KEEPING THE FAITH:
THE CATHOLIC LANDSCAPE OF HARFORD COUNTY, MARYLAND

by

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A thesis submitted to the Faculty of the University of Delaware in partial fulfillment of the requirements for the degree of Master of Arts in Urban Affairs and Public Policy.

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ABSTRACT

The Catholic religion in America experienced trials and triumphs while establishing its presence on the cultural and physical landscape of the United States. The evolution of Catholicism began with the founding of the colony of Maryland. In order to gain a sense of the Catholic experience in Maryland, studying a specific county allows extrapolation of conclusions to other counties. Harford County, Maryland, is such a county.

The Catholic presence, both culturally and physically, is manifested on the landscape and documents a process of development in Harford County, which contributes to a distinct Catholic landscape in the area. The development of the cultural landscape can be traced in the evolution of the physical landscape, i.e. the building of churches and worship centers.

Religious and political discrimination of colonial Catholics produced a landscape devoid of physical expressions of Catholicism. The achievement of religious freedom and political power resulted in bolder manifestations of a Catholic presence through the built environment. Catholic communities are thriving and now face the challenge of meeting the needs of the future while maintaining ties to the past.
Chapter 1

INTRODUCTION

The Catholic religion in America experienced trials and triumphs while establishing its presence on the cultural and physical landscape of the United States. Religion shapes human beliefs and encourages the gathering and association of people with similar beliefs. One of the most defining characteristics of a community is its religious institutions or churches, the physical landscape. Buildings are the physical evidence of changes that occur because of cultural factors, social as well as religious. Historically, many communities formed around churches and used them to create a close-knit sense of community. Studies of this physical presence offer an opportunity to understand a religious group’s history and development within a particular area.

The colony of Maryland established a refuge for Catholics, in 1634, during an era of anti-Catholic sentiments, with acceptance extending to all religious denominations. This resulted in the largest Catholic population within the colonies being concentrated in Maryland. A study of Harford County, in Maryland, provides a general overview of the evolution of the Catholic Church in Maryland.

Harford County is located in the northeast corner of the state, west of the point where the Susquehanna River flows into the Chesapeake Bay. (Figure 1.1) Settlement of the area encompassed by the county, which was part of Baltimore County until 1773, began in 1658.¹ Catholics settled in the county and established

themselves both culturally and physically on the landscape. As Catholics grew and evolved as a group, their religious presence on the landscape also developed, creating a distinct Catholic landscape in Harford County.

The Catholic landscape is a cultural landscape centered on the parishes of the county. Parishes encompass the basic territorial unit of the Catholic Church, whose purpose is to serve the religious needs of the people living within the defined local area. The church building is a physical symbol of the parish, a place to house the Blessed Sacrament and in which to celebrate Mass. The parish’s primary purpose was spiritual during the early nineteenth century, although it did provide a meeting place. An actual church is not required for a parish to exist, but there is still a need for a place to meet.

Harford County is a part of the Archdiocese of Baltimore and is composed of ten parishes. The ten parishes in the county have evolved in response to cultural and physical needs to become established centers of the Catholic community. Their presence, both culturally and physically, is manifested on the landscape and documents a process of Catholic development in the county, which contributes to a distinct Catholic landscape in the area. The churches are a physical expression of the historic landscape and a symbol of the Catholic identity in the community.

From the founding of Maryland in 1634 to the mid-seventeenth century, Catholics lived in the colony and practiced their religion with relative freedom. After Protestants took control of the colony in the late seventeenth century, Catholics were

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forbidden from worshipping except in private. They met in individual homes visited by itinerant priests. These homes are important in the analysis of early Catholicism in America since they reveal a Catholic presence, even if not openly expressed.

With the ratification of the United State Constitution came new freedoms, not only for the colonies, but also for Catholics. For the first time since the mid-seventeenth century, Catholics could build their churches freely, resulting in the first permanent symbols of Catholicism in America. While Catholics began building more openly, they were careful not to attract attention. The early Catholic churches followed Protestant designs on the exterior in an attempt to blend with the majority. However, the interior of the churches retained traditional Catholic features necessary to celebrate Mass.

Then, in the mid-nineteenth century, the influx of Catholic immigrants contributed to a larger Catholic population in the United States. With greater numbers, Catholics attempted to achieve political power and influence in the country, and by the late nineteenth century, they were successful. This allowed them to revive more traditional architecture, which was clearly identifiable as Catholic, since they no longer feared retribution.

This trend continued into the twentieth century, although by the middle of the twentieth century, modern designs replaced this traditional architecture. These designs emerged in both Catholic and Protestant communities, with a new purpose of creating a closer relationship between the laity and the clergy. The Second Vatican Council, held from 1962 to 1965, reinforced the need for parishioners to participate more fully in the celebration of the Mass\(^4\) and this promoted these innovative designs.

In Harford County, parishes have been in flux since they were first established. In the 1990s, Harford County experienced a population boom. This has created additional pressures on the people of the parishes and their buildings, including the historical churches. Harford County is trying to direct new development through polices like Smart Growth, which attempt to guide growth into defined areas. In order to successfully deal with this growth, the parishes of Harford County need to plan responsibly and work with the Archdiocese of Baltimore to ensure protection of the historic churches while meeting the changing needs of the congregations.

Scholars studied religious buildings and landscapes as early as the 1940s and 1950s. At first, geographers conducted most of the research on religious landscapes as an aspect of cultural geography. In 1948, a Frenchman named Pierre Deffontaines wrote the first major treatise on the geography of religion, charting the social expression of religious beliefs in terms of visible and physical acts. While useful, it was a catalogue of expressions rather than an analysis of the interaction of religion and landscape.⁵

Throughout the 1960s and 1970s, scholars studied religions more broadly. David Sopher wrote the first book in English dealing exclusively with the geography of religion.⁶ He looked at evidence of the impact of religion on landscape features. Geographers like Sopher continued to view religion only as a motivating force that

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shaped landscape development rather than as a factor affected by other forces itself. In addition, scholars began focusing on the development of religion and its expression through architecture for the first time. They studied these areas in order to gain a more thorough understanding of the evolution of religion in a particular place, its impact on the surrounding people and land, and its physical expressions.

The 1980s witnessed the reshaping of religious topics once again, with a new focus on the thoughts and ideologies of the people who shaped the land and built upon it. Interdisciplinary approaches became popular because they offered broader pools of literature and guidance from multiple schools of thought when studying religious landscapes. The study of churches emerged as an important source of information about social communities and religious trends. Scholars analyzed churches according to various subjects, such as architecture and style or geographic distribution. Other areas within religious studies included ethnicity and particular denominations. These studies focused on the settlement patterns of different denominations or groups when compared to other areas. Scholars used unique, defining features such as architectural styles or particular locations to isolate the desired group under study.

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8 John R. Stilgoe, Common Landscape of America, 1580 to 1845 (New Haven, CT: Yale University Press, 1982).


10 Fred W. Peterson, Building Community, Keeping the Faith (St. Paul, MN: Minnesota Historical Society Press, 1998); Heatwole; Allen G. Noble, ed., To Build in
While studies of religion may cover many broad topics, they tend to cover the same geographic areas. Architectural studies have focused mainly on the Puritans in New England or the Anglicans in Virginia. Most ethnic studies cover Eastern European groups, since these were the immigrants arriving in the greatest numbers during the nineteenth and early twentieth centuries, as well as the Irish and Polish; such groups often had strong religious ties to the Old World and their architecture reflected this. Regional examinations of landscapes look at areas such as New England and the South or Southwest. Sometimes instead of dividing the study by region, political boundaries are used, as in studies of Virginia or Pennsylvania.

What these analyses have lacked is a focus on Catholicism. Although this denomination is the largest in the United States, any studies done focus on ethnic associations with Catholicism or the religion’s presence throughout the entire country. One book has been written on the Catholic cultural landscape, but it focuses on many areas around the world and on ideology rather than actual physical manifestations of Catholicism.

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Catholicism on the landscape. Previous writing on Catholicism has not focused on how the religion affected people’s lives and how it shaped the physical landscape. In fact, there is little mention of Catholic churches, their architectural styles, or their distribution in the literature.

With the lack of scholarship about Catholic landscapes in general, there has also been a lack of study of Catholic landscapes within Maryland. This absence of research is striking since Maryland was the only Catholic colony. Catholicism remained concentrated in the Maryland region until after the ratification the United States Constitution, meaning that most of the early Catholic structures and populations were located there. This fact provides for an excellent opportunity to explore colonial Catholic landscapes.

This thesis fills in some of the gaps in the research about Catholic landscapes. First, examining Catholicism in Maryland creates a clearer picture of the Catholic cultural and physical landscapes. Second, studying the early establishment of Catholic churches and populations in Maryland addresses the Catholic landscape of the colonial period. This also provides a sense of the colonial landscape of the region in general, by comparing Catholics and Protestants. Third, descriptions of the physical features of the Catholic landscape illustrate the change over time in the physical manifestation of Catholicism. This thesis provides a new perspective on the Catholic, colonial, and Mid-Atlantic landscapes.

As a lifelong resident of Harford County and a Catholic, I have been a member of a parish in the county for my entire life. Growing up, I remember looking

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at my parish’s “Old Chapel” and wondering about the history behind it. Once I started the Historic Preservation program at the University of Delaware, I became aware that buildings embody history also, and I began to look at the “Old Chapel” differently. This awareness grew to include the other Catholic churches in the county and I wanted to know how they evolved as they did.

After deciding on the topic of my thesis, I first began reading books on church architecture in the United States to gain a broad understanding of what was occurring throughout the country so I could place Harford County within that context. Next, I read histories about Catholicism, Maryland, Harford County, and the Archdiocese of Baltimore to learn more about these subjects. I then obtained copies of National Register and Maryland Historical Trust nomination forms written for the churches, and documents from the Archdiocese of Baltimore describing property management. After this, I conducted fieldwork by visiting each Catholic church to take notes and photographs. I also visited the Historical Society of Harford County to find information on each church in the form of newspaper articles, histories, and personal papers, as well as the Archives at St. Mary’s Seminary to obtain parish population data. I then focused on getting Harford County plans about Smart Growth and development, as well as population figures for the county. Finally, I talked to church officials to get a sense of the current issues affecting these churches.

Some difficulties occurred with obtaining early population data for the eighteenth and nineteenth centuries since parish records were not easily obtainable and did not always date back to the establishment of the parish. Also, not much is written about the early interiors of these Catholic churches, which made it difficult to
determine their actual appearance. Some speculation was made based on similar buildings and remaining evidence.

Chapter 2, “The Establishment and Development of Catholicism in America,” describes the historic context in which Catholicism developed in America, Maryland, and particularly Harford County. I organized this history into five periods that define its cultural development in the United States. Each period encompasses significant groupings of events that are similar in scope. The Colonial Period, from 1634 to 1789, looks at the creation of the Maryland colony as a refuge for Catholics and the hardships faced by Catholics not allowed freedom of religion. The Initial Building Period, from 1789 to 1828, studies the period following the signing of the United States Constitution when Catholics experienced their first freedom of worship and related changes. The Reorganization Period, from 1829 to 1884, involves the influx of Catholic immigrants and the subsequent reorganization of the Catholic Church in America, which led to a larger Catholic population and a more unified Church in the United States. The American Period, from 1885 to 1961, focuses on the changing relationships between people and their parishes because of the American ideals of mobility and freedom. The final period, Vatican II and Beyond, from 1962 to the present, describes the impact of the Second Vatican Council and how it urged a reconnection between the Church and its parishioners.

