

**NOTICE OF PUBLIC POSTING
HISTORIC DESIGNATION ADVISORY BOARD
CITY OF SOUTHFIELD**

NOTICE IS HEREBY GIVEN that the Historic District Advisory Board, at their December 3, 2025 meeting, authorized the public posting of the preliminary report for the consideration of local historic district designation for:

PHDD25-0001, Congregation Shaarey Zedek of 27375 Bell Road

In accordance with Chapter 50 – Historic Preservation of the City of Southfield Code of Ordinances, this public posting is in effect for not less than 60 days. A physical copy is available for inspection at the Planning Department office at Southfield City Hall, 26000 Evergreen Road, Southfield, MI 48076. An electronic copy is available at <https://www.cityofsouthfield.com/art-architecture-0>.

Written comments may be mailed to the Planning Department, 26000 Evergreen Road, P.O. Box 2055, Southfield, MI 48037-2055, prior to the expiration of the 60-day review period.

Questions regarding this matter should be directed to the Planning Department at (248) 796-4150 or kbryce@cityofsouthfield.com

GABI GROSSBARD – CITY CLERK

Posted: December 9, 2025

From: Kyle Bryce, Senior Planner
To: City of Southfield Historic Designation Advisory Board
Date: December 3, 2025
Re: Congregation Shaarey Zedek

Historic District Designation Preliminary Report DRAFT
PHDD25-0001 – Congregation Shaarey Zedek –27375 Bell Road

Purpose: The purpose of Historic District Designation is to secure and recognize properties that hold a unique place in Southfield history. The Southfield City Code states that the process is intended to: (1) Safeguard the heritage of the city by preserving areas in the city which reflect elements of its cultural, social, spiritual, economic, political engineering or architectural history or its archaeology; (2) Stabilize and improve property values in each historic district and the surrounding areas; (3) Foster civic beauty and community pride; (4) Strengthen the local economy; (5) Promote the use of historic districts for the education, pleasure and welfare of the citizens of the city, the state and of the United States of America.

Properties with local Historic District Designation that seek to undergo building changes that require a permit or a demolition must first report to the Southfield Historic Commission which reviews the proposed alterations.

Historic District Designation Process: Upon receipt of a Historic District Designation application, the Southfield Planning Department arranges an agenda item at a City Council Meeting and begins a preliminary review of the property. At the meeting, the City Planner or his/her designee outlines the Historic District Designation process and the subject property. At Council's consent, the item is then authorized for full study. The Planning Department completes a preliminary report for the property, which is given to the Historic District Advisory Board (HDAB) for review. This body consists of the City Planner, Building Official, Planning Commission Chair, a member from the Parks & Recreation Board, three (3) regular members, and 2 ad hoc members (usually the property owner(s) from the subject property). Once the preliminary report is approved by the HDAB, it is sent out to several organizations (such as the Planning Commission, the Historic Commission, etc.) and posted for a 60-day review. During this time the Planning Department prepares a draft ordinance for the property's approval. At the end of the 60-day review period, the HDAB holds a public hearing. The HDAB or its designee presents the Final Report to Council, who then grant the new ordinance.

Historic District Advisory Board Members

- Terry Croad, Director of Planning
- Chuck Woodward, Building Official
- Jeremy Griffis, Planning Commission Chair
- Rosemerry Allen, Parks & Recreation Board Member
- Dale Gyure, Regular Member
- Corey Moffat, Regular Member
- Darla Van Hoey, Regular Member

Site Acreage: 34.85

Gross Building Area: 96,351 square feet

Architectural Style: Modernist

Architect: Percival Goodman

Constructed: 1958

Boundaries: Sidwell Parcel 2416-376-007, T1N, R10E, SEC 16 PART OF SW 1/4 BEG AT S 1/4 COR, TH S 87-29-50 W 187.20 FT, TH N 65-11-50 W 65.45 FT, TH N 87-29-50 E 140.00 FT, TH N 72-34-49 W 484.89 FT, TH N 64-21-40 W 827.42 FT, TH N 25-38-20 E 43.00 FT, TH N 64-21-40 W 141.39 FT, TH N 25-38-20 E 240.00 FT, TH N 04-09-10 W 120.00 FT, TH N 41-06-21 W 169.35 FT TH N 25-38-20 E 60.00 FT, TH N 04-09-10 W 274.70 FT, TH N 89-50-40 E 1284.60 FT, TH S 06-01-30 E 1424.66 FT TO BEG 34.820A 000000, on the northwest corner of Bell Road and Northwestern Highway, Section 16, City of Southfield, Oakland County, State of Michigan.



Site Aerial, 2023



Exterior, 2007

History: Congregation Shaarey Zedek was founded in Detroit in 1861 as the first Conservative Jewish Congregation in the City (and one of the earliest in the United States). The membership constructed their first synagogue in 1877 in the city at the intersection of St. Antoine and Congress Streets. As Detroit grew via annexations and steadily increasing population, the congregation grew and followed the general northwestward movement of the city's Jewish community. The congregation's synagogues in this era included two locations in what is today the Detroit Medical Center campus, and another for approximately 30 years at Chicago Boulevard and Lawton Street. This final Detroit location, designed by renowned Detroit architect Albert Kahn, is still standing on the edge of the Boston-Edison Historic District and currently the home of the Clinton Street Greater Bethlehem Temple of the Apostolic Faith. Detailed scaled models of Congregation Shaarey Zedek's former synagogues are on display in their main lobby.

On April 12, 1961, and as part of the broader trend of suburbanization of that era, the Congregation approved the recommendation of the Board of Directors to move to a nearly 40-acre site in the City of Southfield, located at Northwestern Highway and Bell Road. The City of Southfield saw enormous population and development growth during this time, with a population of 31,531 in 1960 and 69,298 in 1970. An aerial from 1963 below shows the completed Congregation Shaarey Zedek building with sparse surrounding development.



Site Aerial, 1963

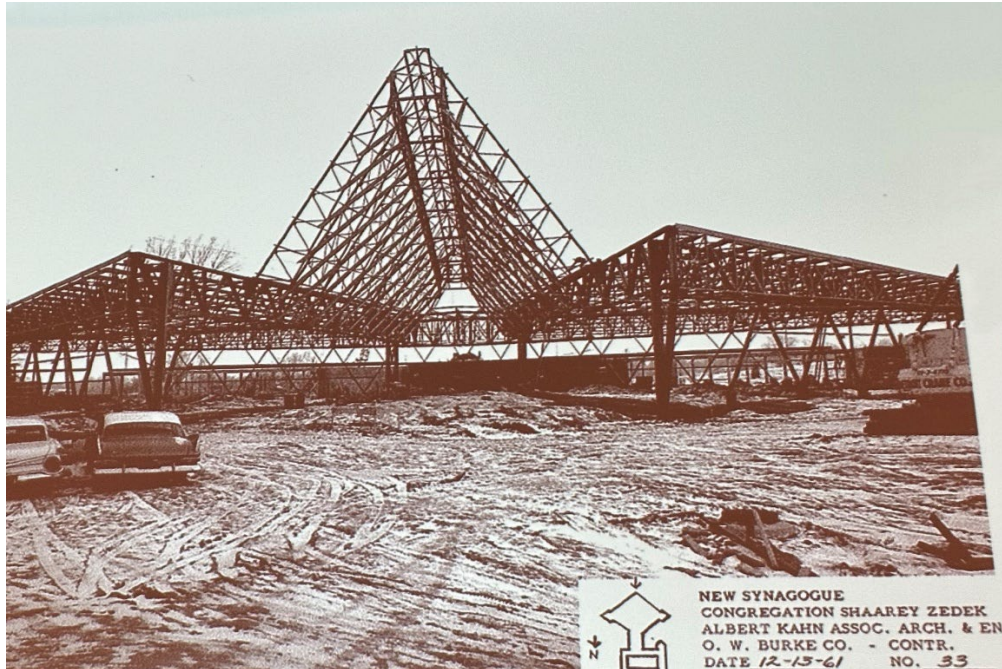
Congregation Shaarey Zedek hired Percival Goodman, a well-known and respected architect who designed more than 50 synagogues between 1948-1983. Described in *Forward* as “the most prolific architect in Jewish history,” Goodman designed a modernist synagogue very unlike the Congregation’s previous temples.



Percival Goodman

From the Avery Architectural and Fine Arts Library, Columbia University

At nearly 100,000 SF, the building contains administrative offices, classrooms, community spaces, a chapel, and, notably, an extraordinary and spacious sanctuary adorned with a striking pinnacle and stained glass. The exterior is very modernist in style with heavy use of concrete. The pinnacle soars into the sky, creating an iconic silhouette that instantly turned the building into a landmark.



Construction, 1961

Congregation Shaarey Zedek opened in 1962 and has served as its congregants' home for generations, hosting essential community functions. It is notable that Congregation Shaarey Zedek opened in Southfield just less than five years after Southfield incorporated as a city: the Congregation has accordingly been an integral part of the Southfield community for its entire history.



Interior, undated

An unfortunate historical event occurred at Congregation Shaarey Zedek on February 12, 1966: Rabbi Morris Adler, an influential figure of the American Jewish community and the leader who oversaw the movement of the Congregation to Southfield, was shot during weekly Shabbat services. The assailant, Richard Wishnetsky, was known by Rabbi Adler and turned the weapon on himself after the shooting. This event was witnessed by the entire congregation—both men later died from their wounds. Morris Adler Elementary in Southfield and the section of M-10 that passes in front of the Congregation are named for Rabbi Adler.

On December 12, 1986, the Michigan Historical Commission deemed Congregation Shaarey Zedek as historically significant and included the site in the State Register of Historic Sites. This is a Commemorative Designation as the synagogue was less than 50 years old at the time.

Congregation Shaarey Zedek retains much of its original character and except for some exterior improvements and a small addition on the north (non-sanctuary) side completed prior to 1974, the building and its grounds remain much as it was when it first opened. The interior has seen minor updates and renovations but retains its character.

Significance: Congregation Shaarey Zedek is arguably the most visually recognizable synagogue in the Detroit area. The site is recognized by the State of Michigan as a historic site.

Congregation Shaarey Zedek's move to Southfield was a landmark event for modern American Judaism. As one of the first major suburban synagogues, the Congregation's new home showcased how modernist architecture could be partnered with Jewish traditions. Rabbi Adler's leadership and religious rulings had a profound effect on Conservative Judaism, where he studied how traditional Jewish law could be applied to an increasingly changing modern world. Rabbi Adler notably ruled that congregants could drive to weekly Shabbat services rather than walk. This transformative decision, and Congregation Shaarey Zedek's accordingly large parking lot, changed how and where congregants lived, and set an example for suburban Jewish communities nationwide. Because of its major impact on modern Conservative Judaism, Congregation Shaarey Zedek meets the criteria for exceptional significance under Criteria Consideration A, as it is associated with events that have made a significant contribution to the broad patterns of our history.

The site retains a high degree of integrity of its original Modernist design and has become a well-known landmark. Due to its exemplary architecture, Congregation Shaarey Zedek meets the criteria for exceptional significance under Criteria Consideration C, as it embodies distinctive architectural characteristics of a type and period.

Historic Designation Advisory Board
City of Southfield

Congregation Shaarey Zedek - 27375 Bell Road, Southfield, MI 48034
Consideration for Local Historic District
PHDD25-0001

APPENDIX - HISTORICAL DOCUMENTS AND IMAGES

Posted: December 9, 2025

CITY OF SOUTHFIELD HISTORIC DISTRICT DESIGNATION APPLICATION

City of Southfield Planning Department 26000 Evergreen Road Southfield, MI 48076 Telephone: 248-796-4150 Fax : 248-796-4105 E-mail: - contactplanning@cityofsouthfield.com	Date Submitted:	10/24/2025
	Reference Number:	PHDD25-0001
	Sidwell Number:	24-16-376-007

I (We) the undersigned do hereby make application to the Planning Department on behalf of the City of Southfield to request the property be designated as a local Historic District.

1. Name of subject location: Congregation Shaarey Zedek
2. Description of the Subject Property: Synagogue
 Address: 27375 Bell Road
 Nearest Cross Streets: Northwestern Service Drive
 Acreage: 39
3. Gross Building Area (G.B.A.) of subject: 175,000 sf Total G.B.A on site 175,000
4. Zoning classification of the subject property: R-4
5. Architectural style of subject property: Mid-Century Modern
6. Architect/Builder: Albert Kahn Associated Architects & Engineers, Percival Goodman, F.A.I.A.
7. Evidence that subject location is historically significant (attach additional documents and photos as necessary):
As a groundbreaking synagogue built in the Mid-Century Modern style, the dramatic and revolutionary Congregation Shaarey Zedek building has received international awards for beauty, design, and architectural perfection. As the current home of the second-oldest synagogue in Michigan since 1962, the building has served as a house of worship, community center, and venue serving the broader area with style, function, and grandeur.

8. APPLICANT INFORMATION				9. PROPERTY OWNER INFORMATION			
Name	Robert Rich, Executive Director			Name	Congregation Shaarey Zedek, Inc.		
Address	27375 Bell Road			Address	27375 Bell Road		
City	Southfield	State	MI	City	Southfield	State	MI
	Zip	48034			Zip	48034	
Email	rrich@shaareyzedek.org			Email	rrich@shaareyzedek.org		
Phone	248.357.5544			Phone	248.357.5544		

10. Applicant's interest in the property (if other than owner) _____

11. Signature of Applicant [Signature] Date 10/24/25

12. Signature of Property Owner [Signature] Date 10/24/25

Encls.: Historic District Designation Letter of Understanding
 Historic District Designation Process Flowchart

HISTORIC DISTRICT DESIGNATION APPLICATION
LETTER OF UNDERSTANDING

It is understood by the undersigned that submission of application(s) for historic district designation is not a guarantee that the request(s) will be granted. The application(s) will be subject to the completion of required submission elements, review standards, reasonable responses to Department requests, Zoning Ordinance requirements, Southfield City Code requirements, the discretionary approval by the Southfield City Council, and any other applicable Federal, State or local laws.

[Signature] 10/24/2025
Petitioner Date

[Signature] 10/24/2025
Owner Date

NOTARY PUBLIC: Please provide the name of the state and county in which this document was signed and all other information required below.

