921.³² Fundraisers and drives continued throughout the year and bricks were sold at various

²⁵ “The New Synagogue for the Congregation Temple of Israel,” February 3, 1900.

²⁶ “Far Rockaway Postcards” The Leiman Library.

http://leimanlibrary.com/far_rockaway_postcards/far_rockaway_postcards_13.html.

²⁷ Ibid.

²⁸ “Serious Fire on Boulevard” *The Wave*, December 23, 1920.

²⁹ Ibid.

³⁰ “Temple Israel Elects – Congregation Plans to Break Ground for New Temple” *The Wave*, January 6, 1921.

³¹ “Progressing – Campaign Proving a Success and Fund is Steadily Increasing” *The Wave*, August 25, 1921.

³² Ibid.

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amounts ranging from \$10 to \$50. *The Wave* reported that the building committee developed the slogan “As You Pay, We Build.”³³

The design of the new synagogue reflects the changing architectural taste of the era and building techniques available for fire prevention. Built of brick and iron and dressed with stone trim, the new synagogue was designed in a “fireproof” manner with almost no exposed wood. The Classical Revival design of both the façade and interior decoration relates to the shift in style preference in the early twentieth century. Moorish inspired synagogues were popular during the mid- to late-nineteenth century, but following the discovery of the ruins of Classical style synagogues in Palestine, classicism became the style of choice. This extended across the country as a reflection of American nationalism in both large and small communities like the Rockaways, to institutional buildings such as post offices, city halls, churches, and museums.

The synagogues built in the Rockaways after the original Temple Israel all feature classical details, executed either in wood or stone.³⁴ Congregation Derech Emunoh, designed by William A. Lambert, features a projecting portico at the front entrance with Ionic columns and a large cornice around the top of the building. The synagogue has large arched windows with stained glass similar to Temple Israel. Temple Beth El at Beach 121st Street designed by Ecole des Beaux Arts trained Maurice Courland in 1925 reflects many similar design features as the reconstructed Temple Israel. Though Temple Beth El is larger than Temple Israel, the use of a buff brick with spots of iron and the unusual design of the arched stained-glass windows with radial panes and the classical proportions contribute to the similarities of the two buildings. The common architectural dialogue between the two synagogues suggests trends followed throughout the region in synagogue design.

Reports do not list who designed the reconstructed Temple Israel; however, in 1921 the original architect, Joseph P. Powers, is still listed as practicing architecture in Rockaway Beach.³⁵ The synagogue was still in the process of completion at the end of 1922, but services were able to take place by September of that year, likely in the meeting space in the basement level of the building.³⁶

The fine execution of carved stonework featuring classical motifs on the exterior of the building and the well-proportioned plaster details decorating the sanctuary reflect the craftsmanship of the synagogue. The high degree of integrity of the original fabric reveals that the congregation was able to quickly raise appropriate funds through donations for materials such as bronze chandeliers, marble wainscoting, and large stained-glass windows. An organ was reportedly installed in the original synagogue. However, following the fire and subsequent reconstruction, the congregation does not appear to have purchased a new one.

With the change in ethnic patterns on the peninsula in the second half of the twentieth century, the predominance of Jewish residents diminished. Synagogues in Far Rockaway, Arverne, and Rockaway Beach

³³ Ibid.

³⁴ “Far Rockaway Postcards” The Leiman Library.

³⁵ *Year Book New York Society of Architects 1922 Eleventh Edition*, (New York: New York Society of Architects, 1922), 20.

³⁶ “Ceremony at the Temple” *The Wave*, September 21, 1922.

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Temple of Israel Synagogue

Name of Property

Queens County, New York

County and State

were forced to close or relocate due to the loss of a significant Jewish population remaining in the area. As a result, the Temple Israel synagogue could no longer be supported by its once thriving Jewish congregation and transitioned into a new house of worship.