The second chapter examines how Catholicism became rooted in Maryland and what major events affected its growth and development. Looking at histories of the Catholic Church and colonial America, particularly Maryland, traces these events. Sources include anti-Catholic laws, census records, and settlement patterns of Catholics within the colonies.
Chapter 3, “Catholic Churches in Harford County, Maryland,” analyzes the physical buildings constructed in Harford County during each period identified in Chapter 2. It describes how the churches represented physical manifestations of changing cultural issues of each period. First, private homes provided the only option for Catholic worship due to anti-popery laws. Then, after the signing of the United States Constitution, Catholic churches were built, but in styles similar to Protestant churches in an effort to blend with the majority. This remained the trend until the influx of Catholic immigrants and the achievement of political power by Catholics allowed Catholics to build more traditional style churches and be more open about their religion. This changed in the middle of the twentieth century when both Catholics and Protestants called for a closer relationship between the congregation and the clergy. This new relationship led to a redesign of church interiors, and modern architectural styles influenced the exterior designs. Then, in the 1990s, there was a conscious rejection of this modern architecture in favor of a return to more traditional designs and a desire to build churches that looked Catholic once again.¹⁴

This third chapter uses fieldwork to document churches in photographs and notes. Also, recorded accounts of the churches when they were first built, books, and nomination forms allow the re-creation of the exteriors and interiors. In addition to these specific descriptions of the churches, newspaper articles provide documented reports of changes in the buildings and the construction or renovation of the structures.

Chapter 4, “Planning and Preservation of the Catholic Churches of Harford County,” looks at the activities performed by individual parishes and the

¹⁴ Thomas A. Reinhart, Administrator of Architectural Research at Maryland Historical Trust, personal communication with author, telephone, 5 March 2006.
Archdiocese of Baltimore to accommodate changing populations, both historically and contemporarily. Planning is necessary by both groups to ensure the Catholic parishes are able to meet the needs of their congregation, although parishes make the final decision. The issue facing most congregations in recent years is that of growth, brought about by state and county planning policies like Smart Growth. The result is most often new construction, which raises the question of what becomes of the historic church. In Harford County, virtually all of the historic buildings remain in tact and in use, although their functions may have changed. Consideration of these buildings, the physical expressions of the historic community, must be made when planning for the future of these communities. The ability to maintain historic connections while planning for future needs will determine the success of Catholic parishes and their continued presence, both physically and culturally, on the landscape.

The fourth chapter relies on primary source research including the Harford County Master Plan and other county and state initiatives that affect growth and development. Demographics establish the growth trend within the county. Church documents that deal with property management are necessary to understand how the Catholic Church manages its churches. In addition, information from the Archdiocese of Baltimore regarding their planning policies provides valuable information.

The concluding chapter offers a number of final thoughts regarding the future of Catholic parishes in Harford County, Maryland and their survival, and includes the identification of areas still requiring research.
Figure 1.1 Map of Harford County, Maryland. This map shows the location of Harford County in Maryland. It is located in the northeast corner of the state and bounded by the Susquehanna River to the east, Baltimore County to the west, Pennsylvania to the north, and the Chesapeake Bay to the south. Source: http://www.harfordcountymd.gov/PlanningZoning/LandUsePlan/.
Chapter 2

THE ESTABLISHMENT AND DEVELOPMENT OF CATHOLICISM IN AMERICA

The growth of Catholicism in America has a long and varied history. Five major periods illustrate the different Catholic experiences in America and their efforts to root themselves and their faith in their areas of settlement: Colonial, Initial Building, Reorganization, American, and Vatican II and Beyond. During each period, the Church struggled to find its place within the community as a whole and among its own worshipers. This resulted in the development of a stronger Catholic community with a permanent cultural imprint on the surrounding landscape.

Colonial Period, 1634-1789

From the founding of Jamestown in 1607 to the signing of the Declaration of Independence in 1776, the English colonies in America developed and flourished. Colonists of many backgrounds, including Catholics, viewed the colonies as a chance for a new life, with freedoms not available in their homeland. Catholics began to populate the English colonies beginning with the creation of the Maryland colony in 1634. Catholics became an established population and presence in the American colonies, which allowed them to flourish despite the difficulties they faced.

In England, since 1527, strict laws had oppressed Catholics and denied them their religious freedom. Then, circa 1620, Roman Catholic George Calvert,

15 During the reign of King Henry VIII, England broke from the Roman Catholic Church in 1527 when Henry could not obtain a divorce from his wife, Catherine of
the first Lord Baltimore, began investigating the possibility of founding an English Catholic colony in the Americas. George Calvert had always been interested in colonization and forming a colony provided a chance to fulfill this interest while providing a refuge where Catholics could live free from religious persecution. In order to populate the colony, Calvert also recognized the need to attract settlers of all faiths, and he did this by offering substantial land grants.\footnote{Aubrey C. Land, \textit{Colonial Maryland: A History} (White Plains, New York: KTO Press, 1981), 9.}

George Calvert had remained a favorite of the king’s court, despite his conversion to Catholicism. In 1632, he requested and was granted a charter from King Charles I for a colony north of Virginia, but died before the finalization of the papers in June of that same year. Cecil Calvert, Lord Baltimore’s son and heir (Figure 2.1), assumed his father’s plans for colonization of the newly named Maryland colony, so-called in honor of the king’s French Catholic wife, Henrietta Marie.\footnote{Ibid., 4-6.} The charter stated that all men were free to come and acquire liberties, with Cecil Calvert named as the proprietor in control of residents.\footnote{John Tracy Ellis, \textit{Catholics in Colonial America} (Baltimore: Helicon Press, 1965), 325-326.} The charter described the boundaries of the colony as the Potomac River on the south, the Atlantic Ocean to the east, Philadelphia to the north, and the Appalachian Mountains to the west.\footnote{Dolan, 71-72.} (Figure 2.2) Maryland was
a proprietary colony with a loosely defined charter that allowed interpretation of the freedoms available to Catholics; as long as Cecil Calvert remained loyal to the king, Catholics would not be subject to the strict laws of England.\textsuperscript{20}

By November 1633, preparations were complete for the voyage to Maryland. Two ships, the \textit{Ark} and the \textit{Dove} left London, carrying approximately 150 passengers that consisted of a mix of Protestant and Catholic laymen and Jesuit priests.\textsuperscript{21} In March 1634, the first Maryland colonists landed on the island of Saint Clements in the Potomac River, the southern border of the colony. Here, with great ceremony, they celebrated the first Catholic Mass in the new colony and began the arrangements necessary to establish the colony. Within two days, the group negotiated with the Yaocomico Indians to purchase the houses and fields that came to be St. Mary’s City, the first capital of Maryland.\textsuperscript{22}

From the outset of the founding of Maryland and throughout its early settlement, Jesuit priests were an important presence in the colony.\textsuperscript{23} They worked closely with Cecil Calvert, the second Lord Baltimore, to support the venture and to promote the Catholic colony among the English Catholic community back in England.\textsuperscript{24} Jesuits spent the early years in Maryland converting the Native Americans

\begin{flushright}
\textsuperscript{20} Ellis, 325-326. \\
\textsuperscript{21} Hanley, 79; Land, 8. \\
\textsuperscript{22} Land, 9-10. \\
\textsuperscript{23} Ignatius Loyola formed the Society of Jesus (members were called Jesuits) in 1521 as a religious order dedicated to missionary work. Jesuits focused on converting people to Catholicism, particularly in the New World. Dolan, 19. \\
\textsuperscript{24} Ibid., 77.
\end{flushright}
to Catholicism, increasing the Catholic population. The priests also acquired the rights to thousands of acres of land, throughout Maryland, held in their own names.25

The Jesuit priests were the only clergy in the colony, which was advantageous for gaining converts, other settlers as well as Native Americans. The typical rural neighborhood in seventeenth-century Maryland consisted of twelve to twenty families, Protestant and Catholic, who lived within about two miles of each other allowing for frequent contact and intimate friendships.26 The Jesuit missionaries periodically visited the neighborhoods and offered Mass in the residence or parlor of a wealthy Catholic or in a specially built chapel on a plantation. In the absence of a priest, the people conducted their worship in private by reciting prayers and reading from prayer books. The scarcity of clergy resulted in the centering of Catholicism in Maryland on the home.27

Jesuits enjoyed a stable position in the colony until the issue of the separation of church and state created dissent between the religious order and the proprietor. The Jesuits wanted Maryland to follow the Old World tradition of granting special privileges to religious groups, such as freedom from taxation, exemption from the civil courts, permission to trade with the Indians and acquire land without a special license, and the right to determine which of their privileges they would surrender to the government. These challenges to his authority angered Calvert, who wanted to keep Maryland a legally impartial society that did not favor sides, regardless of

25 Land, 40-41.
26 Dolan, 79-83, 90.
27 Ibid., 79-83, 90.
Tensions between the Jesuits and Cecil Calvert persisted for more than a decade, until 1648. Due to threats to their very existence in the colony, the Jesuits finally gave in.29

Without special privileges or support from the second Lord Baltimore, the Jesuits assumed new duties in the colony, in order to support themselves. They became planters and traders, in addition to their established roles as Catholic missionaries.30

For the most part, the early years in the colony went smoothly. Although a Catholic proprietor governed the colony, most of the colonists were actually Protestant. Puritans from Virginia immigrated to Maryland to escape Anglican-dominated Virginia, and grew prominent both in numbers and in government.31

Religious toleration for all faiths, not just Catholics, was the law of the colony. A law enacted by the Maryland Assembly in 1639 ensured this right and the liberties of all the churches within the province. The “Act Concerning Religion” passed in 1649 reinforced this law and continued to safeguard both the Catholic community and all other faiths within the colony.32

28 Land, 41.

29 Dolan, 77-79.

30 Ibid., 77-79.

31 Hanley, 113-114.

32 Dolan, 76.
Because of this climate of tolerance, in 1676, the Catholic population in Maryland reached 1,800, comprising nine percent of the total population. However, at the same time, in the late 1670s and 1680s, discontent began to spread in England, culminating with the Glorious Revolution in 1688 to 1689, which installed Protestants William and Mary as King and Queen of England. With the new monarchs, stricter legislation emerged, resulting in increased persecution and discrimination of Catholics, including those in the colonies. Laws prohibited Catholics from holding office, serving in the army, being educated in their faith, and so on. Protestants in Maryland rallied behind William and Mary and issued complaints against the Catholic Lord Proprietor. They pledged to protect the monarchy of William and Mary and the Protestant religion in Maryland. This led to the overthrow of the Lord Proprietor and the installation of a royal governor appointed by the king. By 1702, religious tolerance ended and the Church of England became the official state religion.


35 Land, 88-89.

36 Weeks, 44.

37 Land, 88-89.

Anti-Catholic acts continued into the first two decades of the eighteenth century with the passing of the penal laws, laws specifically passed against Catholics. In 1704, the Maryland Assembly enacted “An Act to prevent the Growth of Popery within this Province” which prohibited the celebration of Catholic Mass. The Assembly modified this law to allow private worship for eighteen months or until the Queen forbade it. Members of the Catholic gentry petitioned the Assembly to continue allowing private worship within private homes, and were successful in 1707 with the passage of a new law guaranteeing this right. Private religious services became the common pattern in the eighteenth century, continuing to emphasize the home as the main religious institution in the Catholic community.\textsuperscript{39} Colonial Catholics carefully restricted their religious activities to their private lives so as not to attract negative attention that might result in more oppression.\textsuperscript{40}

In 1708, the number of Catholics increased to 3,000, making up ten percent of the total population.\textsuperscript{41} Despite the growing number of Catholics, religious discrimination continued to affect the economic and political lives of Maryland Catholics. Other penal laws prohibited Catholics from practicing law and banished any Catholic from being involved in the education of children. In order to discourage the growth of Catholicism in the colony, the Maryland Assembly levied taxes on Catholics to slow their immigration to Maryland. Finally, in 1718, the Maryland

\textsuperscript{39} Dolan, 79, 84-85.

\textsuperscript{40} Carey, 12.