STATE OF Mich)
COUNTY OF Wayne) SS

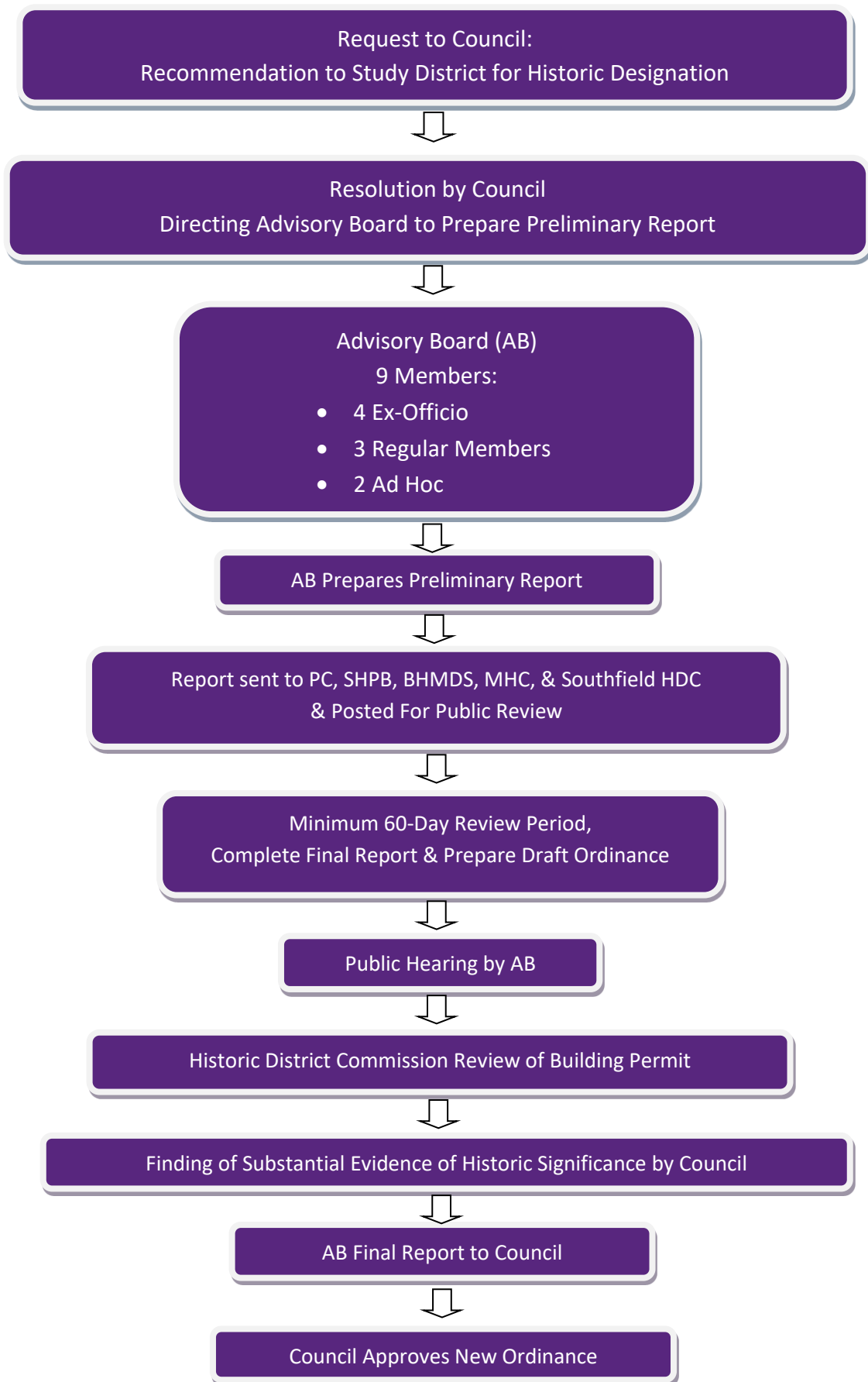
The foregoing instrument was acknowledged before me this 24th day of October, 2025
by Robert Rich
*[type or print name(s) of property owner(s)]

[Signature]

Notary Public _____
Wayne County, State of Michigan
My Commission expires: 9-16-2027

CELESTE R WINGARD
NOTARY PUBLIC - STATE OF MICHIGAN
COUNTY OF WAYNE
My Commission Expires Sept. 16, 2027
Acting in the County of Oakland

**CITY OF SOUTHFIELD
PROCESS FOR HISTORIC DISTRICT DESIGNATION FLOWCHART**



Congregation Shaarey Zedek's History

In 1861, at the beginning of the Civil War, seventeen followers of Traditional Judaism withdrew from the Beth El Society in Detroit to found the Shaarey Zedek Society. Then, in 1877 the membership constructed the first building in the Detroit area to be erected specifically as a synagogue, at Congress and St. Antoine.



Congress and St. Antoine – 1877 to 1903

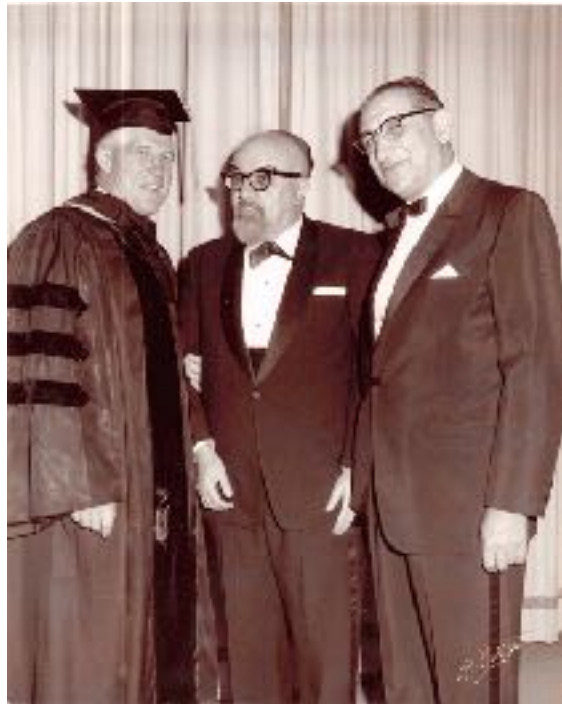


Dedication of CSZ plaque located at site of Congress & St. Antoine:
Judy Cantor and Rabbi Irwin Groner

The membership continued to grow, and in 1913, as the first Conservative Jewish Congregation in the Detroit area, Congregation Shaarey Zedek became one of the founding congregations of the United Synagogue of America. Since the nineteenth century, members of the congregation have played leading roles in Michigan, the nation and in world Jewry.



Left to Right: Cantor Sidney Rube, U.S. Senator Carl Levin, Cantor Chaim Najman, Harold Berry, Harvey Weisberg, Louis Berry, Rabbi Irwin Groner, Honorable Avern Cohn, William Davidson, David Hermelin



Rabbi Morris Adler with Governor George Romney and Max Fisher



Rabbi Irwin Groner with Israel Prime Minister Menachem Begin – c.1974

Over the years, Congregation Shaarey Zedek has been located in a number of beautiful and picturesque buildings. These include Winder between St. Antoine and Beaubien Streets, Willis Street E and Brush, and Chicago Boulevard and Lawton, which is still standing.



Shaarey Zedek's Home from 1903 to 1913
The Winder Street Synagogue



1925 DRIVEN ALONG NORTHWESTERN HIGHWAY IN SOUTHEASTERN MICHIGAN, Congregation Shaarey Zedek, with its concrete and stained-glass apex jutting dramatically heavenward. The name translates to "gates of righteousness" or "gates of justice" from the Hebrew. Built in 1921 by Perceval Goodwin, the synagogue is an architectural marvel of mid-century style, but it's only the latest of seven buildings for Detroit's oldest Conservative Jewish congregation, which began in 1861. Its first building was at Congress and St. Antoine, in downtown Detroit. Other locations followed, including this neoclassical- and Romanesque-influenced building at Willis and Brush. At the time of this circa-1925 photo, just a few more years remained before another move, to temporary quarters in 1935, and then to Chicago Boulevard and Lawton, which would be Shaarey Zedek's home from 1937-1962. In a sense, there are actually eight buildings in the congregation's history. In the early '90s, a merger with Bnai Israel created the Shaarey Zedek Bnai Israel Center in West Bloomfield Township. — Corey Balanda



Moving Torahs to Chicago Boulevard – c.1932
 Middle to Right: President A. Louis Gordon, Chancellor Lewis Finkelstein of JTS,
 Rabbi Abraham Hershman

At the 100th annual meeting of the Congregation on April 12, 1961, more than 700 members approved the recommendation from the Board of Directors that a new synagogue be built on a forty-acre site in Southfield, where our congregation is presently located.



Groundbreaking ceremony – Bell Road – 1961
At the podium: Building Chairman Mandell “Bill” Berman.





Moving the Torahs from Chicago Blvd. to Bell Road – 1962

Throughout its history, CSZ has a rich tradition of bringing together the community for the celebration of Jewish holidays, educational pursuits, as well as life cycle events.



Rabbi Irwin Groner with Russian immigrants in Sukkah at Bell Road – c.1980



Rosh Hashanah – Cantor Sidney Rube with Shofar, and Cantor Frankel looking on.



Rabbi Morris Adler with Eleanor Roosevelt at Israel Bond event – 1956



Students attending CSZ Religious School on Seven Mile Rd. – 1950s



Rabbi Irwin Groner with Brian Hermelin at his Bar Mitzvah - 1978

CSZ has maintained active Sisterhood and Men's Club groups for many years.



Sisterhood with Eleanor Roosevelt – 1956



Men's Club at Traverse City retreat - 1956

Recently, the synagogue's leadership initiated a strategic planning process that will take Congregation Shaarey Zedek into the future with a clear mission and vision of our growth and development for generations to come.

Michael Z. Wise

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FORWARD

March 9, 2001, *Forward*

America's Most Prolific Synagogue Architect

After Hitler "converted" him, Percival Goodman gave up Bonwit Teller for Temple Beth El

Frank Lloyd Wright, Walter Gropius and Philip Johnson figure prominently among 20th-century architects who designed outstanding contemporary synagogues. But it was a lesser-known figure, Percival Goodman, who for better or worse did the most to recast the American Jewish house of prayer in a modernist vein. Between 1948 and 1983, Goodman designed more than 50 temples around the United States, making him the most prolific architect in Jewish history. His extraordinary career is recalled in an exhibition on view through March 31 at Columbia University's Miriam and Ira D. Wallach Art Gallery.

Working with artists such as Robert Motherwell, Adolph Gottlieb and Helen Frankenthaler, Goodman created high-style temples that offered a bold vision of communal space for post-Holocaust American Jewry. Goodman also co-wrote several works with his brother, Paul Goodman (who became a father figure of the New Left in the 1960s), including a seminal volume on cities titled "Communitas."

After studying at Paris's Ecole des Beaux Arts, Goodman designed sleek art deco interiors for department stores such as Saks Fifth Avenue, Bonwit Teller and I. Magnin. He drew up swank apartments at New York's Pierre Hotel and on Park Avenue as well as country retreats for wealthy clients such as J.M. Kaplan, owner of the Welch's Grape Juice Co.

But Goodman was not without a keen social conscience and utopian aspirations; left-leaning sympathies led him to design a 1930 proposal for the Palace of the Soviets in

Moscow. Writing in the exhibition catalogue, Columbia University architectural historian Kenneth Frampton ranks Goodman's Moscow entry alongside the celebrated submission by Le Corbusier and Pierre Jeanneret.

The Holocaust awakened Goodman's sense of Jewish identity — he once characterized himself as "an agnostic who was converted by Hitler." In 1949, his scheme was chosen for the "American Memorial to Six Million Jews of Europe" in Manhattan's Riverside Park. The structure — with a 25-foot-high wall stretching 120 feet long, crowned by a 45-foot pedestal and memorial — was never built because New York officials feared that its sheer visibility would distract drivers on the Henry Hudson Parkway.

It was a 1947 conference sponsored by the Union of American Hebrew Congregations to improve the quality of religious architecture that launched Goodman's career as a synagogue designer. In a presentation titled "The Holiness of Beauty," he told the assembled rabbis, congregational staff and board members that the prevailing tendency to design in imitation of churches or even old synagogues was a great mistake and that modernist architecture was best suited to nurturing contemporary Jewish communities. Commissions to design new homes for the Baltimore Hebrew Congregation and Temple Beth El in Providence, R.I., swiftly followed.

Before 1945, most American synagogues were built in historical styles such as Moorish, neoclassical and colonial, and as such these had little to do with Jewish faith or tradition. "Imitation cannot be as good as the real thing and so is an abomination," Goodman said. "In design and structure, the work must be of our time."

As prosperity fueled an influx to the suburbs following World War II, American Jews built an unprecedented number of new synagogues. In 1949, Goodman and his brother wrote in *Commentary* magazine that there were 1,800 new temples in the planning stages. Many were freestanding buildings removed from dense urban settings and reachable only by automobile. Goodman responded to the buildings' surroundings with an array of attention-getting designs, often using pleated or arched roofs to suggest the tents in which Jews journeyed through the Egyptian desert.

Working with Reform, Conservative and some Orthodox congregations, Goodman's commissions ranged from the intimate Fifth Avenue Synagogue on Manhattan's Upper East Side to the large-scale, theatrical Temple Beth El in Rochester, N.Y. Plans and photographs of five of his synagogues are presented in the Columbia exhibition, including his most daring and monumental — Congregation Sha'arey Zedek near Detroit, with its prow-like concrete roof that soars 100 feet above the bima and a backdrop reminiscent of Mount Sinai. The Sha'arey Zedek design was also reminiscent of Frank Lloyd Wright's famed peaked sanctuary at Elkins Park, Pa., which had been built a few years earlier.

"Goodman had to be looking over his shoulder to see what Frank Lloyd Wright, Gropius, Johnson and all those other people were doing," said Samuel Gruber, an architectural historian who heads the International Survey of Jewish Monuments. And although Goodman significantly reshaped the spaces in which American Jews gather to celebrate and commemorate, the totality of his designs has not been universally acclaimed. "Some are exceptional, but many of them are quite mundane" from today's perspective, Mr. Gruber said.

