

United States Department of the Interior  
National Park Service  
**National Register of Historic Places  
Registration Form**

**DRAFT**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

**1. Name of Property**

historic name OUR MOTHER OF GOOD COUNSEL ROMAN CATHOLIC CHURCH COMPLEX

other names/site number \_\_\_\_\_

name of related multiple property listing N/A

**2. Location**

street & number 3688 South Park Avenue and 15 Oakwood Avenue [ ] not for publication

city or town Blasdell [ ] vicinity

state New York code NY county Erie code 029 zip code 14219

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this [X] nomination [ ] request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements as set forth in 36 CFR Part 60. In my opinion, the property [X] meets [ ] does not meet the National Register criteria. I recommend that this property be considered significant [ ] nationally [ ] statewide [X] locally. ([ ] see continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

In my opinion, the property [ ] meets [ ] does not meet the National Register criteria. ([ ] see continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

**4. National Park Service Certification**

I hereby certify that the property is:

- [ ] entered in the National Register  
[ ] see continuation sheet
- [ ] determined eligible for the National Register  
[ ] see continuation sheet
- [ ] determined not eligible for the National Register
- [ ] removed from the National Register
- [ ] other (explain) \_\_\_\_\_

Signature of the Keeper

date of action

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**Our Mother of Good Counsel RC Church Complex**

**Erie County, New York**

Name of Property

County and State

**5. Classification**

**Ownership of Property**

(check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

**Category of Property**

(Check only one box)

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
3	1	buildings
-	-	sites
-	-	structures
-	-	objects
<b>3</b>	<b>1</b>	<b>TOTAL</b>

**Name of related multiple property listing**

(Enter "N/A" if property is not part of a multiple property listing)

N/A

**Number of contributing resources previously listed in the National Register**

N/A

**6. Function or Use**

**Historic Functions**

(enter categories from instructions)

RELIGION/religious facility (church & rectory, convent & parish hall, parochial school, garage)

**Current Functions**

(Enter categories from instructions)

RELIGION/religious facility (church & rectory, convent & parish hall, garage)

VACANT/NOT IN USE

**DRAFT**

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

LATE GOTHIC REVIVAL

MODERN MOVEMENT/International Style

**Materials**

(Enter categories from instructions)

foundation Concrete

walls Stone, Brick, Metal, Wood, Concrete

roof Slate, Asphalt Shingle, Asphalt Roll

other

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets)

**Our Mother of Good Counsel RC Church Complex**

Name of Property

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**8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or that represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all boxes that apply.)

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location
- C** a birthplace or grave
- D** a cemetery
- E** a reconstructed building, object, or structure
- F** a commemorative property
- G** less than 50 years of age or achieved significance within the past 50 years

**Areas of Significance:**

(Enter categories from instructions)

Architecture

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Period of Significance:**

1952 - 1964

**Significant Dates:**

1952, 1959, 1962, 1964

**Significant Person:**

N/A

**Cultural Affiliation:**

N/A

**Architect/Builder:**

Edward A. Pauly (church and convent architect)

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested. **NPS # 41,450**
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by historic American Building Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal Agency
- Local Government
- University
- Other repository: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Our Mother of Good Counsel RC Church Complex**

Name of Property

**Erie County, New York**

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**10. Geographical Data**

**Acreeage of Property** 4.12 acres

**UTM References**

(Place additional UTM references on a continuation sheet.)

1 17 678013 4740690  
Zone Easting Northing

3           
Zone Easting Northing

2         

4         

**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**

(Explain why the boundaries were selected on a continuation sheet.)

**11. Form Prepared By**

name/title Katy Stuck, Architectural Historian [edited by Jennifer Walkowski, NYSHPO]

organization Preservation Studios, LLC date July 28, 2020

street & number 170 Florida Street telephone (716) 725-6410

city or town Buffalo state NY zip code 14208

**Additional Documentation**

Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

- A **USGS map** (7.5 or 15 minute series) indicating the property's location
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property.

