HO-132
The Franciscan Friars Novitiate
Ellicott City
Private

1930

The Franciscan Friars Novitiate faces south on the high ridge line of a slope of land falling southward to Folly Quarter Road, comprising some two hundred and thirty six acres. It is a large stone building, constructed in a "U" plan, featuring a long, nine bay wide, shed roofed dormer window, which acts as a clere story running along the main, central building block's south elevation, which is terminated on the east and west by wide stone chimneys, decorated by bell tower-like caps, which are set into this central section's east and west walls.

A line of nine, rectangular, attic eyebrow, two light windows are set into this shed roofed dormer, which is actually formed by the gable roof on the south elevation, which has been so shortened as to appear a shed roofed dormer window at this elevation.

The main central building block is a nine bay wide, four bay deep, two and a half story high, orange clay tile, gabled roof (running east-west) ashlar stone (cut in various sized rectangles) building, resting on a full ashlar stone, tapered foundation, and whose gable roof has been shortened on the south elevation to create the clere-story just described and to lower the remaining gable to meet that of the east and west counterparts, so clearly and separately defined on the north elevation by the slight projection of the central block and the slightly lowered gable of its east and west extensions.

Extending southward from these east and west extensions of the central building block is an east wing and a west wing of equal scale and dimensions. The west wing comprises the chapel with a small apse and sacristy constructed along the center of its south wall. The east wing comprises a large first floor "Glass Room" with outdoor, covered and arcaded logia. A cortile or cloister area is formed by the interior of the "U", with a seven roman arched arcade, a part of the square cortile area, connecting the east and west wings.

This fine Italian Renaissance building houses the Novitiate for the Franciscan Friars, a place where young men about to enter the Order spend a year of soul-searching and pulling away from the outside world into the privacy of listening to themselves, to God,and to their brothers in Christ,in an idyllic rural setting.

Initially the MacTavish House or Folly Quarter, constructed in 1832 by Charles Carroll for his granddaughter and located southeast of the Novitiate served as the Conventual Friars Novitiate until the dedication of the new Assisi-inspired quarters in May, 1931.

HO-132
Sykesville Quad
Dist 3
MAGI #1401325808

MARYLAND HISTORICAL TRUST

INVENTORY FORM FOR STATE HISTORIC SITES SURVEY

1 NAME

HISTORIC: The Franciscan Friars Novitiate

AND/OR COMMON:

2 LOCATION

STREET & NUMBER: 12290 Folly Quarter Road

CITY, TOWN: Ellicott City ___ VICINITY OF

CONGRESSIONAL DISTRICT: 6th

STATE: Maryland

COUNTY: Howard

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
__DISTRICT	__PUBLIC	X OCCUPIED	__AGRICULTURE	__MUSEUM
X BUILDING(S)	X PRIVATE	__UNOCCUPIED	__COMMERCIAL	__PARK
__STRUCTURE	__BOTH	__WORK IN PROGRESS	__EDUCATIONAL	X PRIVATE RESIDENCE
__SITE	**PUBLIC ACQUISITION**	**ACCESSIBLE**	__ENTERTAINMENT	X RELIGIOUS
__OBJECT	__IN PROCESS	X YES: RESTRICTED	__GOVERNMENT	__SCIENTIFIC
	__BEING CONSIDERED	__YES: UNRESTRICTED	__INDUSTRIAL	__TRANSPORTATION
		__NO	__MILITARY	__OTHER:

4 OWNER OF PROPERTY

NAME: Franciscan Fathers

Telephone #: 461-1555

STREET & NUMBER: 12290 Folly Quarter Road

CITY, TOWN: Ellicott City ___ VICINITY OF

STATE, zip code: Maryland 21043

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: Hall of Records

Tax Map 22, p. 46

Liber #: 133
Folio #: 236

STREET & NUMBER: Howard County Court House

CITY, TOWN: Ellicott City

STATE: Maryland

6 REPRESENTATION IN EXISTING SURVEYS

TITLE: Howard County Historic Sites Inventory

DATE: 1978-1979

__FEDERAL X STATE __COUNTY __LOCAL

DEPOSITORY FOR SURVEY RECORDS: Maryland Historical Trust

CITY, TOWN: 21 State Circle, Annapolis

STATE: Maryland

7 DESCRIPTION

HO-132
Sykesville Quad
District 3

CONDITION		CHECK ONE	CHECK ONE
X EXCELLENT	__DETERIORATED	X UNALTERED	X ORIGINAL SITE
__GOOD	__RUINS	__ALTERED	__MOVED DATE_____
__FAIR	__UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Franciscan Friars Novitiate faces south on the high ridge line of a slope of land comprising some two hundred thirty six acres, located on the northwest corner of the Folly Quarter Road. It is a large stone building, constructed in a "U" plan, featuring a long, nine bay wide, shed roofed, dormer window, which acts as a clere story, running along the main central building block's south elevation, which is terminated on its east and west walls by wide stone chimneys, decorated by bell tower-like caps, which are set into this central section's east and west walls. A line of nine rectangular, attic eyebrow, two light windows are set into this shed roofed dormer, which is actually formed by the gable roof on the south elevation, which has been so shortened as to appear a shed roofed dormer at this elevation.

The main central building block is a nine bay wide, four bay deep, two and a half story high, orange clay tile,gabled roof (running east-west) ashlar stone (cut in various sized rectangles) building, resting on a full, ashlar, stone, tapered foundation, whose gabled roof on the south elevation forms the central, shed roofed dormer- clere story just described. This lowers the remaining gable to meet that of its east and west counterparts so clearly and separately defined on the north elevation by the slight projection of the central block and the slightly lowered gable of its east and west extensions.

THE SOUTH ELEVATION OF THE CENTRAL BUILDING BLOCK

The south elevation of the main building block holds a wide central rectangular, double-paneled door, flanked by fluted pilasters and surmounted by a twenty-one light fanlight. Four, rectangular, first floor casement windows, holding three-three lights, surmounted by two-two light transoms rest on each side of the entrance. Nine second floor, casement windows holding three-three lights, rest above. A gabled roof dormer is placed in the center of the gable roof, below the clere story. It holds a pediment with a small bull's eye, and below the pediment the circular coat of arms of the Franciscan Order, which features a cross behind which is a sun and around which are two arms, one, that of Christ, and one, that of St. Francis, featuring the stigmata or nail prints of Christ's crucifiction. A flat pilaster flanks the coat of arms with an arched bracket at each side, completing the decoration.

