

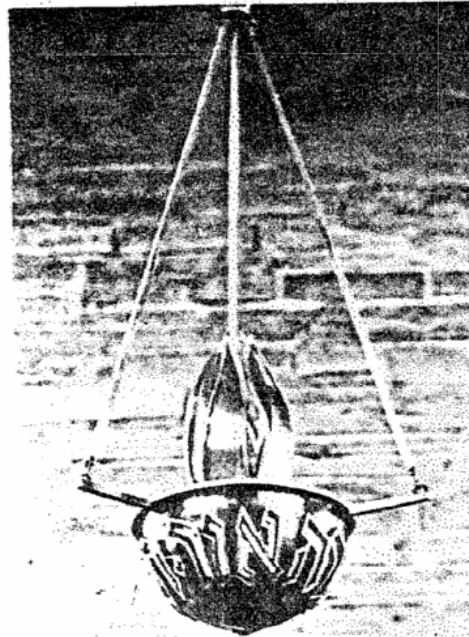
TEMPLE CHRONICLE

An Illustrated History of Little Neck Jewish Center

1. Our Eternal Light
2. First Building Fund Meeting
3. Dais and part of audience at Ground-Breaking Ceremony
4. Original architect's sketch of Little Neck Jewish Center
5. Star of David
6. First Confirmation Class

The family photos that follow, of Rabbi and Cantor, and of the presidents of the congregation, were taken at the two *Siyum Ha-Torah* events, in 1958 and 1966. (Those that have the Hanukkah Menorah are of the earlier date).

7. Rabbi Asher Block
8. Cantor Leo Roitman
9. Edwin M. Sirotta (1/52-6/53)
(Sidney A. Rose, '53-'55, deceased)
10. Seymour Hotchner (55-57)
11. Irving Dorflier (57-58)

