Historic Religious Architecture Tour of Baltimore (A25-235)
Space, Place, and Religious Meaning Group

November 25, 2013, 1 p.m. to 5 p.m.

Jeanne Halgren Kilde, University of Minnesota
David R. Bains, Samford University
Gretchen Townsend Buggeln, Valparaiso University
As a major port city on the border of North and South, Baltimore developed a distinctive and varied religious landscape from the late eighteenth through the twentieth century. The early histories of two of the nation’s largest religious groups, Roman Catholics and Methodists, are also anchored in the city. One of the city’s oldest houses of worship, Otterbein United Methodist Church, is immediately adjacent to the Convention Center. Our tour will take us from downtown Baltimore and the early nineteenth century north through the suburbs to late nineteenth and mid-twentieth century buildings. It includes landmark buildings designed by architects of both local and national distinction. Tour participants will experience the development Baltimore’s religious architecture from the revival styles of the nineteenth century to the modernist buildings of the twentieth.

**Approximate schedule**

A. 1:00 Assemble & Leave Baltimore Convention Center

B. 1:15 **Baltimore Basilica**, 409 Cathedral St.

2:00 Leave Basilica for St. Mark’s

C. 2:15 **St. Mark’s Lutheran Church**, 1900 St. Paul St.

2:45 Leave St. Mark’s

D. 2:55 Drive by **Berea Temple Seventh-Day Adventist Church**, 1901 Madison Ave.

E. 3:15 **Baltimore Hebrew Congregation**, 7401 Park Heights Ave.

3:45 Leave Baltimore Hebrew Congregation

F. 4:05 **The Episcopal Church of the Redeemer**, 5603 N Charles St.

4:45 Leave Church of the Redeemer

G. 5:00 Arrive Convention Center
The Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary is situated on Cathedral Street in historic Downtown Baltimore, Maryland, United States. Officially called the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, the Baltimore Basilica was erected from 1806 to 1821 as the United States' first Roman Catholic cathedral. Maryland's Catholic community dates to the colony's founding in 1632 by Caecilius Calvert, the second Lord Baltimore, as a refuge for English Catholics. Initial settlement took place in St. Mary's County at the mouth of the Potomac River. The city of Baltimore was founded a century later in 1729 and quickly became a major port. In 1789 Baltimore was named the first Roman Catholic diocese in the United States of America with Bishop John Carroll as its first bishop. While administrative matters were the bishop's first priority, in due time attention turned to the erection of a cathedral on the hill overlooking the city, that would express the identity of the Catholic Church in the new nation.

Benjamin Henry Latrobe (1764-1820) was chosen as its architect in 1805. Generally considered America's first professionally trained architect, Latrobe, the son of a Moravian pastor in England, was educated in Germany and served as an engineer and architect in England before emigrating to the United States in 1796. In 1803 President Thomas Jefferson appointed Latrobe as the surveyor of Public Buildings. His responsibilities included revising William Thornton's plans for the U.S. Capitol then under construction. Construction of the cathedral began in 1806 and continued until its consecration in 1821. The cathedral was the venue for three plenary councils of American bishops in the nineteenth century, including the first in 1829, which asserted the need for Catholic schools and the third in 1884 which commissioned the Baltimore Catechism in 1937. Pope Pius XI raised the cathedral to the rank of Minor Basilica in 1937. The church was frequently altered between the Civil War and 1940 when it was under construction. The Baltimore Basilica is a basilica, a conical red and yellow canopy, is displayed in the church. In 1954 the archdiocese began construction of the Cathedral of Mary Our Queen at 5200 North Charles Street (not far from our tour stop at Church of the Redeemer). Since this new cathedral's consecration in 1959, the Baltimore Basilica is no longer considered a basilica. In 1993 it was designated as the National Shrine of the Assumption.
Lutheranism in Baltimore dates to the mid-eighteenth century arrival of German immigrants, who formed the first congregation in 1755. Zion Lutheran Church was erected seven years later on Fish Street (a.k.a. East Fayette). This building was replaced in 1808 by a Federal style church, and in the early 20th century the complex was razed to erect a new building, designed by Johann Strobel and Henry Saumening. This church still stands at the corner of Lexington and Halliday opposite the War Memorial Plaza.

