MARYLAND HISTORICAL TRUST
DETERMINATION OF ELIGIBILITY FORM

NR Eligible: yes X
no ___

Property Name: Har Sinai Temple Inventory Number: B-5323

Address: 6300 Park Heights Avenue Historic district: ___ yes X no

City: Baltimore Zip Code: 21215 County: Baltimore City

USGS Quadrangle(s): Baltimore West

Property Owner: Bnos Yisroel of Baltimore, Inc. Tax Account ID Number: 0327234299001

Tax Map Parcel Number(s): N/A Tax Map Number: 0027

Project: Bnos Yisroel of Baltimore – Window Replacements NSGP-201 Agency: Federal Emergency Management Agency

Agency Prepared By: Federal Emergency Management Agency

Preparer's Name: Kelly E. Wiles Date Prepared: 9/19/2019

Documentation is presented in: Jewish Museum of Maryland, Baltimore Sun articles; Evening Sun articles; Baltimore Jewish Times articles.

Preparer's Eligibility Recommendation: X Eligibility recommended ___ Eligibility not recommended

Criteria: X A ___ B X C ___ D Considerations: ___ A ___ B ___ C ___ D ___ E ___ F ___ G

Complete if the property is a contributing or non-contributing resource to a NR district/property:

Name of the District/Property:

Inventory Number: Eligible: ___ yes Listed: ___ yes

Site visit by MHT Staff ___ yes X no Name: Date:

Description of Property and Justification: *(Please attach map and photo)*

Architectural Description

Constructed between 1957 and 1959, the former Har Sinai Temple is a one- and two-story, irregularly-shaped, domed religious building with a 1970 addition. The primary elevation faces northeast on to Park Heights Avenue and is set back from the street approximately 150 feet. The building's primary mass has a circular footprint and contains the domed auditorium with blue stained glass clerestory windows and perimeter classrooms. To the northwest of the dome is a rectangular mass which contains the main entryway, gymnasium, additional classroom space and an addition constructed in 1970. Aside from the dome, which is clad in aluminum siding and topped with a stainless steel Star of David, the roof is flat with rolled tar paper. The temple's exterior is clad in buff brick laid in a Flemish bond. In the circular section of the building, the predominant window type are three-paned metal casements grouped in triples separated by brick pilasters which dominate both the northwest and southeast elevations. These are original to the building; however windows on the rear (southwest) elevation on this section of the building were replaced with modern fittings in 2018. The rectangular portion of the building has minimal fenestration aside from four fixed rectangular windows to the northwest of the primary entrance and an eighteen-paned fixed window to the west of the aforementioned aperture.

MARYLAND HISTORICAL TRUST REVIEW

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MHT Comments:

Reviewer, Office of Preservation Services **Date** 4/27/2020

Reviewer, National Register Program **Date** 4/27/2020

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Directly to the northwest of the circular portion of the building is the original main entrance to the temple, which originally was accessed by a stepped concrete path which lead from Park Heights Avenue to a set of wide concrete steps. The entrance is comprised of two sets of wooden double doors encased by a limestone door surround which recesses into the building in a tapered fashion. The doors, which are original to the building, have a geometric motif with six rectangular wooden panels with encased glass panes and rectangular protrusions. Each door has a copper bulls eyed door knob. To the left of the entryway is a datestone with the year of construction in the Hebrew calendar.

The 1970 addition, which is located on the northwest of the original building is clad in the same buff brick and constructed in the same scale as the original building. Most of this wing is not visible due to heavy foliage and a wooden fence which obstructs the view from the front lawn. The rear (southeast) elevation is similar to the primary elevation. Instead of a monumental set of steps leading the main entrance, a simple modern security vestibule accompanies the rear entrance.
The interior of the building retains many of its original architectural features. The primary circular mass of the building contains the main sanctuary and ten perimeter classrooms which originally were separated by large retractable doors and walls which have since been affixed to the floor and ceiling for permanency. The classrooms are rectangular in form, have drop tile ceilings, grained wood paneling and black linoleum floors. Most, if not all, of the original sanctuary is intact. Notable features include the large pulpit with Ludwig Wolpert-design bimah, ark and tablets with the Ten Commandments inscribed in Hebrew and Menorahs, the suspended plaster ceiling with geometric patterns and metal spring auditorium seats. Other rooms in the building includes a gymnasium with stage, front office and kitchen.

Historic Context

Har Sinai was constructed in 1959 by the Har Sinai Congregation, the oldest Jewish Reform congregation in the United States. In the early 1840s, there were approximately 200 Jewish families in Baltimore, many of which were German or Central European immigrants living in East Baltimore (Gerr 2016). They were unofficially lead by Rabbi Abraham Rice, who was "inflexibly Orthodox [whose] rigid conformity to ritualism was often carried to the extremes" (Rubenstein 1918). The first ordained rabbi in the United States, Rice's strictness and practice ultimately lead 17 men to break away from his congregation and form the Har Sinai Verein in 1842 (Silberman 2018:16). The first regular service was held in December of 1842 and a year later the congregation was granted its Charter from the Maryland Legislature. This ultimately marked the beginning of Liberal or Reformed Judaism in the United States (Rubenstein 1918). The congregation first worshipped at the home of parishioner Moses Hutzler at the corner of Exeter Street and Eastern Avenue in Fells Point. During the rest of the 1840s, the congregation moved to several different buildings in Baltimore as they began to grow and need more space. The congregation was one of the earliest to include Sunday worship services as opposed to the traditional Friday and Saturday services (Olitzsky 1996:162).

Har Sinai's first permanent synagogue, dedicated in 1849, was located on High Street near Lexington Street (Henry 1957) (Figure 1). Prior to 1855, the congregation had no rabbi but rather designated readers and lecturers to perform services. That year, they hired their first rabbi, David Einhorn of the Reform Congregation in Pesth, Hungary. Einhorn served this post for only six years, as he fled Baltimore in 1861 due to his staunch opposition to slavery and other liberal views (Olitzsky 1996:162). With his liberal views on slavery, Rabbi Einhorn was the first of many of Har Sinai's leaders to preach liberal ideals both inside and outside of the temple. Rabbi Edward L. Israel (1923-1941) was known as the "religious New-Dealer" and lectured on prison reform, civil rights and economic imbalances and also was often quoted by President Franklin D. Roosevelt in his writing. In the mid-twentieth century, Rabbi Abraham Shusterman (1941-1972) was the chairman of the advisory council of the Maryland Department of Employment Security and also demonstrated on behalf of civil rights with other rabbis and Christian clergymen (Wallace 1967).

MARYLAND HISTORICAL TRUST REVIEW

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MHT Comments:

_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

Little is known about Har Sinai during their first three decades of existence as no official documentation regarding the congregation exists for the years between 1842 and 1873 (Rubenstein 1918). Regardless of the lack of documentation, it is apparent the congregation's numbers were growing as in 1873 they sold their High Street temple and purchased an expansive church property near the intersection of Lexington and Pine streets (Figure 2). They also changed their official name from Har Sinai Verein to Har Sinai Congregation and joined the Union of American Hebrew Congregations, the national organization of Reform congregations. In this new temple, men and women were not segregated during services, a common practice for traditional Jewish services. Though the congregation and their leadership tended to stray away from traditional ideals instilled in the Jewish faith, they continued to conduct their services and instruction in German until 1879 (Olitzsky 1996:162-3). In the last decades of the nineteenth century, the Jewish population in Baltimore grew due to the immigration of Eastern European Jews from countries such as Poland, Russia, Hungary, Ukraine and countries along the Baltic coast. This influx in immigration was partially due to the partnership of the Baltimore and Ohio Railroad and the Lloyd Steamship Line who constructed passenger terminals at Locust Point. This, paired with the poverty and pogroms in their native countries gave Eastern European Jews an ideal situation for migration. Between the 1880s and 1920s, Russo-Empire Jews were the largest immigrant group in Baltimore (Silberman 2008:23; Goldstein and Weiner 2018:6).

Throughout the last decades of the nineteenth century and into the early twentieth century, Eastern European settled in East Baltimore, which was originally occupied by native-born Americans and immigrant groups, including Central European Jews, earlier in the nineteenth century. New Jewish immigrants primarily were employed in factories, while more established Central European Jews were, among other occupations, merchants, lawyers, bankers and clothiers. Factory jobs were low-paying comparatively, thus employees lived in small, over-crowded multi-family houses which were relatively unsanitary with low levels of natural light and ventilation, no plumbing and both man-made and organic waste in the streets and backyards (Goldstein and Weiner 2018:128). This lead to many established Jewish families to move as these living conditions were unsavory compared to that of which they were accustomed.

Har Sinai's temple at Lexington Street in East Baltimore was still in operation during this influx of population. The congregation was still comprised of many American-born Jews with German or Central European ancestry. During the early years of this second wave of migration, there was a rift between established Jews and the new immigrant group as many accultured Jews "feared that the newcomers may imperil their social standing and deplete the resources of their charitable institutions." The two groups were seen as "uptown" and "downtown" Jews with many uptown Jews "afraid that the newcomers would soil their reputation in the non-Jewish world and desperately tried to suppress the immigrants influence" (Goldstein and Weiner 2018:104). Many of the new Jewish Baltimoreans were also heavily involved in promoting Zionism, a practice which many Reformed Jews, including Har Sinai's Rabbi Charles A. Rubenstein opposed (Goldstein and Weiner 2018:167).

While the more established American-born Jews aided their new brethren through charity groups and benevolent societies, many did try to distance themselves from them both socially and geographically. Made apparent with their nickname, they moved "uptown" from the Central and East Baltimore as, according to Rubenstein "the neighborhood of the Lexington Street Temple had deteriorated, and the members of Har Sinai were moving farther up town" (Rubenstein 1918). He further explains: "Just as the previous generation had moved out of Harrison, High, Exeter, South Broadway and other streets where the most prominent Jewish families had lives, so now they were moving away from Lexington, Saratoga, Pearl and Franklin Streets, where around the seventies and eighties the Jewish social life centered, toward Madison Avenue and parallel streets, especially what is now Eutaw Place, which was being converted from farmland into building lots" (Rubenstein 1918). Despite the cultural rifts in Jewish Baltimore at the time, Har Sinai's congregation had grown enough to warrant the construction of a new synagogue in 1894. Rather than augmenting their existing East Baltimore temple or constructing a larger building on that site, the congregation Har Sinai relocated their operations to the Bolton Hill section of the city. For a sum of $96,000, the congregation built a Renaissance

MARYLAND HISTORICAL TRUST REVIEW

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Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

Revival synagogue with a large arched portico and rusticated stone which was described as "considered one of the finest in the country" (Henry 1957) (Figure 3).

During the first decades of the twentieth century, Baltimore's population drastically increased, which resulted in the expansion of the city's boundaries, tripling the square mileage to 92. It was during this time that a "wholesale resettlement" of the Jewish population to Northwest Baltimore occurred (Goldstein and Weiner 2018:180). Many new developments in the city enacted more or less racist residential restrictions, which limited the areas in which Jews and African Americans seeking upward mobility could relocate. In 1938, following the migratory trends of their congregation once more, Har Sinai purchased 17 acres of the Maryland Country Club property on the entire north side of 6300 block of Park Heights Avenue in Northwest Baltimore for additional educational and recreational space. The former clubhouse, a Tudor Revival building, was minimally remodeled to suit the congregation's needs which included the congregation's religious school, administrative offices, and as the headquarters for Har Sinai Sisterhood and Brotherhood, Boy and Girl Scout Troops (Evening Sun 1938a) (Figure 4). Meanwhile, services continued to be held on Bolton Street. The Park Heights Avenue building was officially dedicated on September 18, 1938 by Rabbi Edward L. Israel (Evening Sun 1938b). Har Sinai was second first Jewish congregation to establish a presence in northwest Baltimore, the first being the Shearith Israel congregation at Park Heights and Glen avenues in 1926.

Throughout the 1940s and 1950s, the congregation continued to operate their multi-property institution with the Bolton Street Temple and the Har Sinai Center on Park Heights Avenue. In 1942, the congregation celebrated its one hundredth anniversary and two years later the fiftieth anniversary of the Bolton Street Temple. Almost as soon as the Har Sinai Center opened, the congregation's membership grew, with approximately 750 families as registered congregants. Eighty percent of them also lived in Baltimore County or the northwest portion of the city (Cahan 1955; Shusterman 1967:68). This increased attendance led to the need for more temple seating and amenities for extracurricular and educational activities on their northwest Baltimore property as many, if not all, of the synagogue's members now lived closer to Park Heights Avenue than in Bolton Hill where many Jews lived in the early twentieth century. In 1953, the congregation began a six-year building campaign to raise funds to construct a new, state-of-the-art temple and religious center (Baltimore Sun 1959a). The congregation raised over $900,000 for the new building and created a building committee to oversee the design of the new building. One task the committee had was to seek inspiration for their new house of worship from other extant synagogues in the country. With that, the committee traveled to Cleveland, Ohio to visit the suburb of Cleveland Heights and its collection of modern Jewish architecture (Shusterman 1967:70) (Figure 5).

Like Northwest Baltimore, Cleveland Heights was a suburban enclave of Jewish families who once lived and worshiped in a more centralized location of the city. The migration of Jewish Clevelanders to Cleveland Heights happened nearly twenty years before Har Sinai purchased the Baltimore Country Club. By the 1920s, the area had residences, Jewish grocery stores, butchers and even an assisted living facility for older adults. Additionally, architect-designed temples including Park Synagogue were constructed during the first half of the twentieth century in Cleveland Heights (Rubensein and Avner 2004:187). Thus, it is likely the building committee saw Cleveland Heights as a prototype for what was to come for Northwest Baltimore and the ideal source of inspiration to shape future of Park Heights.

By the time Har Sinai's building committee visited Cleveland Heights, there were numerous high-style and modern synagogues and Jewish centers after which Har Sinai might model their new building. While the Taylor Road Synagogue (Oheb Zedek), constructed in 1949, was an impressive concrete and stained glass Moderne temple worthy of imitation, the committee was drawn towards the dome of Park Synagogue (Anshe Emeth Beth Tefilo). Designed by world renowned German architect Erich Mendelsohn, the Park Synagogue is considered a triumph of modern architecture in the United States. Mendelsohn, a refugee of Nazi Germany, designed four synagogues in the country, with Park Synagogue being his first. He associated with the likes of Ludwig Mies van der Rohe and Walter Gropius, founding the progressive architecture group Der Ring in Berlin in 1926, which

MARYLAND HISTORICAL TRUST REVIEW

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_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

ultimately helped him gain the reputation of a pioneer of Art Deco and Streamline Moderne architecture. Mendelsohn worked closely with Anshe Emeth Beth Telifo's Rabbi Armond Cohen to design their new building. Cohen sought Mendelson out because he was aware of his European work including the famed Einstein Tower in Potsdam, Germany. Upon consultation with Cohen and the temple's building committee, Mendelsohn presented his domed design, which was innovative but also functional, allowing congregants to integrate architecture into their religious practices and also incorporated the surrounding environment through large window openings.