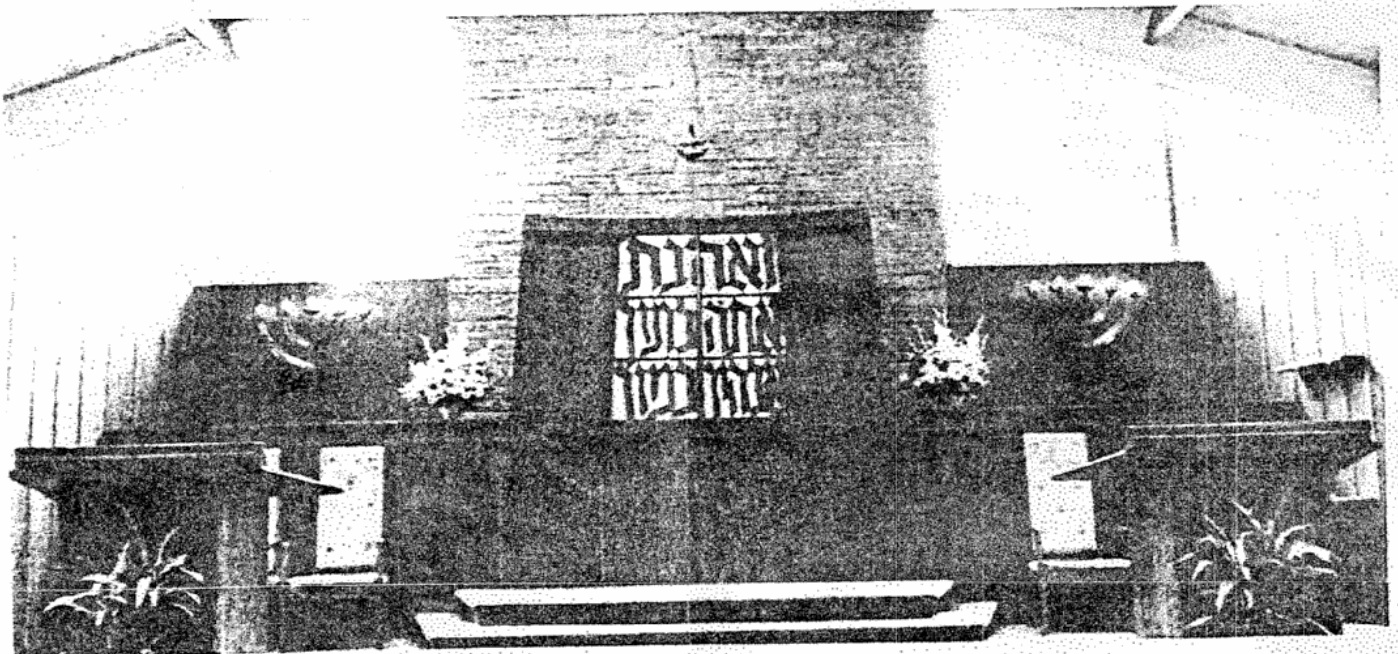


12. Stanley Garfinkel (58-59)
13. Maurice Martin (59-61)
14. Harold S. Elovich (61-63)
15. Robert S. Seckel (63-65)
16. Sidney Orlans (65-67)
17. Melvin M. Warren (67-68)
18. Henry Wolff (68-70)

(During '70-'71, the administration was conducted by an Executive Committee, with Howard Saltzman as chairman)

19. Joseph D. Flamm (71-73)
20. One *Havdalah* evening, in the Library
21. Adult Mitzvah-Confirmation Class
22. The Holy-Ark with its inscriptions
23. Kindling of Freedom Torch for Soviet Jewry; Special Prayer Service for Israel
24. "Moses, the Lawgiver"
25. Our Temple Candelabra

ACKNOWLEDGMENTS: Our own photographers for most of our functions, particularly for the *Siyum Ha-Torah* events, were Sol Drabkin and Isadore Lipson. The special items, such as the Eternal Light above, the Moses painting, and the Candelabra at the end, are from the Drabkin Studios. The general view of the Sanctuary Bimah (on this page) is through the courtesy of Jeremy Block. Our Holy Ark, along with our Eternal Light, were specially designed by Ludwig Wolpert of the Jewish Museum of the Jewish Theological Seminary.



SPRING, 1948—A handful of families—virtually the total Jewish population of Little Neck, Douglaston, and nearby Great Neck at that time—got together and organized the Little Neck Jewish Center.

FALL, 1948—Looking about for a meeting place, the small but enthusiastic group received encouragement from Rev. Warren E. Darnell and the Little Neck Community Church who graciously donated a basement room of the Bank of Manhattan building for organizational meetings and the first High Holy Day Services. About 25 families attended.

1949-1951—As the congregation grew, there arose the need for quarters of our own. A large room was then leased, located on Northern Boulevard at 254th Street above the Little Neck Playhouse. Sabbath Services were held there; Hebrew and Sunday School classes were started; a Sisterhood, Men's Club, and youth group were organized.

Rabbi Benjamin Rosayn and Rabbi George Cohen were the first rabbis of the congregation; Mr. Gabriel Sobel and Dr. Sol Bellinson were the first presidents, with Edwin M. Sirotta and Seymour Hotchner as early vice-presidents; Clara Greenstone was Sisterhood president, and Arthur M. Lyons, Men's Club president. Joseph D. Flamm and Barbara (nee Bluestone) were among the earliest editors of Temple Bulletins, which appeared first in mimeographed form. The first printed edition was in September, 1951. By this time, a Hadassah group had been organized, various social activities were in progress, and—would you guess it?—a Building Fund campaign was started. (Photo two)

P.S. Joe and Barbara, Temple co-workers, were, in a few years, to become our first wedding couple.

1952—Our Center was the first Temple in our community. Its very existence attracted other Jewish families to move here. By 1952, a sufficient number of "pioneers" had established a basic direction, and it was at that time that Rabbi Asher Block came to us. In the following year Cantor Leo Roitman was also engaged.

1953—It was in a "warm" Hanukkah spirit that members gathered in the cold outdoors, at Little Neck Parkway and Annandale Lane, for a Ground-Breaking Ceremony, on Sunday, December 6, 1953, at 11:00 A.M. The program included Rabbi and Cantor; a choral group of the School; Sidney A. Rose, President (since deceased); and Hon. James A. Lundy, then Borough President. (Photo three)

1954—On Sunday, September 19, 1954, the Cornerstone Dedication took place. The roof construction had been completed, but there were as yet no windowpanes! Br-r-r! The guest speaker was Charles S. Colden, Justice of the Supreme Court of the State of New York. Co-chairmen of the event were Robert Seckel and Murray Martin.

1955—Shortly after the New Year, the first Sabbath Services were held in our new building.