\textsuperscript{41} Gillis, 54.
Assembly further disenfranchised the colony’s Catholics by requiring voters, except Quakers, to take oaths offensive to Catholic beliefs.\(^{42}\)

The penal laws, while not strictly enforced, also succeeded in restricting the religious and social activities of the Catholic community. Catholics lived within their private spheres and kept silent about their religious activities, which resulted in a peaceful coexistence from 1720 onward. Despite their status as second-class citizens, Catholics continued to increase in numbers and spread throughout Maryland and north into Pennsylvania.\(^{43}\)

During the eighteenth century, Jesuit farms became the main Catholic institution in Maryland. These farms provided a center for religious activity by including a small chapel, which hosted services for the people in the surrounding area. By the 1760s, these farms acted like parish churches by serving as the physical and emotional center of the Catholic religious community. This signified a movement away from the previous domestic focus of religion and towards the creation of a public community.\(^{44}\)

Catholics began moving into Harford County, Maryland, as early as 1658, claiming tracts of land for farming and settlement. In 1743, John Digges, a Jesuit, bought a tract of land on Deer Creek and established the Mission of Saint Joseph on Paradice Plantation. (Figure 2.3) The Mass House on the plantation passed into the care of Reverend Bennett Neale with Digges’ death in 1746; Neale’s name is

\(^{42}\) Dolan, 85.

\(^{43}\) Ibid., 85, 87.

\(^{44}\) Ibid., 87-89.
associated with the Mass House today.\textsuperscript{45} In 1750, Neale expanded Paradice Plantation with the purchase of an additional eighteen acres. By 1763, the Jesuits ran five large plantations or estates in Maryland,\textsuperscript{46} and ministered to some 16,000 Catholics, which was approximately ten percent of the total population in 1763.\textsuperscript{47}

The Jesuit farms also illustrated an important transformation in Catholic worship. During the 1760s and 1770s, these missions were the sites of church-building activities in the form of farm chapels. Although these sites were still private land, plantations were more public than private residences. This shift coincided with a time of political change and unrest in the American colonies that eventually brought about independence for all, including Catholics.\textsuperscript{48}

The climate began to change with the Boston Tea Party in 1773, which signaled the beginning of the American Revolution and the eventual freedom of the colonies. Charles Carroll of Carrollton became a strong Catholic voice in the developing political arena of the time. He signed the Declaration of Independence and helped Maryland draft a new state constitution in 1776, which ended the era of anti-Catholic penal laws by announcing that all people were equally entitled to religious freedom. This was carried further with the ratification of the United States

\textsuperscript{45} Weeks, 11.


\textsuperscript{47} Calculation made by author based on figures obtained from Spalding, 6 and Land, 274.

\textsuperscript{48} Dolan, 88-90.
Constitution in 1789, which guaranteed freedom of religion to all in the new country.49

Initial Building Period, 1790-1828

The ratification of the United States Constitution ushered in the second period in the evolution of American Catholicism. New laws and new constitutions granted Catholics religious freedom and in states with the bulk of Catholics, like Maryland and Pennsylvania, this meant political freedom as well. Confinement to Jesuit farms for worship ended and Catholic communities built churches throughout Maryland. (Figure 2.4) As a result, the Jesuit farms, which had once been the only outlet for worship, began to fail.50 The construction of churches allowed Catholics to make their physical mark on the land that they had already occupied for years.51

The new congregations thrived and began to construct their own churches with the help of trustees, who provided invaluable support.52 As public worship increased and the parish and its church became the center of the Catholic community rather than the home, parishioners became deeply involved in church affairs, illustrated by the use of the lay trustee system. Elected annually from the people of the parish who rented pews, lay trustees presided over the parish’s temporal affairs including purchasing property, building churches, and organizing the Catholic

49 Ibid., 96-97.
50 Ibid., 123.
51 Ibid., 102.
52 Spalding, 28.
community. This system exemplified the democratic ideals of the new American republic by favoring of a system of community involvement and elections.\textsuperscript{53}

Once an area boasted a Catholic population, which desired a church and was capable of supporting it, the process of building could begin. Most communities wanted a local church to provide a place of worship that would eliminate traveling several miles to another church or reliance on traveling pastors whose visits were often rare.\textsuperscript{54} The lay trustees, as well as wealthy Catholic families, priests, and other sources, like Protestants, helped obtain the necessary land and funds required to build and maintain the church.\textsuperscript{55} In fact, affluent Catholics played an enormous role in the building and maintenance of neighborhood chapels, as well as donating construction materials and furniture such as pews.\textsuperscript{56} Once built, the church reinforced a more reliable and stable Catholic presence in the area.\textsuperscript{57}

The appointment in 1789 of John Carroll as the first bishop of the first diocese of the United States, the Diocese of Baltimore, resulted in a new era of church building in Maryland. Until this time, most of the churches used by Catholics were those built earlier on Jesuit farms. Carroll’s interests in establishing an American

\textsuperscript{53} Carey, 127; Dolan, 110, 114-115.

\textsuperscript{54} John E. Potyraj, \textit{The Church on the Hill: A Book Commemorating the 125\textsuperscript{th} Anniversary of St. Francis de Sales Roman Catholic Church, Abingdon, Maryland, 1866-1991} (Abingdon, Maryland: Peake Printers, Inc., 1992), 14-16.

\textsuperscript{55} Dolan, 102.

\textsuperscript{56} Spalding, 58.

\textsuperscript{57} Potyraj, 14-16.
Catholic Church helped spur construction throughout the 1790s and early 1800s on land bought for the specific purpose of building a church.\textsuperscript{58} While the Catholic Church in America controlled many of its own affairs, it still had to abide by the rules of Rome in the form of the “Roman Congregation for the Propagation of the Faith.” The Roman Congregation is the administrative department responsible for the spread of Catholicism and the management of missions.\textsuperscript{59} The Congregation opposed the involvement of lay trustees in church affairs and believed that priests should act independently of the trustees. In a letter to the Archdiocese of Baltimore, the Roman Congregation stated that trustees should only be upright and honest men and their powers should be limited. In addition, the Congregation said the bishop should hold title to the churches whenever possible. Eventually, the desire to establish an American Catholic Church capable of administering itself and making decisions within the country gained greater support. The Archdiocese of Baltimore assumed the lead and took action.\textsuperscript{60}

\textbf{Reorganization Period, 1829-1884}

The Archdiocese of Baltimore was the main ecclesiastical province in the United States under which all other dioceses were united. During this third period, the archdiocese had to consider the impact of immigration factors, as well as administrative concerns, on the evolution of a national Catholic identity. As the

\textsuperscript{58} Spalding, 21, 35.


\textsuperscript{60} Spalding, 88-89, 141.
Church grew in numbers, this necessitated the creation of formal councils at the diocesan level to govern and guide the formation of parishes and the building of churches.

Growth of rural parishes happened quite regularly in Maryland and Virginia during the 1820s and 1830s due to the new forms of transportation, e.g. railroads, which allowed the population, including immigrants, to spread out from the cities. New churches built in rural areas resulted, for the most part, from these shifting populations or increased local demand.

The first wave of Catholic immigrants to arrive in Maryland in the 1820s and 1830s consisted of Germans and Irish. The greatest influx occurred from 1845 to 1855, resulting in tension between native-born inhabitants and the immigrants. Protestants already had well-established political and economic power. If Catholics were to fit in, they would have to gain strength in numbers or through political and economic power. During the 1870s and 1880s, Catholics became increasingly involved in national and state issues, particularly politics and labor unions.

At the same time, a second wave of Catholic immigration occurred from eastern and southern Europe, including Italians, Bohemians, Lithuanians, and Poles. These immigrants tended to self-isolate, living in compact communities with their own churches and schools. With the influx of immigrants, the Catholic parish changed.

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61 Ibid., 140.


63 Ibid., 111, 123, 132, 239, 271.

64 Carey, 33, 49-50.

65 Spalding, 239, 271, 296.
Ethnicity and class became the defining characteristics along which parishes were divided, especially in urban areas.\textsuperscript{66}

The number of Catholics continued to increase and the churches were becoming too small to support the larger congregations. The numbers of immigrants necessitated a need for churches in new parishes or larger churches in existing parishes.\textsuperscript{67} Between 1860 and 1880, the Catholic population doubled, from over three million to over six million, with much of the increase coming from the 1.3 million immigrants. The need for more parishes and churches was evident in order to accommodate the larger Catholic population. By 1920, there were almost 20 million American Catholics, representing about 20 percent of the total population.\textsuperscript{68} To accommodate and control this growth, the Church needed to centralize its authority.

Until the twentieth century, the Archdiocese governed the Catholic Church in America through the holding of provincial councils. The decrees enacted during these provincial council meetings resulted in the resolution of theological issues, as well as the legislative groundwork used to administer the Church in the United States and ensure its uniformity throughout the country. These councils also contributed to the emergence of a national Catholic identity by uniting the country under one ecclesiastical government.\textsuperscript{69} As a result, the Catholic Church evolved into a cohesive unit for promoting and maintaining Catholicism throughout the country.

\textsuperscript{66} Dolan, 197.
\textsuperscript{67} Spalding, 140.
\textsuperscript{68} Carey, 48, 57.
\textsuperscript{69} Ibid., 33.
The First Provincial Council, in 1829, addressed the sensitive issue of lay trustees, which had been the subject of dissension between the American Church and the Roman Congregation for the Propagation of Faith. In order to prevent abuses of the lay trustee system that had occurred before, mainly in the form of money mismanagement, the Council decreed that the bishop should hold the title to all future churches.\(^{70}\) The state of Maryland also became involved in the subject of trustees. In 1832, the Maryland Assembly introduced a bill allowing property to transfer from trustees to the Archbishop of Baltimore, who acted as the “corporation sole.”\(^{71}\) This meant that the Archbishop of Baltimore held church property not as an individual but only through his title, which would exist through his successors.\(^{72}\) The corporation sole was the first arrangement of its type for a Catholic diocese in the United States and it soon became the model for most of the others.\(^{73}\)

By 1850, the Catholic Church constituted the third largest denomination in Maryland\(^{74}\) and the largest denomination in the United States, accounting for percent of the country’s church membership.\(^{75}\) This made it even more important for the Church to organize to maintain control in administrative and building matters.


\(^{71}\) Spalding, 116-117.

\(^{72}\) Nuesse and Harte, 54-55.

\(^{73}\) Spalding, 116-117.

\(^{74}\) Ibid., 133.

The First Plenary Council, in 1852, addressed administrative issues, particularly with regard to the issue of laymen and trustee involvement in church affairs. Laymen were not to take part in the administration of church affairs without the consent of the bishop. The council also addressed the issue of church financing and required a yearly account of the administration of church funds from those who administered them. The Second Plenary Council, which met in October 1866, defined those allowed to be lay trustees. (Figure 2.6) The last major national meeting, the Third Plenary Council, occurred in 1884. The council named the bishop the guardian and supreme administrator of all diocesan property and priests became the guards of parochial property under the supervision of the bishop. Once these major councils concluded, the Archdiocese of Baltimore incorporated their decrees into the national church legislation.

With the newfound organization within the Church, building could continue in a uniform manner throughout the entire United States and incorporate the needs of immigrant populations. In addition, the needs and issues concerning church building could be addressed according to a set standard. This meant that the churches built from this time on would be truly American in both style and organization, leading to the fourth period of the evolution of American Catholicism.

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77 Ibid.

78 Ibid.
American Period, 1885-1961

The Plenary Councils contributed to the emergence of a new Church, one in control of its own affairs and dedicated to responding to the needs of its own people. Pope Pius X furthered this independence in 1908 when he removed American Catholics from the jurisdiction of the Congregation for the Propagation of Faith and placed them under the Consistorial Congregation, a branch of the Vatican that deals with the government of dioceses. This decision lifted the missionary status from the American church; allowing for more control. This change made little difference in everyday affairs but it still signified a new era of independence for the American.79

The Catholic Church continued to grow and evolve, especially with the formation of parishes and the building of churches. From 1888 to 1908, new parishes and missions appeared on the landscape regularly, roughly two to three a year, in the Archdiocese of Baltimore. For example, three new parishes were established in Harford County from 1889 to 1905. Another issue during this time concerned the replacement of older, smaller churches with new buildings in established parishes. Growing populations called for newer buildings that could properly accommodate the congregation.80

The construction of new churches during this period relied greatly on the generosity of the day laborers and lower middle class who gave proportionally more money on an annual basis than the wealthy did.81 Sometimes the priest took the initiative and raised his own funds, directed the construction of the church’s buildings,

79 Spalding, 277, 290.
80 Ibid., 278.
81 Ibid., 304, 306.
and paid off his own debts. This changed in the twentieth century when the Church succeeded in organizing its finances. The bishops became the head bankers, in essence, and they adopted modern business practices to organize the money more efficiently.  