Groundbreaking for the new Har Sinai Temple took place on September 22, 1957 with Rabbi Abraham Shusterman presided over the ceremonies. The new temple was anticipated to be "one of the most modern and biggest in the country" (Henry 1957) (Figure 6). The Har Sinai Building Committee hired local architects Meyer and Ayres to design their new and modern house of worship. The partnership between Julius C. Meyer (1897-1979) and Richard Winston Ayers (1910-1995) began in the 1930s when both men were hired by the Baltimore architecture firm of Buckler and Fenhagen. Meyer, a graduate of the University of Pennsylvania School of Architecture, moved to Baltimore in 1931 and was hired by Buckler and Fenhagen. Ayers was hired in 1938 after graduating from the Yale School of Architecture in 1934 and a two-year stint as a Fellow in Architecture at the American Academy in Rome between 1936 and 1938. After World War II, both men became partners of the firm and eventually took it over, forming Meyer & Ayers. In 1964 a classmate of Ayers, Kelsey Saint, joined the firm. Meyer retired in 1975 and moved to Houston, Texas in 1979 where he died that year. Ayers continued to work as the semi-retired principal of his firm until his death at age 84 in 1995. He was an admired architect in the Baltimore area and was described by fellow architect Walter Schamu of SM+P Architects as "a pillar of the architectural community for many years and was always interested in creating quality work that adhered to the best possible standards. He created a building that will live on. He was one of those architects that was schooled in the Beaux Arts tradition and struggled with modernism." His penchant for the Beaux Arts training was evident as Ayers "still hand-tinted his drawings, wore an apron and worked with a T-square and pencil and ink." His son, architect Richard A. Ayers also stated his father "had the last drafting table in the firm and sat on a stool" (Evening Sun 1979; Baltimore Sun 1995).

The firm's "use of both traditional and modern design elements can be seen in some of Baltimore's most notable institutional buildings" including Har Sinai as well as the Social Security Administration headquarters in Woodlawn, Northwestern High School, Loyola-Notre Dame Library and the Harford County Court House renovation and expansion, Samuel Ready School, Baltimore City College, Thomas and Hugg Memorial Building of the Maryland Historical Society and several buildings at the Homewood campus of Johns Hopkins University" (Evening Sun 1979; Baltimore Sun 1995). Throughout the remaining decades of the twentieth century, the firm continued to evolve and eventually became its current iteration of Ayers-Saint-Gross Inc., which is still one of Baltimore's premiere architecture firms.

The new Meyer and Ayres Har Sinai Temple, the design of which was approved by the congregation in 1955, cost approximately $1,250,000 to construct. Their model of the new synagogue was "so impressive" that it was showcased at the Baltimore Museum of Art upon its completion in 1956 (Shusterman 1967:70). The building of the temple was overseen by general contractor Philip Vizzini & Sons with J.L Faisant and Associates as structural engineer, Green Associates, Inc. as mechanical engineers, Bolt, Beraneck and Newman as acoustical consultants, Stanley McCandless as lighting consultant, Clarks & Rapuno as landscape consultants and Harold Cahn as interior decorator (Shusterman 1967:70). As construction was nearing its end in 1959, it was becoming apparent that the new temple was one of the most innovative and striking designs in Baltimore, with the most prominent feature being the massive dome atop the sanctuary. The dome, with a span of 85 feet, was constructed by "by spraying concrete over steel reinforcements, supported by wood forms, which were removed when the concrete had set." The concrete has a tapered thickness (four inches at the top and ten inches at the bottom) with aluminum finishing and was one of the first of its kind in Baltimore (Baltimore Sun 1959b) (Figures 7,8,9, 10).

MARYLAND HISTORICAL TRUST REVIEW

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_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

On the interior, the sanctuary had a suspended plaster ceiling with a "geometric formation of inverted pyramidal shapes" which were "designed to distribute sound evenly to all points of the temple" (Baltimore Sun 1959c). Though the overall appearance of the temple's interior exuded modernism, it still had the traditional Jewish ornamentation essential for any synagogue including a bimah, ark and tablets with the Ten Commandments inscribed in Hebrew and Menorahs. The congregation hired German artist Ludwig Wolpert to create these new central art pieces (Shusterman 1967:74) (Figure 11). 600 permanent seats were installed within the main sanctuary. However, when the large doors separating the sanctuary from the ten perimeter classrooms opened up, it allowed for seating for an additional 1,400 people for the High Holy days. The new building also had a social hall with a stage, kitchens, meeting rooms and its own heating and auxiliary power plant (Baltimore Sun 1959a). The congregation continued to use the former country club building as additional classroom space, which resulted in the total of 29 educational rooms (Baltimore Sun 1959c). The congregation held their final service at the Bolton Street temple on May 3, 1959 and subsequently sold it to the Cornerstone Baptist Church, one of Baltimore's largest African American congregations. The building was destroyed by fire and subsequently demolished in 1969 (Jewish Times 1959; Baltimore Sun 1969).

By 1961, Har Sinai was one of three expansive synagogues along Park Heights Avenue. The others were Temple Oheb Shalom at 7300 Park Heights Avenue (1960) and Beth El Congregation at 8100 Park Heights Avenue in Pikesville (1961). In a Baltimore Sun feature on the three institutions described the synagogues as "ultramodern structures" and "architecturally intriguing, both for their individual esthetic merits and for their differing solutions of basic problems of design posed by modern patterns of worship" (Anson 1961) (Figure 12). The building was the recipient of several awards from the Building Congress and Exchange throughout the late 1950s and early 1960s, which only added to the congregation being "proud of the shrine it has erected to God's glory" (Shusterman 1967:75).

The modern ideals of architecture within new synagogues in Baltimore was an intentional trend. Architect and architectural historian Jeremy Kargon who has written extensively on Baltimore's Jewish architecture further elaborates that: "came with a series of ideas about modern life that have been — historically and internationally — widely accepted by Jewish communities around the world. You see it in France, England, North Africa, Israel — this was an architecture that wasn't encumbered by a history of anti-Semitism. Most new synagogues were built to serve a quickly relocating population served by new roads and cars. [Suburban] religious buildings shared in the implicit promise of a new way of life, removed from perceived threats, conflict and biases endemic to American urban life" (Gerr 2016).

To accompany their new way of life, congregations also ensured that the most innovative and talented architects to design their new building. Kargon states "There's an element of prestige associated with this You want the newest and the best" (Gerr 2016). Along with Meyer and Ayers, other high-profile architects associated with synagogues in northwest Baltimore and its suburbs include Walter Gropius, founder of the Bauhaus, who was a consultant on Temple Ohef Shalom at 7310 Park Heights Avenue, Percival Goodman who designed Baltimore Hebrew Congregation at 7401 Park Heights Avenue and Morris Lapidus, the chief architect for Beth Tfiloh in Pikesville.

The campus was in need of modernization and expansion yet again by the final years of the 1960s. In 1970, a 40,000-square foot, two-story wing was constructed off the northwest side of temple. It included 20 classrooms, a library, assembly hall, other school facilities, offices for the rabbis meeting rooms. Har Sinai hired the Baltimore architecture firm of Lee Bacharach and Associates to design the new wing. Bacharach died unexpectedly in 1969 prior to the construction of the addition and his successor firm, Gaudreau, Inc., oversaw the completion of the project (Evening Sun 1970). The new wing essentially took the place of the Har Sinai Center and the early twentieth-century former country club building was demolished around the same time (Nationwide Environmental Title Research 1966, 1971) (Figures 13, 14). The successful expansion was overseen by Rabbi Shusterman who announced his retirement after thirty years of leading the congregation merely months after the wing was completed. Associate

MARYLAND HISTORICAL TRUST REVIEW

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_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

Rabbi Howard A. Simon was chosen as his successor and lead the 825-family congregation in the 1970s (Wallace 1971). During this decade Har Sinai honed in on philanthropy, founding their first religious school program for the mentally challenged and Hari Sinai House, a low-income older adults residence located near the synagogue. It was the first religiously-sponsored older adult residence in the United States (Olitzsky 1996:164).

Twenty-five years after the addition was completed and Har Sinai began a new chapter in their history under the leadership of Rabbi Simon, the congregation reached another turning point. Like the earlier iterations of the congregation in the 1890s and 1950s, Har Sinai of the 1990s realized that their membership had moved outward once more, this time to the northwest suburbs of Baltimore such as Owings Mills, Cockeysville and Reisterstown. The congregants were no longer local to Northwest Baltimore proper and this was an issue the Rabbis and leadership recognized. The Jewish Orthodox day school Maimonides Academy of Baltimore, also known as Yeshivat Rambam, offered Har Sinai $4 million for their property with a particular eye on the two-story educational wing. During the last decades of the twentieth century, as Reformed and Conservative Jews began to move to the suburbs, the area along Park Heights Avenue had become increasingly Orthodox and was home to most of Baltimore's Orthodox population (Alverez 1995). Thus, establishing a school along Park Heights Avenue, particularly at Har Sinai, was a worthwhile venture.

Har Sinai's leadership recognized how relocation was an integral and "very successful" facet of its history. Thus, in January of 1995, a referendum was issued to the congregation asking "Shall Har Sinai enter into a contract with Maimonides Academy to sell the property at 6300 Park Heights Avenue for the sum of $4 million and relocate?" Over two-thirds of the membership who cast ballots (389 to 68) voted in favor of the sale. There was a clause in the sale, however, that Har Sinai was allowed to continue to use the temple for up to twenty years after the sale (Alverez 1995; Gunts 1995). The sale was finalized in 1998 and Har Sinai moved for the fourth time to their current location at the corner of Greenspring and Walnut Avenues in Owings Mills, Baltimore County. The congregation continued to use the Park Heights property until their new building was completed in the early twenty-first century (Apperson 1996).

The Yeshavit Rambam operated on Park Heights Avenue until 2011. In the years leading up to the closure, the school saw a decline in enrollment due to a move to segregate genders in 2008 and families moving to Israel. These trends, partnered with a decline in donations and a "history of overspending" in turn resulted in a lack of funding which made "cash flow very tight and negatively impacted mission execution." In their final year, they were partially funded by Associated: Jewish Community Federation of Baltimore (Whelan 2010). In April 2011, the school completed a building swap with the present owner, the private girls' school Bnos Yisroel (Ambrose 2011).

Justification/Statement of Significance

The Har Sinai Temple is recommended eligible for listing in the National Register of Historic Places under Criterion A in the areas of social history and ethnic heritage (Jewish) for its associations with Jewish life in Baltimore. As the former home of the oldest reform congregation in the United States, Har Sinai, the building personifies a unique trend of the Jewish community in Baltimore. Though most congregations were founded in- and constructed synagogues in the center of the city in the nineteenth century, they continuously moved to accommodate the nomadic tendencies of their congregants. The building represents the period in the mid-twentieth century when Jewish Baltimoreans relocated to the city's northwest region and created an enclave of houses of worship, residences and commercial buildings. Har Sinai was one of the first congregations to purchase land in Park Heights in 1938, which ushered in a wave of Jewish congregations and institutions to follow suit in the years to come. Moreover, the subject building is the fifth of six buildings owned by Har Sinai since 1849. Aside from the congregation's current synagogue in Owings Mills, the subject building is the only remaining former temple from Har Sinai's illustrious past as the nation's oldest

MARYLAND HISTORICAL TRUST REVIEW

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_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

Reform congregation.

The building is also eligible for listing in the National Register of Historic Places under Criterion C as an exquisite and intact example of an innovative mid-century synagogue. Designed by local architects Meyer and Ayres and modeled after Erich Mendelsohn's Park Synagogue in Cleveland Heights, Ohio, Har Sinai Temple is a distinctive dome building which dominates its block on Park Heights Avenue. At the time of its construction, it was seen as an innovative and powerful expression of modern synagogue architecture, which resulted in numerous architectural awards. Research has found no extant similarly domed religious buildings constructed during the mid-twentieth century in Baltimore and perhaps the state of Maryland. At present, the building retains a high degree of architectural integrity on both the interior and exterior. Character-defining features include some original windows, doors, auditorium seats, interior finishes and the distinctive elements that make up the domed auditorium such as the geometric plasterwork, clerestory stained glass windows and iconographic artwork on the pulpit. Thus, the property's integrity of location, design, setting, materials, workmanship, feeling and association remain.
The period of significance for the property is from 1957, the year ground was broken, to 1970, when the educational and administrative addition was constructed.

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MARYLAND HISTORICAL TRUST REVIEW

Eligibility recommended _____ **Eligibility not recommended** _____

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MHT Comments:

_____ _____

Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**

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MARYLAND HISTORICAL TRUST REVIEW

Eligibility recommended _____ **Eligibility not recommended** _____

Criteria: ___A ___B ___C ___D **Considerations:** ___A ___B ___C ___D ___E ___F ___G