Goodman's synagogues were not only places of worship but community centers that joined prayer with educational and social activities. He popularized the flexible plan, first employed in 1946 by the German-Jewish architect Erich Mendelsohn at St. Louis's Congregation B'nai Amoona, which allowed large crowds to be accommodated on the High Holy Days by opening up folding walls between sanctuaries and adjacent social halls. Goodman also stressed the use of natural light and was one of the first synagogue architects to integrate modern sculpture and other abstract artworks, commissioning lobby murals, ark curtains and ritual objects.

The scores of designs for which Goodman was responsible reflect not just progressive taste but a generally liberal political stance as well. In "To the Golden Cities: Pursuing the American Jewish Dream in Miami and L.A." (Free Press, 1994), Deborah Dash Moore, a professor of religion at Vassar College, writes that Rabbi Leon Kronish of Miami Beach hoped that Goodman's innovative design for Temple Beth Sholom would encapsulate a contemporary and liberal form of Judaism for those seeking religious roots. Kronish, in a bid to appeal to Jewish newcomers to South Florida, blended commitment to Israel and social justice with updated ritual practices.

Temple Beth Sholom was completed in 1954 after the rabbi declared his intention to create new rites "that would win the hearts of the masses." Goodman did his bit by creating a temple with an exotic appearance suited to the tropical setting. Fronting a waterway and surrounded by palms, the sanctuary has a smoothly curved roof of thin-shell reinforced concrete that gives it a futuristic, Jetson-like air. "The danger of this approach is that what is modern one day can in a short time come to be seen as dated and corny," Mr. Gruber said.

In addition to his work as a synagogue architect, Goodman spent more than 25 years as a professor at the Columbia University architecture school. He died in 1989 at age 85, and some of those who studied under him see his teaching legacy outlasting the merits of his buildings. "History may not be kind to Percival Goodman Architect," Peter Eisenman, the designer of Berlin's new Holocaust memorial, writes in the exhibition catalogue. "But it cannot reveal nor take away what he gave to me and his other students."

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CONGREGATION SHAAREY ZEDEK

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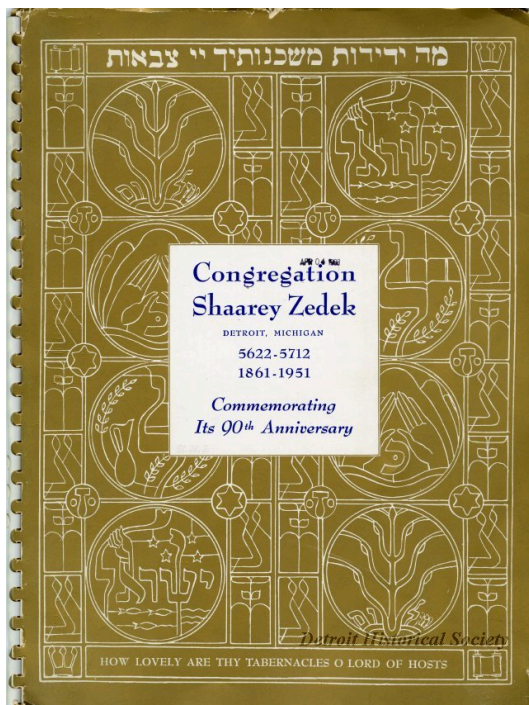
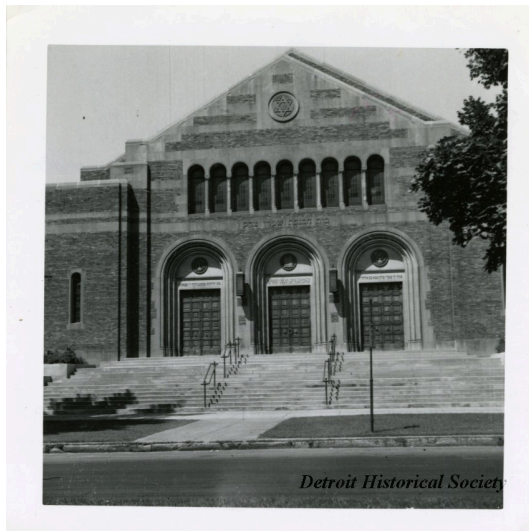
In 1861, 17 followers of Traditional Judaism withdrew from the Beth El Society in Detroit to found the Shaarey Zedek Society. In 1877, the membership constructed the first building in the Detroit area to be erected specifically as a synagogue, at Congress and St. Antoine Streets. New structures followed on Winder Street in 1902 and on Willis and Brush Streets in 1913. The membership continued to grow and in 1913, as the first Conservative Jewish Congregation in the Detroit area, Shaarey Zedek became one of the founding congregations of the United Synagogue of America. In 1932, the congregation moved into a new structure on Chicago Boulevard in Detroit.

At the 100th annual meeting of the Congregation on April 12, 1961, more than 700 members approved the recommendation from the Board of Directors that a new synagogue be built on a forty-acre site in Southfield Township. The congregation's building was designed by Percival Goodman and dedicated in January 1963.

The sanctuary exterior, a large pyramidal form of rough concrete, suggests Mount Sinai where the Torah was received. Indented in it are ten forms, representing the Ten Commandments. The focal point of the sanctuary is the Ark of the Covenant. It stands forty feet high, fashioned of Israeli marble, and framed by the great

stained glass windows representing the Burning Bush. Upon the Ark are ten Hebrew letters which represent the Ten Commandments, and a sculpture symbolic of the Tree of Life.

RELATED ITEMS IN THE COLLECTION



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Connecting our Spirits: Shaarey Zedek Synagogue

01/06/2021

"The problem of the architect is to find a form" – Percival Goodman

The Congregation Shaarey Zedek Synagogue was constructed in 1962, and is located on a bluff overlooking Northwestern Highway in Southfield, Michigan. The dramatic modernist structure was designed by Percival Goodman, a notable synagogue architect who designed more than fifty synagogues across the US between 1936 and 1979. During his education, Goodman travelled across Europe and is said to have been deeply impressed by the work of Le Corbusier, who is often

referred to as the “father of modern architecture”. Goodman acted as chief designer and worked in collaboration with Albert Kahn Associates.

The campus includes two chapels, a library, an administration block, and school, in addition to the dramatic sanctuary space. The stunning 15,000 square foot, triangular-form sanctuary seats 1,100 worshippers but can be expanded to accommodate up to 4,000. The sanctuary’s form is intended to be symbolic of Mt. Sinai, as is its craggy, rough-hewn exterior.



The triangle form that dominates the main sanctuary and the chapel facing the inner court also represent the elements which form the Star of David, as well as two hands joined in prayer. A band of recessed stained-glass windows further reinforce the “heavenly” effect within the sanctuary by making the dramatic multi-storied ceiling appear to soar aloft the walls.

The synagogue has been recognized as one of the top ten breathtaking places of worship in the United States by Jamie Sperti of the *San Francisco Examiner*, who noted it was a “phenomenal example of 1960s futuristic architecture.”

Photos © James Haefner Photography

[See more photos of this and other Must-See Michigan Buildings.](https://michiganarchitecturalfoundation.org/symbolic-formshaarey-zedek-synagogue/)



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Congregation Shaarey Zedek Synagogue

People: [Percival Goodman](#) ,

Date: 1963

City: Southfield

The Congregation Shaarey Zedek synagogue is sited on an expansive open bluff overlooking Northwestern Highway in Southfield. The dramatic and sculptural form of the sanctuary rises to a point above the flat landscape and has become a landmark for those traveling the busy highway. The steep galvanized metal roof over the sanctuary transitions to a much lower slope at two hinge-points on each side of building. A band of recessed stained glass windows separates the roof from the concrete and brick walls and gives the impression that the roof is floating above the structure. The abstract reference to a tent form or clasped praying hands is a relatively common design theme seen in several other examples of religious architecture built in Michigan during the 1950s and 1960s. The sanctuary wing, which is diamond-shaped in plan, is connected to the donut-shaped school wing to the north. A narrow hyphen between the two wings contains the main entrance to the building which is accessed from the adjacent parking area along the east side of the property. A remarkable reinforced concrete canopy with a flat roof and supported on two clusters of bent columns provides shelter to those dropping off worshippers at the main entrance.

Congregation Shaarey Zedek was founded in 1861 and worshipped in several locations throughout the city of Detroit during the late nineteenth and early twentieth centuries. In the early 1930s, the congregation decided to once again relocate in response to the movement of its congregates to more suburban neighborhoods. The congregation commissioned Albert Kahn Associates to design a Romanesque Revival structure for them at 2900 West Chicago Boulevard where they worshipped for thirty years before moving to their present location on Bell Road in 1962.

The existing modernist structure was designed by Percival Goodman with Albert Kahn Associates. Goodman was responsible for the overall design while Albert Kahn Associates completed the working drawings and all engineering for the project. Goodman who has been referred to as the nation's leading synagogue architect during the mid-twentieth century was brother to noted writer and sociologist Paul Goodman. Between 1936 and 1979 Goodman designed more than fifty synagogues and religious buildings throughout the country. Percival Goodman studied at New York's Beaux-Arts Institute of Design and then was encouraged by an employer to travel abroad and continue his studies at the Fontainebleau Ecole des Beaux Arts where he spent three summers. During his time abroad, Goodman was exposed to the European modernists and is said to have been deeply impressed by the work of Le Corbusier. He later accepted teaching positions at New York University and Columbia. It was his talk however at the 1947 Union of American Hebrew Congregation's symposium on synagogue design that was pivotal in elevating his career as one of America's foremost synagogue architects.

The dramatic design of the Shaarey Zedek structure has been recognized as one of the top ten breathtaking places of worship in the United States by Jamie Sperti of the San Francisco Examiner,

who noted it was a “phenomenal example of 1960s futuristic architecture.”

Related Buildings:

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Murder of Morris Adler

On February 12, 1966, Richard Wishnetsky entered Congregation Shaarey Zedek in Southfield, Michigan, during weekly Shabbat services and, brandishing a firearm, ordered everyone except Rabbi Morris Adler off the synagogue's bimah. After condemning the congregation, Wishnetsky shot Adler and himself.^{[1][2][3]:455}

The incident was witnessed by the entire congregation.^{[4][3]:455} Due to Adler's stature as one of the most influential leaders of the American Jewish community following World War II, the incident was highly publicized and reported internationally.^[3]

Morris Adler

Early life and education

Adler was born to parents Joseph and Jenny Adler in the town of Slutsk, Belarus, in the Russian Empire in 1906. Joseph was a rabbi, and in 1913, the family left Russia for the United States. Settling in New York City, Adler attended DeWitt Clinton High School.^{[5]:52} He met his future wife, Goldie Kadish, at the age of 18 in 1924.^{[5]:52}

After graduating high school, Adler attended City College of New York and Yeshiva University simultaneously, graduating from the former in 1928 with concentrations in psychology, philosophy, and English.^{[5]:53–55} He married Goldie Kadish a year later, on June 12, 1929.^{[5]:53–55}

Early career

Adler's father, also a rabbi, became ill in 1929, resulting in the younger man taking over at the New York congregation. Following this experience, Adler became

Murder of Morris Adler

Location	<u>Congregation Shaarey Zedek</u> , <u>Southfield, Michigan</u> , <u>USA</u>
Date	February 12, 1966 11:40am
Attack type	Shooting, murder-suicide
Weapon	Colt .32 revolver
Deaths	2 (including the perpetrator)
Victim	Morris Adler
Perpetrator	Richard Wishnetsky
Motive	Mental illness; religious dispute

Rabbi

Morris Adler

Personal life

Born	March 30, 1906 <u>Slutsk</u> , <u>Belarus</u> , <u>Russian Empire</u>
Died	March 11, 1966 (aged 59) <u>Southfield, Michigan</u> , <u>USA</u>
Cause of death	Gunshot wound
Resting place	<u>Clover Hill Park Cemetery</u> , <u>Birmingham</u> , <u>Michigan</u>
Nationality	American
Spouse	Goldie Adler (1929–1966, his death)

Religious life

Religion	<u>Judaism</u>
Denomination	<u>Conservative Judaism</u>
School	<u>Jewish Theological Seminary of America</u>

Military service

the rabbi of a small Orthodox congregation in St. Joseph, Missouri.^{[5]:55}

After a year in Missouri, Adler decided to become officially ordained as a Conservative rabbi, enrolling at Manhattan's Jewish Theological Seminary in 1931.^{[5]:56}

Adler graduated in 1935 and was almost immediately hired as the rabbi at the Reform Jewish Temple Emanu-El in Buffalo, New York. Three years later, in 1938, he was hired as an assistant rabbi by Congregation Shaarey Zedek in Detroit, Michigan.^{[5]:58-59}^[6] That year was also marked by tragedy for Adler when his father drowned while swimming at Rockaway Beach, Queens.^{[5]:58-59}

Swiftly, Adler made a name for himself as a respected member of the community in Detroit.^{[7][6]:70} As a younger counterpart to Shaarey Zedek's older, more traditional senior rabbi, Adler negotiated the ongoing transformations in American Jewish life of assimilation, acculturation, and transition from Orthodox to Conservative practice.^{[5]:60-62}

Adler became well-liked and was heavily involved in many cultural, religious, and political causes in the Detroit community.^[6] In 1942, he participated in the creation of the Detroit Yiddish Theater Guild, which was an attempt to communally subsidize the city's failing Yiddish theater.^{[8]:54-55}

Military service

Adler enlisted in the United States Army as a chaplain in 1943. Initially, he was stationed at the Rhodes General Hospital in Utica, New York, where he served patients, doctors, and their families.^{[6]:72-73} He was then transferred to the Pacific theater with the 11th Airborne Division, where he led services in the Philippines, Japan, and Australia.^{[5]:62}

After the end of the war, Adler visited Hiroshima and was deeply affected by what he saw, later saying, "I felt myself in the presence of a fury and a doom which filled me with foreboding and fear. I know what one of the great scientists meant when he said, 'I am a frightened man.'"^{[5]:63} Adler returned home with an "uncompromising hatred of war," writing that:

I mean a determined, impassioned fury, a deep, implacable hatred. Never again must we permit it to be pictured in romantic or glamorous fashion. We should give the lie to every poet who casts a halo of beauty over its grime and blood, and nail to the pillar of shame every pseudophilosopher who extols its virtue . . . There is nothing beautiful in destruction, nothing heroic in a man crouching behind a gun whose mouth spouts death, or in a flyer dropping ruin from the skies. Foxholes, sinking ships, disfigured bodies, gaping wounds, burning cities are the epitome of cruelty and ugliness.^{[5]:62-63}

Service/branch	<u>United States Army</u>
Years of service	1943–1945
Rank	Chaplain
Unit	<u>11th Airborne Division</u> <u>Chaplain Corps</u>

Congregation Shaarey Zedek

After his return to civilian life in 1945 and elevation to the position of chief rabbi in 1946, Adler increased his involvement in social causes.^{[6]:76} These included ethical use of nuclear power and support for the burgeoning Civil Rights movement.^{[5]:63}^{[3]:266-67} In 1947, he published a collected volume titled *Selected Passages of the Torah*.^{[5]:63-64}

In 1954, he was elected to the position of chief rabbi for life by his congregation.^{[6]:83} An ardent Zionist, he took this opportunity to spend a sabbatical year in Israel before returning to the Jewish Theological Seminary to teach.^{[5]:65}^{[6]:83}

A prolific writer and activist, Adler served as chairman of the Law Committee of the Rabbinical Assembly, making halachic judgements to aid Jews in adapting traditional law to modern life.^{[3]:350} In 1958, he published *The World of the Talmud*. In 1957, he became chairman of the United Auto Workers Public Review Board.^{[3]:331} He was involved in at least fifteen additional religious, secular, political, and governmental boards, federations, and charities during the remainder of his life and received an honorary doctorate in law from Wayne State University in 1960.^{[5]:66}

Adler supervised the congregation's move from the city of Detroit to suburban Southfield in 1961, to a new building in the brutalist style designed by architect Percival Goodman.^{[6]:93}



Congregation Shaarey Zedek's modernist building in Southfield, Michigan. Erected 1961, designed by Percival Goodman.