That year the Queens Chamber of Commerce, as part of its Building Awards Program, awarded honorable mention to our synagogue for "excellence of design and construction." (Photo four)

That year, also, the first brochure of our synagogue was published, containing complete floor plans and a detailed outline of activities and projected programs. Included was the following aspiring preamble, entitled "House of Worship":

Worship reflects a man's highest loyalty. An ancient Jewish tradition prescribes that the synagogue of a town ought to be the 'tallest building' of the community. This need not be taken literally. Inasmuch as we are part of greater New York, we have no intention whatsoever of competing with the Empire State. Spiritually, however, to neglect this precept is to miss a significant truth. Therefore we want the Little Neck Jewish Center to symbolize for us the loftiest aspirations and idealism of the human spirit. In that sense, we want it to transcend every other interest and loyalty. We pray that such may be the spirit of our worship.

1956—By this year, most of the elements, now long familiar to Temple members, were just about established. For example, "Temple-Talk," in its present format, began making its regular appearance in 1956. (Of course, other publications in other formats had appeared right along.)

In that year, the School was reorganized as a Religious School, under the Rabbi's supervision. The curriculum was revised to include a greater emphasis upon Faith and Prayer, upon Bible and Ethics. The significance of Bar and Bat Mitzvah, the standards of the Prophets and the Rabbis, the relation of religion to democracy—these were to receive their proper stress.

The Adult Education Committee, in the fall of that year, sent out a well-rounded prospectus of courses to be offered. These included: Introduction to Conservative Judaism, Essentials of Religion, Essentials of Judaism, Essentials of Prayer, Essentials of Zionism, Hebrew Reading, Conversational Hebrew, and Music Appreciation.

1957—During 1956 and 1957, other general activities were regularized and formalized. As one glances through the bulletins and mailings of that period, one notices that certain features are staple items on the calendar. To wit (alphabetically, and embracing all groups): Annual Journal, Bazaar, Book Discussion evenings, Bowling league, Donor Luncheon, Dinner-Dance, General Membership meetings, Hanukah gift shop and Judaica shop, Hi-Neighbor Night, High Holyday Breakfast, Installation of Officers, Open School Week, Purim Carnival, Rummage Sale, School Seder, School Graduation, Sisterhood Torah Fund, Theatre Parties, UJA Breakfasts, Welcome to New Members, Youth Programs, etc.

A Center milestone was marked on Sunday, March 31, 1957, when a double dedication took place: that of the Magen David or "Star of David" on the front of the building, and that of the classrooms of the Religious School. The Dedication chairman was Irving Dorflier. (Photo five)

The first Confirmation Service in our Temple took place on Shavuoth Eve, June 4, 1957. (Photo six)

1958—As part of our Tenth Anniversary observance, the congregation published a beautiful brochure, with an "Open Letter to New Residents" by Rabbi Block, and a

10-fold description of our activities and attitudes. In addition, there was a list of objectives of the Religious School and a reprint of portions of the Standards for Synagogue Practice in the Conservative Movement. The United Synagogue, with which we are affiliated, subsequently referred to this as a model for other congregations, and publicized it in one of its Congregational Handbooks.

Some excerpts of Our 10th Anniversary Brochure follow:

"The core of the strength of Conservatism at its best, consists in its attempting to combine the intensity of Orthodoxy in worshipping God with the liberalism of Reform in understanding and serving fellowmen."

"At Sabbath Services we have meaningfully selective Torah and Haftarah readings. We try to keep each Bar and Bat Mitzvah ceremony individual and instructive."

"Our Temple, in the course of these ten years, has tried in various ways to exemplify a democratic spirit (which is so much akin to the religious): by extending membership privileges to men and women alike; by making offices available to both; by minimizing distinctions among members through avoiding special plaques (at least in the Sanctuary), and the like."

"At Services, we have had no monetary appeals nor assigned seats in the Sanctuary, hoping thereby to achieve more dignity, equality, and devotion in our worship."