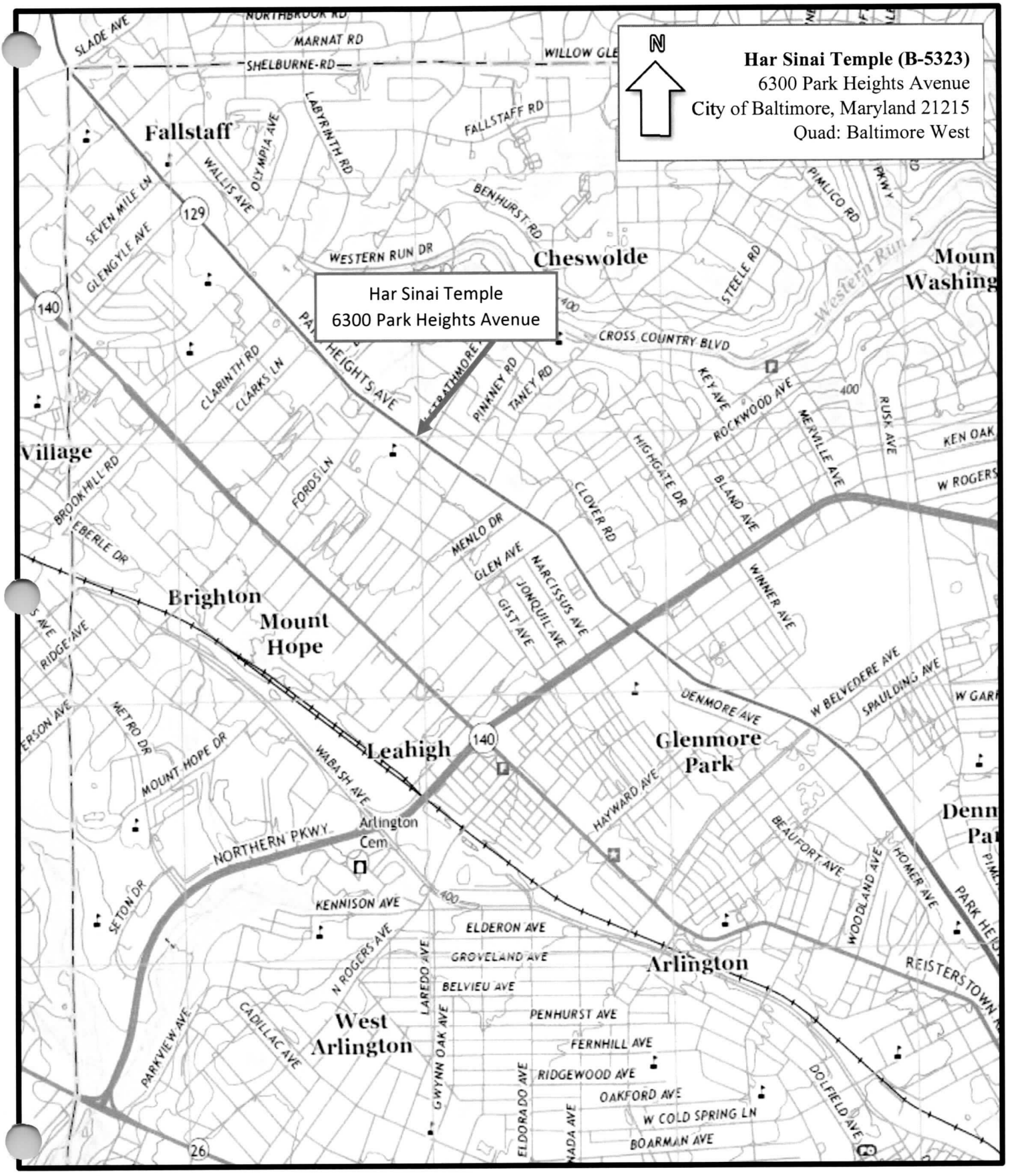
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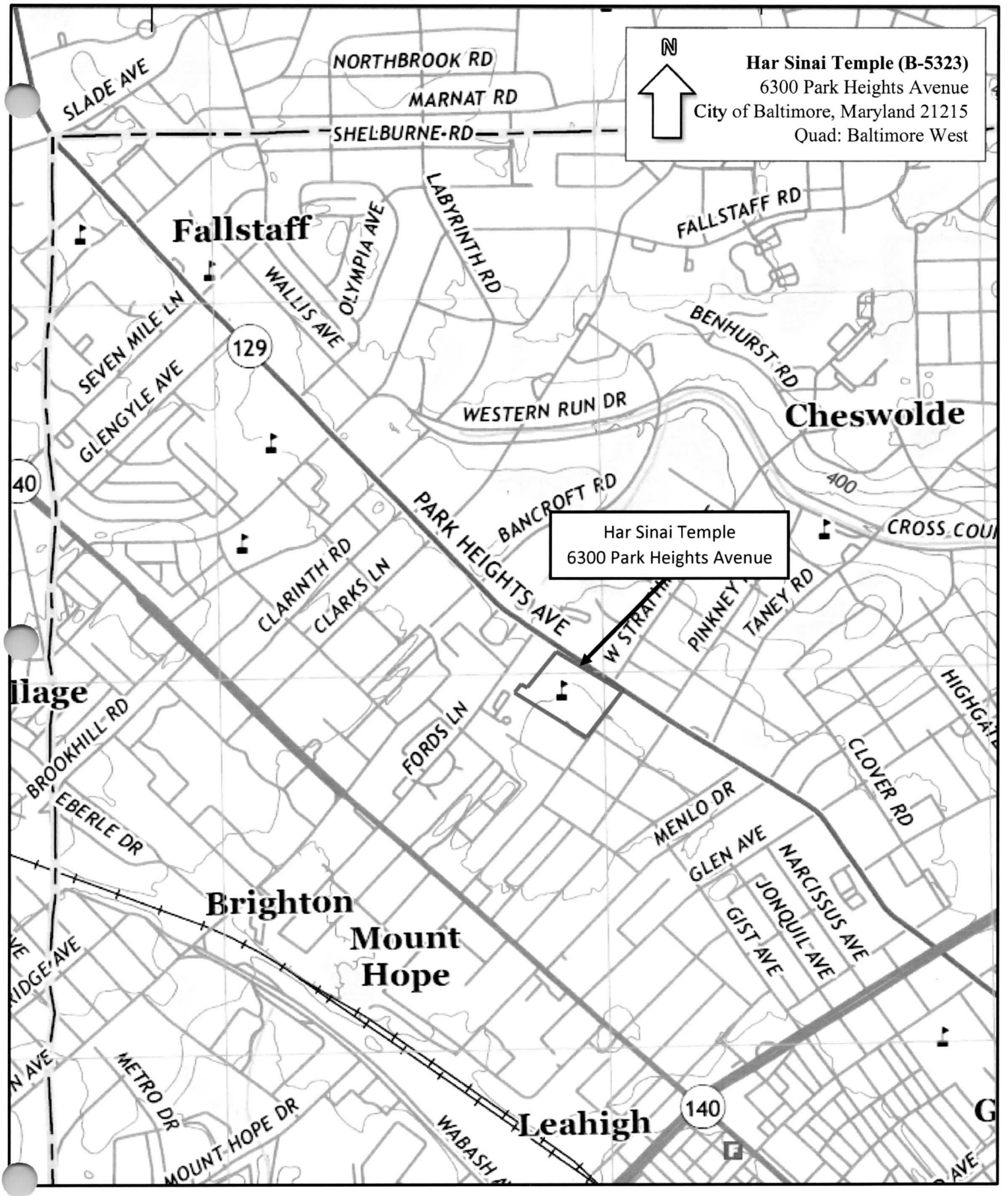
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Reviewer, Office of Preservation Services **Date**

_____ _____

Reviewer, National Register Program **Date**


N
Har Sinai Temple (B-5323)
6300 Park Heights Avenue
City of Baltimore, Maryland 21215
Quad: Baltimore West
Har Sinai Temple
6300 Park Heights Avenue
Fallstaff
Cheswolde
Village
Brighton
Mount Hope
Leahigh
Glenmore Park
Arlington
West Arlington
Arlington Cem
SLADE AVE
NORTHBROOK RD
MARNAT RD
SHELBURNE RD
WILLOW GLE
LABYRINTH RD
FALLSTAFF RD
OLYMPIA AVE
WALLIS AVE
SEVEN MILE LN
GLENGYLE AVE
129
140
BENHURST RD
WESTERN RUN DR
PIMLICO RD
PKWY
STEELE RD
Western Run
CROSS COUNTRY BLVD
KEY AVE
ROCKWOOD AVE
RUSK AVE
MERVILLE AVE
KEN OAK
W ROGERS
CLARINTH RD
CLARKS LN
PARK HEIGHTS AVE
PINKNEY RD
TANEY RD
FORDS LN
BROOKHILL RD
EBERLE DR
MENLO DR
GLEN AVE
NARCISSUS AVE
JONQUIL AVE
GIST AVE
CLOVER RD
HIGHGATE DR
BLAND AVE
WINNER AVE
W BELVEDERE AVE
SPAULDING AVE
DENMORE AVE
RIDGE AVE
METRO DR
MOUNT HOPE DR
WABASH AVE
NORTHERN PKWY
HAYWARD AVE
BEAUFORT AVE
WOODLAND AVE
HOMER AVE
PARK HEIGHTS
SETON DR
KENNISON AVE
ELDERON AVE
GROVELAND AVE
BELVIEU AVE
PENHURST AVE
FERNHILL AVE
RIDGEWOOD AVE
OAKFORD AVE
W COLD SPRING LN
BOARMAN AVE
N ROGERS AVE
LAREDO AVE
GWYNN OAK AVE
ELDORADO AVE
PARKVIEW AVE
CADILLAC AVE
DOLFIELD AVE
REISTERSTOWN
26


N
Har Sinai Temple (B-5323)
6300 Park Heights Avenue
City of Baltimore, Maryland 21215
Quad: Baltimore West
Har Sinai Temple
6300 Park Heights Avenue
NORTHBROOK RD
MARNAT RD
SHELBURNE-RD
SLADE AVE
Fallstaff
LABYRINTH RD
OLYMPIA AVE
WALLIS AVE
FALLSTAFF RD
SEVEN MILE LN
GLENGYLE AVE
129
BENHURST RD
WESTERN RUN DR
Cheswolde
40
400
BANCROFT RD
PARK HEIGHTS AVE
CLARINTH RD
CLARKS LN
PINKNEY
TANEY RD
CROSS COU
W STRATH
HIGHGAT
BROOKHILL RD
EBERLE DR
FORDS LN
CLOVER RD
MENLO DR
GLEN AVE
NARCISSUS AVE
JONQUIL AVE
GIST AVE
Brighton
Mount
Hope
METRO DR
MOUNT HOPE DR
WABASH
Leahigh
140

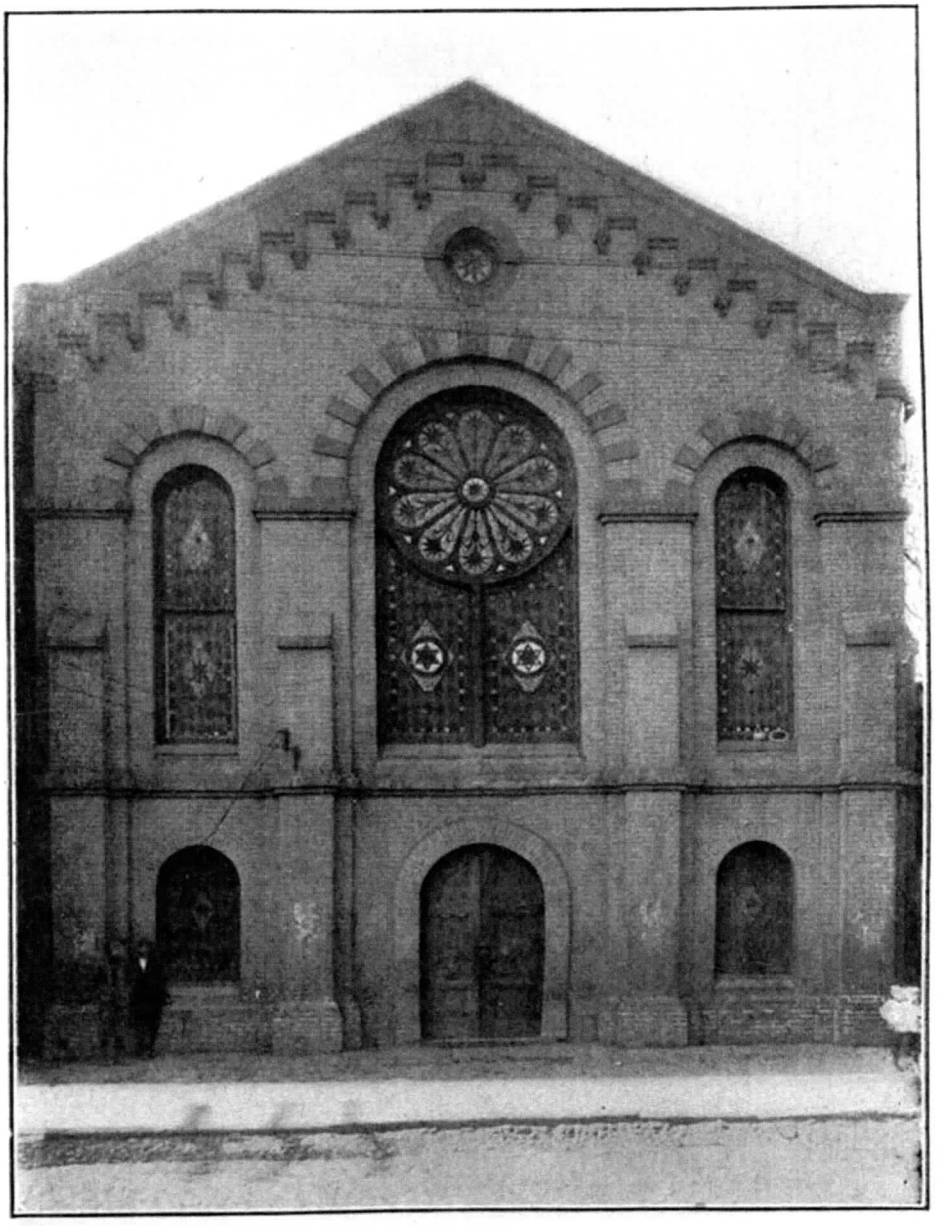
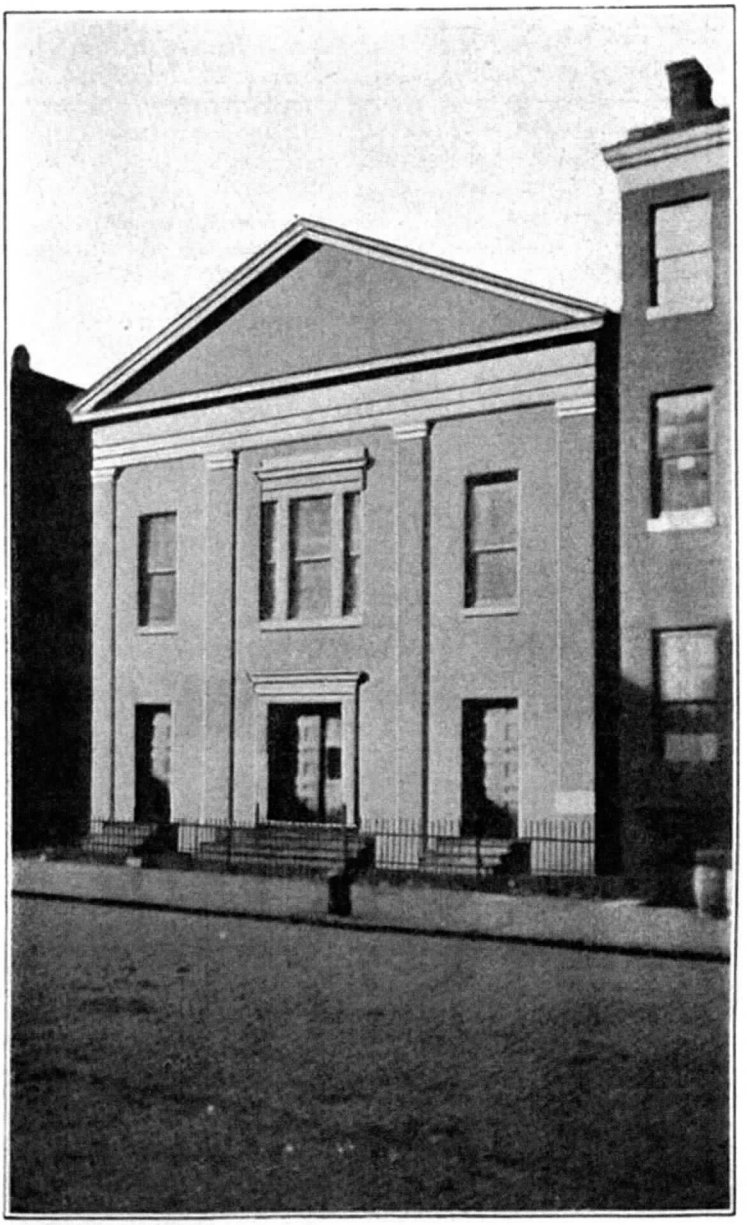


Figure 1: High Street Temple, constructed circa 1849 near Lexington Street (Rubenstein 1918).