Along the south elevation of the central building block runs a one story high, seven bay wide, marble arcade which meets similar arcades running along the east wall of the chapel and the west wall of the glass room, as well as one which connects the south ends of the chapel and glass room wings. These arcades form a square, seven bay wide, seven bay deep, one story high, cortile area, featuring roman arches decorated with stretcher stone, roman arched lintels and keystones. Its flat roof serves as a second floor ambulatory for the novitiate.

CONTINUE ON SEPARATE SHEET IF NECESSARY

EAST AND WEST WINGS

Extending from the east and west walls of the main central building block, creating an "I" plan, is an east wing and a west wing of identical proportions. Each is a three bay wide, four bay deep, two story high, orange tile, gabled roof (running east-west), ashlar stone, resting on a full ashlar stone, tapered or canted foundation section. The first floor east section serves as a kitchen, while the first floor, west section, originally a recreation room, now serves as the Brothers' chapel.

NORTH ELEVATION OF THE EAST AND WEST WINGS AND CENTRAL BLOCK

The north elevation of these two wings are identical on the first and second floors, featuring proportionally scaled and vertically aligned, three-three lights, casement, first floor windows, with two-two light transoms and three-three light, casement, second floor windows. A stone belt course underlines the first and second floor windows, with an additional wider stone belt course running between the first and second floors.

The east wing holds a rectangular basement entrance, surmounted by an eight geometric light, rectangular transom, flanked by almost square, casement foundation windows, holding three-three lights.

The north foundation wall of the west wing holds a similar squarish cellar window, covered by a grate, in its east bay with no other apertures.

The north wall of the central building block holds nine three-three light, basement, casement windows, underlined by stone sills, which are vertically aligned to proportionally scaled first and second floor casement windows. Those on the first floor hold four-four lights, surmounted by two-two light transoms, while those on the second hold five-five lights. This central block dominates its east and west wings, projecting northward, but continuing its three stone belt courses underlining the first and second floor windows and between them into the east and west wings of this wall.

EAST AND WEST ELEVATIONS OF EAST AND WEST WINGS

The east wall of the east wing holds a central rectangular, foundation entrance. North of this entrance rests a three-three light cellar casement window and south another similar cellar window.

Although four bays wide, the window treatment is asymmetrical. The north side of this section holds two first and second floor, vertically aligned and proportionally scaled windows, similar to those on the north elevation. A tall, roman arched staircase window takes up the north half of the south side of this wall, dominating and decorating it. It features a twelve light rectangular panel, flanked by four vertical sidelights, underlined by a tripartite wooden panel and surmounted by an eight-light, roman arched transom, decorated by a stretcher stone, roman arched lintel with keystone. This window is repeated on the

west wall of the west wing. Between these two windows and their staircases runs a long barrel vaulted hallway, one of the outstanding interior features of the building.

A vertically aligned and proportionally scaled first and second floor window rests south of the staircase window.

This same window placement is repeated identically on the west wall of the west wing. No basement windows, however, occur on that elevation.

A stone cornice runs along the north and south elevations of the east and west wings, continuing along their respective east and west elevations to create, in conjunction with their gable roofs, a pediment, which holds three small, identical, rectangular, six light windows, underlined by projecting sills.

Extremely fine stone work is seen in the very slight projection at the staircase bays, which hold the tall roman arched, staircase windows, and in the slight projection at the north and south corners of the both wings, creating a quoining effect.

At this point, the building has been constructed in an "I" plan. It now becomes a "U" plan by the addition of a nine bay deep, three bay wide, two story high, intersecting,orange clay tile,gable roof (running north-south) chapel wing,extending southward from the south wall of the west wing and a similarly scaled and dimensioned "Glass Room" east wing, extending southward from the south wall of the east wing.

WEST WALL OF CHAPEL

The chapel wing features square windows in its end bays with seven large, roman arched, leaden paned, nave windows on the east and west elevations inset into recessed stone arches, decorated with stretcher stone, roman arched lintels and keystones. A stone belt course underlines these windows and acts as a water table, while the keystones terminate in another wider stone belt course running along this elevation between the first and second floor windows. The second floor windows are three-three light, rectangular casement windows, which also are underlined by a stone belt course.

THE EAST WALL OF THE "GLASS ROOM"

This wall is more simply treated. It features three rectangular, first floor, south bay windows, similar to those already described, and two similar north bay windows. Four central bays make up an open porch or logia, reminiscent of Assisi, and most likely inspired by it. Nine second floor windows rest above.

SOUTH ELEVATION OF CHAPEL WEST WING AND GLASS ROOM EAST WING

These wings feature stone quoining and similar vertical rustication which divide their south walls into three bays. No apertures occur on the end bays. The central bays hold semi-circular attic recesses, which hold two-two light, arched attic, casement windows, decorated with stretcher

stone, roman arched lintels. The stone cornice running along the east and west elevations of each of these two sections continues along their south elevations to form a pediment into which these semi-circular attic recesses are placed.

The east glass room section holds a central first floor bull's eye, decorated by a circle of stretcher bricks inset into a recessed roman arch, which is decorated with a roman arched, stretcher stone lintel and keystone. This keystone terminates at a stone belt course. Above rests a central second floor three-three light, rectangular, casement window, beneath which runs another stone belt course. The second floor window is flanked by two flat stone pilasters and surmounted by a flat stone lintel, which meets the base of the continuing cornice on this elevation.

The south elevation of the chapel is similar in stylistic detail. Its central bay, however, is occupied by a semi-octagonal, one story, high, hipped roof, stone apse, featuring a gabled roof closed dormer on whose south face has been placed a rectangular entablature, surmounted by a pediment & held by scrolled stone brackets. Beneath rests a similarly scaled, roman arched recess, whose stretcher stone, roman arched lintels terminate at a projecting stone belt course, which runs along the perimeter of the apse, terminating at another similar roman arched, recess on its east and west walls. A simple, copper cross decorates the apex of the south elevation's pediment. A stone water table runs around the base of the apse upon which rests the cornerstone, inscribed 1930 on the west side of the central roman arched recess.

On the Chapel west wall's south side rests a one bay wide, one bay deep, one story high, hipped roof, sacristy, with four-four light rectangular casement, ground floor window, covered by a grate and surmounted by an eight light, bull's eye, placed in a rectangular stone tablet. This section features stone quoining and a stone belt course. Two additional bull's eyes are located on the south wall of this section.

THE INTERIOR

The interior features a central barrel vaulted hall (running east-west) decorated by 14 flat pilasters, which continue up to and complete the arch.

The central entrance hall leads into this hall and directly into a large refectory which is a six bay wide, two bay deep, one story high room. It features a fine mantlepiece on its east wall.