1959—Much of 1959 was permeated with an "overflow spirit" of an event that took place at the end of 1958. On the Sunday of Hanukkah, December 7th, more than 500 individuals, about 150 families—men, women and children—participated in a **Siyum Ha-Torah**, the Inscribing of a Torah Scroll. During a 12-hour series of ceremonies that lasted from 10 A.M. until 10 P.M., the participants inscribed letters, kindled Hanukkah lights, and signed their names in a Book of Dedication. The hourly Services were conducted by the Rabbi and Cantor, and by Rabbi Zelig Rosenberg, the scribe. The latter remarked that in all his 35 years as a scribe he had never witnessed such an occasion. (Photos seven through nineteen are family photos of Rabbi, Cantor, and the various Presidents of the Temple, in chronological order. These photos were taken either at this Siyum ha-Torah, with candle-lighting, or at the subsequent one in 1966.)

1960—During the first four months of this year, on a rotation basis, families of the Temple were introduced to another unusual religious experience—"Escorting the Queen" (**Melaveh Malkah**), or Havdalah Ceremony. On each Saturday night, there was a "Queen-Farewell" gathering (the queen being, of course, none other than the Queen Sabbath. Each evening featured a candle-light Havdalah Service, some warm, informal singing, a brief inspirational program, a story-period ("Winedrops on the Eyelids"), and a light supper. There were 12 such evenings, and each time three long tables in the library were filled—by advance reservation. (Photo twenty shows one of these gatherings.)

1961—The "Bar Mitzvah" year of our Temple was celebrated by means of a unique **Mitzvah-Confirmation Service** for adults, on Shavuoth, Sunday, May 21st. More than 400 persons made reservations to witness this occasion, in which 40 members of the Adult Mitzvah Class plus a Temple choir joined with the Rabbi and Cantor in the Holiday Service. In preparation, members of this special adult education group attended a series of 13 sessions, with Rabbi Block and guest instructors, to study a basic text on the Jewish heritage and to experience certain key observances in Jewish living. (Photo twenty-one)

During this year, in the same month of May, we had a Teacher Recognition Day. One of the great surprises of this day was that we had discovered we had no less than 40 members in various areas of the teaching profession—principals, assistant principals, heads of departments, college instructors, etc.

1962—A series of lectures on "The Jewish Prayer Book—Does It Have Relevance Today?", was given by Dr. Evelyn Garfiel of the Jewish Theological Seminary. During this period our Temple also joined with other synagogues and organizations in the area for Community Lecture and Entertainment Series. Among the guests featured were Dr. Mordecai M. Kaplan, Larry Adler, Judith K. Eisenstein, Shlomo Carlebach, and others.

Over the years, various other speakers or performers made their appearance at functions of the congregation (sometimes sponsored by Sisterhood or Men's Club). To mention but a few: Rabbi Israel Mowshowitz on "The Jew in Soviet Russia" and Robert Allen on "U.S. Policy Toward Israel and Arab States" (1956-57); Risa Schwartz, leading lady in Broadway's "Tenth Man," at a Purim Festival in 1960; Ray Garner, presenting films on ancient Egypt, classical Greece, and modern Israel—in 1964-65; concerts by Maurice Stern, tenor, and Elly Stone, folk-singer (1967); etc.

1963—Our Holy-Ark Dedication took place prior to our Mid-night Selichoth Service, on Saturday night, September 14, 1963. This marked an important fulfillment in the life of the congregation. It represented the completion of the Sanctuary—its Bimah, paneling, pews, carpeting, and partition.

There are seven sacred words in the Bible which may be said to epitomize the entire basic concept of Judaism and Torah: **Ve'ahavta et Adonay Elohecha** ("Thou shalt love the Eternal thy God") and **Ve'ahavta le'rayacha kamocho** ("Thou shalt love Thy neighbor as thyself"). It is these words (using the initial word of both precepts as the heading for both columns) that we have inscribed upon the doors of the Ark.

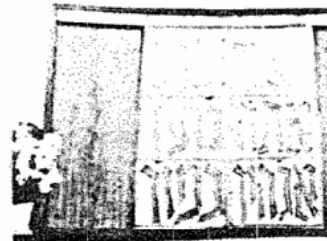
Writing in the pages of "Temple-Talk" on **Wherein lies the holiness of the Holy Ark?** Rabbi Block explained: "It lies within the suggestive power of the symbolism of the Ark. For thousands of years this Ark (in one form or another) has been reminding Jews—and mankind—of the spiritual and moral laws of life. In our case especially, I am hopeful that our new Ark will serve that purpose dramatically and well. For upon it are emblazoned—in flaming words (as it were)—the essence of the **Torah**; the heart of the Two Tablets of the Law; the pillars of religion; the indispensable standards of the