LEXINGTON STREET TEMPLE

Figure 2: Lexington Street Temple, constructed circa 1873 on the corner of Lexington and Pine Streets (Rubenstein 1918).



Figure 3: Bolton Street Temple in the early twentieth century (Shusterman 1967: 44).

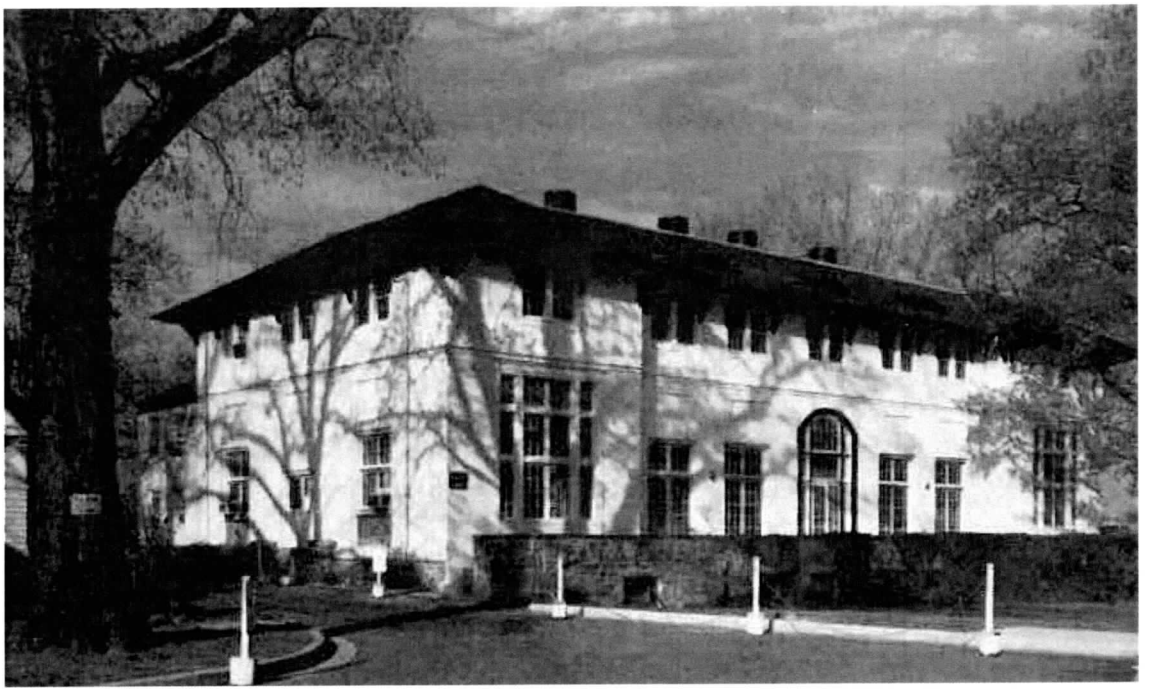


Figure 4: Baltimore Country Club in 1937, shortly before Har Sinai purchased the property (Shusterman 1967: 55).

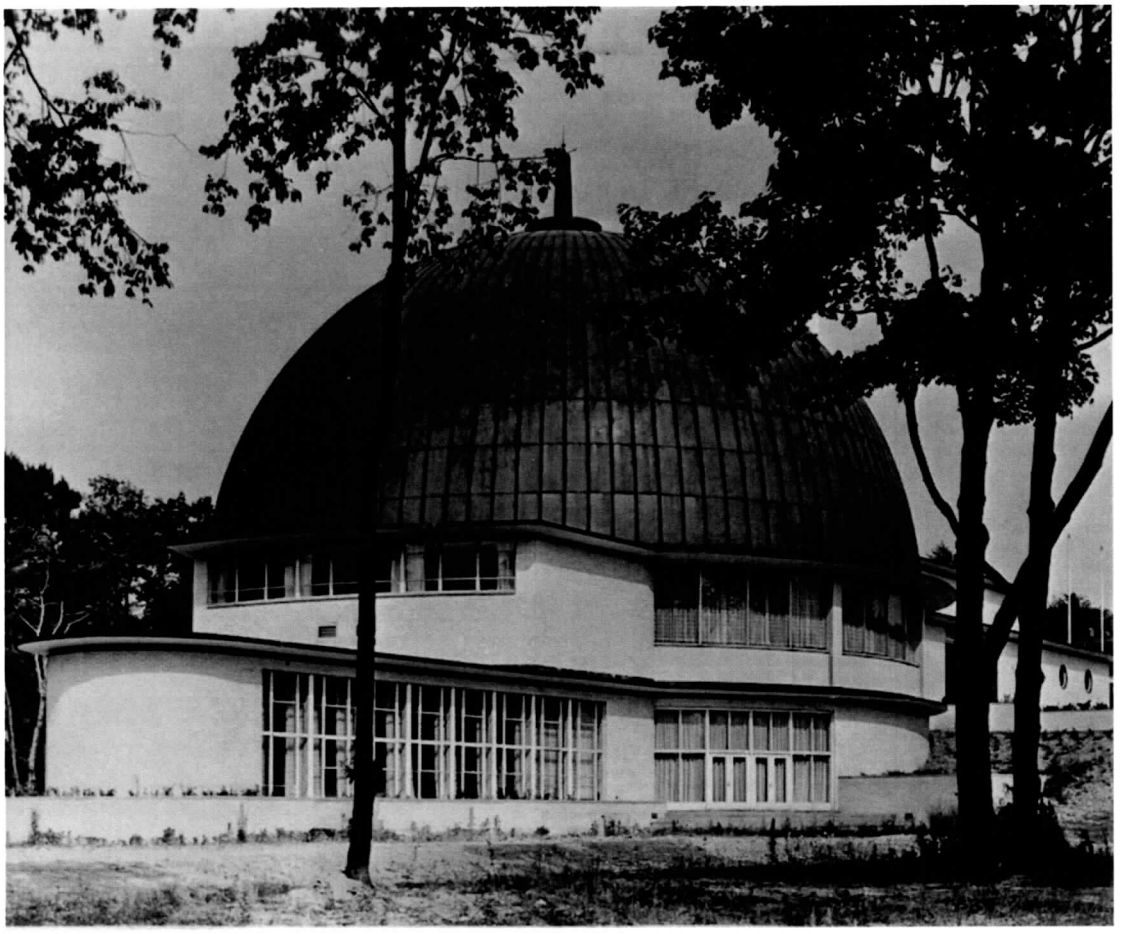


Figure 5: Park Synagogue designed by Erich Mendelson in Cleveland Heights, Ohio (Courtesy of Cleveland Historical).

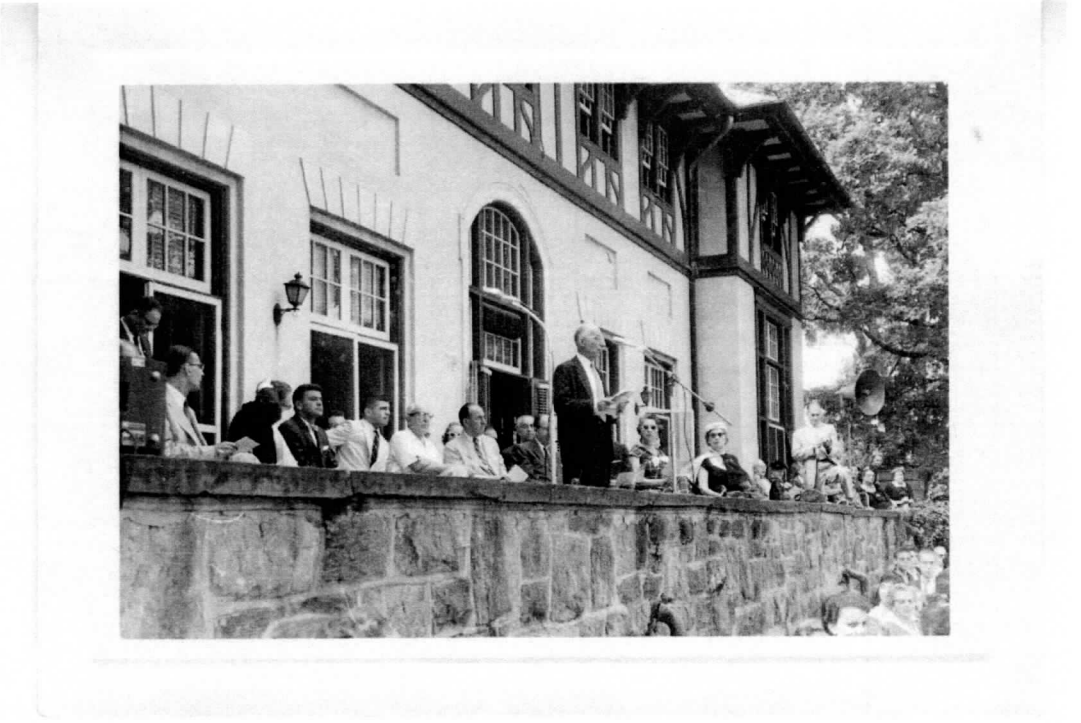


Figure 6: Groundbreaking ceremony for the new Har Sinai Temple in front of the Har Sinai Center (former Maryland Country Club) lead by Rabbi Abraham Shusterman on September 22, 1957 (Courtesy of The Jewish Museum of Maryland 1995.126.019).



Figure 7: 1959 rendering of Har Sinai Temple (Courtesy of The Jewish Museum of Maryland 2000.119.015).



Figure 8: Har Sinai Temple under construction in 1959 (Courtesy of The Jewish Museum of Maryland 2012.108.592).

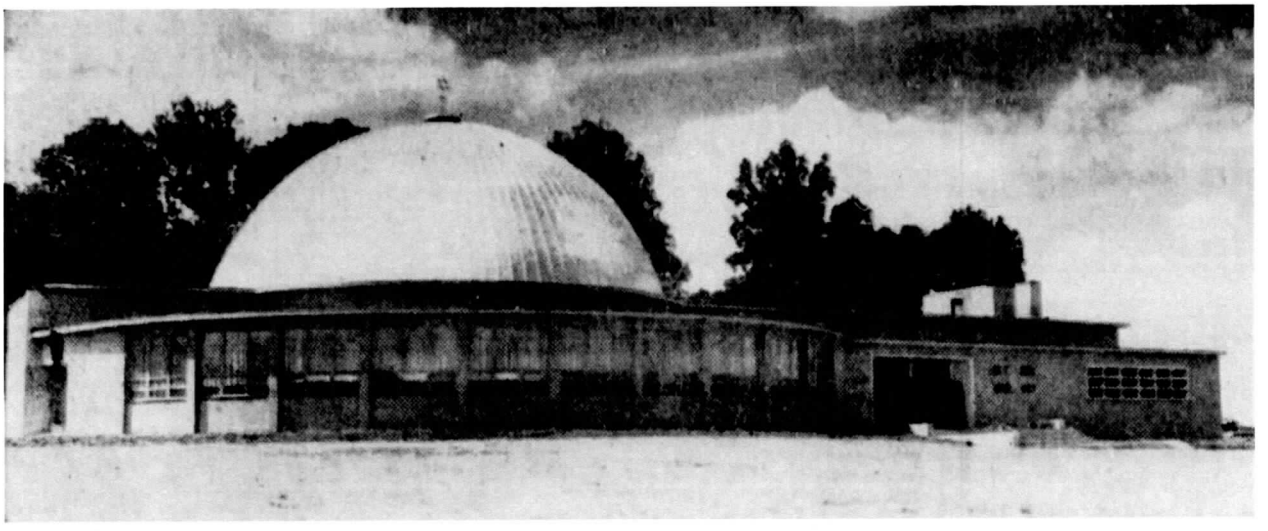


Figure 9: Har Sinai Temple under upon completion in 1959 (*Baltimore Sun*).

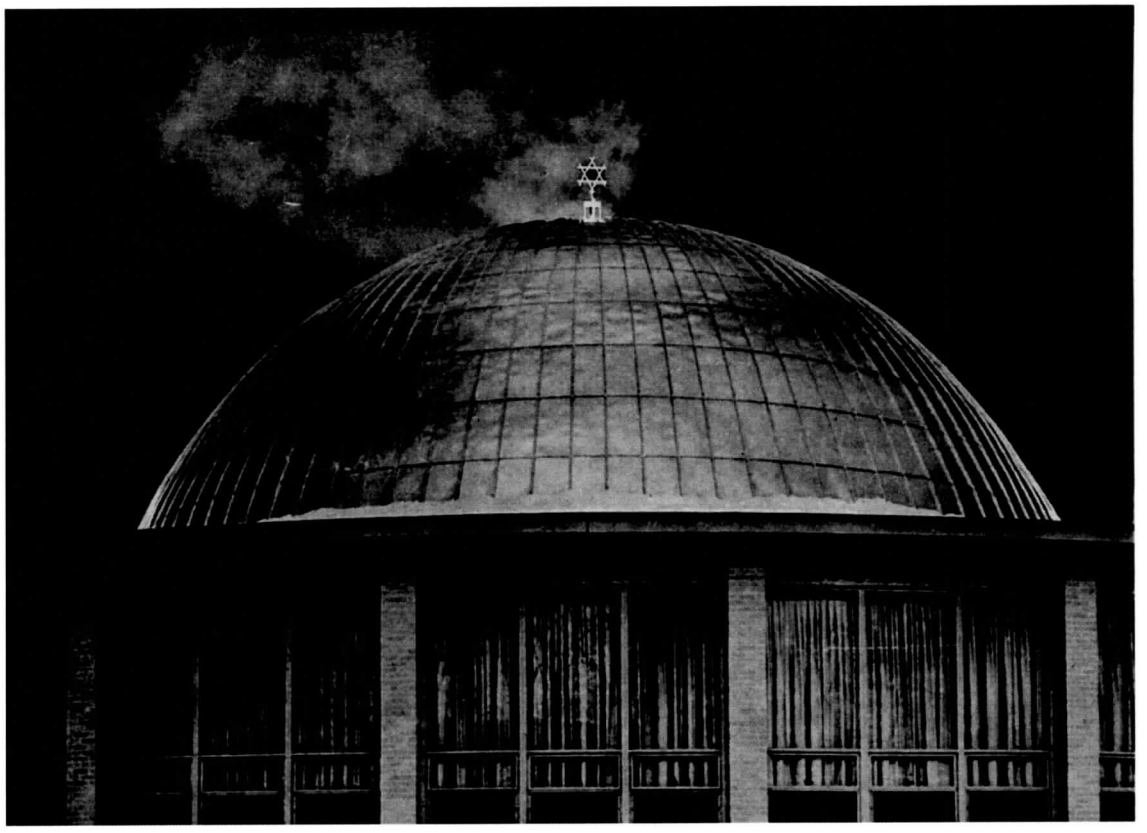


Figure 10: Har Sinai Temple dome in 1961 (*Baltimore Sun*).