Richard Wishnetsky

Early life

Richard S. Wishnetsky was born in 1942 in the Bronx, New York, where he attended a Yiddish-language Workmen's Circle school.^{[5]:7} At the age of eleven in 1953, his family moved to a predominantly Jewish neighborhood in Northwest Detroit.^{[5]:7} While attending Mumford High School, Wishnetsky was known as an intelligent and bright student, and was involved in numerous Jewish youth movements including B'nai Brith Youth Organization, United Synagogue Youth, and Farband.^{[5]:26}

Relationship with Adler

During his senior year of high school, Wishnetsky began attending Rabbi Adler's weekly lectures for young people, where he developed a rapport with Adler.^[5] After a hiatus during Wishnetsky's undergraduate studies at the University of Michigan, he and Adler had regular conversations and counseling sessions during Wishnetsky's graduate studies in Philosophy at the University of Detroit Mercy.^{[5]:176-178}

Though he idealized the rabbi, Wishnetsky was known by friends and community members to be critical of the congregation and of Adler, referring to it as "opulent" and "bourgeois," and saying that Adler was "using his brilliance as a force for evil." ^{[5]:176-179} In particular, Wishnetsky levied criticism

against the synagogue's 1962 relocation to suburban Southfield, viewing it as a manifestation of white flight from historically Jewish neighborhoods in Detroit which were becoming increasingly African-American.^{[2]:187-88}

Mental deterioration

Though Wishnetsky was known to be eccentric and highly intellectual, in the winter of 1965 he began exhibiting erratic, manic behavior, eliciting concern from classmates and friends.^{[5]:197, 204-5} He spoke often of suicide.^{[5]:210} Joyce Carol Oates, who was at the time an assistant professor of English at the University of Detroit and an acquaintance of Wishnetsky's, said later:

"It was all there on that first day – the latent violence, the scornful refutations, the sense that the majority of people are somehow wrong and therefore contemptible. . . . He told me . . . that if God did not exist, life was not worth living and he would commit suicide."^{[5]:221}

Wishnetsky was taken to Detroit General Hospital, then to the Herman Kiefer Psychiatric Hospital, for medical and psychiatric observation on July 27, 1965, where he was determined to be a possible danger to himself and others.^{[5]:253-54, 257} Soon after he was transferred to a private psychiatric care facility in Rochester, Michigan, from which he attempted unsuccessfully to escape multiple times.^{[5]:260-265[9]} In August, he was transferred yet again to the Ypsilanti State Hospital, where he was diagnosed with borderline schizophrenia, suicidal, and homicidal tendencies.^{[5]:271}

In September, Wishnetsky escaped from the hospital, but by the end of the month was granted freedom on the condition that he see a psychiatrist regularly.^{[5]:286} He enrolled at Wayne State University, but his mental state continued to deteriorate, resulting in him being banned from the campus of University of Detroit.^{[5]:294-5}

By January, Wishnetsky had begun speaking openly of violent fantasies such as kidnapping the governor of Michigan, George W. Romney, or committing suicide at Shaarey Zedek in front of the congregation.^{[5]:320} In early February, he penned a six-page polemic titled "Fantasy Regarding an Assassination of Robert S. McNamara," framed as an apology for a hypothetical assassination of the then-Secretary of Defense for his role in the ongoing Vietnam War.^{[5]:328} On February 3, Wishnetsky traveled to Ohio and purchased a Colt revolver.^{[5]:334}

Events of February 12

At approximately 11:40am on Saturday, February 12, 1966, Wishnetsky entered the sanctuary of Congregation Shaarey Zedek, where Rabbi Adler was leading Saturday morning Shabbat services during a Bar Mitzvah. Adler had just finished delivering a sermon regarding the Assassination of Abraham Lincoln, on the occasion of Lincoln's birthday.^{[6]:121} Wishnetsky's parents were in attendance.^{[5]:354}

Approaching the rabbi, Wishnetsky raised his revolver and said "I have a statement to make. Everybody off the bimah except Rabbi Adler," then fired once into the ceiling.^{[2]:186}

Wishnetsky took to the bimah, where he spoke again, reading aloud from a prepared speech: "This congregation is a travesty and an abomination. It has made a mockery by its phoniness and hypocrisy of the beauty and spirit of Judaism. With this act I protest a humanly horrifying and hence unacceptable situation."^{[2]:186} He turned to Adler and shot him twice, in the forearm and head. Wishnetsky then turned the gun on himself.^{[5]:353}^[4]

Although Adler initially remained conscious, the first bullet had ricocheted off his arm and lodged inside his head.^{[5]:353} Both he and Wishnetsky, still alive, were taken to nearby Providence Hospital.^{[5]:355}

Wishnetsky died four days later on February 16. Adler remained in a coma for nearly a month before dying on the morning of March 11.^{[5]:360} Both men were buried in the congregation's cemetery in Birmingham, Michigan. Between 6,000 and 20,000 people attended Adler's funeral, and his death was reported in newspapers around the world.^{[5]:362}^[10]

Historiography

(See also: *History of the Jews in Metro Detroit*)

Holocaust survivor Elie Wiesel was among those who attempted to make sense of Adler's murder, comparing the incident to the assassination of John F. Kennedy and writing that "the Jews of Detroit have been walking as if in a nightmare. They do not understand. . . . They ask: how did it happen? Why? They have no answer."^{[3]:456} He argued that Wishnetsky's act "[came] not from an indifference to meaning, but from a desperate search for meaning."^{[3]:457}

Historian Lila Corwin Berman, in her book *Metropolitan Jews: Politics, Race, and Religion in Postwar Detroit*, situated the murder of Rabbi Adler, and the concerns which Wishnetsky expressed in his condemnation of the congregation, within greater societal shifts of the mid-to-late 1960s including suburbanization, youth alienation, and concerns within the Jewish community about assimilation.^{[2]:187}

"Wishnetsky intoned a prophecy of suburban ruin, not so different from social critics' vilification of the suburbs as breeding grounds of materialism, conformism, and vacuity. Unlike social critics, however, he used firepower to enact the prophecy and to stain the multimillion-dollar monumental synagogue with the blood of its rabbi and its disenchanted youth."^{[2]:187}

Historian of Jewish Detroit Sidney Bolkosky saw Adler's murder as one of a number of near-simultaneous crises, namely the Six-Day War and 1967 Detroit riot, that impacted the Detroit Jewish community in 1966-67, thus compounding the traumatic impact of the incident.^{[3]:454-58}



Rabbi Morris Adler's grave monument at Clover Hill Park Cemetery in Birmingham, Michigan.

Legacy

Morris Adler Elementary School in Southfield is named for Adler, as is a section of the M-10 freeway which passes in front of Shaarey Zedek.^{[11][12]}

The non-fiction book *Murder in the Synagogue* by T.V. LoCicero was published in 1970, detailing the lives of Adler and Wishnetsky and the lead-up to the assassination.^[5] Detroit author Adele Mondry included two short stories about Adler and Wishnetsky in her Yiddish-language short story collection *Wyszkovo: A Shtetl on the Bug River*, published in English in 1980.^[13]

In 2016, *The Jewish News (Detroit)* published a retrospective on Rabbi Adler on the 50th anniversary of his death.^[14]

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Rabbi Morris Adler, 59, Dies; Shot During Service on Feb.12; Detroit Conservative Leader Had Been in a Coma Since Attack in Synagogue

Special to The New York Times -

March 12, 1966



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DETROIT, March 11 Rabbi Morris Adler, spiritual leader of Detroit's largest Conservative Jewish congregation, died early today in Sinai Hospital, where he had been in a coma since he was shot Feb. 12 during a Sabbath service in Congregation Shaaray Zedek. He was 59 years old. With him when he died were his wife, the former Jennie Resnick, and his daughter, Mrs. Shulamith Benstein. Rabbi Adler had suffered brain damage from a bullet wound in the head. His condition had worsened during the last several days despite two brain operations. His attacker, 23-year-old Richard Wishnetsky, who had a record of mental illness, shot himself moments after he had shot the rabbi and died four days later. Today, Gov. George Romney declared Sunday as a day of mourning for Rabbi Adler throughout Michigan.

A Distinguished Educator

Rabbi Adler, prominently identified with Conservative Judaism, was one of the country's most distinguished Jewish educators. His lectures and writings were known here and in Jewish communities the world over. He often decried the absence of "creative conversation" among the different philosophies of Judaism, and "the gaps and misunderstanding and resentment" that threatened Jewish community life. Once, in a lecture, he termed as "an irony of American Jewish life in our times" that when new forms of communication have linked the world "the Jewish community has seemed to have lost its capacity for communicating across denominational and ideological lines." With an almost around-the-clock devotion, Rabbi Adler toiled in behalf of adult Jewish education. Since 1963, he had served as chairman of the highly influential Adult Jewish Education Commission of B'nai B'rith. In 1964, he initiated an experiment in Jewish adult education that linked 14 study groups in 13 cities for a lecture and discussion by telephone. The project was sponsored by B'nai B'rith. Rabbi Adler conducted the experiment from his study of Congregation Shaarey Zedek in Detroit on the subject: "Will Jews be Jews in 2084?" In addition to writing on numerous articles on every phase of Jewish life, he was the author of two books, "Selected Passages from the Torah," published in 1948, and the "World of the Torah" (1958).

Rabbi Adler was born in Russia, the son of Rabbi Joseph Adler, and came to this country in 1913. He was graduated from City College in 1928, was ordained a rabbi at the Jewish Theological Seminary of America in 1935 and was given honorary degrees by Wayne State University, where he had been an adviser to its department of New Eastern languages and literature. His first pulpit was at Temple Emanu-El in Buffalo, from 1935 until 1938, when he went to Detroit. From 1943 to 1946 he served in the Army. He directed the building of the \$4.5-million synagogue in Detroit, which was dedicated in 1962 and is considered to be one of the largest of its kind in the Conservative movement. Rabbi Adler was a close friend of Walter P. Reuther, president of the United Auto Workers. He was a member of the Michigan Fair Election Practices Commission and of the Labor-Management Citizens Commission. In recent years, he had been active in the round table of Catholics, Protestants and Jews and was considered a leading spokesman for the Jewish community in Detroit. Last September he returned to Detroit after a year's sabbatical leave in Israel.

Associated Press

Rabbi Morris Adler

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Peter Holmes, BA, MDiv, DMin is the Minister of the Congregation at Yorkminster Park Baptist Church.

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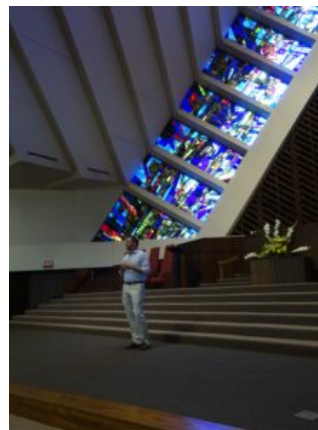
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Pilgrimage of Sacred Spaces – Detroit – Congregation Shaarey Zedek

Congregation Shaarey Zedek



Shaarey Zedek is the second oldest Jewish synagogue in the Detroit area dating back to the withdrawal of many of the more traditional Jews from the Temple Beth El in 1861 for the purpose of forming a more conservative worshipping community. In 1913 Shaarey Zedek became a founding movement of the Conservative United Synagogues of America. Over its first century of existence the congregation moved five times from the heart of the city further into the suburbs until the present building was erected in Southfield in 1962.



Prior to arriving at Shaarey Zedek we had spent a day and a half visiting historic churches of a variety of architectural styles, but until we arrived at the synagogue we had not seen a modern architectural expression of faith. Shaarey Zedek was the right place to go. Designed by Percival Goodman, often called the most prolific architect in Jewish history, Shaarey Zedek, is a breathtaking shrine. The San Francisco Examiner ranked it as one of the top ten most breathtaking places of worship in North America and Philip Nobel, of the New York Times described it as a “roadside attraction that parlayes a skyscraping Ark and an erupting eternal flame into a concrete Sinai on the shoulder of Interstate 696.”

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As one enters the sanctuary their eyes are drawn to the tone towers rising from the Ark and representing the stone tablets of Sinai. They are surround by two stained glass windows that rise from the floor on an angle and meet high above the Ark and the tablets. The lower portions of the mirror image windows is in blues which might well represent the divided waters of the Red Sea in the Exodus account, but the red glass at the pinnacle clearly depicts the burning bush through which Moses encountered God and heard his calling. It is stunning and one can only imagine on high holy days with upwards of four or five thousand people how mesmerizing those windows must be.