Zion Lutheran produced a number of “daughter” churches, including First English Lutheran, established in 1824. First English Lutheran was wracked by a dispute in 1860, when disagreement arose over who would replace the retiring pastor. When their favored candidate, the Reverend Theophilus Stork, D. D., was not selected, ninety-six members left First to establish St. Mark’s Evangelical Lutheran Church with Stork as pastor. The scholarly and prolific Stork had held previous posts in Winchester, VA., and in Philadelphia. The history of Synod of Maryland notes that almost all of the Sunday school teachers and administrative leaders left for St. Mark’s. This fact, along with the decision to erect an Akron Plan Sunday school building, suggests that part of the dispute may have been over the role of religious education.

In any case, the departing members and Stork initially worshipped in the Third Presbyterian Church on Eutaw Street, where the two congregations met jointly on Sunday mornings and Wednesday evenings, with the respective ministers alternating in officiating at the services. Sunday evening Lutheran-only services were also held in 1861. The congregation bought the Third Presbyterian Church building in which they had been meeting, and, presumably, the Presbyterians moved out. In 1895 the congregation began planning for a new church building, and in 1898 construction began in 1898. The building was completed in 1900.

Architectural Presentation

Architect Joseph Evans Sperry, who is most famous for designing Baltimore’s Emerson “Bromo Seltzer” Tower, developed a basilica plan space enveloped by a Romanesque exterior vocabulary. Random ashlar stone, compressed columns, round-arched doors, a rose window, and single-covered entry define the exterior. The neo-medieval ornament is carried forward into the random ashlar stone, compressed columns, round-arched doors, a rose window, and single-covered entry that defines the exterior. The neo-medieval ornamentation is carried forward into the interior, as well. The church was designated a landmark by the Baltimore Commission for Historical and Architectural Preservation in December 2012.

Sources and Further Reading


The altar, pulpit and lectern, composed of Rubio marble inlaid with mother-of-pearl, were created by the J. & R. Lamb Company.
Baltimore Hebrew Congregation. Now Berea Temple Seventh Day Adventist Church.

1901 Madison Avenue, Baltimore, MD 21217

http://www.bereatemple.org/

History.

Baltimore Hebrew Congregation, also known as Nidche Yisrael (The Scattered of Israel) was, in 1830, the first Jewish congregation chartered by the state of Maryland; it is now the largest Reform Jewish congregation in the state.

Initially, this congregation met in private homes and commercial spaces. In 1845, however, with the aid of architect Robert Cary Long, Jr., the congregation erected the Lloyd Street Synagogue, a Greek Revival landmark in the heart of Baltimore.

Although enlarged in 1861, the synagogue eventually proved inadequate and the congregation sold it in 1889, at which time it became St. John the Baptist Roman Catholic (a Lithuanian parish) Church. In 1905, an orthodox Jewish congregation bought the building, establishing in it Shomrei Mishmeres. This congregation moved out in 1963. The building was subsequently restored and is now part of the Jewish Museum of Maryland.

Architecture.

In 1891, the Baltimore Hebrew Congregation moved into the building we will drive by—its new synagogue designed by Charles L. Carson (who also designed St. Mark's Lutheran). This building echoes Byzantine architecture, with its centralized Greek cross plan, central dome supported by an octagonal drum, and recessed porch covered with a round arch. Rising like minarets above the synagogue, two octagonal towers flank the entry and are topped with open balconies.

During the late nineteenth century, the use of the Byzantine style and the closely related Moorish style was quite common for synagogues. Rabbi Isaac Mayer Wise's renowned Plum Street Temple in Cincinnati, Ohio, is perhaps the best-known example, but dozens of others, including this one in Baltimore, existed across the country. The reasons for the popularity of the style are somewhat obscured. Some historians speculate that these Eastern Mediterranean, North African and Andalusian styles, all closely associated with Islamic architectural practices, were more appropriate than those associated exclusively with Christian sources. Alternatively, the Gothic Revival architectural style was becoming more popular, and this might explain why the Baltimore Hebrew Congregation chose to build in this style.

Christian congregations also adopted the Byzantine and Moorish styles during this period, which had predominated in synagogue design until this period. Centralized domed roofs, exterior ornamentation, and high, narrow windows are all elements common to synagogues as well and the Byzantine style.

Community events and social functions

Community events and social functions, which are open to the public, include concerts, lectures, and other cultural programs. The Lloyd Street Synagogue, a beautiful building in the heart of Baltimore, hosts events such as concerts, lectures, and other community programs.