Originally the dining area was elevated about eight inches around the perimeter of the room. On its west wall, there is a projecting wooden lecturn from which readings were held. Gum wood is used, a very fine grain wood with no knots in it, for all the interior doors and woodwork. Two wide, rectangular paneled doors on the south wall are surmounted by thirteen light fanlights.

The library consists of a large room which is three bays wide, two bays deep, and one story high. It features a large fireplace centered on its west wall, similar to that in the refectory. This room is also beautifully paneled, and features a half story high, open book stack loft, which runs along the perimeter of the east, west and north walls of this room.

The interior of the chapel has been somewhat changed and modified in the area of the sanctuary, which originally held flanking side alters and an alter rail separating this area from the nave. The alter rail and side alters have been removed and the alter brought forward. A wide, semi-circular step leads to this area of the sanctuary, with the host reserved in a tabernacle behind the alter. The tabernacle, containing the consecrated bread and wine, now the live presence of Christ, is placed in a stone which is carried by a circle of Franciscan Friars.

The symbolism behind the design of this tabernacle results from the story of the initial quest of St. Francis to find out, "What am I supposed to do with my life?" After prayer and meditation, Francis hears Christ say to him, "Go repair my church, which you see falling into ruin." St. Francis has been visiting San Damiano (St. Damian) which is in physical disrepair. Francis, therefore, interprets Christ's message physically and repairs San Damiano. Later, the spiritual sense of Christ's message enfolds to Francis' consciousness and he seeks to repair, not only in a physical sense, but in a spiritual sense, Christ's church or body of believers. In the tabernacle representation, the Friars are carrying a stone to repair the church, within which is the Eucharist to rebuild spiritually the body of Christ, His believers.

A similar sculpture of the Friars holds the Lecturn, from which the lessons of the day are read.

Symbolically, the Friars are carrying not only the scriptures on their shoulders, but the Gospel Life of their Lord, the life of POVERTY, CHASTITY AND OBEDIENCE. The opening line of St. Francis Rule is "The Friars should live their lives in the spirit of the Gospel."

Architecturally, the building has been designed and constructed to accommodate young men, who spend a year of contemplation here, before taking their final vows to the Gospel life of "poverty, Chastity and obedience."

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
__PREHISTORIC	__ARCHEOLOGY-PREHISTORIC	__COMMUNITY PLANNING	__LANDSCAPE ARCHITECTURE	X RELIGION
__1400-1499	X ARCHEOLOGY-HISTORIC	__CONSERVATION	__LAW	__SCIENCE
__1500-1599	__AGRICULTURE	__ECONOMICS	__LITERATURE	__SCULPTURE
__1600-1699	X ARCHITECTURE	__EDUCATION	__MILITARY	__SOCIAL/HUMANITARIAN
__1700-1799	__ART	__ENGINEERING	__MUSIC	__THEATER
__1800-1899	__COMMERCE	__EXPLORATION/SETTLEMENT	__PHILOSOPHY	__TRANSPORTATION
X 1900-	__COMMUNICATIONS	__INDUSTRY	__POLITICS/GOVERNMENT	__OTHER (SPECIFY)
		__INVENTION		

SPECIFIC DATES 1930 BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

The Franciscan Friars Novitiate is significant to Howard County and the State of Maryland architecturally as an extremely fine example of Italian Renaissance architecture, designed by Franciscan architect Father Benedict Przemielewski, to resemble the Sacred Convent in Assisi, Italy.

Constructed of marble in a large "U" plan, it features an orange clay, tile gable roof and a seven roman arched, square arcade, cortile area. (Please see architectural description for further details). Nestled into it's site on a high ridge of land on the north side of Folly Quarter Road,it presents a very low, wide,central building block,flanked by a west wing Chapel and a "Glass Room" east wing, of identical scale and proportions. These two wings also nestle into the site, creating a harmonious composition, linked to one another by the seven roman arched arcade which forms an entrance to the square cortile area,which it forms in conjunction with the south wall of the main central building block, the east wall of the chapel and the west wall of the east wing. The horizontal visual element of this low, wide building, which is actually two and a half stories high with a full tapered ground floor,is created by 1) The one story high, roman arched entrance arcade which connects the east and west wings and, 2) The low,shed roofed dormer window-clerestory, which runs along the entire south elevation of the central building block's south facade. Symmetry, scale and balance provide a structural harmony upon which is imposed the fine stylistic detail of the building, exemplified in its roman arched, stretcher stone lintels with keystones, its various roman arched recesses and its fine stone work.

Not only is the building of outstanding architectural merit, it is important in the religious history of not only Howard County and the State of Maryland, but also of the United States.

Mr. Luther Young, in his article on the Novitiate in November, 1979 outlined the history of the Order, as well as the life of the Friars at the Novitiate so thoroughly that his article is now quoted below:

> "The Franciscans, with a continuous history dated from 1209, are the largest religious order in the Catholic Church. As contrasted with monks, who reside in their monasteries isolated from the world, the Franciscans are friars. They have retained aspects of the mon-

astic tradition, but also preach and work wherever they are assigned. Friars may be either fathers (priests) or brothers, members of the order who have chosen not to enter the priesthood.

Three branches of the Franciscan Friars have evolved. They are the Order of Friars Minor (O.F.M.), the largest branch and known as the Brown Franciscans for the color of their robes; the Order of Friars Minor Capuchin (O.F.M. Cap.), and the Order of Friars Minor Conventual (O.F.M. Conv.). The Ellicott City novitiate is part of the latter branch and is officially known as the St. Joseph Cupertino Novitiate of the St. Anthony of Padua Province, the Order of Friars Minor Conventual.

Father Alexander Cymerman, superior of the novitiate, says the first Conventual friars arrived in this country in the 1800s to minister to the increasing number of German and Polish immigrants.

The branch has grown from one province, or geographical jurisdiction, in 1858 to four today. These include the St. Anthony of Padua Province, which was formed in 1906 for Catholics of Polish ancestry and now encompasses 40 parishes and more than 300 friars in the Eastern United States. Father Marion Tolczyk of Baltimore is minister provincial, the elected head of the jurisdiction.

Among the province's many institutions are St. Hyacinth College and Seminary in Granby, Mass.; St. Anthony on the Hudson in Rensselaer, N. Y., a theological seminary; and St. Casimir Church, St. Stanislaus Church and Archbishop Curley High School, all in Baltimore.

The Ellicott City property was purchased in 1928 with the original Folly Quarter mansion still intact. The picturesque granite building was constructed by Charles Carroll in 1832 for a granddaughter and was once the centerpiece of a 1,000-acre estate, part of the huge Doughregan Manor tract. A history of St. Anthony of Padua Province pointedly mentions that Carroll was the only Catholic signer of the Declaration of Independence.