Rabbi Yonatan Dahlen welcomed us warmly and opened the Ark and brought a scroll to the Bimah around which we gathered as he read to the group. He was kind and patient with many questions and when he might well have dismissed us he turned to me and said, "Did you say you wanted to read a psalm." Yes I replied it is in our pilgrimage guide and is Psalm 126." "Psalm 126?" replied the Rabbi. "Yes, is that okay?" I asked. "Okay? It is my favourite Psalm!"



After we read it I asked why it was his favourite Psalm and he gave us an insightful reflection on verse one, "When the Lord restored the fortunes of Zion, we were like those who dream." Imagine, out of 150 Psalms I chose his favourite for our visit that day and yet I had never met him or ever spoken to him in my life! There was obviously another at work in choosing that Psalm. We are but the instruments. I went from that place feeling younger and more alive – like a dreamer.



One of our pilgrims, Rob Mee, a gifted musician and photographer has posted some absolutely remarkable photos of this sacred space along with the others we visited and can be viewed on his website at: <https://focusonmee.com/detroit-michigan/>

Grace and Peace,
Peter



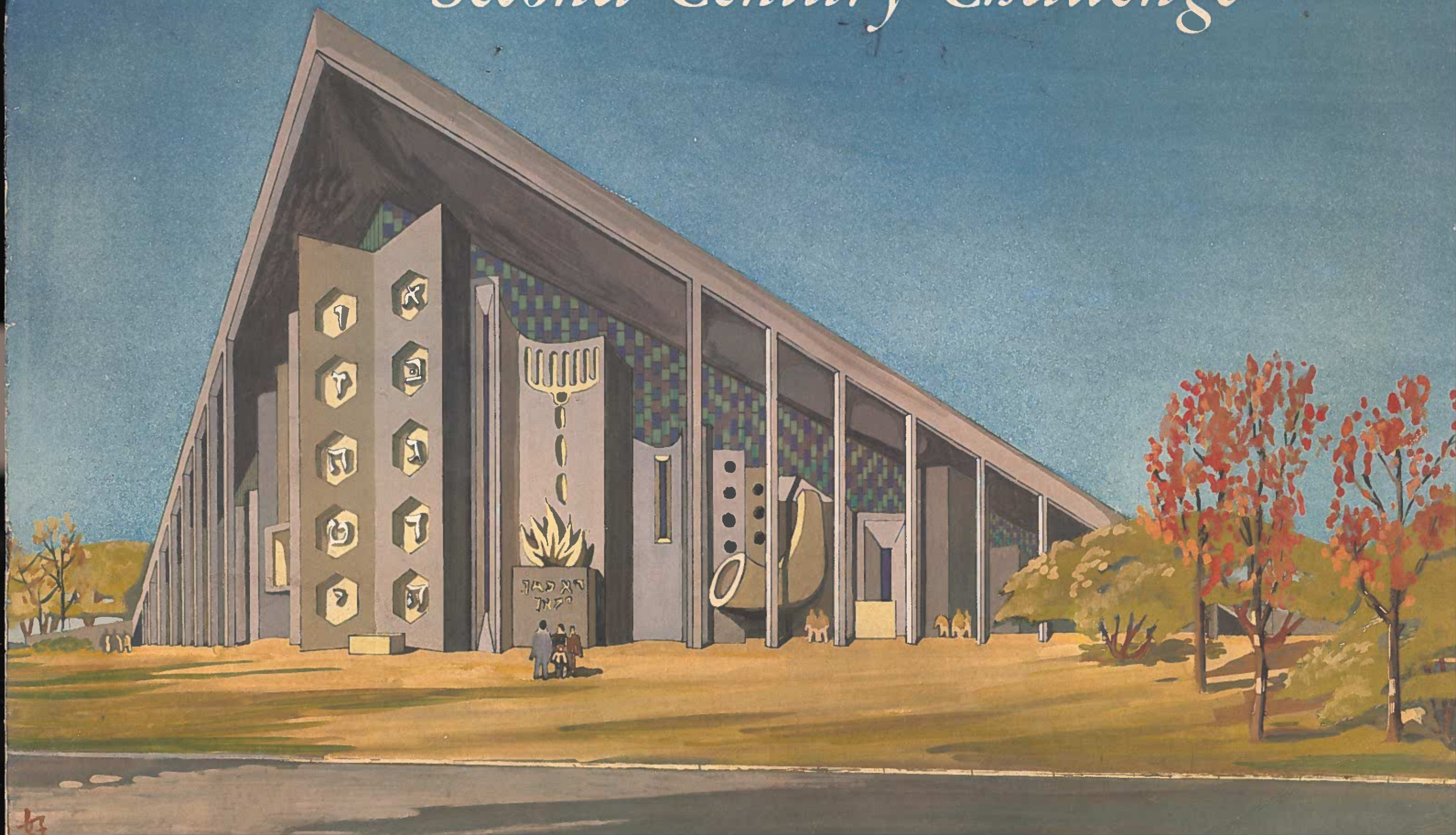
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Shaarey Zedek's Second Century Challenge





Rabbi Morris Adler

OUR COVER: Our architects' conception of what the exterior of our new Synagogue may look like. Final plans to be drawn up in accordance with members' wishes could cause some modification of this tentative elevation view

A Message from the Rabbi



UR SYNAGOGUE is faced by a challenge as enormous and compelling as any in its near century of existence. Two dimensions of its spirit and vitality are being crucially tested.

The first is the quality and power of its accumulated capital of dedication and faith. Several generations of devoted men and women have, across the span of its history, poured of their zeal, earnestness and spiritual fervor into the Synagogue they loved.

It has gathered into its treasury the pleas and prayers, the ideals and aspirations of those who have worshipped within its halls. How vital is that heritage? What are our spiritual reserves?

No less is our faith in the future on trial, in the undertaking on which we are now engaged. Do we face the future with uncertainty and fear? Do the morrows ahead inspire in us nothing more than dread and anxiety? Or with full realization of the gravity of the problems of our time, do we move forward with a faith that itself becomes a mighty factor in determining the shape of things to come?

Jeremiah purchased a field, as an expression of his faith, when Babylon's army was besieging Jerusalem. Rabban Johanan ben Zakkai built an academy at Jamnia when the Temple was destroyed. Our own more immediate forebears founded this very Synagogue in the dark days of the Civil War.

Our answer shall be clear and ringing. Noblesse oblige. A rich and significant past shall find us worthy of the inheritance it has entrusted to us. Our firm faith in free America, and in the lofty tradition of Judaism, bid us move onward with courage and assurance.

The Synagogue—the great arsenal of the Jewish spirit for 25 centuries—shall not be absent from the lives of our children and grandchildren.

The Synagogue—the sentinel of the faith of the Jew—will continue to stand guard over the sanctities of our tradition and the spirit of our descendants.

The chain linking us so strongly to our past will bind us to the future.

Through consecrated endeavor and ennobling giving shall we, who have received much, pay our tribute to our predecessors and express our faith in our successors.

We shall fulfill the words of the Psalmist, "Lift up your hands to the Sanctuary, And bless ye the Lord."

Morris Adler

Air-View of 40-Acre Site of Our New Synagogue



The location of our site and the 40 acres of land assures the permanence of our spiritual home for generations.



Ever since David, "the sweet psalmist of Israel," Jews have sung "praises unto the Lord" as a feature of their regular worship services

Our Second Century Challenge



Our inadequate library

CONGREGATION SHAAREY ZEDEK, as it approaches the beginning of its second century, three short years away, is again faced with the same challenge our forefathers met with such courage, foresight and faith.

It is because of their dedication to the spiritual ideal that Jewish life could only survive with a strong Synagogue, embracing Beth Hatefilla (House of Prayer), Beth Hamidrash (House of Study), and Beth Haknesseth (House of Assembly) that we have the building in which we worship today. It is only because of them that we have a Religious School in which our children learn the rich heritage of the past, the challenge of the future.

The sacrifices our forebears made, the responsibilities they gladly assumed, created for us the opportunity of building a greater American Judaism through our children.

Our Congregation was organized in the dark days of the Civil War. Those were perilous times, but our fathers met the challenge. In 1876 our Congregation built the first Synagogue in Michigan. Because of steady growth in membership and the trend of residential population, we built again in 1903, and again in 1915.

Our present Synagogue was built in the depth of a severe economic depression, being formally dedicated in 1932. We burned the mortgage in 1944.

Jewish history is full of tales of heroic sacrifice, tales of heart-warming devotion. The history of Shaarey Zedek, from the time of its founding, faithfully followed that pattern.

Now it is our turn to accept responsibility for carrying on the Faith of Our Fathers, just as they did in their time. Our Synagogue, our Religious School and our other facilities have been overcrowded for years. Our membership is moving northward and westward. We have decided by unanimous vote to move to a new 40-acre site at 11 Mile Road and Northwestern Highway, to bring enlarged usefulness to a growing membership and community.

With vision and courage Shaarey Zedek has met the challenge in the past, has accomplished the necessary expansion and relocation, and has flourished. It is natural therefore that once more we follow the historic process and place our institution as a Fortress of Faith closer to the homes of our people.

The future of Shaarey Zedek is in your hands. Not for our own use alone but for our children and their children. Let us give them the same opportunity we have had to sense the dignity, the spiritual quality, the beauty of Conservative Judaism as the guiding principle of their lives.

It is up to YOU. Shaarey Zedek needs your help—yes, it needs every member's help if we are to raise the necessary \$3,000,000 for our Development Fund.

A Dream You Can Make Come True

CONGREGATION SHAAREY ZEDEK stands on the verge of fulfilling a dream. Today we have the 40-acre site we need. Today we have two of the leading architects of the country at work on our plans for a new Synagogue, a new School and other facilities.

We have worked hard to achieve these goals. But we are only just started. Plans are fine. Dreams are fine. They must come first. Now we have reached the point where we must have funds to finance the building, to get the power shovels and bulldozers at work, to begin the actual work of construction.

Our present facilities are grossly inadequate for our spiritual growth, for youth activities, for activities for young men and women, as well as adult programs. It becomes our duty to provide them.

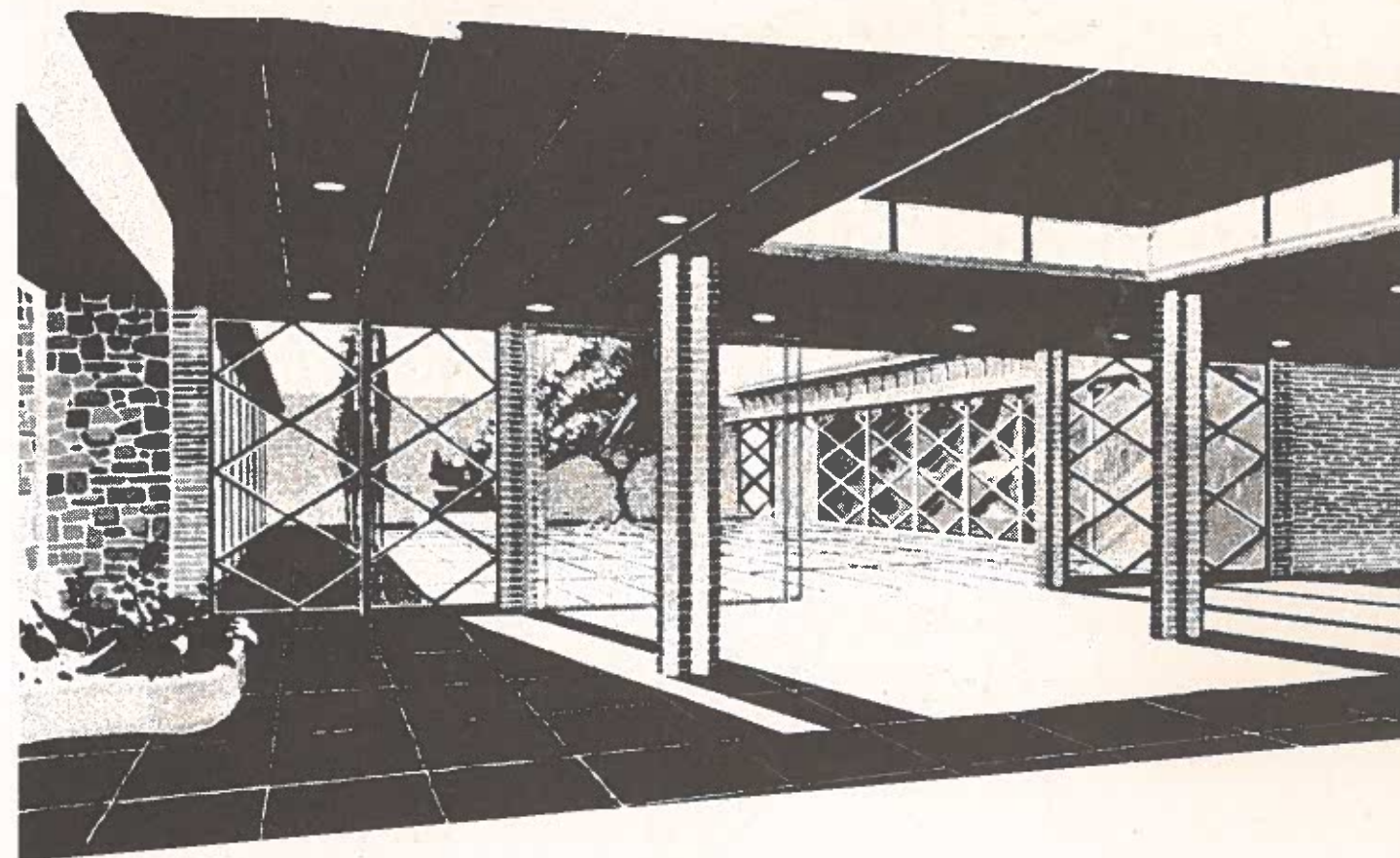
The Synagogue has and always must serve a three fold purpose. It is this that stamps it as a Synagogue, not its design, decoration or shape. It is a House of Prayer, a House of Study and a House of Assembly.