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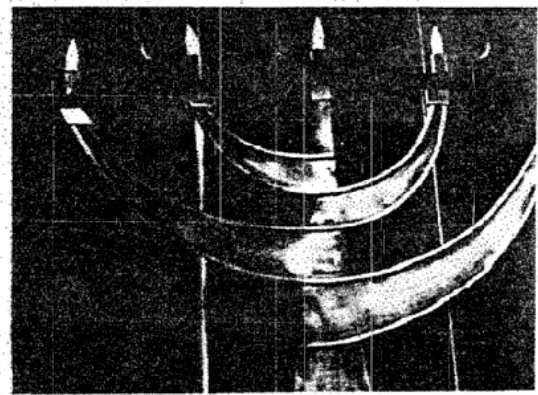
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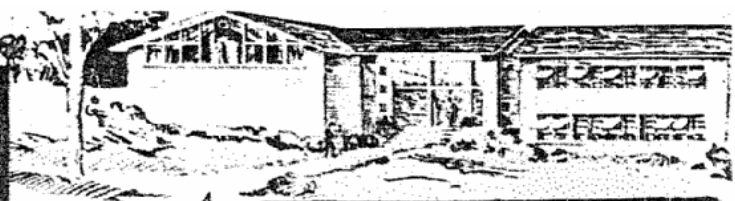
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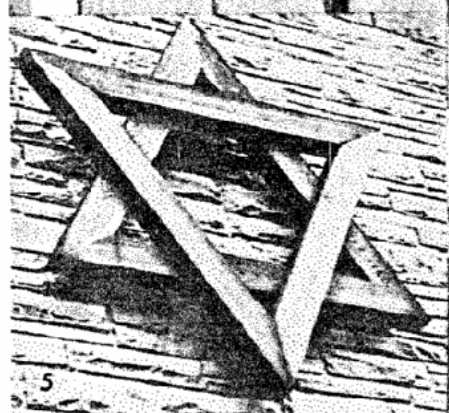
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WITH US BRICK BY BRICK
LITTLE NECK JEWISH CENTER
BUILDING FUND



Good Life: REVERE GOD and RESPECT MAN." (Photo twenty-two)

Next to the Ark and the Eternal Light, in terms of inspiration, is the **candelabra or Menorah**. On our own **Ner Tamid**, or Perpetual Lamp, (highlighted on the cover of this chronicle) are inscribed the words **TORAH-OR: TORAH IS LIGHT** (Prov. 6:23). What that Torah-Light or Torah-Truth is, is reflected in the two gold-colored **Menorot** on both sides of the Ark (reminiscent of the verse in I Kings 7:49—"And Solomon made of pure gold the candlesticks before the Sanctuary, five on the right side and five on the left.") The number "ten," in this instance, bears out quite emphatically the Decalogue Teaching which is concentrated on the Ark: Five Commandments of **love of God**, and Five Commandments of **love of man**.

1964—This year saw a revitalized youth program for juniors and seniors, including:

- a) Monthly meetings, with social-cultural evenings;
- b) activity clubs, in drama, music, etc.; c) Friday night monthly forums, on "Challenging Religious Questions of Modern Youth"; d) Religious High School classes—in Bible, Prayerbook, and Jewish History.

In later years, a number of our Post-Mitzvah youth were encouraged to become ushers and hostesses, for Sabbath morning Services and Kidush, and to be Haftorah readers at Services where there was no Bar or Bat Mitzvah. Still later, they were enabled to become part of the Mitzvah Institute programs.

1965—This was the beginning of our 18th Anniversary Year! Extending through this year was a Friday night CHAI-SERIES of 18 special sermon-lectures, followed by Oneg Shabbat programs for fellowship, for Holiday observances, and open forums.

This year witnessed a brief resumption of the thespian art in our midst. From time to time the actors' spirit had prodded some of our members to form a Drama Group and to put on theatre productions. For example, "The Fifth Season," in 1957; "Anniversary Waltz," in '58; and "Light Up the Sky," in '59. The Youth Group also had put on "Junior Miss," and a Sisterhood group produced a cantata, "Seven Golden Buttons." Then there was an intermission. In 1965 and '66 there was a revived flourish in the form of "Seidman and Son" and "Dumbbell People in a Barbell World."