In 1922, Archbishop Michael Joseph Curley appointed several committees to survey parochial limits within the Archdiocese of Baltimore and to determine the need for new parishes. He also named pastors and lay experts to a building committee that would approve all designs for future structures. This showed foresight for the future development and location of Catholic churches.

In the 1930s and 1940s, the parish continued to be the focal point of Catholic life. The church fostered a social network that brought people together through clubs and educational institutions. The importance of ethnic loyalty diminished. People within a parish based their ties with one another on a shared identity of being American and being Catholic, and religious loyalty flourished in this environment.

The emergence of the suburb affected the development of the Catholic Church in a major way. As more people moved outward from the cities, populations in the suburbs increased enough to support the formation of new parishes. (Figure

82 Dolan, 354.

83 Spalding, 327.


85 Ibid., 288.

86 Dolan, 382.
2.6) Harford County was one of the areas greatly affected by the populations migrating out of Baltimore and by the new interstate highway systems that allowed greater movement of people.87

People leaving the city for the suburbs were leaving their sense of community. Single-family houses and cars characterized the suburbs, allowing for isolation from others.88 The mobility and freedom provided by the automobile encouraged less connection to an area because of the ability to travel farther from the local area. This, combined with a lack of involvement in church affairs, led to fewer ties to parishes. The sense of community that once accompanied these religious institutions began to disappear.89 The Catholic Church realized changes were needed to bring people back to the Church; the Second Vatican Council was the solution.

**Vatican II and Beyond, 1962-present**

The Second Vatican Council had a huge impact on the Catholic Church throughout the world. From 1962 to 1965, the Council examined the challenge of reconnecting with the Catholic laity and bringing them back into a close religious community. This forced the Catholic Church to update its outlook and focus on responding to the contemporary needs of its people and to the enrichment of their faith by increasing the awareness of the laity along with their role in the Church.90

87 Spalding, 418.

88 Ibid., 140.

89 Dolan, Appleby, Byrne, and Campbell, 289, 294.

90 Schloeder, 17.
The religious reforms during the 1960s and 1970s coincided with political and cultural changes. Vietnam, racial tension, student unrest, women’s liberation were signs of a society in a state of flux. Some Catholics, as well as others, wanted a return to a more stable and conservative life; this included a wish to reconnect with their religion.91

The refocusing of the Church and its desire to include the laity in more aspects of religion resulted in a change in church architecture. Parishes wanted to be able to accommodate worship and encourage participation by the laity. Since the celebration of the Mass occurs within the church building, the interior of the buildings reflected most of the changes to the church architecture. The interior layout changed in order to encourage the people’s participation in the Mass.92

Typical church layouts previously consisted of straight rows of wooden pews, the altar against the east wall of the sanctuary, a grand pulpit, statuary, stained glass, and a stone baptismal font. After Vatican II, many churches brought the altar into the middle of the sanctuary and Mass is now celebrated facing the congregation. Padded pews or movable chairs replaced the traditional wooden pews. Statuary has disappeared and the altar is now just a simple table.93

The Second Vatican Council emphasized and encouraged the laity involvement in the parish, in more areas than just worship. Lay people became involved in the church decision-making process through the formation of various councils like the pastoral council, which helped the bishop determine the priorities of

91 Carey, 115.
92 Schloeder, 42.
93 Ibid., 20.
the local churches and their futures. Much more common though is the parish council, reminiscent of the lay trustees of the nineteenth century, where council members elected to office assist the clergy in managing parish affairs. With the church encouraging the involvement of the laity, the people themselves began to seek new roles, such as lay ministers, within the church.

Rural parishes continued to grow due to the forces of the suburban movement leading to an increased concentration of Catholic populations. These changes resulted in the creation of parishes out of missions that had been in existence for many years. New parishes received greater power and authority when administering to their congregations.

**Conclusion**

The Catholic Church has had a long and intricate existence in America from Colonial times to the present. Maryland, known for being the first Catholic colony in the New World, remains a largely Catholic state even today. Catholics have had to overcome one obstacle after another in order to establish themselves permanently and indelibly in the community and in the land.

By looking at the hardships faced by Catholics, their long and in-depth history in the state of Maryland is clear. Ever-present, though not always allowed to be obvious, Catholics have remained rooted in the area of their foundation in the United States. Despite difficult times, Catholicism has continued to grow and

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94 Dolan, 440.

95 Dolan, Appleby, Byrne, and Campbell, 299.

96 Spalding, 446-447.
flourish. In 1920, there were 17.7 million Catholics. By 1945, they numbered 23.9 million, an increase of 35 percent. By 1965, Catholics numbered 46.5 million, an extraordinary increase of 90 percent. Their churches, physical symbols of the religion, stand as testament to their earlier presence and their continued permanence in the area.

97 Carey, 79, 93.
Figure 2.3  Priest Neale’s Mass House on Paradice Plantation, Deer Creek, Harford County. This plantation is an example of the Jesuit farms that became the main Catholic institutions in the colony of Maryland. It acted as a center of religious activity for Catholics in the surrounding area during a period when they were not allowed to worship in public. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. 31.
Figure 2.4 Map of Mission Territory Administered byPriests from Paradice Plantation and St. Ignatius Church, 1743-1907. The map shows the spread of Catholic missions across Harford, Baltimore, and Cecil Counties, as well as Pennsylvania. The territory radiates approximately 25 miles out from Hickory in all directions and illustrates the distances traveled by circuit riding priests to allow Catholics to be able to worship. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. 82.
Figure 2.5  Second Plenary Council, 1866. This was one of many councils held by the Archdiocese of Baltimore during the mid nineteenth century. These councils organized the Catholic Church in America administratively in order to respond to the large increase of the Catholic population caused by immigration. Source: http://www.baltimorebasilica.org/photogallery.php.
Figure 2.6 Locations of Parishes and Missions of the Archdiocese of Baltimore, 1947. This map illustrates the distribution of Catholic communities in Maryland after a period of population growth and expansion. From Thomas W. Spalding, The Premier See: A History of the Archdiocese of Baltimore, 1789-1989 (Baltimore: The Johns Hopkins University Press, 1989) p. 332-333.
Chapter 3

CATHOLIC CHURCHES IN HARFORD COUNTY, MARYLAND

Catholicism has evolved since the establishment of the Maryland Colony in 1634. Evaluation of the physical buildings used for worship by Catholics trace this growth. Previously, the standard for Catholic architecture identified itself in the Catholic churches in Europe.

Most Catholic churches in Europe were distinctive in their appearance, large in size and scale with elaborate decorations. The styles were Gothic and Romanesque, with the Gothic cathedral the most well known example with its pointed arches, ribbed vaults, flying buttresses, stone statuary, and stained glass illustrated religious figures and scenes. The churches usually had a cruciform, or cross, plan. (Figure 3.1) Also seen was the use of Romanesque features such as rounded arches and heavy masonry walls.98 As a religious style, Gothic was synonymous with Catholicism.99

The Catholic experience in America was completely different. Laws and discrimination prevented the free expression of their faith. Early Catholics in Maryland did not build churches, but rather they worshipped at home. This contrasted with the Protestants who were allowed to build and worship freely.

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98 Schloeder, 187-189, 195-203.

The Constitution granted all people, including Catholics, new rights. Catholics exercised their right of religious freedom by building with less restraint, although American church architecture was quite different from Europe. Catholic churches in the United States were small and plain buildings, similar to Protestant styles, lacking the statues and pictures commonly found in Catholic churches. This architecture reflected the type of worship practiced during the time, with a focus on piety rather than ceremony and decoration.100

A counter point to the plain churches built in most areas is the Cathedral of the Basilica the Assumption built in Baltimore, Maryland. As the center of a large Catholic population, Baltimore wanted to build a great church.

During the nineteenth century, the numbers of Catholics increased due to immigration, which allowed churches to display more distinctly Catholic elements in church design. Many churches built during this period, for both Catholic and Protestant congregations, were some version of the Gothic or Romanesque styles. However, Catholics added to the buildings with statuary and ornamentation.101

This continued until traditional designs began to be rejected for modern designs. Hand-in-hand with modern design was the emergence of a new form of worship, emphasizing increased laity involvement. Another change occurred when a desire to return to traditional designs took place. This led to the blending of traditional building designs with the needs of the new worship approach.

100 Dolan, 208-210.

The changing architecture of the Catholic churches of Harford County, Maryland, corresponds to the five periods illustrating the Catholic experience in America. Catholic churches in America differed from the churches built in Europe due to a variety of cultural factors and the different experiences of Catholics in these regions.

**Colonial Period, 1634-1789**

The anti-papery laws prevented Catholics from worshipping in public. As a result, Catholics worshiped in private homes, visited by itinerant Jesuit priests from missions in other areas. Wealthy Catholic families provided space for worship in their homes, usually everyday rooms, or constructed separate chapels attached to the house or placed elsewhere on the property. Tolerance of this type of worship existed because it was relegated to the private realm. Priests consecrated the rooms and chapels used for worship; and these spaces usually contained a small altar. This continued until the Jesuits founded a mission in Harford County and built a building for use specifically as a church.

The first private home used to celebrate Mass in Harford County was probably the home of Benjamin Wheeler, a prominent Catholic. His home reportedly contained a Mass Room with a small altar that could seat about twenty people during a service. Wheeler’s grandson, Colonel Ignatius Wheeler, also followed in this tradition by hosting Mass in his home. Colonel Wheeler’s Georgian manor exhibited a center-hall plan, with the parlor opening to the east of the hall. The parlor reputedly acted as a Mass room, and it contained the most elaborate woodwork in the house.

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The parlor also had an arched corner cupboard with pilasters and a keystone, which reportedly acted as the altar during Mass.\textsuperscript{103} (Figure 3.2) The Wheeler family provided the vestments, chalice, and altar stone used during the Mass.\textsuperscript{104}

Itinerant priests from distant missions continued to visit these private homes until 1743 with the establishment of St. Joseph’s Mission in Harford County. Jesuit priests owned and inhabited the mission, also known as Paradice Farm or more commonly Priest Neale’s Mass House. Mass was celebrated in this house, but the priests continued to travel to other houses in the area.\textsuperscript{105} Built \textit{circa} 1745, the one-and-a-half-story stone house measured forty-six feet wide by twenty-six feet deep with five bays. The roof was a low hipped roof with two dormers, and there were two end chimneys. The house did not resemble any other building in the county, as it looked like a French farm cottage. The priests of this mission spent time studying theology in France, which might have influenced this style.\textsuperscript{106} (Figure 3.3)

The interior arrangement of the house is peculiar compared to other houses of the time; it seems to reflect the building’s dual use as a private residence and a house of worship.\textsuperscript{107} (Figure 3.4) The original floor plan featured a long central hall eighteen by twenty-three feet, a reception room at the east end twelve by twenty-three feet, and two small rooms at the west end eleven by eleven feet. It seems likely

\textsuperscript{103} Weeks, 344-345; Joerndt, 61, 63.

\textsuperscript{104} Joerndt, 65.

\textsuperscript{105} Ibid., 32, 35.

\textsuperscript{106} “Priest Neale’s Mass House and Mill Site,” Maryland Inventory of Historic Properties form HA-138, Maryland Historical Trust Library, Crownsville, MD (1976).