**Additional items**

(Check with SHPO or FPO for any additional items)

**Property Owner** (Complete this item at the request of the SHPO or FPO)

name \_\_\_\_\_

street & number \_\_\_\_\_ telephone \_\_\_\_\_

city or town \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, D.C. 20503

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Our Mother of Good Counsel RC Church Complex  
Name of Property  
Erie County, New York  
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**Narrative Description of Property:**

The Our Mother of Good Counsel (OMGC) Roman Catholic Church Complex consists of four religious buildings in the Village of Blasdell, Erie County, New York. The nominated complex is located at the northeast and southeast corners of the intersection of South Park and Oakwood avenues at 3688 South Park Avenue and 15 Oakwood Avenue on the eastern boundary of the Village of Blasdell, within the town of Hamburg. The surrounding neighborhood is largely composed of early- and mid-twentieth century residences, with stores, restaurants, and medical services interspersed throughout. South Park Avenue and Lake Avenue, at the southern end of the complex, are major transportation arteries through the village to neighboring municipalities and highways.

The complex is situated on two parcels totaling just over four acres and consists of four buildings in total; three contributing buildings including a 1952 brick church, a 1959 brick parochial school, and a 1962 brick convent (Figure 1). A non-historic 1978 brick rectory is attached to the southeast side of the church and a non-historic parish hall erected in 2019 projects from the north wall of the convent. A non-contributing ca. 1965 two-car frame garage is located at the eastern edge of the northern parcel. The church and convent are located at the northeast corner of Oakwood and South Park avenues, while the school is at the southeast corner of the intersection. A small statue of the Virgin Mary was installed in 2005 or 2006 between the church and the convent. It rests on a hexagonal stone pedestal encircled by concrete benches and is accessed by a stone path from the front of the church. There are associated parking lots on the east side of the church and convent, and on the north, east, and south sides of the school. The rest of the grounds are grass with some shrubs and trees primarily along the perimeters of the buildings.

**Church (1952) and Rectory (1978)**

**Architect: Edward A. Pauly**

***One contributing building with a non-historic addition***

The church is located at the north end of the complex and faces west onto South Park Avenue, set back fifty feet from the road. The attached non-historic rectory extends south from the church via a one-story shared entry hall between the two wings. The church was constructed in 1952 by Edward A. Pauly for OMGC and is built in a cruciform plan with truncated transepts. The building is executed in a simplified, modernist Gothic Revival with elements such as buttresses, front-gabled roof, and pointed arch openings. The non-historic rectory wing was constructed in 1978. It features a gabled T-plan two stories in height with a tall basement level.

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**Figure 1.** Evolution of the OMGC Church Complex, including the dates of construction and architects, if known. The boundary of the nominated complex is delineated in red.

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**Exterior**

Church

The double-height church has a concrete foundation, walls of red brick intermixed with random pattern blonde brick, and a slate roof. Architectural details, such as the blonde door and window surrounds and copings are executed in cast stone. A bellcote with a single bell is located at the northeast corner of the building, interrupting the gabled roof.

*West Elevation (façade)*

The primary (west) elevation features a recessed pointed arch entry with paired light wood doors below a simple rose window with cross, and a projecting niche at the parapet with a figure of the Virgin Mary topped by a large cross. Tall buttresses are located on the north and south sides of the façade.

*South (side) Elevation*

The long southern elevation features square, paired stained-glass windows divided by buttresses with cast-stone caps. The transept has a single stained-glass window. A shallow one-story projecting bay with a shed roof located beneath a pair of short stained-glass windows indicates the location of a confessional.

*North (side) Elevation*

The long northern elevation features square, paired stained-glass windows divided by buttresses with cast-stone caps. The transept features a second pointed arch entry with paired blonde doors. A shallow one-story projecting bay with shed roof located beneath a pair of short stained-glass windows indicates the location of a confessional. An enclosed entry hall projects from the eastern end of the elevation, providing access to both the church and rectory from the east and west sides of the building through glass doors.