1966—From January through April there was a continuous series of "Spiritual Weekends" centering about our second **Siyum Ha-Torah**.

On Friday nights, prior to the Service, there were Library displays of Temple history highlights, and following the Service, Oneg Shabbat gatherings. On Sunday mornings, there was the Special Service, with individual Torah inscriptions, followed by a program of Israel color slides with music, and TV-sermonette recordings by our Rabbi on Judaism's "Message of Light." (See description of family photos, 7-19, under 1959)

On Passover 1966, our **Library of Religion** was re-dedicated. It had been in use almost from the beginning, but with the efforts of our librarian, Lillian Resnick,

and her co-workers, sufficient progress was made to give the Library a formal structure.

The major purposes of our Library, as formulated by our Rabbi, are:

- A) To provide information and guidance in the fields of Judaica and Hebraica—for adults.
- B) To serve these aims for our Religious School and our Temple youth—on their levels.
- C) To offer authentic material in the fields of religion in general—for Jew and non-Jew—and thus symbolize the ideal of understanding among all faiths.

Ours is a **specialized library**—a Library of Religion. It contains ten sections and 100 subdivisions. The sections are: G0-G9 General Reference, 10-19 General Religion, 20-29 Judaism; Philosophy, 30-39 Ethics and Community, 40-49 Bible and Talmud, 50-59 Prayer and Hasidism, 60-69 Holidays and Culture, 70-79 Education (Jr. texts), 80-89 Jewish Literature, 90-99 History and Biography.

The following are the publications of our Library of Religion, prepared and edited by Rabbi Asher Block:

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|-------------------------------|--------------------------|
| 1. Torah Readings— | 6. Mitzvah Studies— |
| the Five Books of Moses | Three Pillars |
| 2. Daily Devotions— | 7. Mitzvah Studies— |
| Shacharit, Mincha-Maariv | Calendar & History |
| 3. Essentials of Torah | 8. Sabbath Musaf Service |
| 4. Mitzvah Education (Essays) | 9. Havdalah Service |
| 5. Gift of a Heritage | 10. Seder Guide |

1967—Two items, in particular, on the calendar of events for 1966-1967 recall vividly to our minds that this was a year of special World Jewry consciousness.

In the early part of the year, the United Synagogue urged upon its congregations to light a "torch" on behalf of Soviet Jewry. Congregations in the Little Neck area (including our own) were among the first to respond. We had a special Service and Oneg Shabbat program.

Later, in June, we had our memorable "overflow" Prayer Service during the crisis confronting Jerusalem and the Land of Israel. (Photo twenty-three)

From this year on, the United Jewish Appeal and the Israel Bond drive took on greater urgency and significance. Our community has excelled in many ways along these lines, and even attracted such personalities as Mayor Kollek of Jerusalem.

In a similar mood of broader Jewish community-consciousness, our Temple, in September 1967, was host to an Adult Education Conference of the Metropolitan Region of the United Synagogue. About 75 Conservative congregations were represented. Rabbi Block delivered the keynote address, entitled "Education for Mitzvot." A little later, in November, our Sisterhood hosted a Women's League Conference, and again, as customary, we provided the **Devar Torah**.

1968—The 20th Anniversary Year of the congregation was introduced with a Service of Dedication on Friday, January 5th, and a Special Oneg Shabbat.

In an attractive brochure published for the occasion, there was a listing of the **Founding Group** of members of whom nine families were still affiliated (Bluestone, Davis, Flamm, Greenstone, Hamond, Mandel, Miller,

Seckel, and Sirotta), and also a listing of 39 Pioneer Families that had joined from 1949 to 1952.

In a brief outline of our history and ideals, it was recalled that this congregation through the years "has tried not to lose sight of the goals of a synagogue. It has, in addition to the usual ritual and social activities, tried to stress the need for spiritual understanding and true worship, for a good Religious School and Library, for a genuine democratic spirit in organization and finance, and for a wholesome attitude toward other faiths and peoples."

1969—On September 4th, our Center unveiled the sculpture that now stands in the lobby, specially created by Alfred Van Loen, and entitled "Jacob's Dream." It depicts the Biblical account of Jacob sleeping on bare stone yet dreaming of a ladder upon which angels ascend to heaven. The Hebrew inscription reveals Jacob's deep insight that "this is none other than a House of God."