\textsuperscript{107} Ibid.
that the central hall acted as the chapel room, where people gathered before a fixed or temporary altar. This home differed from typical house plans by having a larger hall capable of holding a group of people rather than acting merely as an entry and stair hall. Typical Jesuit houses in Maryland furnished these permanent chapel rooms with pictures and furnishings related to their functions.\textsuperscript{108}

\textbf{Initial Building Period, 1790-1828}

Few actual Catholic churches existed in Maryland before the Revolutionary War and the freedom of religion granted by the Constitution. This new freedom permitted Catholics to worship in public and establish permanent churches without fear of repercussions.\textsuperscript{109} This period resulted in the first permanent expressions of Catholicism in the country and in Maryland.

At this time, the exterior design of Catholic churches imitated the small, plain Protestant churches and meetinghouses of the area, devoid of details commonly associated with Catholic architecture in Europe at the time. The use of this type of architecture indicated a Catholic desire to build their churches in the open while blending in with the dominant denomination at the same time.\textsuperscript{110}

The interior design of Catholic churches remained traditionally Catholic. The plan had to meet two needs: to house the Blessed Sacrament and to provide a place for the celebration of Mass. During Mass, the priest and the congregation faced the same way, east, in the direction of the rising sun, a symbol of the Lord. For this

\textsuperscript{108} Joerndt, 42.

\textsuperscript{109} Weeks, 43.

\textsuperscript{110} Reinhart.
reason, Catholic churches were oriented on an east-west axis with the altar attached to the east wall of the sanctuary, the part of the church surrounding the altar. Pews were arranged linearly in the nave, the main body of a church, facing toward the sanctuary. Churches also usually contained a choir loft on the west wall over the vestibule, or entrance.¹¹¹

The first Catholic church built in Harford County, and the only one built during this period, was St. Ignatius Church (1792).¹¹² This church, one of the few known eighteenth century churches in Maryland, is the oldest church in the Archdiocese of Baltimore.¹¹³ Located in the town of Hickory, St. Ignatius Church was situated in the heart of the county, providing a central location for worship and serving as the symbol of Catholicism in the county.¹¹⁴ This location positioned it as a meeting place for the Catholics of the county.¹¹⁵

The original church was a rubble stone, one story rectangular building measuring thirty-five by fifty feet. (Figure 3.5) A front gable roof, reminiscent of Protestant design at the time, capped the church, while a plain wood cornice decorated the roofline. The west, or front, elevation featured double doors with a Palladian


¹¹² Walter W. Preston, A.M., History of Harford County, Maryland From 1608 (The Year of Smith’s Expedition) to the Close of the War of 1812 (Baltimore: Regional Publishing Company, 1972), 163-164.

¹¹³ “St. Ignatius Church,” Maryland Inventory of Historic Properties form HA-41, Maryland Historical Trust Library, Crownsville, MD (1973).


¹¹⁵ “St. Ignatius Church.”
window above them. A pentagonal sacristy or apse with three windows occupied the east, or rear, elevation. The north and south elevations consisted of three bays each with arched stained glass windows with stone arches. However, the church also retained some characteristics of a Catholic house of worship. The church was oriented on an east-west axis with a visible sacristy or apse on the exterior. The use of stone symbolized the presence and permanence of Catholics in the county.

Less is known about the interior of St. Ignatius Church; but some description remains indicating it was a traditional Catholic church. The interior remained unpainted until 1816 and decorated with paneled wainscot. Wooden benches provided seats facing the altar while worshippers brought their own kneelers or knelt on the floor. A wood gallery along the west wall acted as a choir loft and possibly provided an extra seating area. The chapel contained no equipment to provide heat and candles probably supplied the light. No descriptions exist of the altar, sanctuary, and sacristy.

In contrast to the unassuming appearance of St. Ignatius, the diocese of Baltimore, under the leadership of Bishop John Carroll, chose the city of Baltimore to make a much bolder statement about Catholics’ freedom to worship in the United States. Although most Catholic churches were built on a small scale, there were some instances of larger building projects. Baltimore was the center of a significant Catholic presence in the United States and there was a desire to build a large cathedral to celebrate that fact. The architect selected to design the Cathedral was the same man

116 Joerndt, 69-70.
117 Ibid., 71.
118 Reinhart.
responsible for designing the national Capitol, Benjamin Henry Latrobe. Latrobe submitted two plans, one Gothic and one Classical. The building committee chose a modified version of the latter because the Classical design symbolized the democratic ideals of the new republic, as exemplified by the buildings in Washington, D.C. This reflected the Catholic Church’s attempt to be American. In 1821, the Cathedral of Basilica the Assumption in Baltimore was dedicated.\textsuperscript{119} (Figure 3.6)

The beginnings of a physical Catholic landscape are measured in two ways. The grand scale of The Cathedral of Basilica of the Assumption in Baltimore exemplified the urban presentation of Catholic pride. At the same time, the smaller scale of St. Ignatius Church signified the rural development of the Catholic faith in Harford County.

**Reorganization Period, 1829-1884**

By 1850, Catholicism was the largest denomination in the country. Catholic churches continued to be built as the nineteenth century progressed, influenced by the massive immigration of Irish and German Catholics during the middle of the century.\textsuperscript{120} The influx of new ethnic groups created tension and caused fighting over political power. This tension escalated until after the Civil War when Catholics ended their isolation by gaining political control in many American cities. These two factors, immigration and political power, strengthened the presence of Catholics in the country and encouraged them to express their position boldly in the built environment.\textsuperscript{121}

\textsuperscript{119} Spalding, 30-31, 86.

\textsuperscript{120} Carey, 30.

\textsuperscript{121} Reinhart.
During this period, four churches were built in Harford County: St. James the Less (1844), St. Patrick (1850), St. Mary (1856) and St. Francis de Sales (1866). These churches illustrated the transition from Protestant-like buildings to more traditional Catholic architecture. Three churches resembled the design and appearance of St. Ignatius Church. They exhibited similar rectangular layouts with almost the same measurements. All had front gable roofs, three bays of arched stained glass windows, and plain exteriors. The church that most resembled St. Ignatius Church, St. Mary Church, differed only with its use of brick, also followed in the Protestant tradition with the placement of a belfry on the roof ridge. (Figure 3.7) St. Patrick Church and St. Francis de Sales Church were made of stone, although not the same stone as St. Ignatius Church.122

These two stone churches displayed traditional Catholic elements. St. Patrick Church, a granite building, contained Gothic elements including a steeply pitched front gable roof and decorative gable trim.123 (Figure 3.8) St. Francis de Sales Church was Romanesque in style with rough blonde stone and an entrance vestibule with a wide rounded arch on the front, or east, elevation and a tall frame bell tower on the rear, or west, elevation. (Figure 3.9) The interior of this church resembled that of St. Ignatius Church with wooden pews facing toward the altar and a wood choir loft along the east wall.124

122 “Church of St. Mary of the Assumption, St. Mary’s Old Church Building,” Maryland Inventory of Historic Properties form HA-471, Maryland Historical Trust Library, Crownsville, MD (1977); Joerndt, 305, 311-312; “St. Francis de Sales Church,” Maryland Inventory of Historic Properties form HA-1312, Maryland Historical Trust Library, Crownsville, MD (1979).

123 Joerndt, 305, 311-312.

124 “St. Francis de Sales Church.”
Some churches built during this period satisfied the immediate need for a building, but they would later be replaced with a new building. These first churches were simpler than the ones built later because they continued to exhibit plain exteriors. As the second half of the nineteenth century progressed and the number of Catholics increased, church architecture changed to reflect the growing Catholic presence. Larger, more expensive churches replaced the earlier plain buildings; Gothic or Romanesque styles were common and stained glass windows and statues were seen more often.\textsuperscript{125} Stone continued to be an important material used to symbolize the permanence of Catholics in the area. Interior arrangements also remained consistent with traditional Catholic designs.

**American Period, 1885-1961**

A fourth period arose as Catholics enjoyed new freedom and political power. Gothic Revival and Romanesque styles for Catholic churches became more popular and more fully expressed. The interiors of these churches remained similar to traditional interiors and those of the previous period. Seating still faced toward the altar and choir lofts were located in the rear of the church.

In Harford County, frame buildings appeared in addition to stone churches, meaning the permanence of the Catholic population did not rely only on expression through the building. Rebuilding also occurred for the first time during this period in parishes that already had a church but needed a new building to accommodate growing congregations. Gothic and Romanesque styles emerged as popular designs for churches, although still not as elaborate as the traditional Catholic

\textsuperscript{125} Dolan, 215.
architecture found in Europe. Traditional characteristics were included and became more noticeable as church building continued to gain prominence.

In Harford County, five churches were erected during this period: St. Mark (1889), St. Mary (1895), St. Margaret (1905), St. Paul (1905), and St. Patrick (1907). These churches incorporated traditional Catholic elements, using the Gothic and Romanesque styles more distinctly. Use of these styles was reminiscent of the great churches of Europe, but adapted for American use.

These churches were larger than the churches built previously, in order to accommodate the increasing number of parishioners. St. Patrick Church was the largest, measuring fifty-one by ninety-two feet, because it served the town of Havre de Grace, the most populous town in the county.126 (Figure 3.10)

Thomas C. Kennedy, an architect often hired by the Archdiocese of Baltimore in the late nineteenth and early twentieth centuries, designed three Harford County churches during this period: St. Mark, St. Mary, and St. Patrick.127 Gothic Revival and Romanesque styles characterized the three churches. Kennedy incorporated Gothic features such as steeply pitched roofs, pointed arches, towering spires, and stained glass appeared. St. Mark Church displayed three tiers of

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126 “Church of St. Mary of the Assumption, St. Mary’s Roman Catholic Church,” Maryland Inventory of Historic Properties form HA-470, Maryland Historical Trust Library, Crownsville, MD (1977); “Old St. Patrick’s Rectory,” Maryland Inventory of Historic Properties form HA-1175, Maryland Historical Trust Library, Crownsville, MD (1977).

elaborately cut wood eaves that created Gothic arches along the gable roofline. 128 (Figure 3.11) St. Mary Church had a Romanesque rounded bell tower while St. Patrick Church, had a Gothic square bell tower. 129 Kennedy incorporated a large circular window centered above the main entrance into all three churches. St. Mark Church and St. Patrick Church featured circular stained glass windows. St. Mary Church exhibited a slightly different window that was a three-part circular window rather than a complete circle. (Figure 3.12)

Traditional Catholic architecture characterized the buildings constructed in Harford County during this period. However, by the 1950s, church architecture was not the ornate Gothic and Romanesque designs of the previous decades. As Catholics achieved a higher social status, they no longer needed to express their faith through elaborate buildings. 130

In addition to these exterior changes, interior arrangements of some churches also evolved as diocese pushed to have congregations more involved in the Mass. The altar was moved toward the nave, thereby lessening separation between the priests and the laity. 131 With the altar detached from the sanctuary wall, seating could wrap around three sides of the interior so that the priest could face the people during

128 “St. Mark’s Church,” Maryland Inventory of Historic Properties form HA-614, Maryland Historical Trust Library, Crownsville, MD (1968).

129 Joerndt, 333.

130 Spalding, 393.

131 Schloeder, 23.
Mass. These “modern communal churches” emphasized the importance of gathering people together.\textsuperscript{132}

This transitional period witnessed the full use of traditional Catholic architecture and then the eventual change to more modern designs.\textsuperscript{133} The emphasis on congregational involvement continued into the next period and the twenty-first century, helped by the sweeping changes brought in by the Second Vatican Council.

**Vatican II and Beyond, 1962-present**

The Second Vatican Council, which met from 1962 to 1965, reinforced the nascent changes of the late 1950s. Most changes occurred in response to the desire to include the laity in the celebration of the Mass and focused on the liturgy. The altar was turned so the priest faced the people, and the laity became more visibly involved in the Mass through the adoption of a new Mass celebrated in the vernacular.\textsuperscript{134}

For example, some interiors were designed using a radial seating arrangement around a centralized altar and seating switched from traditional wooden pews to moveable chairs. Use of traditional features like stained glass continued, but with contemporary abstract designs. Church buildings featured high roofs in unusual shapes to create high interior ceilings. These changes resulted in a distinctly different look from the churches of the past. The modern designs of this period characterized


\textsuperscript{133} Reinhart.