It carries on religious, educational and social activities, weaving spiritual, intellectual and emotional strands into a rich tapestry of life, God-inspired and God-oriented, satisfying to the individual Jew, challenging to the Jewish group, beneficial to all humanity.

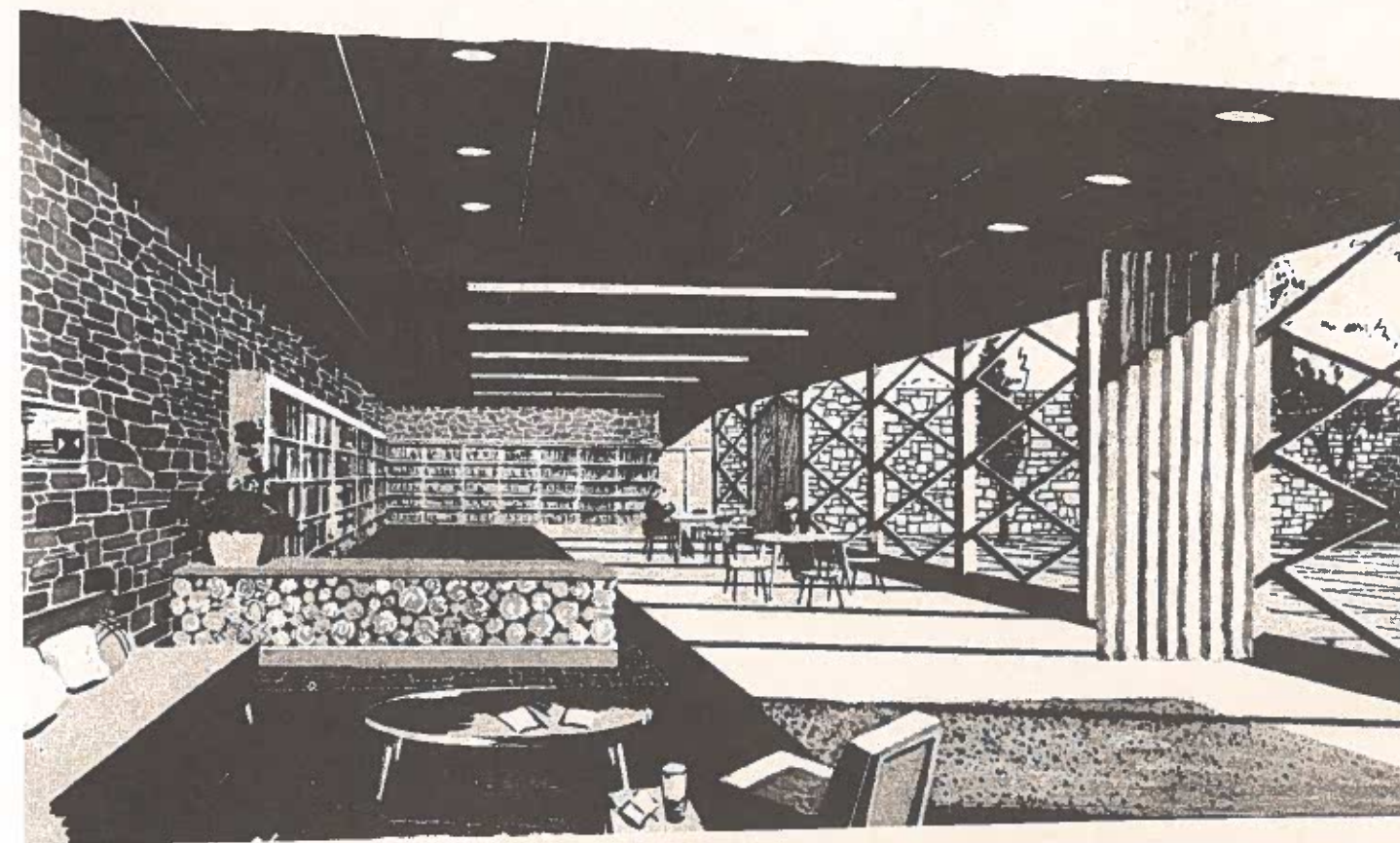
In making this possible we are presenting ourselves with the most important and useful gift of all—a new sense of well-being. That is the satisfaction we seek for ourselves.

If we intend that this should be one of the most important and moving experiences of our lives, we must invest in it willingly and with a sense of reverent mission, for "Where our treasure is, there our heart will be."

We will create a place for reverence and a climate for Jewish living, recreation and social life. Let this be a dedicated and meaningful campaign.



Proposed Interior Sketches



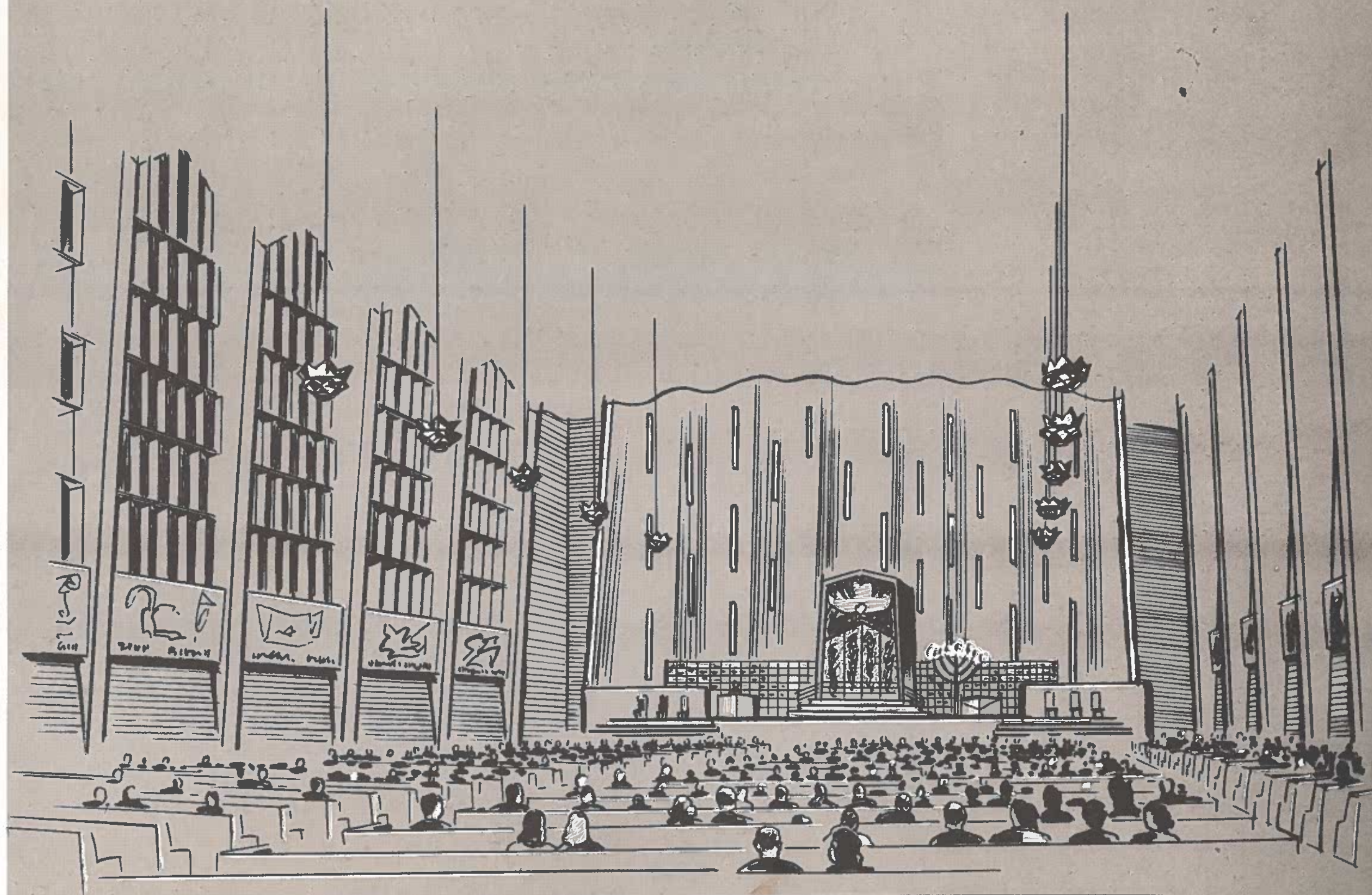


An early home of
Shaarey Zedek.
It was Michigan's
first synagogue

We moved to Winder
Street in 1903 to
meet a northward
shift in population



"O Worship the Lord in

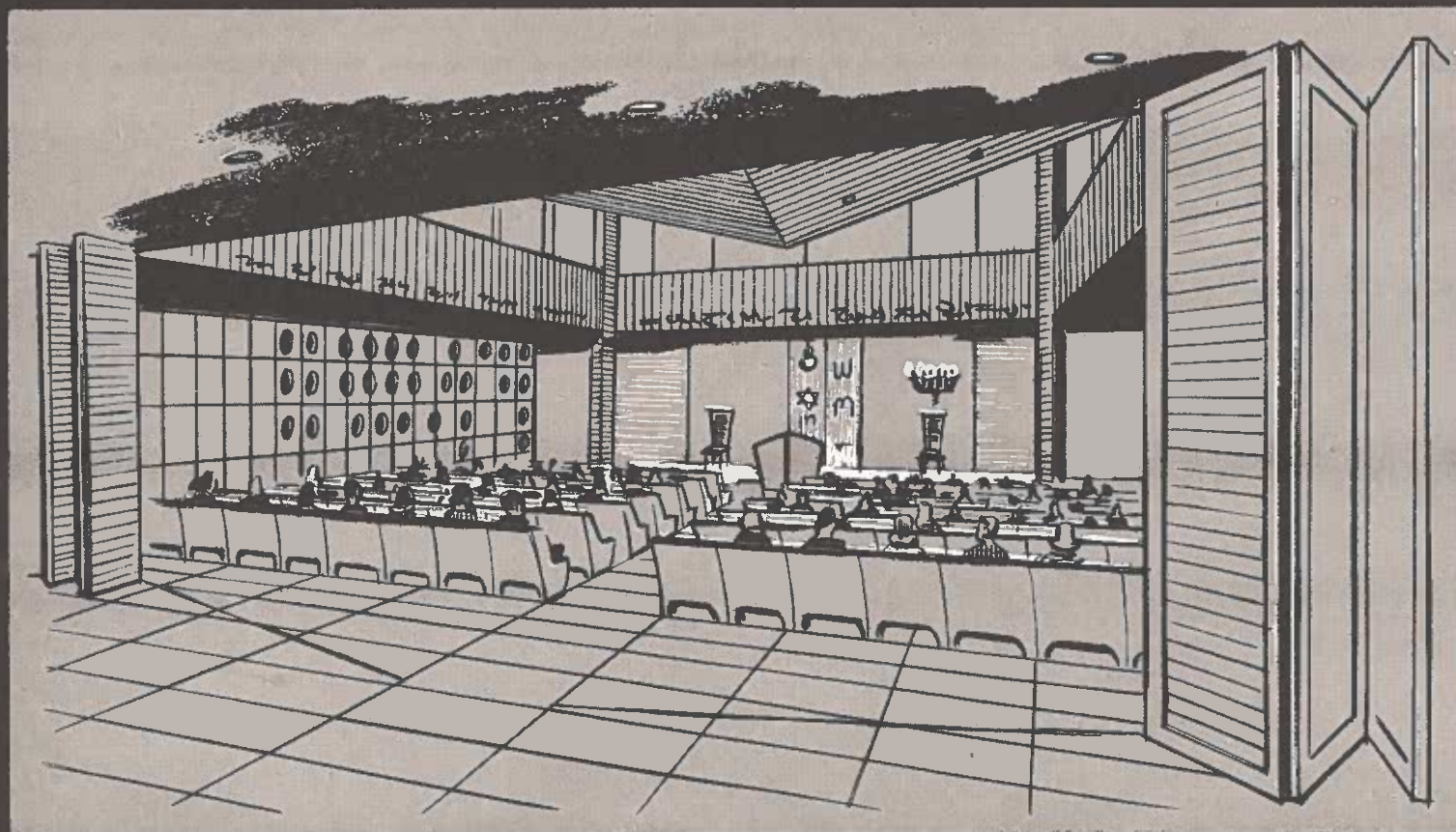


n the Beauty of Holiness"

The moment you enter, your heart, like the poet's, will leap up. For here in our new sanctuary where God will dwell among us, will be felt the true beauty of holiness.

Everything about it combines to cast a reverential mood — lofty columns pointing heavenward, vast expanses of glass opening to God's wonderful world, the diffused evening light creating soft shadows.

Here in this sacred atmosphere, atunement with our Creator is found through humble prayer, holy thought and silent reflection

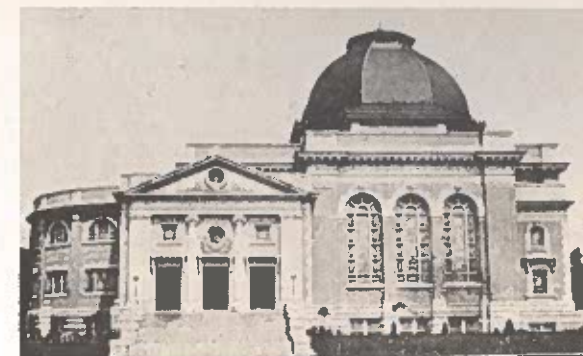


Away from the hubbub of bustling crowds, here in our new Chapel solace and serenity flood over the meditating individual.

Here in the filtered light of stained windows, silent meditation evokes prayer and brings peace to the mind and strength to the soul.

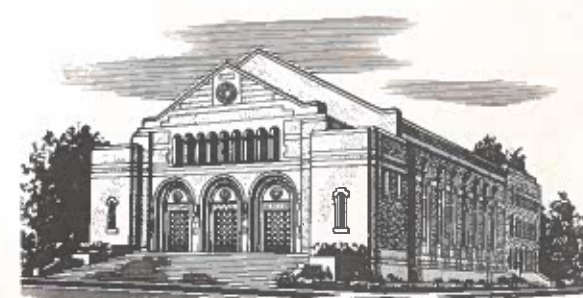
Cozy in the winter and air-conditioned in the summer, our new chapel will also be the scene of many weddings.