The lobby also contains a painting by Margit Beck Schwartz, called "Moses, the Lawgiver." (Photo twenty-four.)

One of the main projects of this year was the near-completion of the auditorium, including stage and lighting, draperies, air-conditioning, decorations, etc.

Toward the end of this year, our Adult Education program was projected into what is now known as the MITZVAH INSTITUTE.

1970—It was during the course of this year, and in the years following, that the **Mitzvah Institute** took on more permanent form.

This Institute comprises Services, sermon-lectures, seminars, and reading courses, for five months annually. The courses include: Torah, Wisdom, Worship, Ethics, and History-Biography. Those attending on a regular basis are eligible, after a few years, for Mitzvah-Confirmation. High School students are an integral part of this project.

A sampling of the courses offered thus far in the five major areas, follows:

BIBLE:

Moses, Man of God
The Visions of Isaiah
The Book of Psalms
Kabbala Tradition

PHILOSOPHY:

Judaism and Science
Judaism and Psychology
Judaism and Social Action
Mysticism in Our Day

PRAYER:

The Ladder of Prayer
Sanctity of the Sabbath
Judaism and the Calendar
Does Prayer Really Help?

MORALITY:

Ethics of the Fathers
The Ten Great Principles
The Path of the Just
Is Peace Possible?

HISTORY-BIOGRAPHY:

The Biblical Era
The Prophets
Period of the Talmud
Baal-Shem and Hasidism

1971—The year 1971 witnessed the beginning of the publication of a fairly regular Bulletin of Religious Information, in addition to Temple-Talk.

We also published a **Directory of Religious Information**. This served as an introduction to various facts of Temple religious life. Among other things, it outlined some of our current **objectives and standards**:

SPIRIT OF EQUALITY—We welcome all who wish to study and worship with us. We do not have assigned seats. No one has ever been excluded for lack of financial ability.

ALIYAH AND ARK OPENING HONORS at Services are distributed on an equalitarian basis and in accordance with traditional guidelines. For the High Holy Days, in particular, the honors are offered to the members; in alphabetical order, on a year-after-year sequence. Even the privilege, and responsibility, of ushering at Holy Day Services is offered on a similar basis.

ORDER OF SERVICE—Worshippers at our Services are supplied with uniform prayer-books, Yarmulkas, and Talesim. Services begin promptly at the time announced. There are no distracting plaques in the Sanctuary.

SOLICITATION OF FUNDS—Our Temple is a forerunner in the abolition of appeals for funds during Services. Our methods, we feel, are in a proper religious spirit, and are therefore appreciated. That is why we place great stress on the High Holy Day Breakfast, or similar approaches to the raising of funds for a synagogue.

1972—Beginning of our Silver Anniversary Synagogue-Year!

As we look back over two and one-half decades, we realize that so much of the story of our congregational life still remains untold.

To cite one example—a Bar or Bat Mitzvah in any one of our Temple families. Who can fully describe the excitement, the meticulous planning, the tense waiting, the deep prayers of the heart, that every Mitzvah family—with its circle of relatives and friends—experiences on such an occasion? Yes, even one such occasion. Well, we as a congregation—at the last count—were up to 426 such Services! That means an average of one Mitzvah Service every other week (excluding summers and Holidays) over the course of the past twenty years!

Or consider another deceptively simple item—a Yahrzeit observance. Week after week names are read; month after month reminders are sent out; year after year books of remembrance are compiled. Every single name represents a **soul**, dearly remembered by dear ones.

For these many years, the congregation has been rendering these services to its members. Certain individuals, in turn, have been serving in order to make that possible. There is no "dateline" here; it is an ongoing process. Faithfully, for a long time, Lillian Robin had taken care of all Yahrzeit records and notifications. More recently, in dedicated spirit, our secretary Ruth Schnall has been doing this work. Irving Dorfier has been attending devotedly to the nameplates and Yahrzeit lightings on the memorial tablets. Similarly, ever

since our memorial park at Mt. Washington Cemetery (in Coram, L.I.) was established over 12 years ago, Joseph Flamm has been conscientiously handling the many details involved.