\textsuperscript{134} Carey, 116.
not only Catholic churches, but also Protestant ones, symbolizing an ecumenical movement focusing on the prominence of congregations. However, as the end of the twentieth century neared, churches witnessed a return to traditional architecture and a rejection of the modern churches that had dominated the landscape for the past forty years.\footnote{Reinhart.}

In the years right after the Second Vatican Council, 1965 to 1969, two churches were built in Harford County: St. Joan of Arc (1965) and St. Margaret (1969). Both were built for established parishes in need of new buildings. These churches clearly illustrated the change in architecture that had been occurring since the 1950s. The first church in the county built in this period, St. Joan of Arc Church, was a large square block that had a flat roof and lacked windows.\footnote{Reverend Francis P. Wagner and the Office of Gaudreau, “A Church for the Christian Renewal,” Catholic Building and Maintenance, January-February 1968, 25-26, 59.} (Figure 3.13) St. Margaret Church incorporated a flat roof with high-sloped sides.\footnote{“New Bel Air Church Planned,” The Baltimore Sun, 16 July 1967, Churches-St. Margaret (Bel Air) Vertical File, Historical Society of Harford County.} (Figure 3.14)

The next wave of church building in Harford County occurred in the 1980s, with two churches built: Prince of Peace (1982) and Church of the Holy Spirit (1987). Church of the Holy Spirit approached their design differently than other churches in the county. The pentagonal brick church integrated a large, steeply pitched roof that almost overpowered the building. (Figure 3.15) Despite the
extremely modern exterior, this church returned to traditional seating with pews facing forward toward the altar.\textsuperscript{138}

The 1990s witnessed a massive building period, with four churches constructed in the county: St. Mark (1990), St. Francis de Sales (1992), Prince of Peace (1996), and St. Mary Magdalen, mission of St. Margaret (1997). These churches were built to accommodate increasing parish sizes.

This wave of building witnessed a slow return to traditional design, on both the exterior and interiors of the churches. Stained glass appeared sparingly, typically in the sanctuary windows to emphasize the importance of that area. Building shapes ranged from pentagonal to rectangular, but the designs were more subdued compared to previous decades. Interiors continued to make use of radial seating around the altar. The type of seating alternated between moveable chairs and traditional wooden pews.

The churches built during this decade continued to be constructed of brick and use modern designs, although interior arrangements began to incorporate some traditional elements in the latter years. St. Francis de Sales Church is a prime example of a church undergoing the transformation from very modern designs to the traditional. (Figure 3.16)

The dawning of the twenty-first century continued the return to traditional architecture. People wanted elements that are more familiar; there was a conscious acceptance of the traditional forms and a rejection of the modern churches.\textsuperscript{139} In

\textsuperscript{138} “New Church Building In Joppatowne,” 1 October 1987, Churches-Church of the Holy Spirit (Joppa) Vertical File, Historical Society of Harford County.

\textsuperscript{139} Reinhart.
2001, St. Ignatius built a new facility to accommodate the growing congregation. (Figure 3.17) The parish wanted a traditional church with elements similar to the original chapel. The new church used stone similar in style and color to the original chapel and a similarly pitched front gable roof. Rounded windows in the upper levels of the church provided light from above while rectangular windows provided light at ground level. The interior featured traditional elements including barrel-vaulted ceilings and stained glass windows. The pews were made of solid wood and arranged in a traditional, linear pattern, and the focus remained on the altar at the end of a long aisle.140 (Figure 3.18)

During the years after Vatican II, churches became more modern in their designs, on both the exterior and interior. Exterior designs became bolder, with a variety of shapes and sizes. Radical changes also occurred on the interior as church design was used to create closer relationships between the Mass, the priest, and the congregation. Perceived separations were eliminated by bringing the sanctuary into the nave and arranging the seats in a radial pattern around the altar.

In the last years of the twentieth century, however, a gradual shift away from modern churches and back toward familiar church designs took place. The return to more traditional elements represents an attempt to reconnect to the traditional values once associated with them. However, there was not a complete movement away from the modern designs. New churches maintained some modern influences including the radial seating and altar in the center of the sanctuary. The changes focused more on the exterior and making the churches resemble traditional houses of worship.

140 Fieldwork conducted by the author, 16 January 2006.
Conclusion

Beginning with private homes and Jesuit chapels, Catholics were forced to hide their religion. These spaces lacked any special decoration and were typically everyday living space converted when necessary. After the signing of the U.S. Constitution, Catholics were allowed to build in public legally. When Catholics began building churches, their plain exteriors resembled Protestant houses of worship, while interiors were more evocative of Catholic tradition. Catholics may have established themselves in the community, but they were not yet in a position to stand out after years of persecution.

As Catholics continued building and the number of Catholics increased during the nineteenth century, they became more comfortable with incorporating traditional Catholic elements in their church architecture. This started out small, with some Gothic and Romanesque elements appearing in the churches. Then, as Catholics gained more political power and influence into the early twentieth century, their churches grew in style and distinction.

The 1950s signified an important change in the types of churches being built. At first, designs began to emerge that reorganized the interior of the church to create more interaction between the congregation and the Mass. The arrangement of seating in a semi-circle around the altar, which now sat in the center of the sanctuary, encouraged this interaction. After the Second Vatican Council, decrees calling for a closer relationship between priests and the laity reinforced this design trend. In the second half of the twentieth century, modern exterior designs appeared in new shapes, rooflines, and decoration.

The incorporation of these design elements continued until the end of the twentieth century and the beginning of the twenty-first century. At this time,
however, churches began to incorporate traditional elements once again. The exteriors became more subtle, with rectangular designs reappearing. Some churches kept the modern interior arrangements within the new traditional exteriors, while others returned to traditional seating arrangements facing the modern altar position. This return to tradition signifies a desire for familiar elements symbolic of traditional values.

The Catholic churches in Harford County have undergone numerous changes throughout their existence. These changes were in response to larger movements occurring both socially and architecturally in the country as a whole. The design and construction of churches has almost come full circle.
Figure 3.1  Cruciform, or Cross, Plan. Typical design of Catholic churches in Europe illustrating the interior arrangement of space. This interior layout was maintained in America to accommodate the celebration of Mass, although exterior appearances were not always Catholic. Source: http://www.fisheaters.com/churchbuilding.html.
Figure 3.2  Built-in Cupboard in Parlor of Deer Park, Home of the Wheeler Family. The Wheelers were a prominent Catholic family in Harford County who hosted Mass in their home due to laws that restricted Catholics from worshipping in public. This cupboard may have been used as an altar during Mass. Source: Christopher Weeks, *An Architectural History of Harford County, Maryland* (Baltimore: The Johns Hopkins University Press, 1996) p. 43.
Figure 3.3 Priest Neale’s Mass House, 1888. Jesuit priests lived in and celebrated Mass in this house on Paradice Plantation when Catholics were forced to worship in private. The style of the house is unlike any other in the county and resembles a French farm cottage, possibly inspired by the priests’ time in France. Source: Christopher Weeks, *An Architectural History of Harford County, Maryland* (Baltimore: The Johns Hopkins University Press, 1996) p. 45.
Figure 3.4  First Floor Plan of Priest Neale’s Mass House. Jesuit priests celebrated Mass in the house and the unique floor plan of the house was probably related to this function. The exceptionally large central hall would have provided enough space for people to gather in. Source: “Priest Neale’s Mass House and Mill Site,” Maryland Inventory of Historic Properties form HA-138, Maryland Historical Trust Library, Crownsville, MD (1976).
Figure 3.5 Sketch of St. Ignatius Church as it Originally Appeared When Built in 1792. The first Catholic church built in Harford County after years of religious discrimination, St. Ignatius was the first physical expression of Catholicism in the county. It was devoid of traditional Catholic elements and resembled Protestant churches of the time in an attempt by Catholics to blend in with the Protestant majority. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. i.
Figure 3.6  The Cathedral of the Basilica of the Assumption. The first Catholic cathedral built in Baltimore in 1821, the church represented a significant Catholic population in the city. The cathedral’s Classical design symbolized an attempt by Catholics to support the democratic ideals of the new republic through architecture rather than express their religion. Source: http://www.baltimorebasilica.org/photogallery.php.
Figure 3.7  First Church of St. Mary in Pylesville, Completed in 1856. This church resembled St. Ignatius Church and continued the Catholic trend of constructing Protestant-like buildings for worship. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. 322.
Figure 3.8  First Church of St. Patrick in Havre de Grace, Completed in 1850. This church illustrated the start of a change in Catholic architecture from Protestant-like buildings to more traditional Catholic styles. While still resembling Protestant churches to some extent, it incorporated more Gothic features and a more steeply pitched roof. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. 306.
Figure 3.9  St. Francis de Sales Stone Chapel in Abingdon, Completed 1866. This church exemplified the beginnings of a change in Catholic architecture from Protestant-like buildings to more traditional Catholic elements. It continued to resemble Protestant churches, but it also contained more Romanesque features, including rounded arches. Source: http://stfrancisabingdon.org/id136.html.
Figure 3.10  Second Church of St. Patrick in Havre de Grace, Completed in 1908.  This church was the largest built in Harford County because Havre de Grace was the most populous town.  The building also illustrates the inclusion of more traditional Catholic elements, including the Gothic style with a steeply pitched roof and pointed arches.  St. Patrick Church was the third church in the county designed by architect Thomas C. Kennedy.  Photograph by author.
Figure 3.11  St. Mark Church in Fallston, Completed in 1889. The church represented the incorporation of more traditional Catholic elements through its use of the Gothic style. It was the first church in the county designed by architect Thomas C. Kennedy. Source: Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972) p. 292.
Figure 3.12 Second Church of St. Mary in Pylesville, Completed in 1895. The church exemplified the return to traditional Catholic church architecture through its use of Gothic and Romanesque elements. It was the second church in the county designed by architect Thomas C. Kennedy. Photograph by author.
Figure 3.13  St. Joan of Arch Church in Aberdeen, Built in 1965. The church exhibited a new modern architecture that became common during the 1950s and 1960s. The church was unusual in that it was a large, square block lacking windows. Photograph by author.
Figure 3.14  New Building Constructed for St. Margaret Church in 1969. The new worship center provided additional space for the expanding congregation and imitated the modern designs popular at the time. The large, high-sloped roof created open ceilings on the interior. Photograph by author.
Figure 3.15 Church of the Holy Spirit in Joppa, Built in 1987. This church used a modern design for the exterior that resulted in a pentagonal shape. The large, steeply pitched roof created open ceilings on the interior. Photograph by author.
Figure 3.16  New Building Constructed for St. Francis de Sales Church in 1992. The church design, though still modern, signified a return to more subdued, traditional church appearances. This blending of the modern with the traditional would develop even further to become the trend. Photograph by author.
Figure 3.17  New Building Constructed for St. Ignatius Church in 2001. The church represented the return to traditional church architecture that was familiar and less contemporary. Special considerations were made to ensure the new building featured elements similar to the original chapel. Photograph by author.
Figure 3.18  Interior of New Worship Center of St. Ignatius. The interior shows a return to traditional elements while retaining modern changes. The wooden pews are arranged in the traditional, linear pattern facing the altar. The altar remains detached from the sanctuary wall to allow the priest to face the people during Mass, thereby continuing the involvement of the laity as decreed by the Second Vatican Council. Source: http://www.stignatiushickory.org/.
Harford County has evolved from rural farming country into a booming suburban region. From the 1950s onward, the outward movement of people from the inner cities to the edges led to sprawl, which affected development in the United States.\textsuperscript{141} This occurred in Harford County, when an influx of people into the area caused the county’s communities to expand and develop rapidly. (Figure 4.1) This growth created new pressures on communities, including the Catholic churches. Increased congregation growth resulted in new problems for established parishes and their buildings while other areas grew enough to warrant the creation of a new parish and the building of a Catholic church.