As does the sanctuary, our chapel will overlook the courtyard.



A new Synagogue we dedicated at Willis and Brush in a more central spot in 1915

Dedicated in 1932 in depression days, our present home again must move northward





Present classroom space is so scarce that this Junior High class meets in the Janitor's former quarters in the Synagogue basement

Emphasizing the overcrowded conditions of our present Religious School this bus must shuttle pupils from one building to another



Today a Child... Tomorrow a Man



ODAY A CHILD . . . tomorrow a man. Will our young sons and daughters be prepared to take their proper places in this modern, troubled world when they achieve maturity?

The choice is ours. Through the training they receive at our Religious School we have the opportunity of providing them with the steady, guiding hand, the character-molding influence so deeply ingrained in the Faith of our Fathers.

Today our school has 1,500 pupils. They range in age from three to eighteen, and in grades from nursery and kindergarten through high school. All of them are at the formative age, where character is being built, where the spiritual ideals, the basic wisdom, the ethical and moral code of the Torah and the Talmud, the living tradition of Israel's Faith, are enriching their minds and beings. This is what we would wish for our children remembering the admonition, "Train up a child in the way he should go; and when he is old he will not depart from it."

Our Religious School, however, is seriously handicapped by its physical limitations. We have but 12 classrooms in our Synagogue building, seven others in our branch school building at Lesure and Seven Mile Road West.

To accommodate the pupils we must hold two sessions at each building on Sundays, relying on an outmoded shuttle bus system to take pupils back and forth. Children of different age levels in the same family are separated because their classes meet at different buildings.

The schedule of weekday daytime classes has had to be adapted to the cramped space. Night sessions have had to be added.

In our new school, where present plans call for 29 classrooms, an arts and crafts room, and modern Administrative Offices, the school operation will be more efficient and economical. Pupils, parents and our whole educational system will benefit.

With our growing enrollment, with families of our Congregation moving to the northwestern part of the city, we have no choice but to provide the funds for a new, bigger and more efficient Religious School there if we are to carry out our obligations to our children and provide adequate educational facilities for our community.

Our Sacred Task

AS WITH OUR FOREFATHERS in the desert, when they were commanded to bring their offerings for the building of the Tabernacle, the essence of giving is a willing heart. Since this is a voluntary program your participation in this holy cause must come freely from a willing heart. It must come out of a sense of loyalty to Judaism. It must come out of a sense of responsibility for carrying on the work members of the Congregation have done during the first 97 years of its existence. It must come out of a love of God, a love of our Synagogue and all the things it means to us.

It must come out of a deep love and concern for our children and for the welfare of future generations. It must come out of pride in the Shaarey Zedek of the past, and, above all, out of confidence in the greater Shaarey Zedek of the future.

Our Synagogue is more than stone and wood and brick and steel. It is ourselves—our hopes and dreams and aspirations. It is the embodiment of our faith, the tangible manifestation of our allegiance, the instrument by which we become better men and women, and help to make the world a better place in which to live.

Let us complete our sacred task with joy and a sense of privilege. May God strengthen us in vision and resolution.

This great building program will cost \$3,000,000. Now is the time for each member of the Congregation to come forward to lay his offering upon the altar of God so that our program of meeting the Challenge of our Second Century may be carried out.

As we have inherited from our fathers, so would we bequeath to our children an example of devotion, courage and sacrifice.

They built for us. Now we have been chosen to build a new Synagogue for our children and our children's children.

Give NOW . . . Build ONCE . . . for a LIFETIME!

Rabbi A. M. Hershman



They Built for Us



William Saulson



David W. Simons



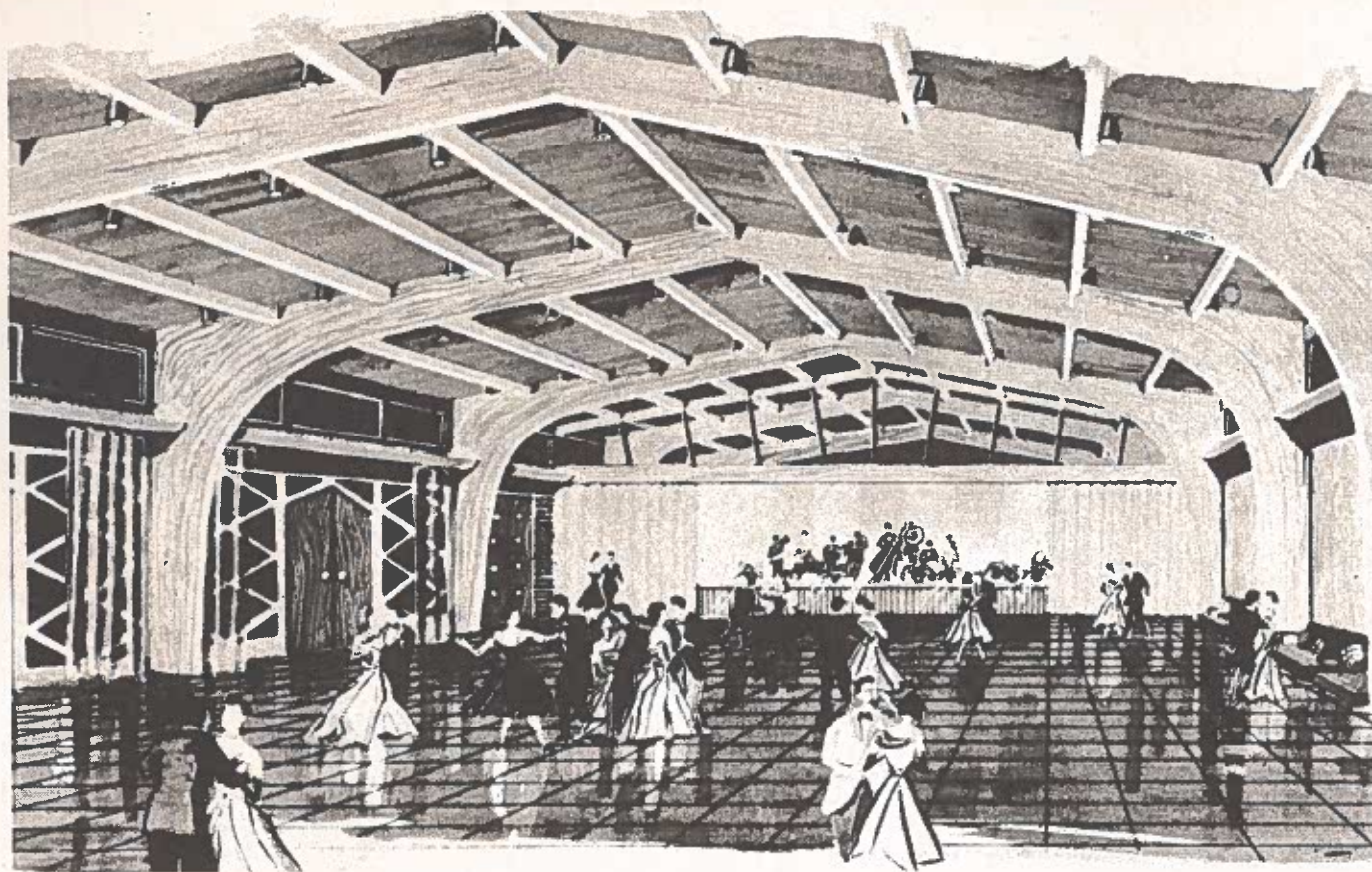
A. Louis Gordon



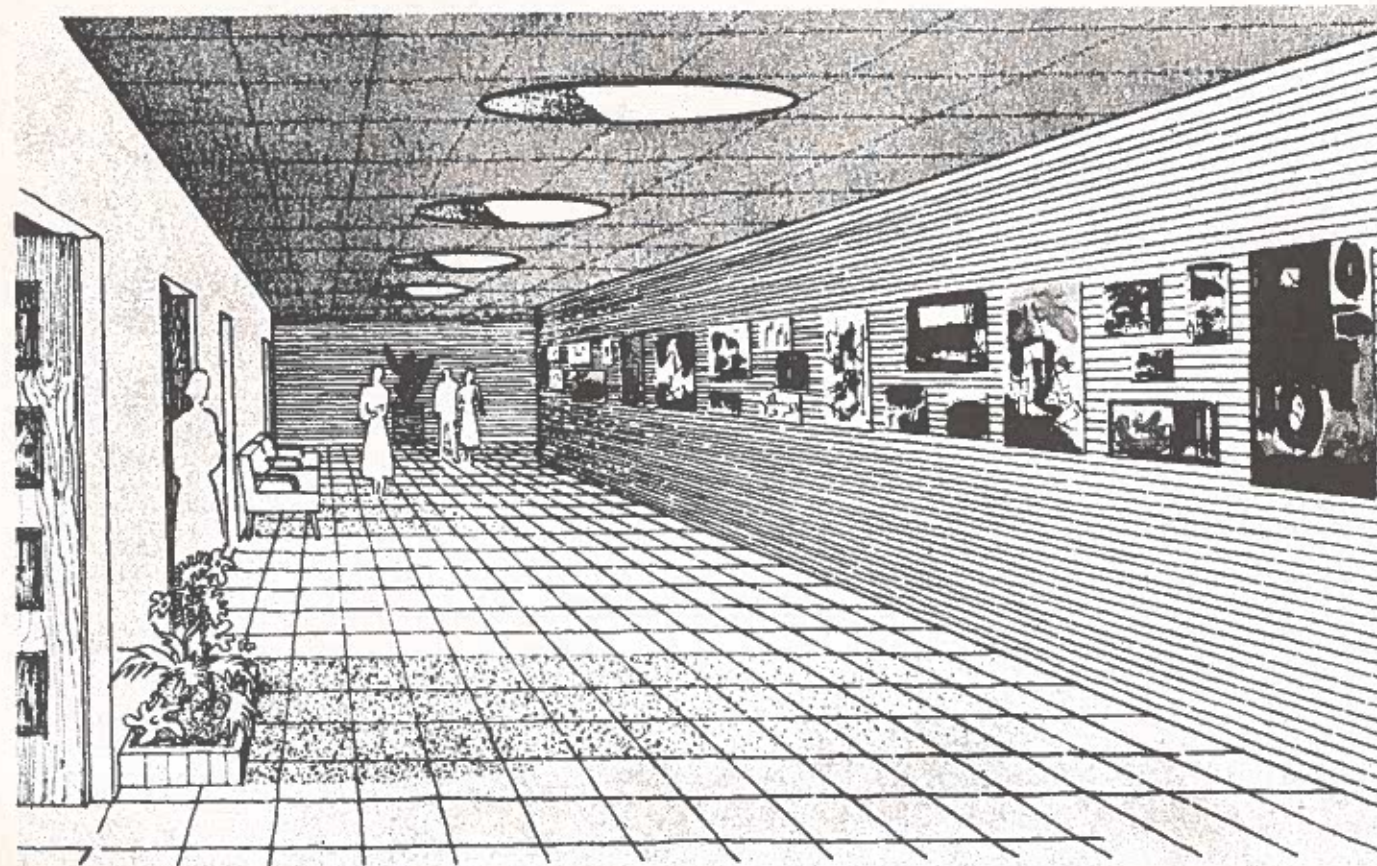
Judge Harry B. Keidan



Isaac Shetzer



Proposed Interior Sketches



Our Architects

SHAAREY ZEDEK was fortunate in being able to obtain the services of two top-flight architectural firms, known throughout the country. They are Albert Kahn Associated Architects and Engineers, Inc., of Detroit, and Percival Goodman, F.A.I.A., of New York, associate architect. They are working closely together in preparing plans for our new Synagogue and Religious School building, in accordance with the wishes of the Congregation.

Having the services of architects of this caliber assures us of a Synagogue building, that while functional in character, with all extravagant details eliminated, will express the dignified, spiritual atmosphere we desire and at the same time will provide for the most comprehensive use by the 1,700 families in our membership.

Sol King, president of the Albert Kahn firm, which designed our present Synagogue building, is a member of our Congregation, and so has a deep understanding of our needs and aims.

Mr. King, however, would be the first to tell you that the Kahn firm works as a team, with many members of the organization contributing their particular training and experience to a project. Almost 500 people, including architects, draftsmen, civil engineers, mechanical engineers, electrical engineers, degree men in lighting, heating, ventilation—specialists in every profession having to do with design and construction—comprise the architectural workshop.

The firm has a world-wide reputation having done work for the major automobile manufacturers, in the aviation industry, for the navy, the army, and other U.S. government departments, as well as for foreign governments. It has designed industrial plants, libraries, civic and educational buildings, hospitals, office buildings, and many religious structures, including Synagogues. Many of its buildings have been singled out for international awards for their beauty of design and architectural perfection.

Mr. Goodman is one of the foremost designers of Synagogue buildings in the United States, having to his credit more than 30 Synagogues located from Miami Beach to Denver.

Mr. Goodman is professor of architecture at the Graduate School of Columbia University, and has lectured at the Metropolitan Museum of Art in New York.

Born in New York and educated in Paris, Mr. Goodman is the recipient of numerous international awards. He has written extensively in the field of architecture and his book "Communitas" on community planning has been used in over 40 universities. He is also a painter, sculptor and book illustrator of note.

A Fellow of the American Institute of Architects, he has devoted himself with distinction in the past few years to Synagogue architecture. He possesses a penetrating and imaginative conception of the sacred purpose to which we aspire. His sympathetic and discriminating appreciation of Jewish values and his understanding of the relationship of these to the contemporary American scene assures us a Synagogue of which we will be immensely proud.

Names That Live

IN HONOR OF THE LIVING . . . IN MEMORY OF THE DEPARTED . . . The new Shaarey Zedek will be more than just a building, containing a Sanctuary, a Religious School, and other religious and social areas. We are erecting a great building which will be used for many, many generations to come. What better method can we find to keep in perpetual remembrance those we love than by associating them with this Synagogue, which will endure into the centuries to come.

All of the facilities of the new structure, serving such a noble purpose, are available to family groups and to individuals, to be dedicated "To the Memory of" or "In Honor of."

Nothing endures but honor. No man or woman can earn greater honor than by preserving those values which make for a good life . . . "In Loving Memory of Our Parents" . . . "In Memory of Our Son—" . . . "In Honor of Our Brother" . . . "The — — Family Memorial Chapel . . ."