Thinking of Yahrzeits and Memorials, let us pause to recall members of our congregation who have left this earthly sphere (whose families are with us): Harry Bluestone, Sydney Cramer, Sydney Davis, Victor Dolan, Ruth Holstein, Ben Jackson, Ruth Jaffe, Sylvia Levy, Pearl Lipshitz, Paul Roht, Alex Schwarzreich, Walter Wachtel, and Rosalind Yaker. And, just recently, Florence Braverman.

Beyond these broad observations, it would be impossible to do justice to the many areas within the many administrations where very many have served—except perhaps to note a few “perennial provinces” cutting across numerous years, where “associations” come naturally to mind, such as: Torah reading and Jacob Julius; post-Mitzvah volunteers and Hilda Block; office management and Ilse Holz; Oneg Shabbat and Else Wolff; house repairs and William Chomsky; culinary matters and Harry Metz; floral arrangements and Lotte Hoffman, etc. We shall have to let it suffice simply to call our readers’ attention to the **fifteen administrations** of the Little Neck Jewish Center, and to invoke the readers’ imagination to try to fill in the details.

Every one of these administrations had a set of officers and committee chairmen, each with his or her own duties and assignments. Every administration had to conduct its meetings, plan the budget, raise the funds, solve the inevitable problems, and manage the multitude of items of an institution of over two hundred families. Our is not a “large” congregation as congregations go these days, but it is probably far more “intimate” than many of the larger ones. And when we get down to counting heads—from the *zaidels* and the *bobbehs* at the peaks of the families, to the infants at the base—it is not an exaggeration to say that this synagogue touches the lives of almost a thousand individuals! Witness the fact that on a Kol Nidre night, with only a sprinkling of non-members, and excluding young children, we have been having over 700 worshippers.

1973—Though the main subject of this Chronicle has naturally been the Little Neck Jewish Center, it is well before we take leave of it, to indicate how tied in this Center is with the world around us. We shall take only a few recent memories of recent months as example of that interrelationship.

1) This year, as in many past years, our Temple and Rabbi were part of a Joint Thanksgiving Day Service, at the Little Neck Community Church, as a community interfaith expression of gratitude for manifold blessings, and of joint resolve to work for needed progress. (This Service itself was the outgrowth of Brotherhood Week observances of earlier years.)

2) A few months back, as often in the past, our Temple and Rabbi joined with the other Jewish congregations of our community in a symposium (at Temple Menorah) on a subject of special American-Jewish and Israeli concern: “Who and What is a Jew?” Rabbi Block was among the principal rabbinic speakers of that event.

3) Our president, Joseph Flamm, has been actively attending the Conference of Presidents of our region of the United Synagogue. Various current questions, ranging from tax exemption to Religious School enrollment, have been under discussion.

4) Our Rabbi has been in conference and communication with colleagues in this area to consider the possibilities of a regional Hebrew-Religious High School, to answer a need that individual congregations cannot easily answer by themselves.

5) The Temple Board, at a recent meeting, voted to contribute to the work of “Bridges,” a community-wide project for helping youth who need help in personal problems, through counseling, referrals, etc. (Our Rabbi, together with fellow-ministers, had attended some of the planning and organizing sessions.)

6) A number of our members (in answer to a special appeal by the United Synagogue) donated to a fund to help Temple-Israel in Wilkes-Barre, Pa., which had been damaged by flood waters. Our Library of Religion also set aside a number of useful volumes for their library reconstruction. Over the years, similarly, numbers of our members have been responding to the Passover Appeal of the New York Board of Rabbis—not to speak, of course, of the better known drives and appeals of the community.

7) The consciousness of world Jewry has been on our minds of late, in special ways:

- a) At our Passover “Third Seder” this year there was a special reading (from the writings of Elie Wiesel) on the plight and the courage of Soviet Jewry.
- b) At the recent 30th anniversary of the Warsaw Ghetto resistance, our Friday night Service included special prayers and tribute to the memory of the Six Million.
- c) Several evenings were set aside for the observance of Israel’s 25th Anniversary. The theme was set in the spirit of our Mitzvah Institute series for this year, celebrating our own Silver Anniversary: “Spiritual Dimensions in our Relation to Israel.”

And so, as we come to the end of our intimate Chronicle, we know it is not the end; we merely say,
TO BE CONTINUED.

“And let them make me a Sanctuary
that I may dwell among them.”

EXODUS—Chapter 25, Verse 8.