The Catholic churches in Harford County are major community institutions deeply embedded in the cultural and physical landscape of the county. In order to maintain and continue this presence, these churches must be able to plan for and adapt to the changing needs of their congregations. They must consider state and county planning acts, such as the Smart Growth initiatives of the 1990s, which also

\textsuperscript{141} Sprawl is defined as the growth and spreading out of populations in leapfrog development. Several factors contribute to sprawl: first, zoning creates open areas where development can occur; second, housing laws prevent investment in certain areas, such as central cities, thereby encouraging outward movement; and third, new transportation technology, for example the automobile, increases mobility and allows people to travel more distances. Bruce Katz, ed., \textit{Reflections on Regionalism} (Washington, D.C.: Brookings Institutional Press, 2000), 10-12, 14, 18-19.
influence development around these churches.\textsuperscript{142} Both the parish and the Archdiocese of Baltimore must undertake this planning to ensure consideration of both the social needs of the congregation, as well as the physical buildings.

\textbf{History of Planning by the Catholic Church}

Up until the twentieth century, the American Catholic Church did not engage in any formal planning activities regarding the administration and maintenance of Church property or buildings. During the eighteenth and nineteenth centuries, the laity in the form of lay trustees handled property management, since these were the people legally charged with governing the parish congregations. The Archdiocese decided whether to form a parish, but the laity was responsible for funding construction of a new church through donations or lotteries. The need for new parishes and churches was reactive to the Catholic population and their desire for a church, and was determined on a need-to-need basis.\textsuperscript{143}

Trustees continued to manage church property until the 1840s and 1850s when the administration of parishes transferred to the Archdiocese due to the flawed

\textsuperscript{142} Smart Growth aims to maintain existing communities, both physically and in terms of values and relationships, using six goals. First is neighborhood livability, which focuses on improving the quality of life in neighborhoods through careful planning. Second is better access to destinations with less traffic by using mixed-use neighborhoods and providing multiple transportation choices. Third is to encourage existing communities by guiding development to already built-up areas. Fourth is to share benefits within a community to allow all residents to benefit. Fifth is to lower costs and taxes by using existing infrastructure. Sixth is to keep open space open by focusing development in existing built-up areas. “What is Smart Growth?” \textit{Smart Growth America}, [webpage on-line]; available from http://www.smartgrowthamerica.com/whatissg.html; Internet; accessed 29 November 2005.

\textsuperscript{143} Spalding, 27, 304-305, 337.
nature of the trustee system. The Church realized that investing all the power and control in the laity led to disorder, especially regarding mismanagement of property and funds. The councils held in Baltimore during the middle of the nineteenth century reorganized the system of administration.\textsuperscript{144}

This restructuring resulted in the Archdiocese taking control of parish property. In 1872, formalized record keeping was instituted with the use of standardized forms, called Notitiae.\textsuperscript{145} These forms recorded parish populations and finances, which allowed the Archdiocese to monitor parish activities and ensure they operated smoothly. However, while the Archdiocese may have had formal control, parishes were still responsible for funding new church building. This continues today, although the method of determining a need for construction has changed.

Beginning in the 1950s and 1960s, the Archdiocese reorganized itself again at both the parish and archdiocesan levels, creating standardized procedures to deal with administrative concerns. In 1967, parishes developed councils that included committees, such as Finance and Maintenance, to address particular issues. The Archdiocese created different offices, including Administrative Services, Financial Services, and Research, Planning and Development.\textsuperscript{146} This is the system currently in place to handle planning and building issues.

\textsuperscript{144} Ibid., 41.

\textsuperscript{145} Ibid., 210.

\textsuperscript{146} Ibid., 396, 433, 451.
The Archdiocese of Baltimore engages in planning by monitoring changing community patterns, such as shifting populations. This is conducted by planning offices divided into three regions: the urban, eastern, and western vicariates. These regions allow the Archdiocese to address issues that are either too large for local governments to handle or too small to be taken care of by the state. The Archdiocese encourages cooperation and the sharing of resources among parishes located in close geographic areas in order to address the pertinent issues in their regions.

In each vicariate office in the Archdiocese of Baltimore, a planner monitors demographic trends gathered by each county within the vicariate. These planners need to be aware of state and county programs and legislation that may affect development and the location of populations in certain areas. They meet twice a year with the county planners within their vicariate to discuss demographic issues and their meanings for future development.

In addition to the meetings between the Archdiocese and county planners, the Archdiocese of Baltimore also holds its own meetings of several advisory councils. The highest level in planning is the Archdiocesan Pastoral Council,


149 Deacon Paul Mann, Coordinator for Planning and Council Services, Eastern Vicariate, Archdiocese of Baltimore, informational interview by author, 2 December 2005, Baltimore, MD.
followed by the Regional Council. Composed of two representatives from each Parish Pastoral Council, the Regional Council discusses the larger issues affecting the particular region or county.  

While the Archdiocese is involved in planning, the local parish is responsible for making most decisions regarding development and planning. It is important for planners to have demographic data in order to establish prominent trends in the region, but it is also necessary to know the needs of the individual parishes. Parishes monitor their own activities with the use of annual reports and Parish Pastoral Councils.  

The Parish Pastoral Council is a consultative body representing the parish community that shares responsibility of the parish with the priest. The Council reviews and updates the parish pastoral plan annually, which includes the needs, priorities, and resources of the parish. The Council also reviews the maintenance and upkeep of parish property and recommends improvements or expansions that may be necessary. Since the Council consists of the people of the parish, they are likely to recognize the needs of the parish.  

The Archdiocesan planners rely on demographic data and parish reports to determine which areas require assistance. In areas with new growth, construction of new churches or expansion of an existing church is the result. Planners and  


151 Mann.  

congregations are also concerned with declining areas and being able to revitalize them. The Archdiocesan planners support zoning where developers put a certain percentage of low and middle-class housing in a certain area ensuring a balanced socio-economic population in a community. At the same time, these planners realize that Catholic churches, or any other religious institutions, are a stabilizing force within neighborhoods because they act as a safe zone. For this reason, many developers prefer to rehabilitate neighborhoods around churches because they have a greater chance of succeeding and thriving into the future.153

Property Management by the Archdiocese of Baltimore

Once the need for a project is determined, the Archdiocese of Baltimore follows specific policies and procedures for new construction, renovations, and maintenance projects. This offers a guide for those engaged in the development and execution of projects for the Archdiocese.154

When determining the need for a building project, the parish is the main body to consider. The parish plans for and determines what type of project best fits their needs. Regarding the acquiring of property, the Archdiocese pays for the purchase while the parish is responsible for reimbursing the Archdiocese.155 The Archdiocese must be involved in the decisions and give approval to the plan.

153 Mann.


155 Ibid., 2-8.
Building projects fall into four categories. The first two categories address projects handled directly by the parish, including minor renovations or maintenance. The other two categories deal with projects that must receive approval from the Archdiocese of Baltimore, including major renovations and all new construction. (Figure 4.2)

Projects follow a basic lifecycle. First, the parish, meaning the priest and the Parish Council, and officials from the Archdiocese discuss the need for new construction or renovation and agree on the overall idea. A Request for Proposals (RFP) is then sent to pre-qualified architecture firms approved by the Archdiocese. Each firm prepares a proposal of the probable cost of the project and drawings of the possible design. From these proposals, the best plan is chosen and is then further developed until the final working drawings and costs are determined. Based on the final plan, contractors bid on the project and construction starts after selection of a contractor. (157)

Careful planning and consideration of parish requirements result in successful projects. When determining the need for a project, demographic data and other developmental factors, such as state and county policies, should be considered.

Planning in Maryland and Harford County

In response to expansive suburban development that was devouring farmland and forests while older central cities declined in population, Maryland began land use planning in 1974. The Smart Growth Act of 1997 continued this planning by

156 Ibid., 1-3, 1-9.
157 Ibid., 1-5—1-6, 2-6.
targeting development in existing communities where infrastructure already existed.\textsuperscript{158} Smart Growth looks to reestablish the sense of place and love of community that sprawl erodes.\textsuperscript{159}

Harford County became involved in Smart Growth by creating its own Master Plan to guide growth and to help create and maintain community identity by preserving the unique attributes that define each community. This plan provides direction for addressing the future growth, revitalization, and protection of natural resources, agricultural lands, and historic resources. Its purpose is to guide new development while protecting existing neighborhoods and preserving Harford County’s heritage, including historic structures and landscapes. The goal is to ensure a high quality of life in the county by focusing on existing communities and the values they have to offer. It strives to preserve valuable resources, manage growth and development, and revitalize existing communities.\textsuperscript{160}

In order to renew existing communities, Smart Growth encourages the movement of people into these neighborhoods. One of the institutions affected by this influx is religious institutions, which contribute to the maintenance of community

\begin{itemize}
\item \textsuperscript{158} “Smart Growth Background,” \textit{Maryland Department of Planning}, [webpage on-line]; available from http://www.mdp.state.md.us/smartintro.htm; Internet; accessed 29 November 2005.
\end{itemize}
values and the involvement of residents within their neighborhoods.\textsuperscript{161} The Catholic churches in Harford County have been affected by the increased population growth, which has increased their impact on the community. Because of the change in population and increased demands on the parish, this requires new decisions regarding the future sustainability of these churches.

**Historic Preservation of Catholic Churches in Harford County**

The Catholic population in Harford County has grown in conjunction with the county’s overall population. There are currently ten active parishes in Harford County, and as of 2004, Catholics made up 21 percent of the total county population. (Figure 4.3) In response to this increasing population, the parishes, along with the Archdiocese of Baltimore, are actively involved in planning. With the increased pressures put on parishes by demographic changes and need for new construction, the future of the historic buildings must be considered. Both the parishes and the Archdiocese recognize the value of historic churches in relation to neighborhood identity and pride. Physical redevelopment of existing buildings returns investment to the community while maintaining historic ties. As populations have grown, churches have not always been able to accommodate the larger numbers of people. This means parishes need new churches, but there is the question of what becomes of the old church.\textsuperscript{162}


\textsuperscript{162} Mann.
The fate of a historic church is a major consideration when planning new construction. Input from the Archdiocese and the parishes are part of this process, but it needs to be remembered that the parish makes the final decision. The preference is always to save the historic church.163

Virtually all the parishes in Harford County have maintained their historic churches. Restoration of these churches preserves them as they originally appeared when first built. These restorations began in the 1960s as interest in historic preservation grew. In the parishes that built new churches, renovation of the old buildings allowed them to be used for different purposes.

St. Mary Church and St. Patrick Church are the only historic churches in Harford County that continue to be used for their original purpose, worship. Celebration of the Mass continues to occur in other historic buildings, although not on as regular a basis as they once were because these parishes have new churches. This includes Masses on Holy Days, wedding and funeral services, baptisms, or for smaller groups within the parish population, such as Latinos. The remaining historic churches have been adapted for use as office space, but with the building’s exterior maintaining its original appearance.164

There was only one instance in the county when a parish wanted to demolish a historic church to make way for a new one. The Parish Council of St. Mark Church wanted to raze the nearly 100-year-old church in 1983 with the goal of placing a new worship center in the exact location of the original. Some parishioners and county preservationists fought this decision for two years. Finally, a Ukrainian

163 Ibid.
164 Fieldwork conducted by the author, 16 January 2006.
priest bought the church to use for his Byzantine Catholic congregation. The agreement called for the disassembling of the church and relocating it to another location in the county. The Archdiocese of Baltimore agreed to use the money it would have spent on the demolition to pay for the relocation. The parish of St. Mark also donated money to aid the preservation of the church at the new site. The Parish Council’s decision was carried out and the new church was built on the foundations of the old.165

With the growth of the field of historic preservation, historic churches have remained important parts of their parishes. These churches symbolize the historic Catholic communities in Harford County. The significant role of these historic churches must be accounted for when making plans for the needs of the parish and the Catholic community.

**Catholic Communities of Harford County**

The Catholic parishes overlap with eight communities in Harford County undergoing development that affects the quality of life within their boundaries. In particular, the changing populations and socio-economic statuses in these communities are affecting the future of their parishes. These community areas are Joppa/Joppatowne, Edgewood, Abingdon, Aberdeen, Havre de Grace, Bel Air, Fallston, and Pylesville.166 The Archdiocese of Baltimore monitors changes in these areas to determine their affects on the parishes.