Historic Folly Quarter served as the Conventual friars' novitiate until the dedication of the new Assisi-inspired quarters in May, 1931. The mansion is now headquarters of the province's Mission Band, three fathers who travel extensively, conducting missions and retreats, and substituting for ill or vacationing priests.

Father Alexander walkes along with his guest, in the measured strides of one accustomed to stepping off the rosary, and points out the novitiate's features and sweeping vistas which have become familiar, but hardly tiresome, in his seven years as superior. A tall, dark-haired man of 41, he wears the black robe of the Conventual friars and the white cord belt with three knots, representing the vows of poverty, chastity and obedience.

He looks about the estate and comments on how it fits in with the order's emphasis on that poverty for its friars, "Personally, I feel we could do with a lot less. But some of the other communities have sold their large properties and found out later it was very expensive to relocate. We've owned this for 50 years, and as long as we can afford to maintain it, we'll stay."

"We exist for the novices," he explains. "Their year here is really a soul-searching experience, to see if they will be satisfied with the religious life. There has to be a certain act of pulling away from the outside; there is a need for privacy for the experience they are undergoing."

Father Martin Kobos is director of vocations at the novitiate, a function similar to that of an admissions officer at a college. "The natural setting is very conducive," he says. "An urban setting is a lot more noisy to the spirit. You can't listen to yourself."

The young men come to listen to themselves in the cathedral of open sky and green grass after already long years of self-examination and doubt in their own parishes. They have talked with their priests, their parents, their friends. They have visited the novitiate for several days and sampled the friars' life-style.

The decision is a big one, but every year enough choose to make it to justify another cycle of "formation" at the Franciscan Friars Novitiate. "I believe that Jesus is still calling people to Him, to the ministry," Father Martin says. "Sometimes He yells, sometimes He whispers the invitation, but it's there."

"All these young men, along the way, have witnessed our friars in action. There's something about our life style, the way we get along together, that attracts them. This is the first step of discernment. They are following up on signs and calls they have been receiving.

"God doesn't call you into something to make you miserable. Some will find out it's not for them, but that's OK. They can leave any time they want during the year - that's what it's all about. They will still have the satisfaction of 'I tried.'"

On August 14, 23 newly arrived novices received their black robes at an investiture ceremony in the novitiate's courtyard. They range in age from 17 to 33, with the majority 18 to 22, and come from such areas as Georgia, Massachusetts, New York and Maryland. Seven are from Baltimore. Board and tuition costs are met by the province; clothing, medical and travel expenses are the individual's responsibility.

If they choose to remain the year, the novice friars will make a temporary, or simple, profession of vows for three years on August 15, 1980, and matriculate at St. Hyacinth College and Seminary.

Candidates for the priesthood attend for four years and receive a B. A. in philosophy; then they spend a year in apostolic work, enter a provincial theological seminary (usually St. Anthony on the Hudson) and will be ordained as priests in 1989, the culmination of a 10-year process.

Candidates for the brotherhood may attend St. Hyacinth for four years, or enter another educational institution after two years to specialize in a lay profession. All student friars may take their solemn vows, binding for life, after three years, or defer them for several years until they feel ready.

The range of apostolates for the friars is broad. Priests may minister to the province's 40 parishes; staff the four high schools; serve as chaplains in hospitals, nursing homes and the military; work in campus ministries, inner cities and foreign missions with the young, the old, the needy.

Brothers may teach in the province's schools and contribute to day-to-day life in the community in such lay areas as farming, nursing, maintenance, printing, carpentry, and library, secretarial or domestic work. Not the least of assignments for the friars, and one not taken lightly, in participating in the formation of novices at the Ellicott City novitiate. Some of this year's newcomers may move full circle and return as teaching brothers and priests.

Father Alexander entered the order in 1956 from a Franciscan parish High School in Buffalo, and he sees differences between the eager young men of then and now.

"I see the novices of today as more generous, in the sense that 1979 has put them in a time and place to have to give up more," he says, "My generation never had many of the things we vowed to give up.

"But these young men are leaving cars, traveling, girl friends - they start dating on a much younger level now. A lot of them had very real and very promising alternate life-styles and prospects.

"They are growing up in a period of confusion and relaxed morality. The whole authority structure now is a lot different than it was. For us, parents gave orders, teachers gave orders. Today, they have a lot more self-determination and have made a lot more decisions. Obedience is discussed more now."

Father Martin, a 31-year old native of Lawrence, Massachusetts, stresses that the novices are not ascetic misfits running away from responsibility and reality. "These are very, very real, normal people. It's not a monk lifestyle here, locked away. These guys have television and newspapers; they are part of the real world.

"You can't use a place like this as a crutch," he adds. "You should have things worked out before you commit yourself."

The novices and resident friars have only a short year together in the novitiate, but a sense of community and a way of life develops

very quickly. There are four brothers and six priests in residence, including Father Alexander and Father Martin, and three Franciscan sisters help with the cooking and laundry.

At 7 a.m., the novices are awakened in their upstairs rooms by a hand-rung bell for morning prayer and mass at 7:30 a.m. The spacious chapel, renovated two years ago, accommodates the black-robed friars four times a day as they pray the Catholic "liturgy of the hours." They provide their own musical accompaniement on organ, bass, guitar and tambourine. Father Alexander explains the trendy instrumental mix: "I find it very important to blend the old with the new," he says. "Fortunately, there are always some novices who are musically inclined."

Breakfast and all other meals are served in the large dining room, where up to 35 people can eat at once. The morning meal is usually not a hot one, so that the sisters may attend mass.

Lunch and dinner, Father Alexander says with a smile, include " a lot of spaghetti, pasta and tomato sauce. Two of our sisters are from Italy. Much of it is homemade; they don't trust canned goods."

At one time, the novitiate grew most of its own food, he says, and raised steers and hogs for meat. But the white barns and silo, and the huge fields, are now in disuse. "We just don't have sufficient permanent staff," Father Alexander says. "The friars who farmed have left or retired, and not everyone knows how to slaughter a pig. But I think eventually we may have to think about getting the animals back." Chickens and turkeys are still raised, near a wooded area behind the main building.

The novices do their own dishes and other house-cleaning jobs after breakfast, attend classes in religion, then midday prayers, and eat lunch at noon. Mail call and free time last until 1:30 p.m., when afternoon chores are scheduled.