In 2001 Temple Israel, which occupied 188 Beach 84th Street since 1900, shut its doors as a Jewish synagogue. Within the year Haven Ministries, a nondenominational Pentecostal church, purchased the building.³⁷ Haven Ministries was incorporated in 1997 and operated from the home of the current pastor's mother. The new congregation chose not to make significant alterations to the former synagogue out of their respect for the history of Jewish faith.³⁸ The high level of integrity is evident throughout the former synagogue. Intact Jewish iconography remains as a testament to the building's history and the role it played as the first synagogue in Rockaway, Queens. Haven Ministries continues to utilize the space as a center for faith and charity and its members represent the Rockaway Beach of the twenty-first century.

³⁷ Interview with Haven Ministries Church Administrator, July 22, 2013.

³⁸ Ibid.

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Temple of Israel Synagogue
Name of Property
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County and State

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Temple of Israel Synagogue
Name of Property
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Verbal Boundary Description

The boundary of the nominated property has been drawn on the attached map with scale.

Boundary Justification

The boundaries of the nominated property are described as Queens Tax Block 16130 Lot 35; the nominated parcel, delineated by a chain-link fence, is the same as what was acquired by the 1950s, the end of the period of significance.

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Section 10 Page 2

Temple of Israel Synagogue
Name of Property
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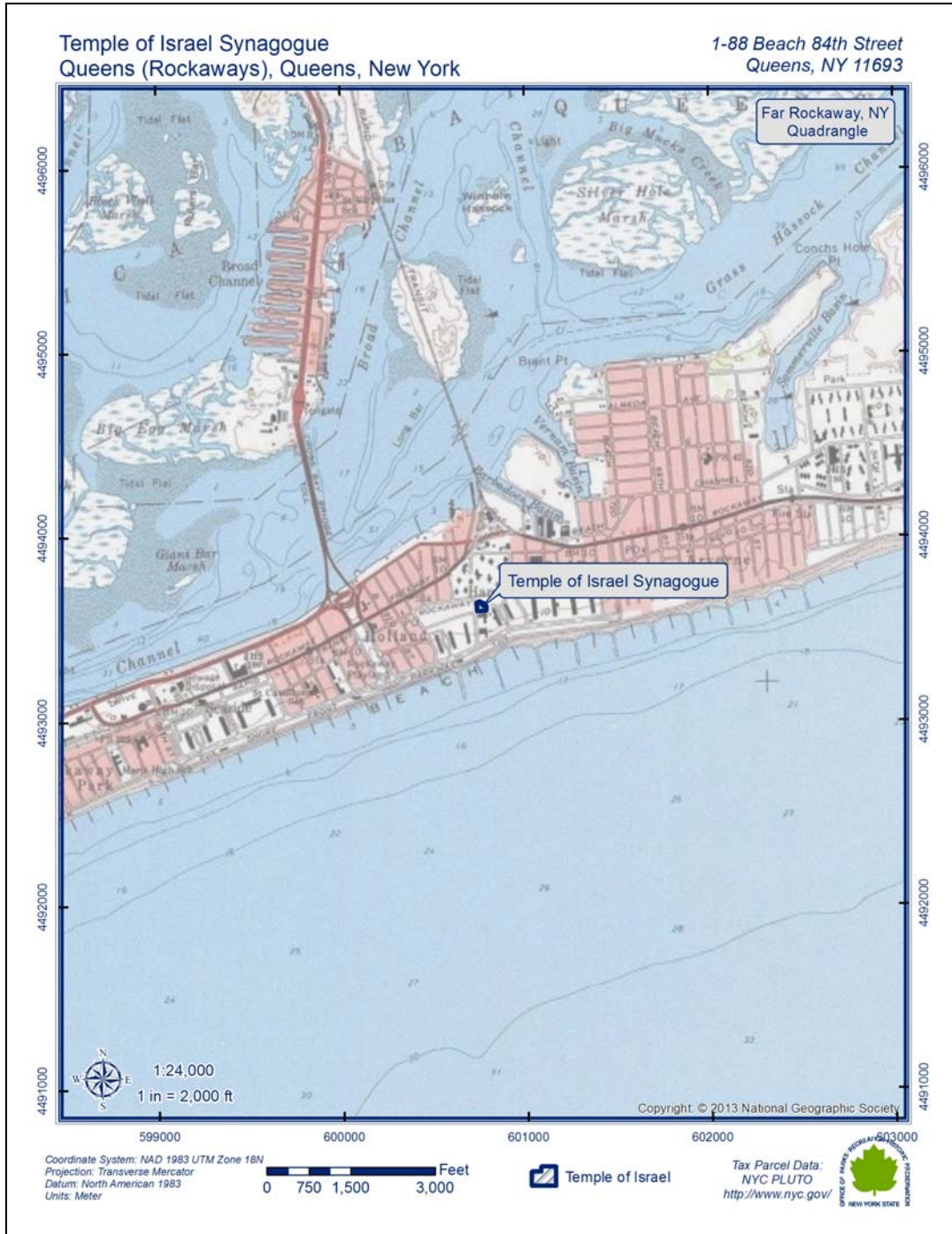