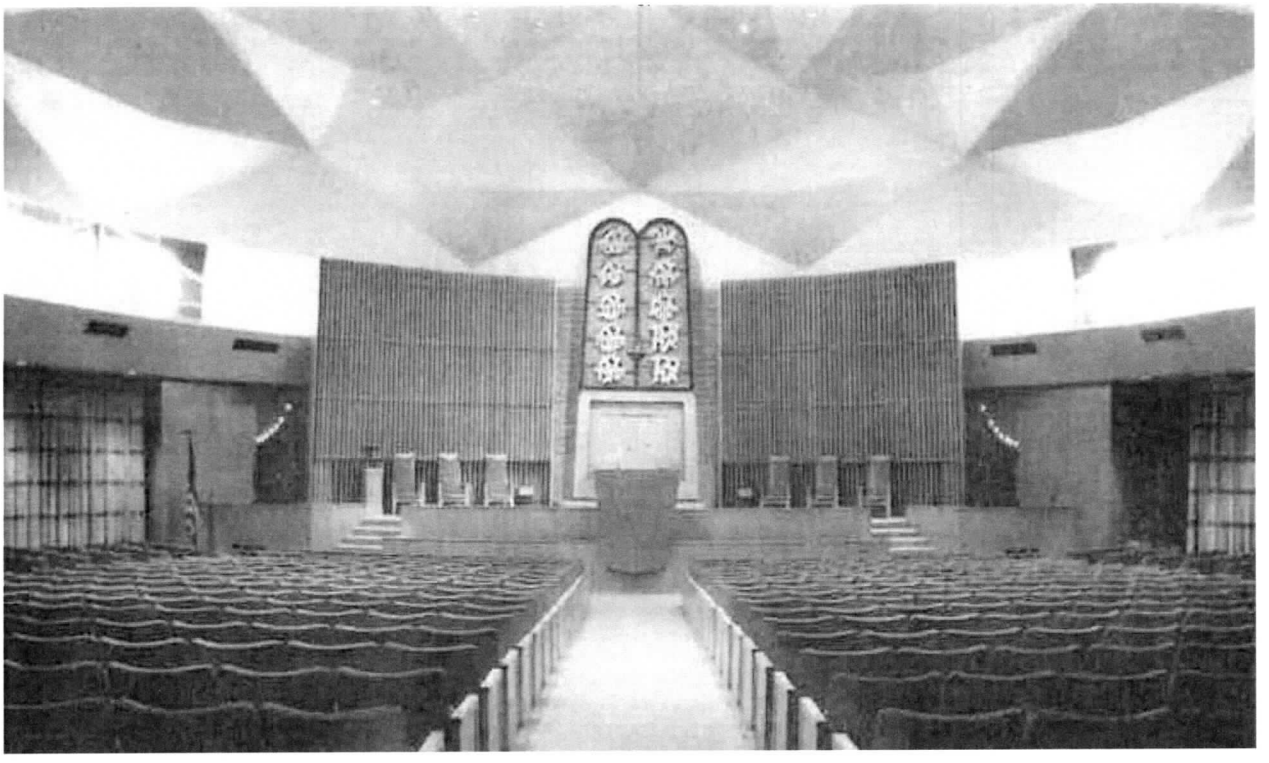


Figure 11: Interior of Har Sinai Temple in 1961 (*Baltimore Sun*).



Modern Temples for Modern Worship

The sanctuary of Har Sinai is circular, with the altar on one edge, as shown here. Draperies give entrance to a corridor on which are children's classrooms, set in an arc around the wall.

The pillars flanking Beth El's main entrance, above, recall those of Solomon's Temple. Over the doors are plaques of brass and enamel symbolizing Creation, Revelation and Redemption. At right, the interior.

Oheb Shalom's sanctuary seats 1,100. It and an auditorium placed on the same axis both have movable back walls, and when the two are thrown together 2,400 persons can be accommodated.

Oheb Shalom, in the 7500 block Park Heights, cost $2,250,000. This is the 4th and Moorish.

Continued from Page 11

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Figure 12: 1961 article in the *Baltimore Sun* on modern synagogues on Park Heights Avenue (*Baltimore Sun)*

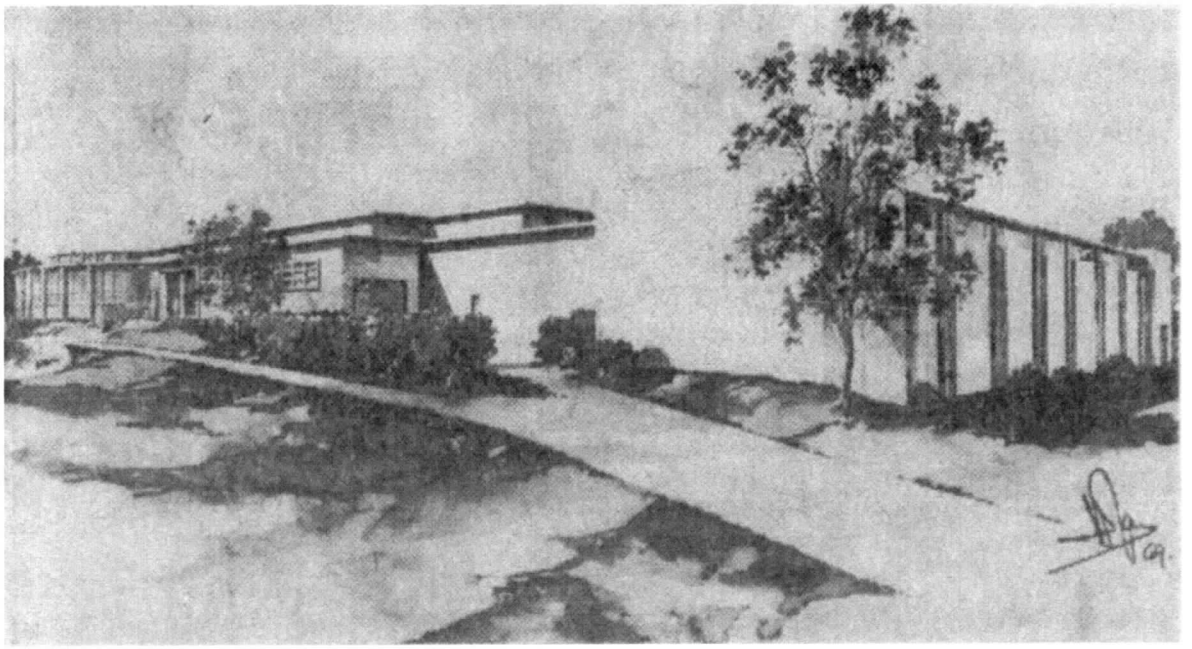


Figure 13: 1970 rendering of the addition to Har Sinai Temple (*Baltimore Sun*).



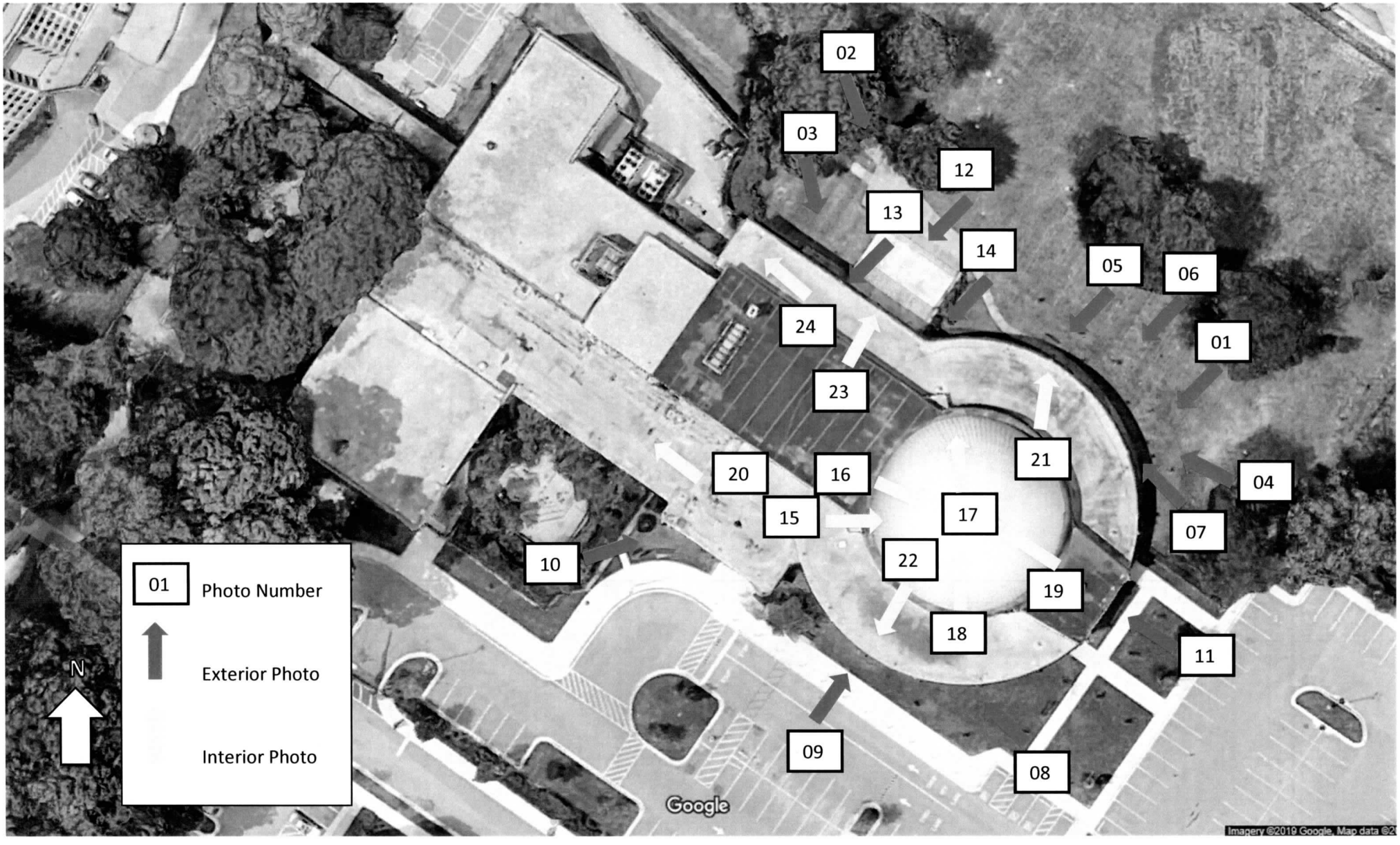
Figure 14: 1970 photo of the addition to Har Sinai Temple upon completion (Courtesy of The Jewish Museum of Maryland 2012.054.175.003).

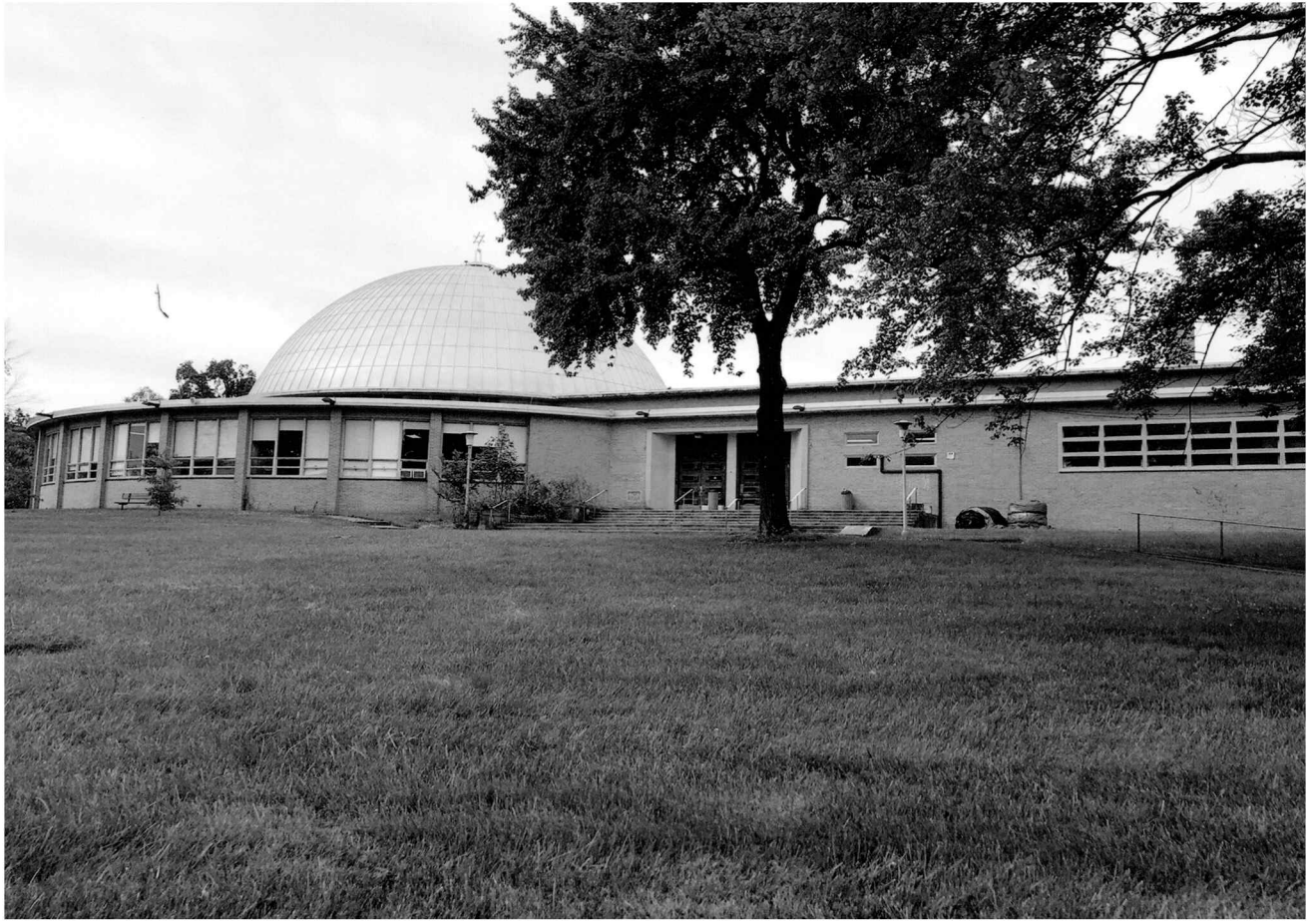
Photo Log
MIHP# B-5323
Har Sinai Temple
6300 Park Heights Avenue
City of Baltimore, Maryland 21215
Photographers: Alison Rudenstein and Kelly E. Wiles
Date: June 12, 2019