All outdoor and interior maintenance work is performed by the friars, if at all possible. They mow the grounds with their own tractors; care for the buildings and shrubs; renovate, repair and rewire. A project which greeted the novices in August was excavating to the foundation of the professed wing and resealing a basement wall.

Father Simeon Kaczmarek, an 80-year-old who numbers three nuns and two priests among his 11 siblings, has been working for five years to build custom storm windows and screens for the novitiate's 160 windows.

On a recent fall weekday, the novices were helping to resurface the estate's driveway under the direction of Brother Brian, the novitiate's jack-of-all-trades. The friars looked every bit the road crew, operating the asphalt spreader and roller with no prayerful looks to the sky. Some of the young men, Father Alexander says, have city backgrounds that couldn't begin to prepare them for such

chores.

At 3:30 p.m., the novices have a community recreation period when they swim in the estate's large pool or play a sport such as soccer, volleyball or softball. Evening prayer follows, then dinner at 5:45 p.m., and a relaxing period when many "walk the rosary" down the long driveway and back.

The grounds are conducive to such meditation. Several landscaped grottoes invite prayer and thought: One offers 14 individual "stations of the cross"; another has a statue of the novitiate's patron saint, St. Joseph of Cupertino. Occasionally, the novices may "go around the block," a five-mile circuit through neighboring Woodmark.

A spiritual conference with Father Alexander may precede night prayers at 9 p.m., or the novices may spend time with Brother Francis, a colorful, 84-year-old native of Poland in retirement at the novitiate. His limited command of English doesn't prevent lively interplay with the students young enough to be his great-grandchildren.

After night prayers, a "grand silence" is in effect everywhere in the building, except for the library and recreation room, until breakfast. The rec room has a pool table, color television and record and tape player. The paneled library, with a fireplace of Italian stone, is stocked with volumns on such topics as Franciscans, the saints, prayer and meditation.

The novices have to be in bed by 10:30 p.m.; the entire schedule varies somewhat on Saturdays and Sundays, and on such special occasions as Friars Day on August 28, when a cookout and games are planned. The novices also travel to other teaching institutions and parishes in the province and recently attended the mass given by Pope John Paul II in Washington.

Father Alexander, who taught at Archbishop Curley High School for nine years, has seen enough young men grow into the order to recognize the things that never change: the idealism, often untempered by intrusive reality; the differences in emotional maturity; the reaction to being away from home.

"I think there are two major events they must face," he says of the novices. "One, the actual moment of leaving the house, and two, the first holiday away from home."

The first big holiday is Christmas, and Father Alexander is unabashedly sentimental. "A renewal takes place in the novices. After five months, most are ready for a real religious experience. We put the emphasis on a family Christmas.

"We decorate and emphasize personal creativity. The chapel is filled with trees. The dining room, rec room and library are all decorated. We put up a life-size stable before the statue of St. Joseph. The fireplaces are all going. The place is really beautiful.

"And the greatest satisfaction is seeing the family spirit develop. We are a family here, and the greatest presents you can give each other is presence. It's a very, very beautiful spirit."

Father Alexander walks out into the sunlit courtyard, and in that setting, with nothing visible but the novitiate itself and the blue sky, he could easily be imagined back in Assisi - or back in time. "You know, so many people have things to say about kids today," he says. "But I look and see a generosity in these young men which is amazing. If they remain that way the world's got to be a better place."

He nods toward a statue of St. Francis in the cool shadows of the cloistered walkway. Behind the bent head of the man from Assisi - the man who called animals his "brothers and sisters" and preached to them - is a sturdy bird's nest.

Father Alexander smiles.

The article just quoted, written by Luther Young, was so comprehensive in structure and so sensitive to the ambiance generated by this fine building and its occupants that these extensive quotations have been used to indicate the religious significance of this site to Howard County, the State of Maryland and the Nation.

In conclusion, the Franciscan Friars Novitiate is an unusually fine example of the Italian Renaissance Style as inspired by Assisi, utilized as a Novitiate, and should be considered for inclusion to the National Register of Historic Places, the State Critical Areas Program and any local landmark ordinance the citizens of Howard County may seek to initiate, should its owners so desire.

Such a designation has already been made in regard to the Mission House, the MacTavish House, in regard to its identification as an outstanding Howard County Historic Site incorporated into the State Critical Areas Program. The Novitiate, too, however, should also be designated individually to emphasize its importance on its own merit.

HO-132
Sykesville Quad
Dist 3

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Interview with Father Martin Kobos, Director of Vocations, Franciscan Friars Novitiate, on Wednesday, February 20, 1980, at the Novitiate.

Young, Luther, "Franciscan Friars Novitiate Provides Place, Peace For Soul-Searching," Howard Living, THE SUNDAY SUN, November 11, 1979., pp. 1 and 6.