Figure 1: Location Map

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Section 10 Page 3

Temple of Israel Synagogue
Name of Property
Queens County, New York
County and State

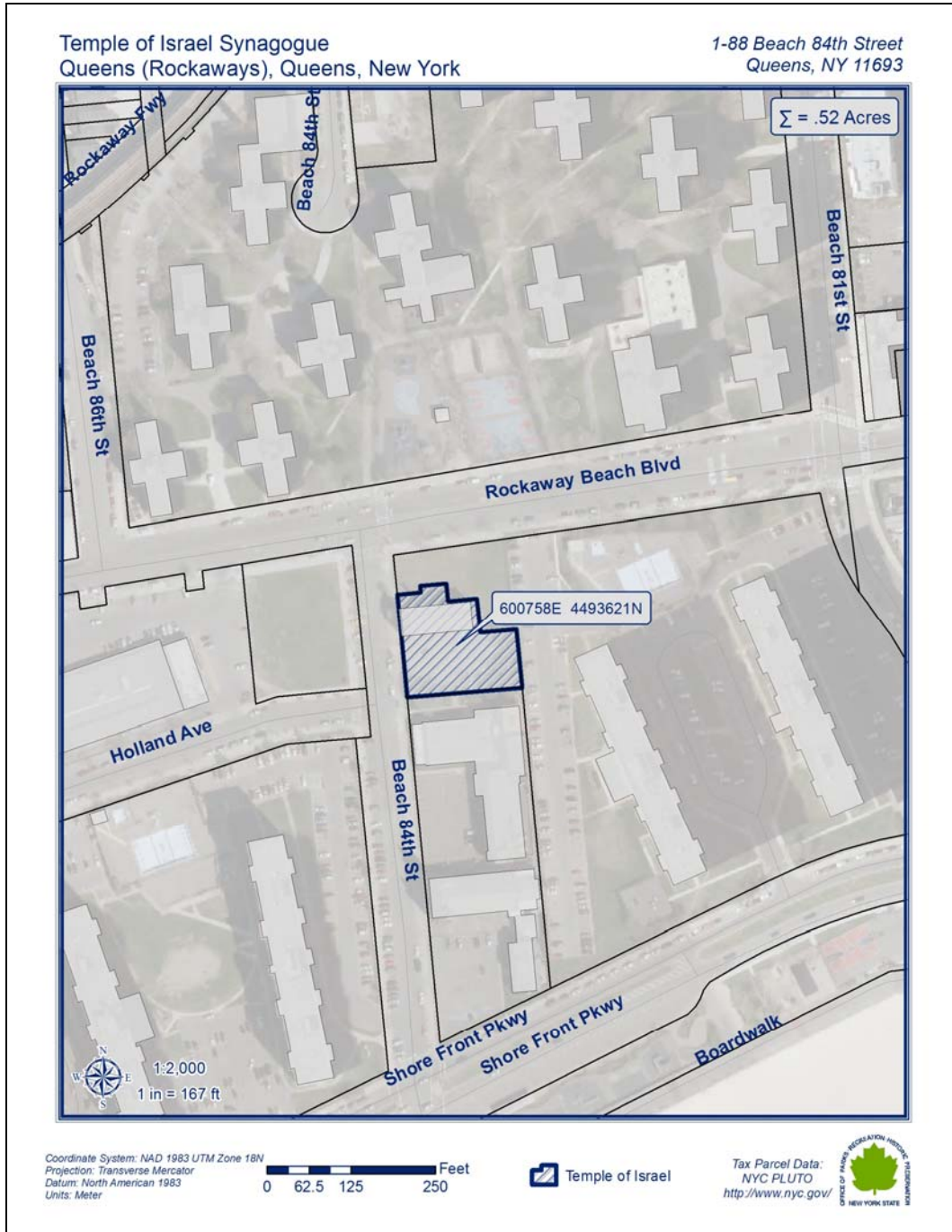


Figure 2: Property Map

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Temple of Israel Synagogue
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Additional Information



Figure 3: Historic Postcard of Temple of Israel circa 1900

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Temple of Israel Synagogue

Name of Property

Queens County, New York

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Section 11 Page 2

Haven Ministries Photo List:

Name of Property: Temple of Israel Synagogue
City or Vicinity: Rockaway Beach
County: Queens
State: NY
Photographer: Jason Crowley
Date Photographed: July 1, 2013

Photo Log

Photo Number	Description
0001	Façade; facing east
0002	Side (north) elevation; facing southwest
0003	Window detail on façade
0004	Interior; staircase in ground floor entrance vestibule
0005	Interior; ground floor social hall
0006	Interior; arc detail in ground floor social hall
0007	Interior; sanctuary facing the arc
0008	Interior; gallery in sanctuary



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HAVEN
MINISTRIES













UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Temple of Israel Synagogue
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW YORK, Queens

DATE RECEIVED: 12/20/13 DATE OF PENDING LIST: 1/21/14
DATE OF 16TH DAY: 2/05/14 DATE OF 45TH DAY: 2/05/14
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13001156