Photo Number	Digital Image File Name	Description of View
1	B-5323_2019-06-12_01.tif	View southwest of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original main entrance on Park Heights Avenue.
2	B-5323_2019-06-12_02.tif	View southeast of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original main entrance on Park Heights Avenue.
3	B-5323_2019-06-12_03.tif	View southeast of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original main entrance on Park Heights Avenue.
4	B-5323_2019-06-12_04.tif	View northwest of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original louvered hand-cranked windows.
5	B-5323_2019-06-12_05.tif	View southwest of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original louvered hand-cranked windows. Note the metal-clad dome and stainless steel Star of David.
6	B-5323_2019-06-12_06.tif	View southwest of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original louvered hand-cranked windows. Note the metal-clad dome and stainless steel Star of David.
7	B-5323_2019-06-12_07.tif	View northwest of the primary (northwest) curved elevation of the former Har Sinai Temple showing the original louvered hand-cranked windows.
8	B-5323_2019-06-12_08.tif	View northwest of the rear (southwest) curved elevation of the former Har Sinai Temple.
9	B-5323_2019-06-12_09.tif	View northeast of the rear (southwest) curved elevation of the former Har Sinai Temple.
10	B-5323_2019-06-12_10.tif	View northeast of the rear (southwest elevation) of the former Har Sinai Temple. The vestibuled entrance is now the primary entrance for the Bnos Yisroel School.
11	B-5323_2019-06-12_11.tif	Detailed view west of an original secondary set of doors located on the southeast elevation of the former Har Sinai Temple.
12	B-5323_2019-06-12_12.tif	Detailed view southwest of the original pairs of double doors with geometric patterns on the primary (northwest) elevation of the former Har Sinai Temple.
13	B-5323_2019-06-12_13.tif	Detailed view of the original copper doorknobs on the original wood doors of the main entrance of the former Har Sinai Temple.

14	B-5323_2019-06-12_14.tif	Detailed view southwest of the date stone with the construction year in the Hebrew Calendar. This date stone is located to the south of the original main entrance.
15	B-5323_2019-06-12_15.tif	Interior view northeast of the pulpit in the auditorium of the former Har Sinai Temple. Note the original tablets designed by Ludwig Wolpert, geometric plaster ceiling and the stained glass clerestory windows.
16	B-5323_2019-06-12_16.tif	Detailed view northeast of the pulpit in the auditorium of the former Har Sinai Temple. Note the original tablets designed by Ludwig Wolpert.
17	B-5323_2019-06-12_17.tif	Detailed view northwest of the geometric plastered ceiling and stained glass clerestory windows of the former Har Sinai Temple sanctuary.
18	B-5323_2019-06-12_18.tif	Detailed view of the geometric plastered ceiling of the former Har Sinai Temple sanctuary.
19	B-5323_2019-06-12_19.tif	Detailed view northwest of an original sanctuary chair in the former Har Sinai Temple.
20	B-5323_2019-06-12_20.tif	View northwest of the stage and multipurpose room in the 1970s addition of the Har Sinai Temple.
21	B-5323_2019-06-12_21.tif	Detailed view northeast of an original metal louvered window in a classroom on the north side of the building. The window looks out onto Park Heights Avenue.
22	B-5323_2019-06-12_22.tif	Interior view southwest of a classroom in the former Har Sinai Temple.
23	B-5323_2019-06-12_23.tif	View northeast of the interior of the original doors of the main entrance of the former Har Sinai Temple.
24	B-5323_2019-06-12_24.tif	Detailed view northwest of an original niche at the original entrance of the former Har Sinai Temple.

Har Sinai Temple (B-5323)
6300 Park Heights Avenue
City of Baltimore, Maryland 21215





3-5323
HAR SINAI TEMPLE
(BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MD SHPO
VIEW SOUTHWEST OF THE PRIMARY (NORTHWEST) CURVED ELEVATION OF THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL MAIN ENTRANCE ON PARK HEIGHTS AVENUE.
#1 OF 24



3-5323
HAR SINAI TEMPLE
BNDS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
HLISON K. RUDENSTEIN
UNE 12, 2019
MDSHPO
IEW SOUTHEAST OF THE PRIMARY (NORTHWEST) CURVED ELEVATION
OF THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL
MAIN ENTRANCE ON PARK HEIGHTS AVENUE.
#2 OF 24



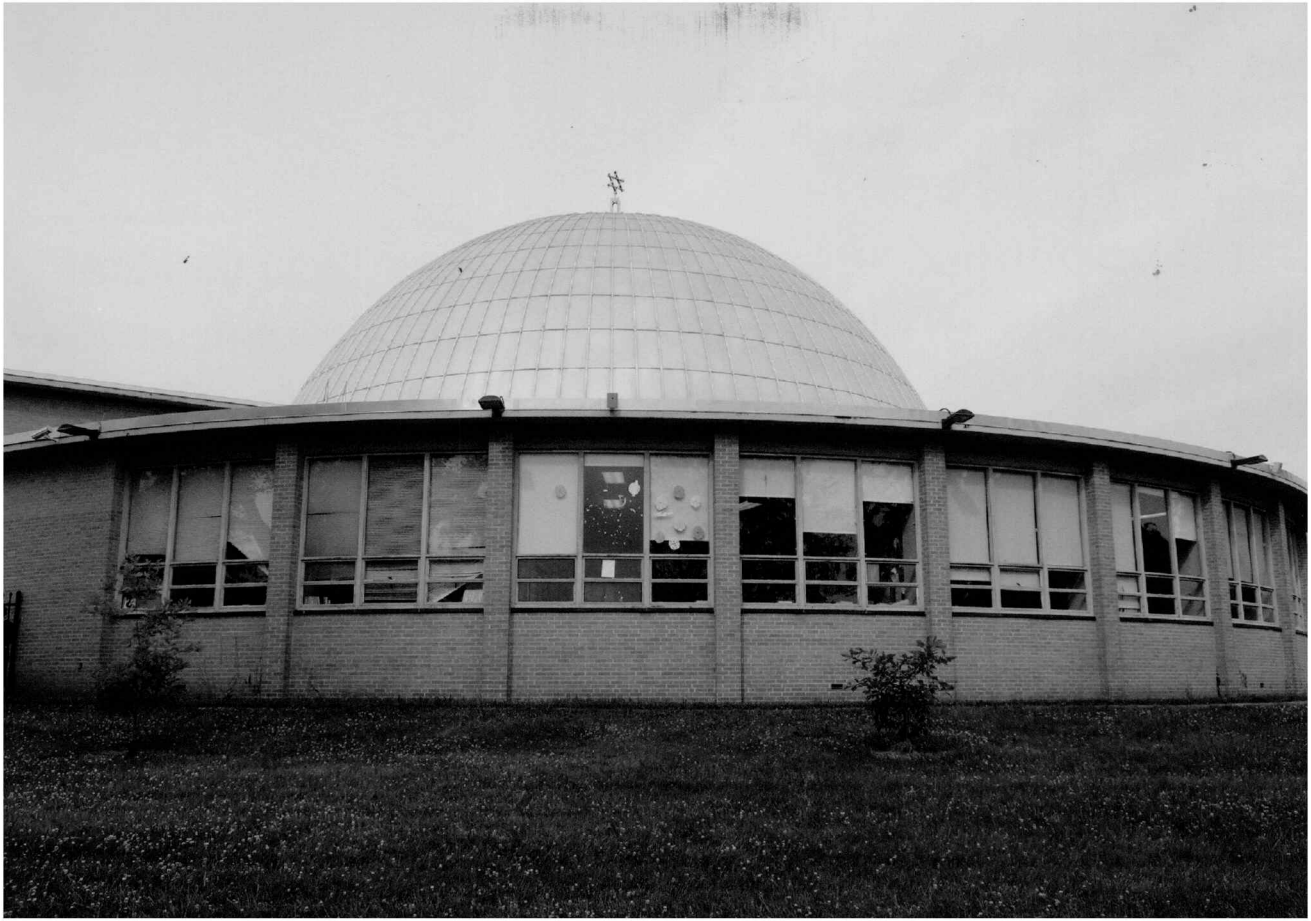
5-5323
HAR SINAI TEMPLE
(BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MD SHPO
VIEW SOUTHEAST OF THE PRIMARY (NORTHWEST) ELEVATION OF THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL MAIN ENTRANCE ON PARK HEIGHTS AVENUE.
#30F 24



5-5523
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MD SHPO
VIEW NORTHWEST OF THE PRIMARY (NORTHWEST) ELEVATION OF
THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL LOUVERED
HAND-CRANKED WINDOWS.
#4 OF 24



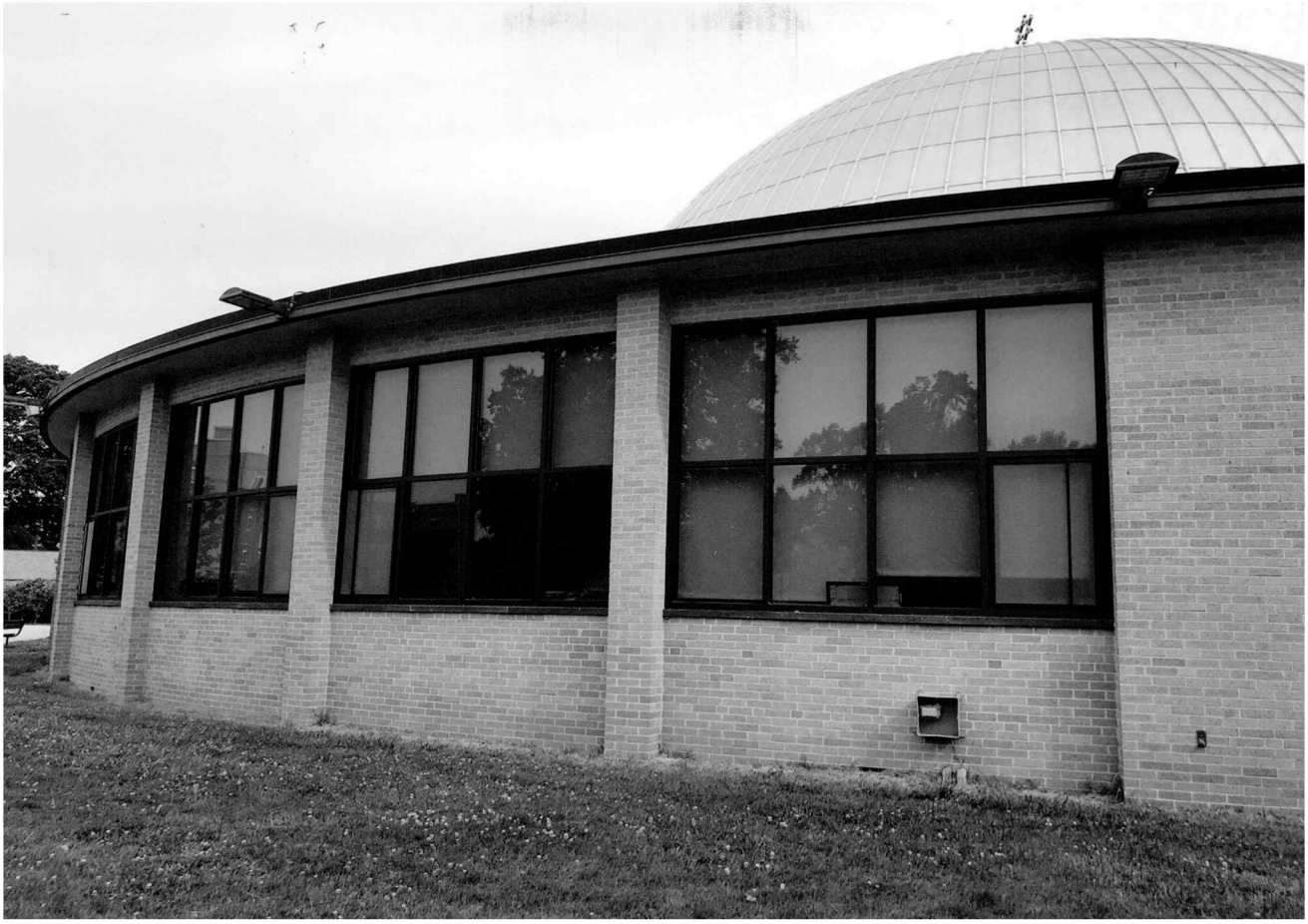
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HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
UNE 12, 2019
MD SHPO
IEW SOUTHWEST OF THE PRIMARY (NORTHWEST) ELEVATION OF
THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL LOUVERED
HAND-CRANKED WINDOWS. NOTE THE METAL-CLAD DOME AND
STAINLESS-STEEL STAR OF DAVID.
#50F24



5-5525
HAR SINAI TEMPLE
BNOS YISROEL OF BAUTIMORE)
BAUTIMORE CITY, MARYLAND
HUSON K. RUDEN STEIN
UNE 12, 2019
ID SHPO
VIEW SOUTHWEST OF THE PRIMARY (NORTHWEST) CURVED ELEVATION
)F THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL LOUVERED
HAND-CRANKED WINDOWS. NOTE THE METAL-CLAD DOME AND
STAINLESS-STEEL STAR OF DAVID.
#6 OF 24