CONTINUE ON SEPARATE SHEET IF NECESSARY

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 236 acres

Please see Attachment 1, Tax Map 22

VERBAL BOUNDARY DESCRIPTION

Please see Howard County Land Records, Liber 133 Folio 236

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE Maryland COUNTY Howard

STATE COUNTY

11 FORM PREPARED BY

NAME / TITLE
Cleora Barnes Thompson, Archivist

ORGANIZATION
Office of Planning & Zoning-Comprehensive Planning Section

DATE

STREET & NUMBER
3450 Court House Drive

TELEPHONE

CITY OR TOWN
Ellicott City

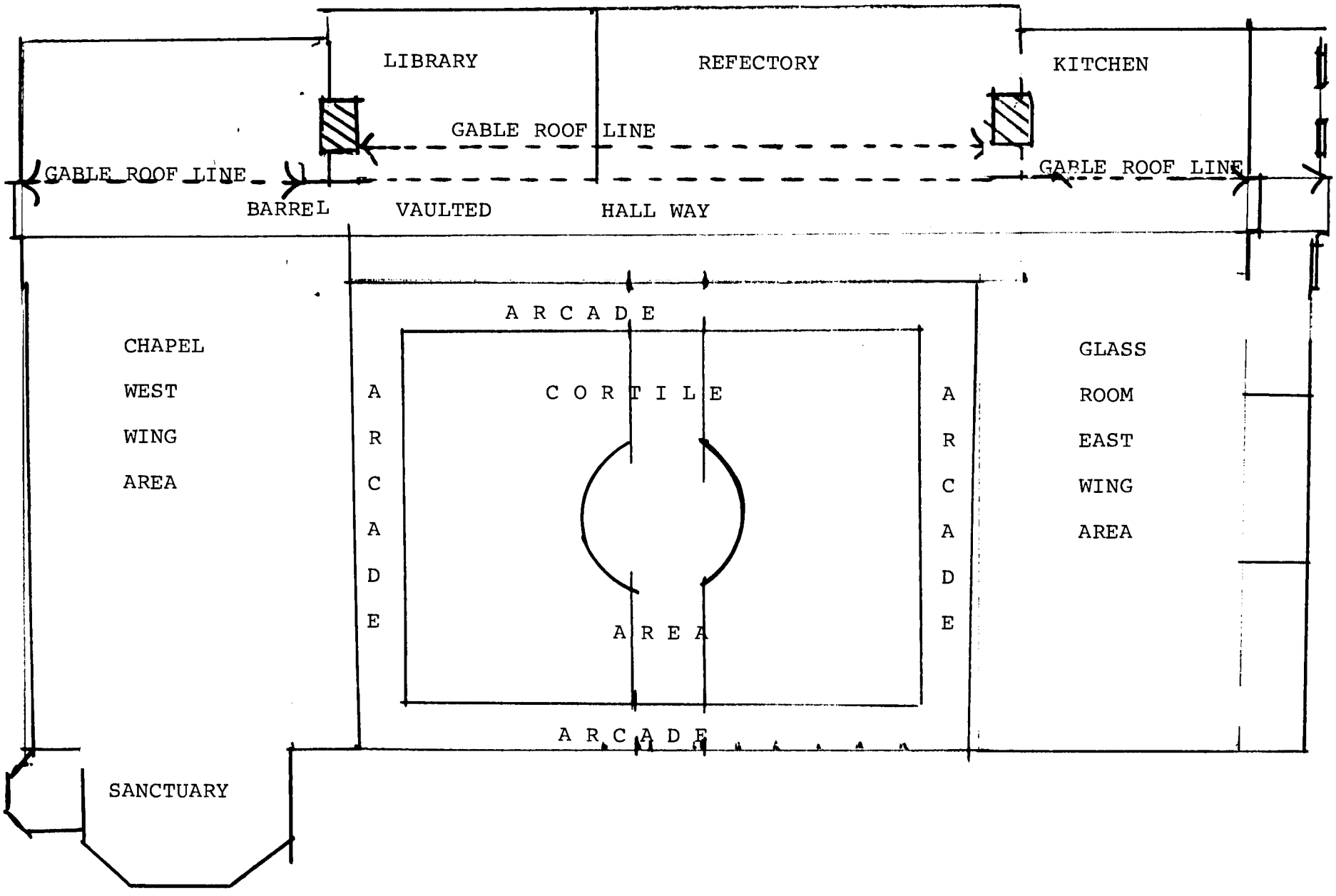
STATE
Maryland

The Maryland Historic Sites Inventory was officially created by an Act of the Maryland Legislature, to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 Supplement.

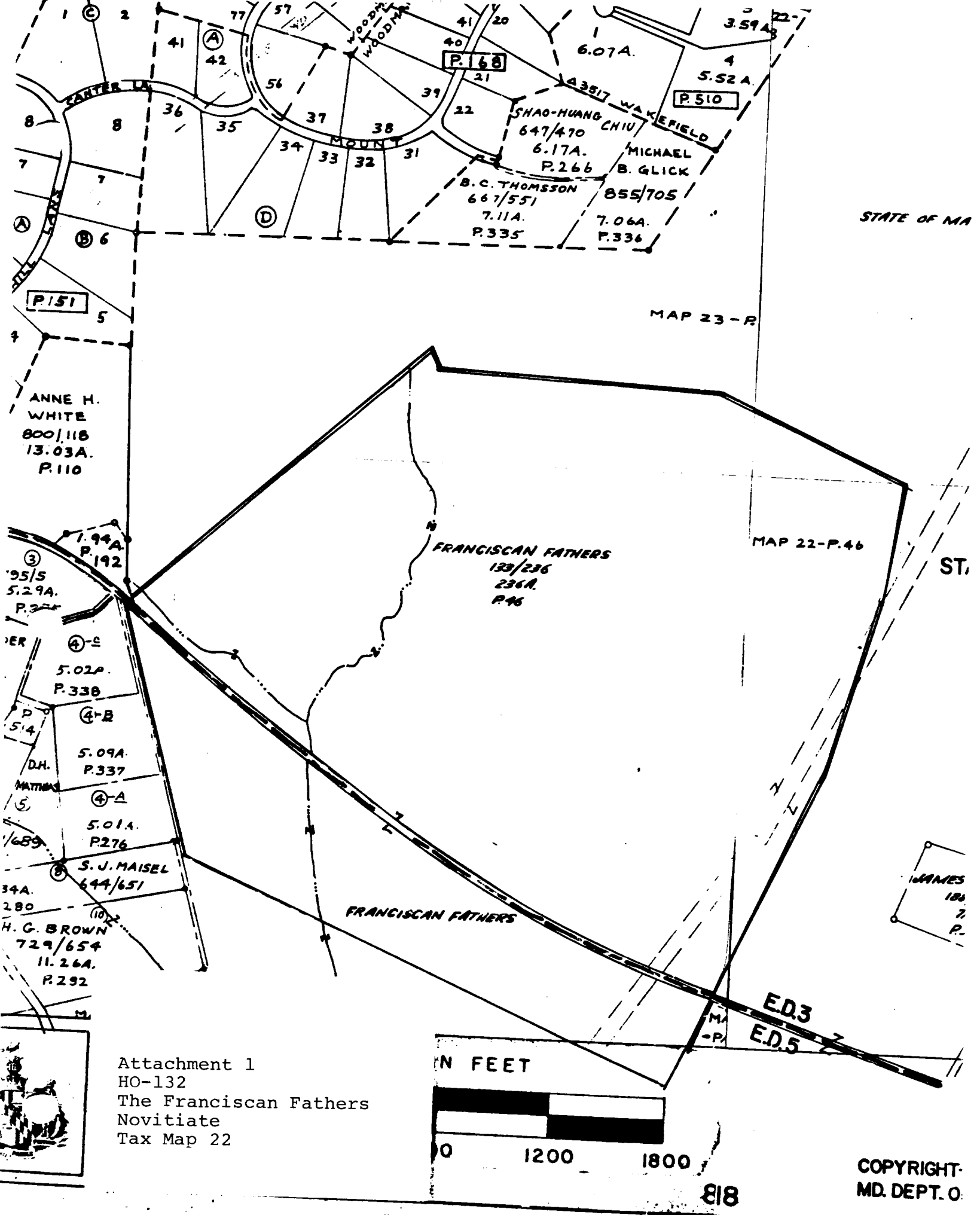
The Survey and Inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