Life flows out of these tributes. They do not stand forgotten among the lonely evergreens of a park reserved for death. Snow never hides them, dust never enshrouds them in a mantle of neglect.

Tentative floor plans, subject to revision in accord with the wishes of the Congregation before actual building operations are started, are contained in our folder "Living Tributes and Memorials." This folder should be consulted for units in our new building which may be sponsored by donors to this campaign.

Our new Synagogue Memorial-Tribute units will wear the polish of constant use. Day and night throughout the year, they will be lighted by the thoughtful, heartfelt gratitude of men, women and children who are being directed in the spiritual, mental and physical values which make up the good citizen.

Whether these tributes memorialize the dead, or witness the generosity of one who wishes to see the good his gift will do while he lives, these Memorials bring singular and lasting honor to the names they bear.



An Appeal from Our President

WE NEED THE HELP of every member of the Congregation to help us carry on our work for the families of the present Congregation, and for families that will follow us in years to come.

Just as today we look back with pride on what has been accomplished in the past 97 years so, in the future when our new Synagogue is built, the Congregation will remember those who worked and sacrificed to make it possible.

Each one of us has an opportunity of sponsoring one or more units in our new building, either in the Sanctuary itself or chosen from the educational or social rooms that the new building will also provide.

What we do now will live for generations to come. I urge every member of the Congregation who can possibly do so to sponsor one or more Memorial-Tribute units. Thus their part in our new Synagogue will be forever enshrined in the hearts and minds of our Congregation. It will be a useful and lasting gift.

Let us therefore go forward in subscribing to these Memorial-Tribute units with the conviction and confidence that through our endeavors we shall make Judaism more meaningful and significant in the lives of our families now and in the years ahead.

We will thus make a positive contribution to the enhancement of Jewish life and its creative future.

Louis Berry
Louis Berry

Shaarey Zedek's Second Century Challenge

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*Organization incomplete at time of publication

Campaign Office: Shaarey Zedek Development Fund
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December 12, 1986

Rabbi Irwin Groner
Congregation Shaarey Zedek
27375 Bell Road, P.O. Box 2056
Southfield, Michigan 48086-2056

Dear Rabbi Groner:

The Michigan Historical Commission is pleased to inform you that the Congregation Shaarey Zedek, Southfield, Michigan, Wayne County, has been listed in the State Register of Historic Sites.

The Commission has judged the site to be historically significant.

In 1861 seventeen followers of Traditional Judaism withdrew from the Beth El Society in Detroit to found the Shaarey Zedek Society. Within a few months, the membership had grown to thirty-six devout Orthodox Jewish followers and Rabbi M. Sapper was hired as the congregation's spiritual leader. The first conservative Jewish congregation in the area, Shaarey Zedek was one of the founding congregations of the United Synagogue of America, which was organized in 1913 to advance the cause of Judaism in America and to maintain Jewish tradition while, at the same time, initiate changes compatible with the times. Congregation Shaarey Zedek has worshipped in six different structures since its founding. It moved to its present synagogue at Bell Road in Southfield in 1962.

The State Register was established by Act 10 of the Public Acts of 1955 to recognize historic sites in Michigan. This designation also enables the purchase and display of an official state marker pending approval of the text by the Michigan Historical Commission.

Sincerely,

A handwritten signature in cursive script that reads "Martha M. Bigelow".

Martha M. Bigelow, Director
Bureau of History
and Executive Secretary
Michigan Historical Commission

MMB/sl

S82CONSHZE



CONGREGATION SHAAREY ZEDEK

In 1861, at the beginning of the Civil War, seventeen followers of Traditional Judaism withdrew from the Beth El Society in Detroit to found the "Shaarey Zedek Society." In 1877 the membership constructed the first building in Michigan to be erected specifically as a synagogue, at Congress and St. Antoine. In 1913, as the first Conservative Jewish congregation in the Detroit area, Shaarey Zedek was one of the founding congregations of the United Synagogue of America. Since the nineteenth century, members of the congregation have played leading roles in Michigan, the nation, and in world Jewry. Congregation Shaarey Zedek has worshipped in six different structures since its founding and continues to transmit its heritage and generation to generation. The congregation moved to Southfield in 1962.

OFFICE OF HISTORIC MICHIGAN DEVELOPMENT
DEPARTMENT OF THE STATE OF MICHIGAN
1987

**SANDY
FRIEDMAN**



CONGREGATION SHAAREY ZEDEK

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Bureau of History, Michigan Department of State

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Morningside St

N Bellwood Dr

S Bellwood Dr

Coventry Woods Ln

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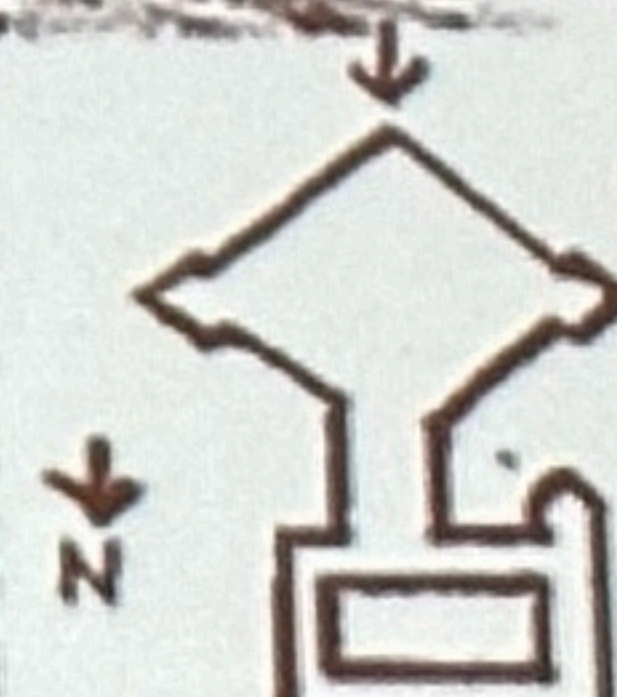
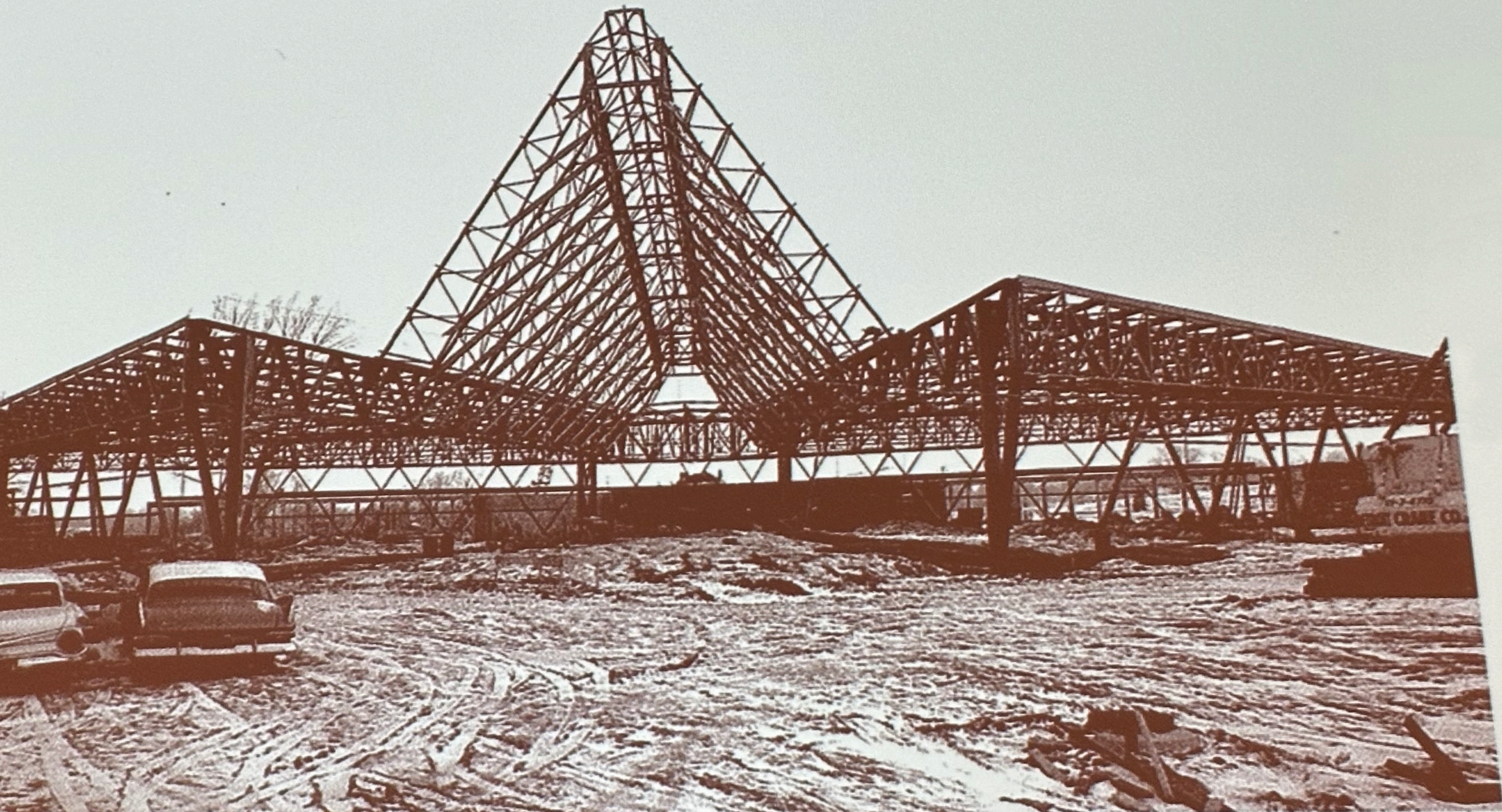
Lincolnshire Dr

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10

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NEW SYNAGOGUE
CONGREGATION SHAAREY ZEDEK
ALBERT KAHN ASSOC. ARCH. & EN
O. W. BURKE CO. - CONTR.
DATE 12-15-61 NO. 33

SEATING CAPACITY		
SANCTUARY	TYPICAL	1000
	HIGH HOLIDAY	3600
SOCIAL HALL 1 DINNER		800
SOCIAL HALL 2 LECTURE		1000
CHAPEL 1		150
CHAPEL 2		75
CHAPEL 3		50





CONGREGATION
SHAAREY ZEDEK

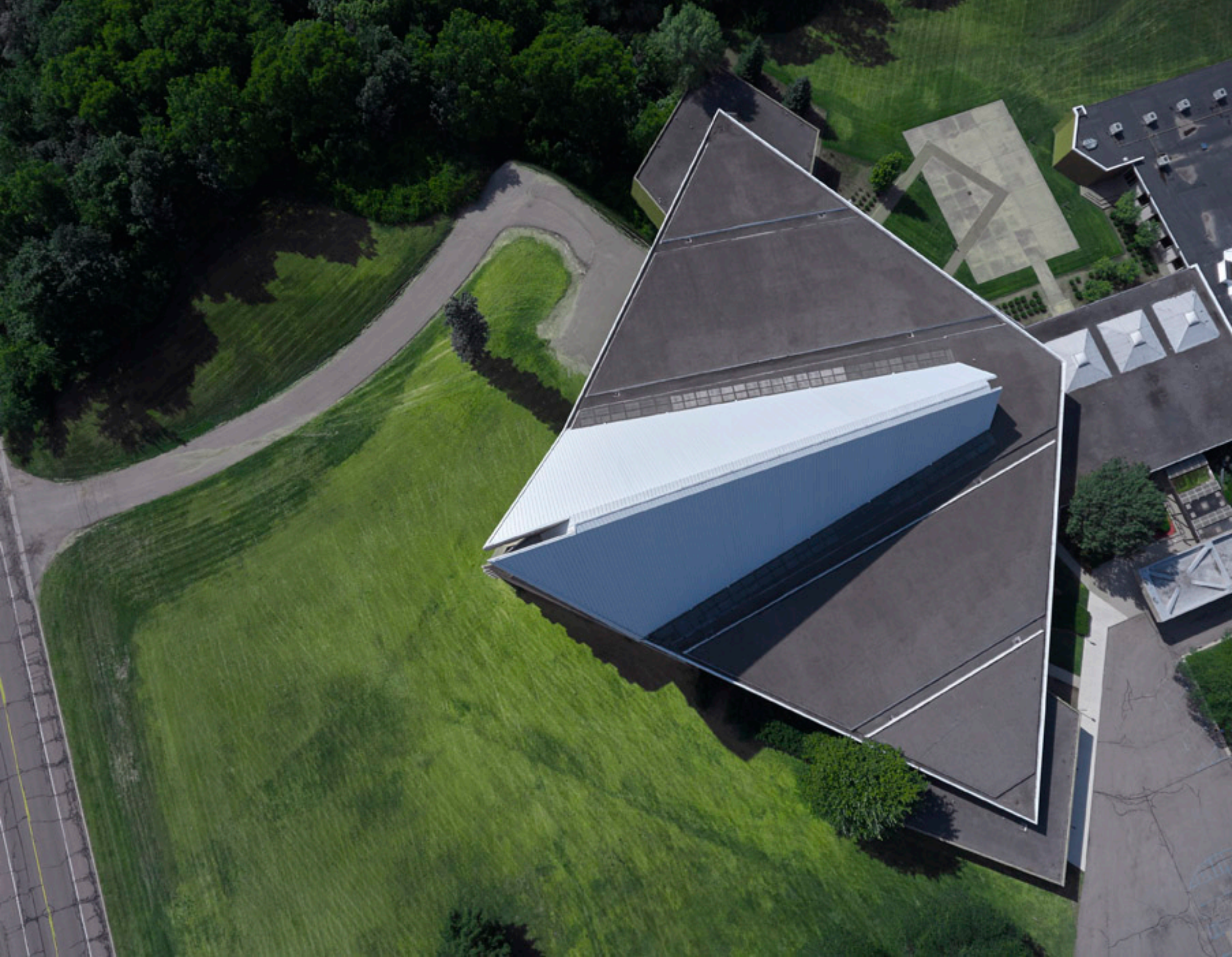
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מסע לי שקיי צוק אבא בנ אודה יח