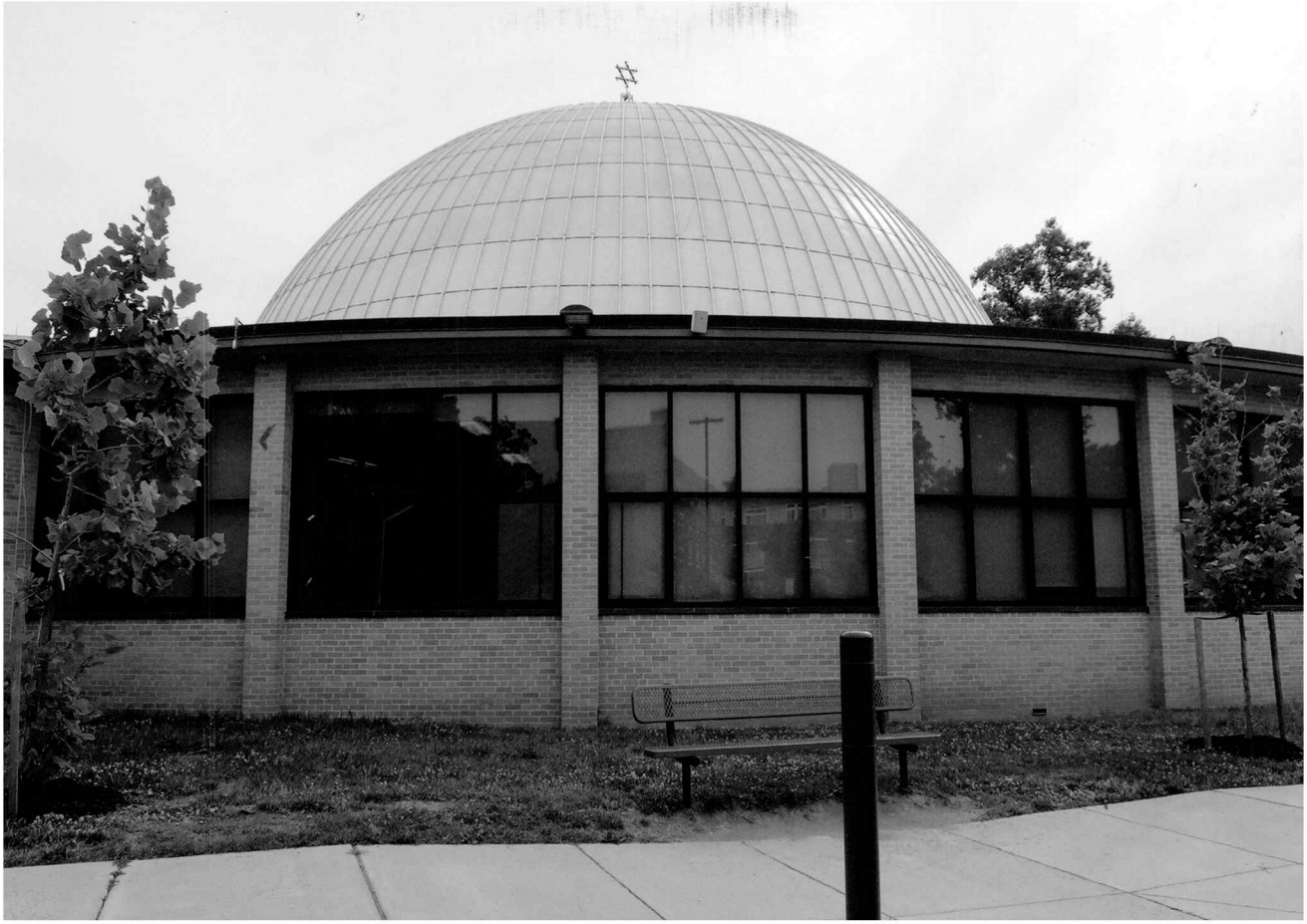


5-5523
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MD SHPO
VIEW NORTHWEST OF THE PRIMARY (NORTHWEST) CURVED ELEVATION
OF THE FORMER HAR SINAI TEMPLE SHOWING THE ORIGINAL
LOUVERED HAND-CRANKED WINDOWS.
#7 OF 24

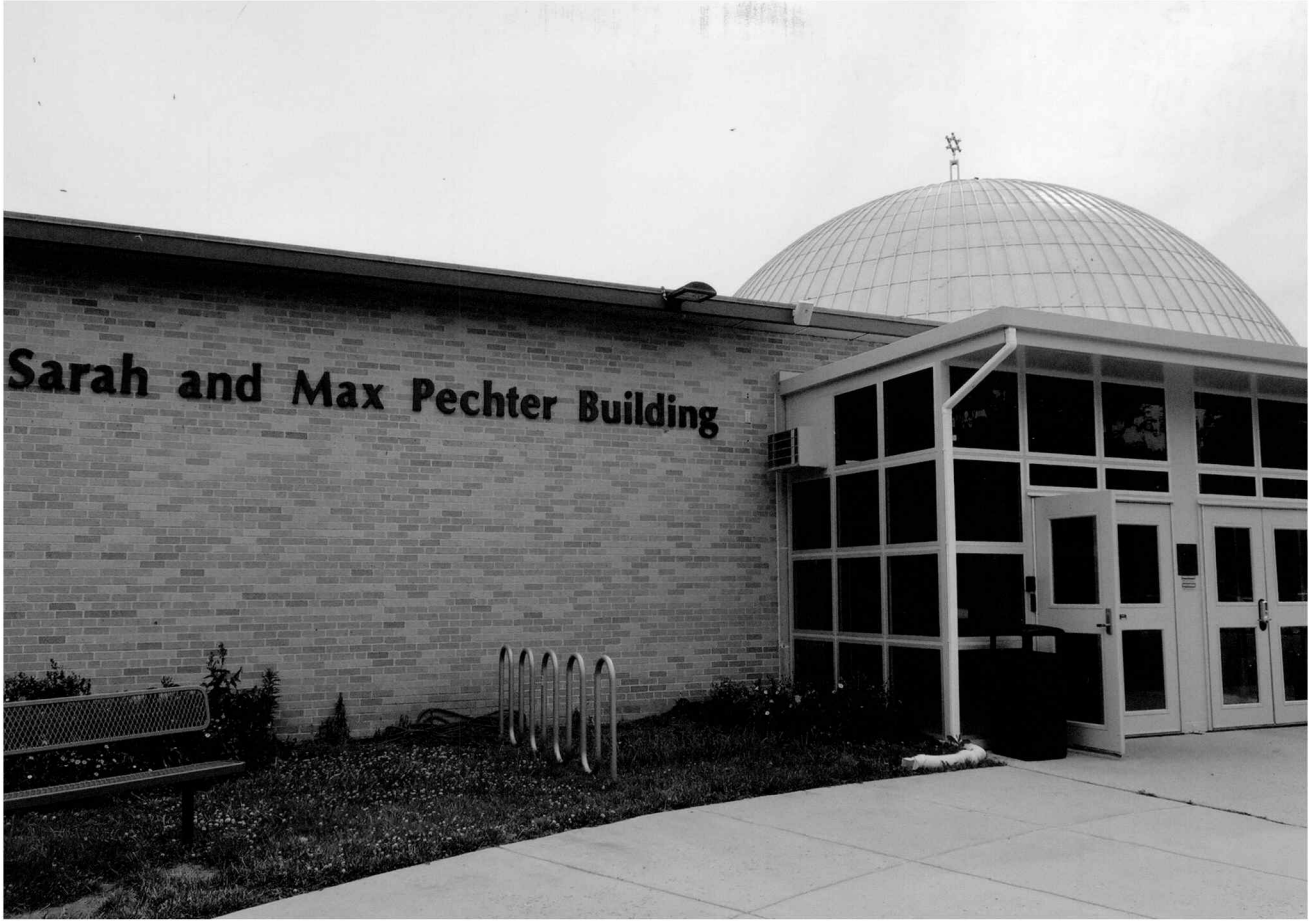


B-5525
HAR SINAI TEMPLE
BMOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MD SHPO
VIEW NORTHWEST OF THE REAR (SOUTHWEST) CURVED ELEVATION
OF THE FORMER HAR SINAI TEMPLE.

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B-5529
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MDSHPO
NEW NORTHEAST OF THE REAR (SOUTHWEST) CURVED ELEVATION
OF THE FORMER HAR SINAI TEMPLE.
#9 OF 24


Sarah and Max Pechter Building

5-5325
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MDSHPO
NEW NORTHWEST OF THE REAR (SOUTHWEST) ELEVATION OF THE FORMER
HAR SINAI TEMPLE. THE VESTIBULED ENTRANCE IS NOW THE
PRIMARY ENTRANCE OF THE BNOS YISROEL SCHOOL.
#10 OF 24



3-5323
HAR SINAI TEMPLE
BNDS YISRDEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
CELLY E. WILES
UNE 12, 2019
MDSHPO
DETAILED VIEW WEST OF AN ORIGINAL SECONDARY SET OF DOORS LOCATED
ON THE SOUTHEAST ELEVATION OF THE FORMER HAR SINAI TEMPLE.
#11 OF 24



5-5525
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2017
MD SHPO
DETAILED VIEW SOUTHWEST OF THE ORIGINAL PAIRS OF DOUBLE DOORS
WITH GEOMETRIC PATTERNS ON THE PRIMARY (NORTHWEST)
ELEVATION OF THE FORMER HAR SINAI TEMPLE.
#12 OF 24



3-5525
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MD SHPO
DETAILED VIEW OF THE ORIGINAL COPPER DOORKNOBS ON THE ORIGINAL
WOOD DOORS OF THE MAIN ENTRANCE OF THE FORMER HAR SINAI TEMPLE
#13 OF 24


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5718

B-5323
HARSINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019

MD SHPO
DETAILED VIEW SOUTHWEST OF THE DATE STONE WITH THE CONSTRUCTION
YEAR IN THE HEBREW CALENDAR. THIS DATE STONE IS LOCATED
TO THE SOUTH OF THE ORIGINAL MAIN ENTRANCE.

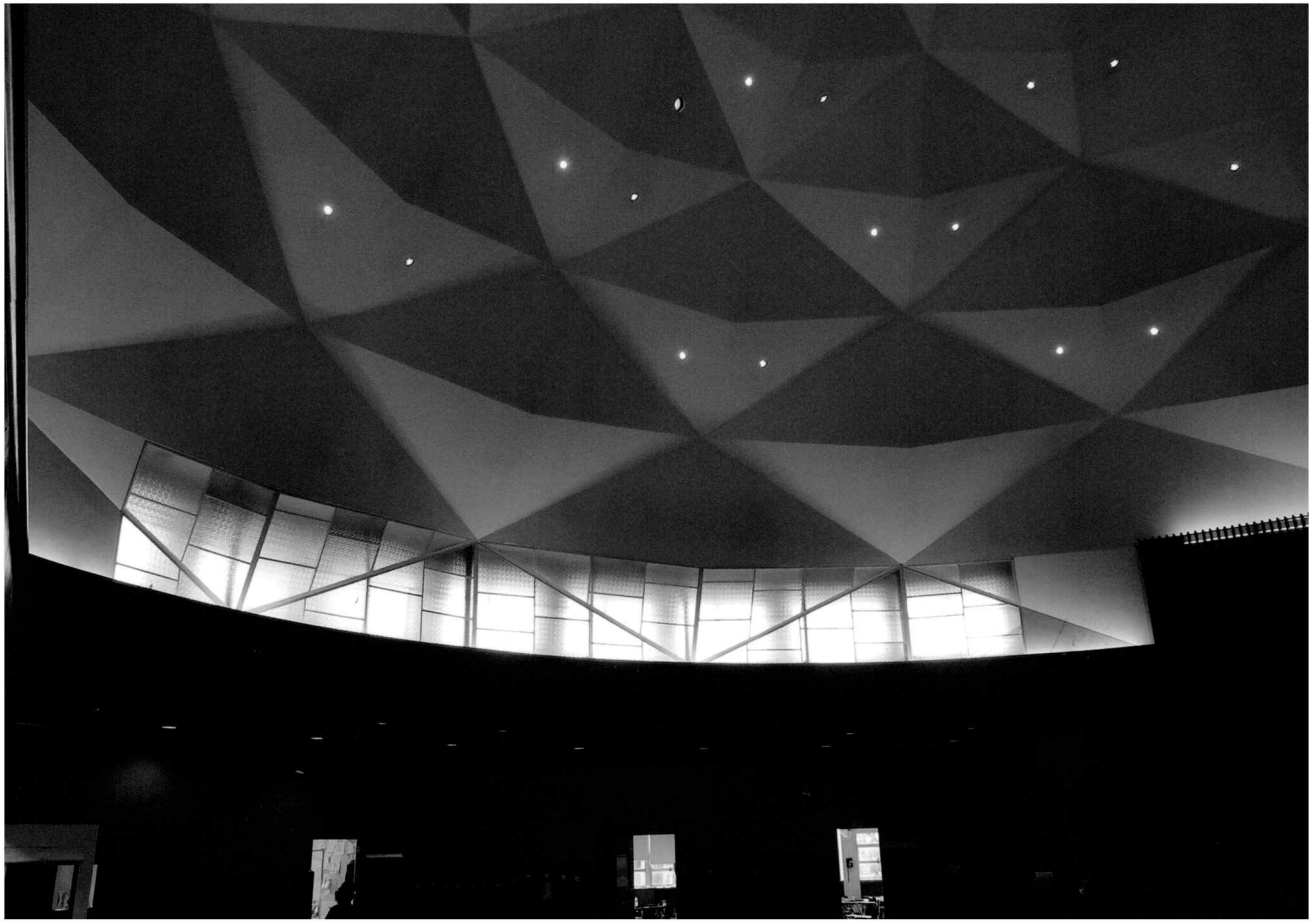
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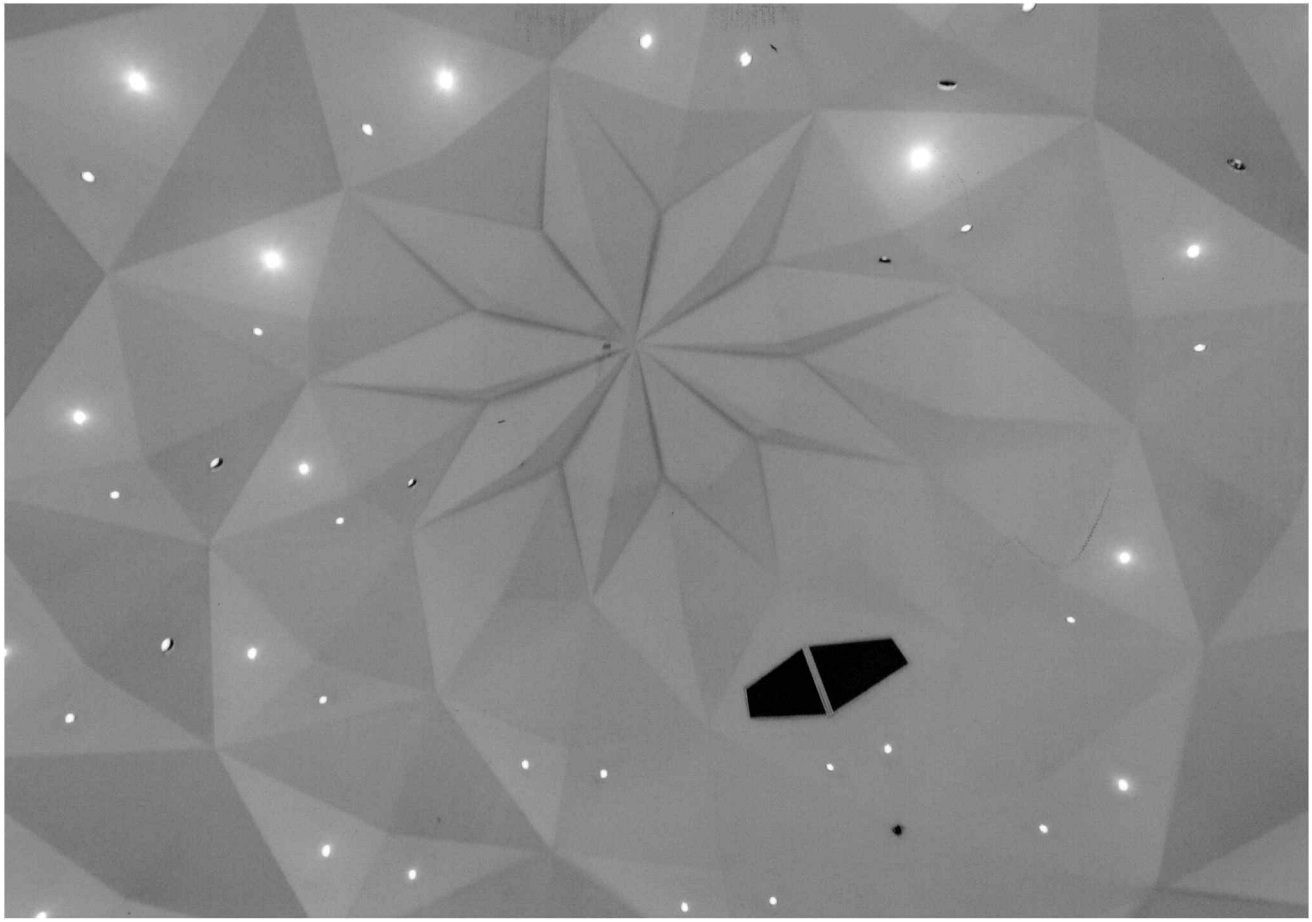
3-5325
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
CELLY E. WILES
JUNE 12, 2019
MD SHPO
NTERIOR VIEW NORTHEAST OF THE PULPIT IN THE AUDITORIUM OF THE
ORMER HARSINAI TEMPLE. NOTE THE ORIGINAL TABLETS DESIGNED BY
UDWIG WOLPERT, GEOMETRIC PLASTER CEILING AND THE STAINED
GLASS CLERESTORY WINDOWS.
#15 OF 24