RETURN TO: Maryland Historical Trust
The Shaw House, 21 State Circle
Annapolis, Maryland 21401
(301) 267-1438

PS-1108



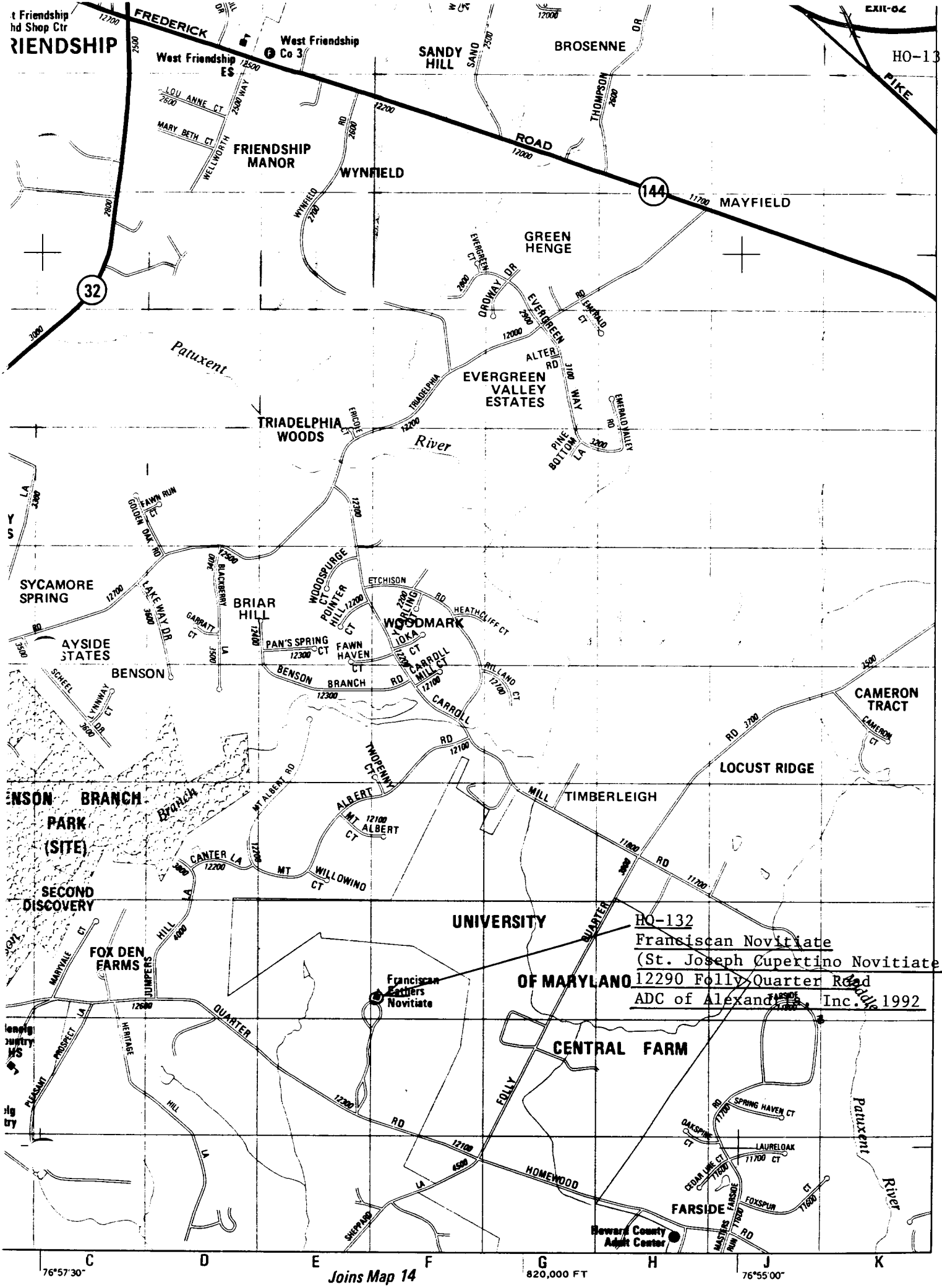
HO-132
Franciscan Friars Novitiate
Area Plan of the Novitiate
NTS



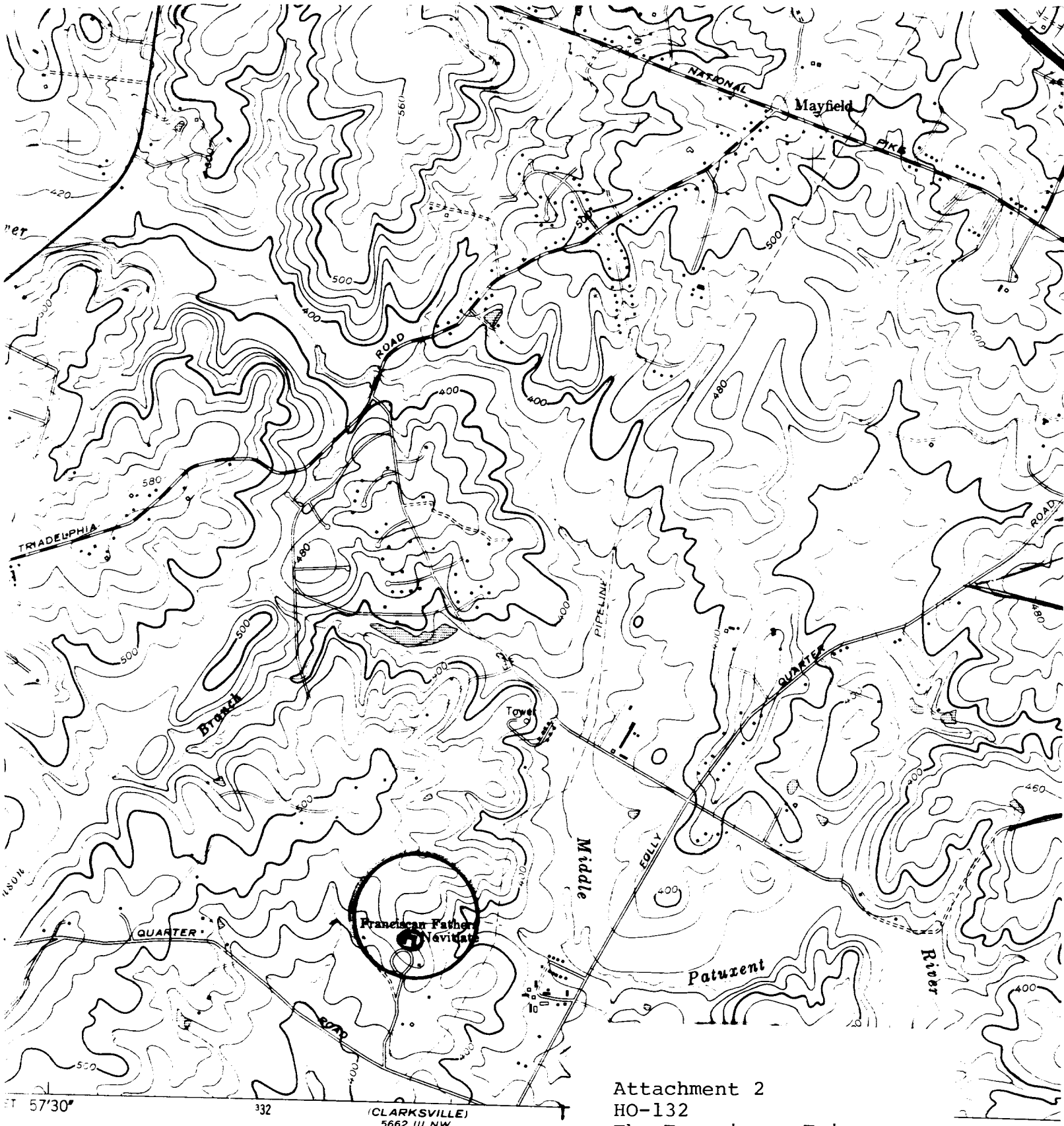
Attachment 1
HO-132
The Franciscan Fathers
Novitiate
Tax Map 22