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166 “2004 Master Plan and Land Use Element Plan,” 129.
The Archdiocese is most concerned with areas that have low socio-economic statuses because this affects the parishes negatively. This results in a concentration of poorer, usually minority, residents in one area, and leads to lower-income housing in the forms of slums and apartment complexes. In Harford County, the communities of Edgewood and Joppa are experiencing this depression. The Archdiocese planning office is monitoring these communities to determine if the area will continue to deteriorate or if it will improve. Two Catholic parishes exist in these neighborhoods, Prince of Peace (Edgewood) and Church of the Holy Spirit (Joppa), and they are currently declining along with the community. These parishes are the youngest in the county, established in 1963 and 1977 respectively. The continuation of these parishes depends on the revitalization of these communities because they lack the historical ties that may sustain churches in other circumstances.

The other communities in the county with Catholic parishes are faring much better. Booming population growth is bringing more Catholics into those communities. The Catholic parishes are all flourishing as a result, but they are also faced with questions of how to address this growth while maintaining their historic churches. Most parishes have built new worship centers while maintaining their older buildings. These buildings provide a stabilizing force with historic connections to the communities.

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**Conclusion**

When involved in planning, it is necessary that the Archdiocese of Baltimore and its parishes work together. They must be aware of demographic factors and state and county policies that affect development, such as Smart Growth. It is also critical to consider the importance of maintaining historic resources such as historic churches. These churches provide a connection to the past that strengthens the presence of the parish in its community and ensures a greater chance of their survival. Planning is essential to ensure the sustainability of Catholic parishes and their continued presence, both physically and culturally, in their communities.
Figure 4.1  Graph of the Total Population of Harford County, 1790-2004. This graph shows the growth over time in the county, and the dramatic increase that began in 1940 and continues to the present. Graph by author.
Figure 4.2   Archdiocese of Baltimore Project Flow Chart. This chart illustrates the process used by the Archdiocese to determine the appropriate plan for a parish based on cost and types of projects. Source: http://www.archbalt.org/ministries-offices/facilities/projects/upload/FinalDocument.pdf.
Figure 4.3  Graph of the Total Catholic Population in Harford County, 1876-2005. This graph shows how the number of Catholics in Harford County, as recorded by the parishes each year remained steady until 1945. After this year, the population exploded and it continues to grow to this day. Graph by author.
Chapter 5
CONCLUSION

Since the founding of the Catholic colony of Maryland in 1634, Catholicism has had a cultural and physical presence in the United States, and it continues today as the largest denomination in the country. Previous studies of Catholicism have concentrated on its history and broad geographic spread throughout the United States with little focus on Catholic landscapes, particularly in the region where it originated. A study of the history of Catholicism and the Catholic churches of Harford County in Maryland illustrates the evolution of the Catholic landscape and creates a picture of the larger Catholic landscape.

Maryland has continually boasted a large Catholic population, as has Harford County. In the county, Catholic congregations worship in parishes long established within their communities. This provides an opportunity to look at the evolution of Catholicism in this area through several periods of cultural change as reflected by the physical buildings.

Throughout the seventeenth and eighteenth centuries, Catholicism was not openly accepted, leading to a unique expression of the Catholic landscape. Religious discrimination forced Catholics to worship in private in the very colony founded as their refuge. This was in stark contrast to the imposing Gothic cathedrals that had defined Catholic houses of worship in Europe.

A physical Catholic landscape did not emerge until after the ratification of the United States Constitution, which granted freedom of religion. Catholics could
then freely build their churches, although they did not approach the grand scale of the European churches. Instead, Catholics built small, plain buildings that resembled Protestant churches. This was a reflection of the tense climate that lingered as a result of the previous discrimination and an attempt by Catholics to blend in. The interior of these churches, not seen by the public, retained traditional Catholic elements reflecting the function of the church with regard to the celebration of Mass.

Catholic immigrants also had an affect on the development of the physical landscape as they began to move into the United States. As the overall Catholic population increased, Catholics gained political and economic power, thereby creating a stronger Catholic presence in the country. In order to manage the influx of people and the subsequent need for more churches, a reorganization of the Catholic Church in America took place. These factors resulted in the expression of a more unified Catholic identity and led to changes in the style of church being built. Traditional Catholic styles emerged slowly, the result of immigrants from Europe wanting churches reminiscent of their familiar Gothic designs. With a stronger presence, Catholics showed more willingness to communicate their preferences publicly, although the tension between immigrants and native inhabitants continued to restrain Catholics from fully expressing themselves.

Then, Americans gained more mobility and freedom with the advent of the automobile and moved to the suburbs. The nature of suburban living, with its loss of a sense of community connection, led to a decrease in the laity’s involvement in the Catholic Church. The Church, in the form of the Second Vatican Council, realized the need to strengthen the relationship between the laity and their religion, and change the celebration of the Mass in order to encourage laic participation. To incorporate these
changes, church buildings underwent major design alterations, leaving traditional styles for more modern styles.

Modern designs remained popular until the 1990s. Then, as people became more involved in the Mass and parish government, a desire arose for a return to traditional church designs while not losing gains made integrating laic participation in the Mass. With the dawning of the twenty-first century, a blending of traditional and modern designs satisfied the aesthetic preference for the familiar while incorporating the elements necessary to maintain laic involvement.

Harford County Catholic churches have successfully created a landscape meeting the physical and cultural needs of the expanding Catholic population. This increase in population creates new pressures on the parishes to meet the needs of their congregations, especially concerning the need for more church buildings. In contrast to the planning efforts of the past, parishes must also consider state and county initiatives before making their decisions.

Of special importance is the future of the historic churches already in place in Harford County, which are symbols of a parish’s past within its communities. If a new church is to be built, consideration still must be given to the historic church. The Archdiocese of Baltimore and the individual parish must plan to ensure the continued presence of a physical and cultural Catholic landscape in Harford County.

As of now, the Catholic parishes in Harford County are fairly stable. Some areas are experiencing more success and growth than others are, but all the parishes established in the county are still active. The key to success seems related to the historic connections these parishes have developed within their respective communities. They have grown and developed, both culturally and physically, in
these locations and their historic churches stand as reminders of the evolving Catholic landscape in Harford County. The two newest parishes in the county seem most likely to experience periods of decline and uncertainty. These parishes, Edgewood and Joppa, lack the historic ties of the other churches, and their futures depend on the ability to rehabilitate and revitalize the surrounding communities.

Harford County offers an opportunity to look at two distinct facets of the overall Catholic landscape. The county represents both the early English Catholic presence and the rural experience of Catholics in America. However, Harford County is not typical of all Catholic landscapes. Urban neighborhoods and other ethnic communities also contribute to unique expressions of Catholicism.

The presence of Catholicism in America has undergone significant cultural and physical changes during the more than two centuries of its evolution. The analysis of these changes in the previous chapters is unique in its approach. The connections made between cultural and physical factors provide valuable insight into the historic importance and symbolism of the built churches. It offers an outline for future research, as well as a guide when studying other Catholic landscapes.

While this thesis has specifically addressed the Catholic churches in Harford County, opportunities for more research are present. To fully study the development of Catholicism throughout all of Maryland would be a massive project, but would lead to a clearer understanding of the factors affecting the main concentration of Catholics during the seventeenth and eighteenth centuries. Other counties in Maryland, as well as Pennsylvania and Kentucky, where Catholic populations were established could be studied to get an overview of the evolution of Catholicism in other regions. Comparing and contrasting the rural and urban Catholic

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landscapes is another avenue of research that could be done. Also important would be an analysis of Catholic church architecture in different regions to better understand the evolution of styles and designs that were preferred.

The Catholic churches of Harford County, Maryland symbolize one piece of the cultural and physical Catholic landscape. They are important historically for illustrating the development and spread of Catholicism over the span of several centuries. The buildings and their locations changed and continue to change, reflecting the desires and needs of significant Catholic populations at different times, as well as trends in the evolution of the Catholic Church. Catholic parishes continue to serve the areas in which they were first established and their churches remain symbols of historic ties to the Catholic community. The churches exemplify the evolution of the Catholic landscape, both physically and culturally, in Harford County.
APPENDIX

ADDITIONAL INFORMATION ON THE CATHOLIC CHURCHES OF HARFORD COUNTY
<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date Parish Established</th>
<th>Date Original Church Built</th>
<th>Date Second Church Built</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Ignatius</td>
<td>Hickory</td>
<td>1792</td>
<td>1792</td>
<td>2001</td>
</tr>
<tr>
<td>St. James the Less</td>
<td>Havre de Grace</td>
<td>1843</td>
<td>1844</td>
<td>N/A</td>
</tr>
<tr>
<td>St. Patrick</td>
<td>Havre de Grace</td>
<td>1847</td>
<td>1850</td>
<td>1908</td>
</tr>
<tr>
<td>St. Mary</td>
<td>Pylesville</td>
<td>1855</td>
<td>1856</td>
<td>1895</td>
</tr>
<tr>
<td>St. Francis de Sales</td>
<td>Abingdon</td>
<td>1866</td>
<td>1866</td>
<td>1992</td>
</tr>
<tr>
<td>St. Mark</td>
<td>Fallston</td>
<td>1887</td>
<td>1889</td>
<td>1990</td>
</tr>
<tr>
<td>St. Margaret</td>
<td>Bel Air</td>
<td>1905</td>
<td>1905</td>
<td>1969</td>
</tr>
<tr>
<td>St. Paul</td>
<td>Cardiff</td>
<td>1905</td>
<td>1905</td>
<td>N/A</td>
</tr>
<tr>
<td>St. Joan of Arc</td>
<td>Aberdeen</td>
<td>1920</td>
<td>1966</td>
<td>N/A</td>
</tr>
<tr>
<td>Church of the Holy Spirit</td>
<td>Joppa</td>
<td>1963</td>
<td>1987</td>
<td>N/A</td>
</tr>
<tr>
<td>St. Mary Magdalen</td>
<td>Bel Air</td>
<td>1997</td>
<td>1997</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Figure A.1  List of All Catholic Churches Built in Harford County.
Figure A.2  St. Ignatius Church. The original building is still used on Holy Days and for special occasions such as weddings. Photograph by author.
Figure A.3  Marker for St. James the Less Church in Mt. Erin Cemetery, Havre de Grace. It shows the probable location of the church, which was used for only four to six years and was completely gone by 1890. Photograph by author.
Figure A.4  Environmental View of St. Mary Church. Pylesville remains a rural part of the county, much as it was when the church was first built. Photograph by author.
Figure A.5  St. Francis de Sales Stone Chapel. The building is still used to celebrate Mass on Holy Days and Spanish Masses are held here every week. It is also used for weddings and special occasions. Photograph by author.
Figure A.6  New Worship Center of St. Mark Church. The building is situated on the exact location where the original church used to sit. Photograph by author.
Figure A.7  St. Mark Original Church in New Location. It is now located on a new site in Harford County and used in the celebration of Byzantine Mass. When the church was sold, it was stipulated that the building would never be used again to celebrate Roman Catholic or Latin Mass. Photograph by author.
Figure A.8  St. Margaret Chapel. The building currently serves as office space. Photograph by author.
Figure A.9  St. Paul Church, Mission of St. Mary Church. The church is very similar in style to St. Margaret and both were constructed in 1905. St. Paul Church operated until the late 1960s when it was ordered closed due to weakness of the roof. From Clarence V. Joerndt, *St. Ignatius, Hickory, and Its Missions* (Baltimore: Publication Press, Inc., 1972).
Figure A.10  Prince of Peace Church. The original building first used by the parish is to the left and the new brick church is on the right. Photograph by author.
Figure A.11  St. Mary Magdalen Worship Center. The mission of St. Mary Magdalen was established to help St. Margaret accommodate the enormous Catholic population in the Bel Air area. Photograph by author.
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