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5-5-23
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MD SHPO
DETAILED VIEW NORTHEAST OF THE PULPIT IN THE AUDITORIUM OF THE
FORMER HAR SINAI TEMPLE. NOTE THE ORIGINAL TABLETS DESIGNED
BY LUDWIG WOLPERT.
#16 OF 24



3-5323
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MDSHPO
DETAILED VIEW NORTHWEST OF THE GEOMETRIC PLASTERED CEILING AND
STAINED GLASS CLERESTORY WINDOWS OF THE FORMER HAR SINAI
TEMPLE SANTUARY)
#17 OF 24



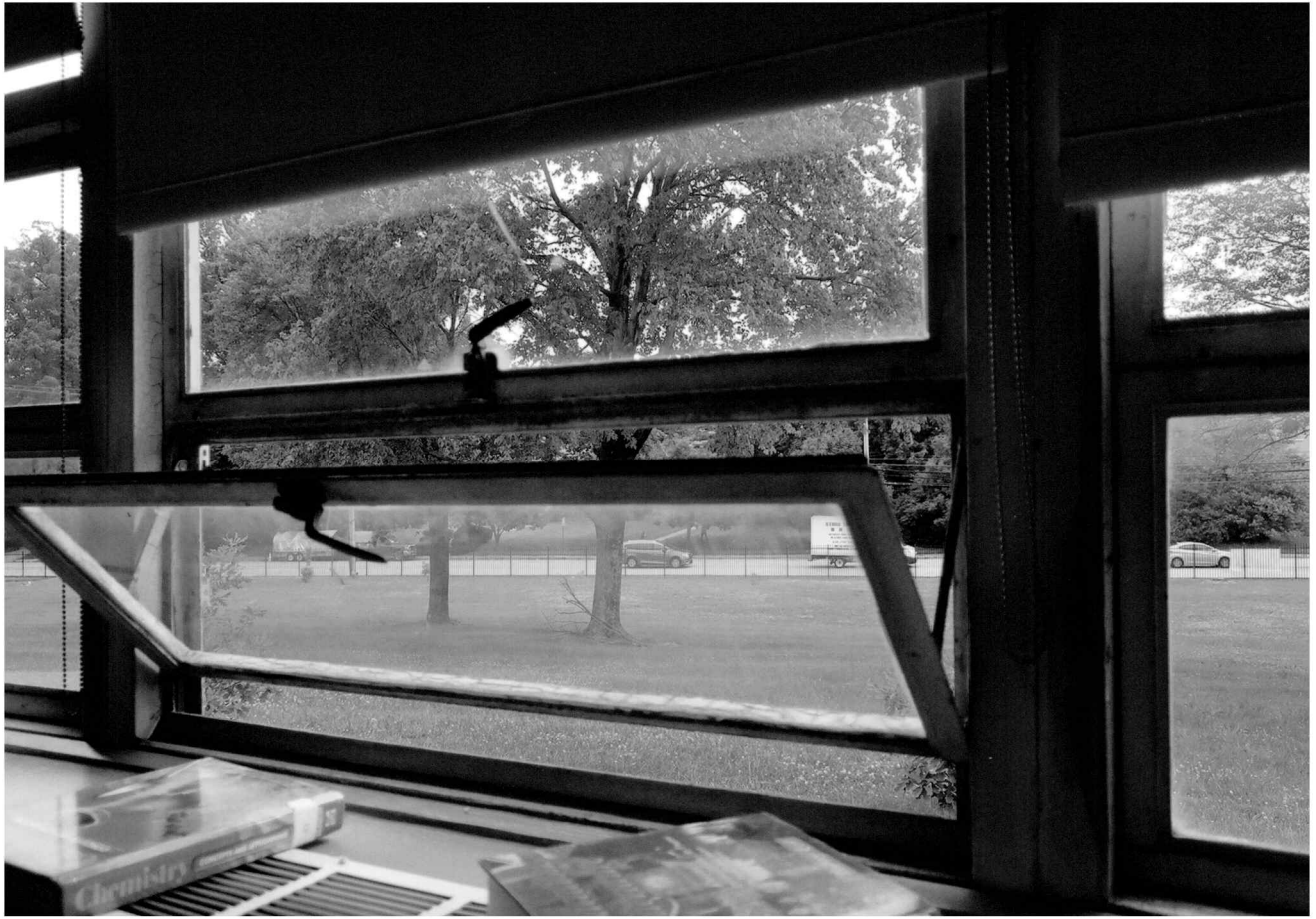
5-5523
HAR SINAI TEMPLE
(BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
ALISON K. RUDENSTEIN
JUNE 12, 2019
MD SHPO
DETAILED VIEW OF THE GEOMETRIC PLASTERED CEILING OF
THE FORMER HAR SINAI TEMPLE SANCTUARY)
#18 OF 24


SHOW
'N TELL
THANK YOU FOR
PARTICIPATING IN CHESED!
Give 'N Get
Let's "High" ho
through
the Trees

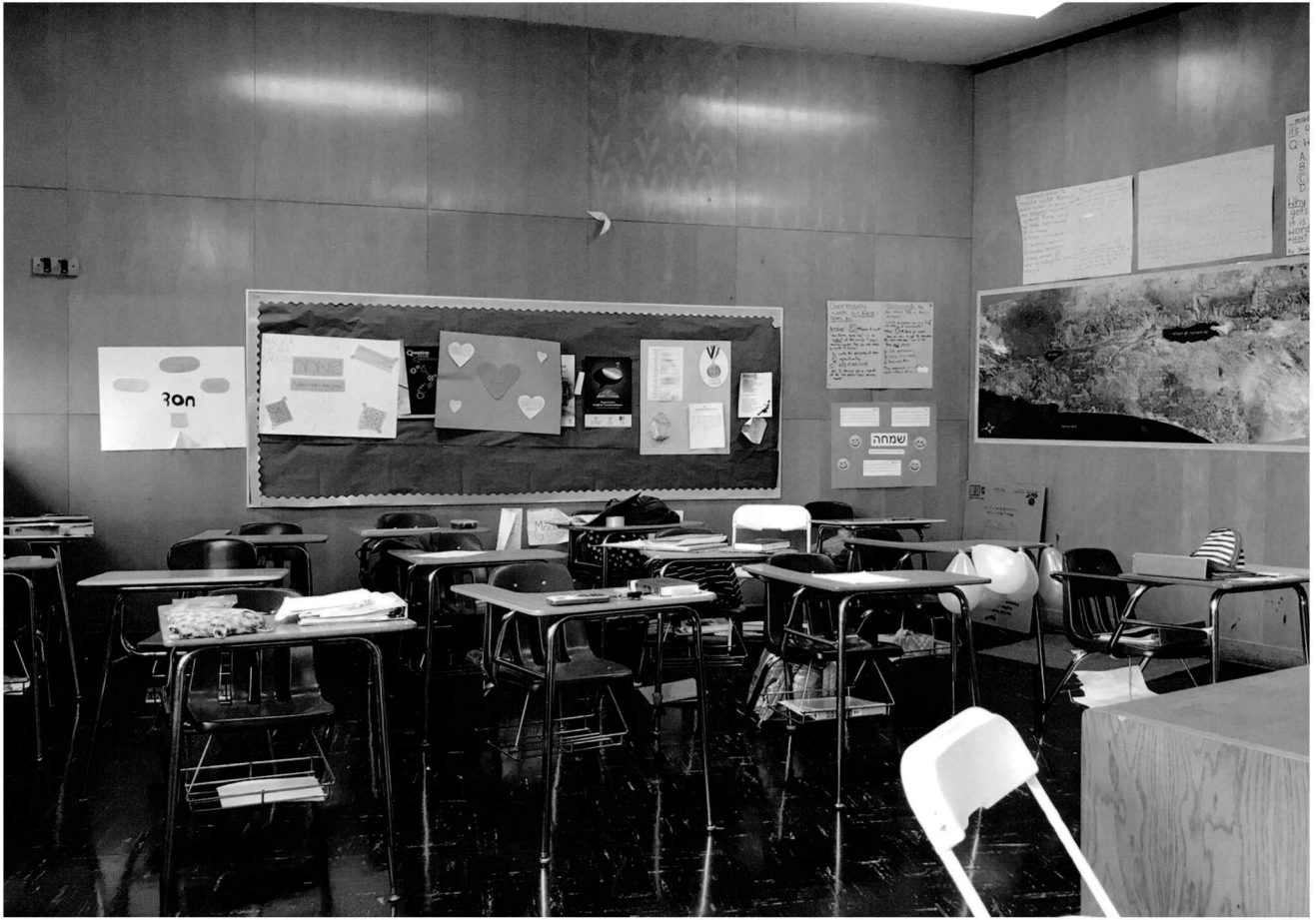
5-5325
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E WILES
JUNE 12, 2019
MDSHPO
DETAILED VIEW NORTHWEST OF AN ORIGINAL SANCTUARY CHAIR IN
THE FORMER HAR SINAI TEMPLE.
#19 OF 24



B-5323
HAR SINAI TEMPLE
(BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MD SHPO
VIEW NORTHWEST OF THE STAGE AND MULTI PURPOSE ROOM IN THE 1970'S ADDITION OF THE FORMER HAR SINAI TEMPLE.
20 OF 24


Chemistry

3-5523
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE
BALTIMORE CITY, MARYLAND
HERSON K. RUDENSTEIN
UNE 8, 20D
MD SHPO
ETAILED VIEW NORTHEAST OF AN ORIGINAL METAL LOUVERED WINDOW
N A CLASSROOM ON THE NORTH SIDE OF THE BUILDING. THE WINDOW
OOKS OUT ONTO PARK HEIGHTS AVENUE.
#21 OF 24


שמחה

3-5323
HAR SINAI TEMPLE
(BNOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLYE WILES
JUNE 12, 2019
MDSHPO
INTERIOR VIEW SOUTHWEST OF A CLASSROOM IN THE FORMER HAR SINAI TEMPLE.
22 OF 24


EMERGENCY
EXIT ONLY
ALARM WILL SOUND
EMERGENCY
EXIT ONLY
ALARM WILL SOUND
EMERGENCY
EXIT ONLY
ALARM WILL SOUND

3-5323
HAR SINAI TEMPLE
B'NOS YISROEL OF BALTIMORE)
BALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MDSHPO
VIEW NORTHEAST OF THE INTERIOR OF THE ORIGINAL DOORS OF
THE MAIN ENTRANCE OF THE FORMER HAR SINAI TEMPLE
#23 OF 24


בנות
ישראל
Welcome to
BNOS YISROEL
of BALTIMORE

3-5323
HAR SINAI TEMPLE
BNOS YISROEL OF BALTIMORE
3ALTIMORE CITY, MARYLAND
KELLY E. WILES
JUNE 12, 2019
MDSHPD
DETAILED VIEW NORTHWEST OF AN ORIGINAL MEZUZAH AT THE ORIGINAL
ENTRANCE OF THE FORMER HAR SINAI TEMPLE.
#24 OF 24

Har Sinai Temple (B-5323)
6300 Park Heights Avenue
City of Baltimore, Maryland 21215
Date of Construction: 1959
Private Access

Har Sinai Temple was constructed in 1959 by the Har Sinai Congregation, the oldest Jewish Reform congregation in the United States. The building was the congregations fourth permanent building in the City of Baltimore. Designed by the Baltimore architecture firm of Meyer and Ayres, it was modeled off Erich Mendelsohn's domed Park Synagogue in Cleveland Heights, Ohio and was one of the first synagogues constructed in the Park Heights neighborhood, which soon became an enclave for Jewish Baltimoreans, both reformed and Orthodox, in the mid-to-late twentieth century. The campus was in need of modernization and expansion yet again by the final years of the 1960s. In 1970, a 40,000-square foot, two-story wing was constructed off the northwest side of temple. The congregation sold the property in 1995 to a private Jewish boys school. The current occupants, Bnos Yisroel, purchased the building in 2011. The Har Sinai Temple is recommended eligible for listing in the National Register of Historic Places under Criterion A in the areas of social history and ethnic heritage (Jewish) for its associations with Jewish life in Baltimore and under Criterion C as an exquisite and intact example of an innovative mid-century synagogue. At present, the building retains a high degree of architectural integrity on both the interior and exterior including some original windows, doors, auditorium seats, interior finishes and the distinctive features which make up the domed auditorium such as the geometric plasterwork, clerestory stained glass windows and iconographic artwork on the pulpit. Thus, the property's integrity of location, design, setting, materials, workmanship, feeling and association remain. The period of significance for the property is from 1957, the year ground was broken, to 1970, when the educational and administrative addition was constructed.