818

HOWARD COUNTY, MARYLAND



HO-132
Franciscan Novitiate
(St. Joseph Cupertino Novitiate)
12290 Folly Quarter Road
ADC of Alexandria, Inc. 1992



Attachment 2
HO-132
The Franciscan Friars
Novitiate
U.S. Geological Survey Map
Sykesville, Maryland
Quadrangle

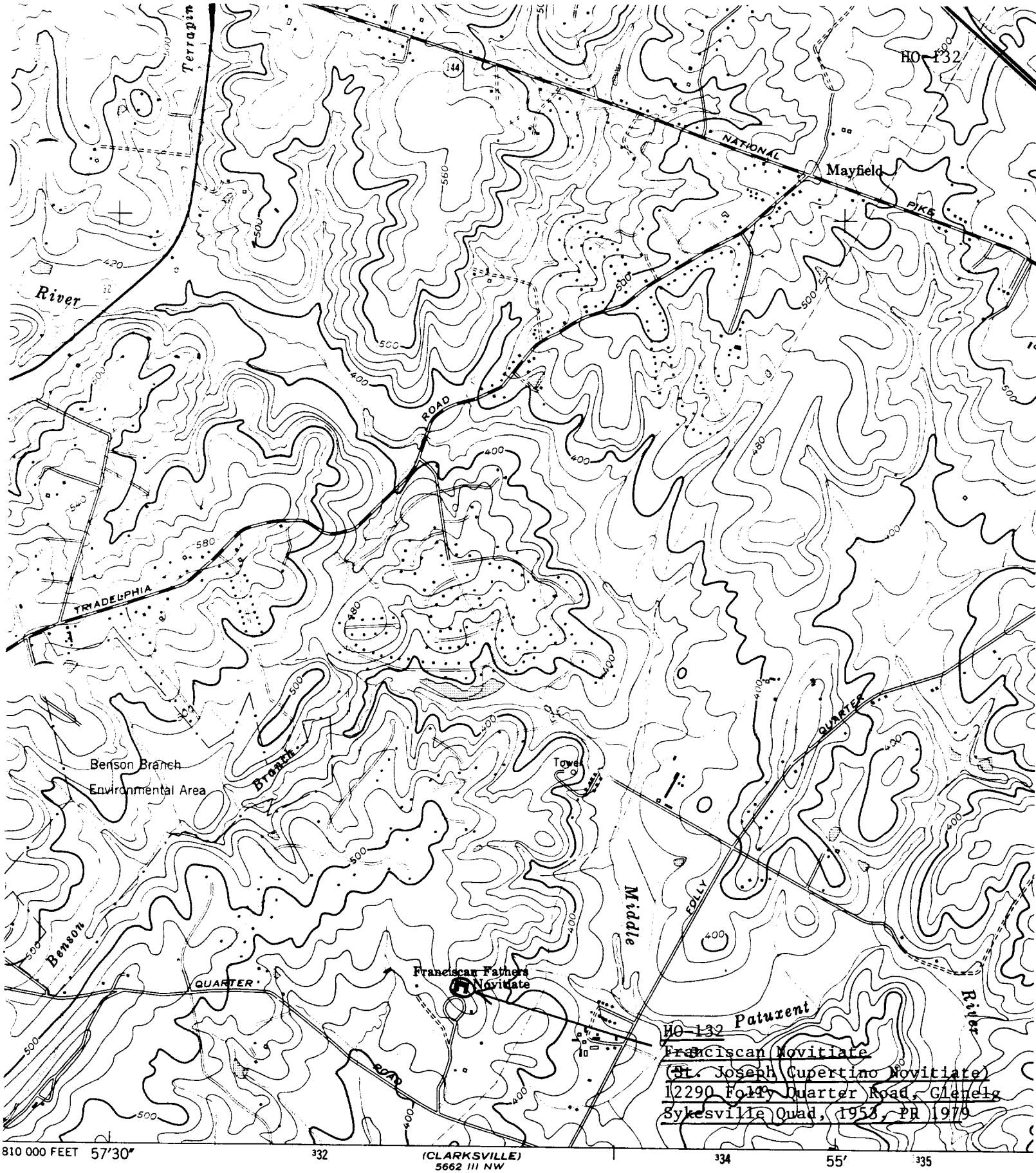
DIST 3

SCALE 1:24 000

CONTOUR INTERVAL 20 FEET
DATUM IS MEAN SEA LEVEL

QUADRANGLE LOCATION

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS



SCALE 1:24 000

1 ½ 0 1 MILE

1000 0 1000 2000 3000 4000 5000 6000 7000 FEET

1 .5 0 1 KILOMETER

CONTOUR INTERVAL 20 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929

MARYLAND

Name:	HO-132
	The Franciscan Friars Novitiate
Location:	12290 Folly Quarter Road
	Ellicott City, Maryland 21043
Photographer:	Cleora B. Thompson, A.I.C.P.
Date of photograph:	February, 1980

Negatives in possession of the Maryland Historical Trust

View:	South Facade of the Novitiate
Photographer looking:	North
Photograph number:	1 of 1