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 2.5.14 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



**New York State Office of Parks,
Recreation and Historic Preservation**

Division for Historic Preservation
P.O. Box 189, Waterford, New York 12188-0189
518-237-8643



Andrew M. Cuomo
Governor

Rose Harvey
Commissioner

13 December 2013

Alexis Abernathy
National Park Service
National Register of Historic Places
1201 Eye St. NW, 8th Floor
Washington, D.C. 20005

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to enclose six National Register nominations, all on discs, to be considered for listing by the Keeper of the National Register:

Rockaway Courthouse, Queens County
New York Bible Society, New York County
North Presbyterian Church, New York County
Temple of Israel Synagogue, Queens County
St. Anselm's Roman Catholic Church and School, Bronx County
Bellevue Country Club, Syracuse, Onondaga County

Please feel free to call me at 518.237.8643 x 3261 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office

STATEMENT OF OWNER SUPPORT

Before an individual nomination proposal will be reviewed or nominated, the owner(s) of record must sign and date the following statement:

I, Desiree Maple, Church Administrator
(print or type trustee or board member name and title)

am the senior officer of the religious corporation that owns the property at:

188 Beach 84th Street, Rockaway Beach, NY 11693
(street number and name, city, state of nominated property)

and I support its consideration and inclusion in the State and National Registers of Historic Places.

Desiree Maple
(signature and date)

188 Beach 84th Street
Rockaway Beach, NY 11693
(mailing address)