Sources and Further Reading:

- Baltimore Hebrew Congregation. Now Berea Temple Seventh Day Adventist Church. 1901 Madison Avenue, Baltimore, MD 21217
- http://www.bereatemple.org/
- Roylance, Frank D. “Jewish ritual bath found in Baltimore may be oldest in U.S.” The Baltimore Sun. 13 February 2011.
As mentioned above, the Baltimore Hebrew Congregation met in two previous buildings, the 1845 Greek Revival Lloyd Street Synagogue (now a museum operated by the Jewish Museum of Maryland), and the 1891 Byzantine revival structure by Charles L. Carson (now Berea Temple Seventh Day Adventist Church). By the mid-twentieth century, the congregation had outgrown this latter building, and the Jewish population was moving out of east Baltimore's immigrant neighborhoods to take up residence in the leafy northwestern suburbs. This area lacked the restrictive covenants and unwritten discrimination that prohibited Jews from buying homes elsewhere, and Jews felt comfortable moving as a religious and ethnic community into this newly developing area. At the time there were 1400 families in the Baltimore Hebrew Congregation; 300 more families had joined by the early 1960s.

Architecture and Artworks:
Percival Goodman (1904-1989), the architect of the 1951 synagogue and the 1965 expansion, was the most prolific American synagogue architect of the mid-twentieth century. He designed more than fifty between 1948 and 1983, all in a contemporary style. Goodman called himself “an agnostic converted by Hitler,” and strongly believed that a new architecture was necessary for post-Holocaust Jews. Convinced that modern architecture could be a successful vehicle for the Jewish tradition, he advocated creating buildings that looked to the future rather than borrowing historical styles from the past. Baltimore Hebrew Congregation was one of Goodman’s earliest synagogue commissions.

Architecture was one of Goodman’s earliest synagogue commissions. The building served as a model for the construction of other contemporary synagogues. The building is an excellent window into the culture of postwar suburban Jews. Goodman used the eye-catching massive exterior façade, with relief sculptures in the recesses by George Aarons, to draw attention from passing motorists. Inside, the building served as a complex community center. In this room, the sanctuary and entrance, Goodman used ample natural light and incorporated the work of contemporary artists. The mural in the lobby facing Park Heights Avenue is signed by William Al Hartman.

Artworks:

The rectangular sanctuary is flooded with light from bands of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs. The rectangular sanctuary is flooded with light from bands of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs.

Windows:

The sanctuary is a complex community center. In this room, the sanctuary and entrance, Goodman used ample natural light and incorporated the work of contemporary artists. The mural in the lobby facing Park Heights Avenue is signed by William Al Hartman.

Artworks:

The rectangular sanctuary is flooded with light from bands of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs of clear glass windows at floor level and sculptural clerestory windows that frame a series of abstract designs.
The Episcopal Church of the Redeemer

The first church, a small English Gothic stone building constructed of stone quarried locally, was the work of young Baltimore architect Richard Snowden. The 1850s Gothic Church set the aesthetic for church architecture in the area. The church was consecrated in 1857 and enlarged in the 1870s, was sufficient for the small congregation for nearly one hundred years. In 1918 this area was annexed to the city of Baltimore and by the later 1920s had become a region of suburban development. In 1928 a large parish house was added to support the weekly activities of the parish.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

During the rectory was torn down to make way for the 1950s addition, its old stone foundation was used in the construction of the new sanctuary. The young rector, Rev. Bennett Jones Sims (1951-64) (later the Bishop of Atlanta), wrote, “I personally was not at all inclined to accept a Japanese design. The 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.

In the mid-1950s building project doubled the size of the physical plant on what was then a nine-acre property. The church has always been known for its beautiful grounds, and the 1950s expansion provided for several quiet garden spaces for meditation or fellowship. The parish continued to grow with the population and suburban churches after the peak decades, although it has continued to be a strong anchor parish for the diocese, supporting the growth of many new parishes in the region.
filled verticality so characteristic of Gothic design. The floor plan, gathering a large congregation around a central chancel, works to draw people together on a horizontal plane. The result is a church building that almost instantly speaks the two indispensable dimensions of the Christian faith—the vertical in terms of our relationship to God, the horizontal in terms of our relationship to one another.

**Modern Church Architecture,** 178.

Recall, the structures were joined together in the new plan, which included a substantial new Church school building and wing. Two stories of well-lit Sunday school classrooms, an auditorium, crafts room, choir room, office, and play pen and cribs rooms for the youngest children, a large service room and kitchen supported the seven-day-a-week activities of the congregation. The success of the design shows in how well Belluschi was able to blend the old and the new in one coherent structure.

Recent renovations replaced windows and installed a geothermal ventilation and heating/cooling system.

Sources for Further Reading.

- Church of the Redeemer Annual Vestry Report for 2012.