*East (rear) Elevation*

A tall, narrow, pointed arch window is centered in the rear (eastern) elevation. Small one-story wings with flat roofs are located to the north and south of the pointed arch window on this elevation. The northern wing features a simple entrance with a sash door. Two one-over-one windows are located in the southern wing, which holds the sacristy.

Rectory

The attached two-story brick rectory is five bays wide by two bays deep with a concrete block foundation and a gabled roof with asphalt shingles. The brick veneer is red, without the blonde accents of the church.

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*West Elevation*

The west elevation is five bays wide. A two-bay, one-story projecting wing with a shed roof is located on the northern side of the elevation. Regular one-over-one metal windows with spandrels of wood paneling in the basement, first, and second stories create a strong vertical emphasis from ground to roofline.

*East Elevation*

The east elevation is five bays wide. The fenestration of the east elevation maintains this same linear pattern as the west elevation, but the windows are paired casements instead of one-over-one. At the northeastern third of this elevation, there is an open second-story patio with iron railings above an attached two-car garage with a south-facing doorway that projects from the east wall.

*South Elevation*

An enclosed entry stoop with a gabled roof is centered in first floor of the south elevation, with the entrance facing east. Two small casement windows with brick sills are located on the second story.

*North Elevation*

Most of the first story of the north elevation is obscured by the entry hall, but a single one-over-one window is located west of the entry hall. The second story features two one-over-one windows with brick sills.

**Interior**

The interior of the 1952 cruciform church has a double-height volume with a narthex at the west end and a nave extending east to a pointed arch apse at the eastern end. The floors are cream terrazzo with green borders throughout the building, except for the rooms on either side of the chancel, which are carpeted. There is a choir loft above the narthex and confessionals are located on either side of the nave. A sacristy is located south of the apse and a storage room is located to the north, with an aisle connecting the two behind the raised chancel. Building circulation is provided by the primary west-facing entrance into the narthex, a second entrance from the narthex to the north, an eastern door from the northern one-story storage room, and a southern entrance to a lobby that leads to the attached rectory to the south, the parking lot to the east, and South Park Avenue to the west. The basement level is also accessed through this hallway and contains a large open storage space with a concrete floor and brick walls. Enclosed side aisles run beneath the nave.

*Narthex & Choir Loft*

The narthex features beige tiling on the lower half of the walls and a coffered barrel ceiling. In the west wall, stairs to the choir loft and a small wood paneled bathroom are located behind flat panel doors on the north side of the central entry doors. A small office for the pastor is located on the south side of the entry. In the east wall of the narthex, central paired sash doors with yellow leaded diamond lights are flanked by yellow leaded glass

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windows with wainscoting and two additional sash doors that access the outer aisles of the nave. The choir loft above the narthex is illuminated by a large rose window above an organ. Small storage rooms are located on either side of the loft.

*Nave*

In the nave, two rows of wood pews are located on either side of a center aisle. The gabled ceiling of the nave features exposed rafters with king post trusses. Stained glass windows depicting saints and miracles are located on both long walls between each set of principal rafters and smaller stained-glass windows of angels are located above the confessionals. Cylindrical iron light fixtures hang in two rows over the pews. Statuettes of angels are located on high shelves at the southwest and northwest corners of the nave on either side of the choir loft. The walls have simple stenciling around the window casings and multicolored faux stone has been painted under the sills around the entire nave. Additional stenciling is present within recessed pointed arch shrines to the Virgin Mary and Saint Joseph, located on either side of the chancel. A pair of doors identical to the leaded glass sash doors between the narthex and the nave exit south into an entry hall between the church and the rectory. The hall has large tile floors and brick veneer walls. A modern metal door in the west wall of the entry hall leads to the rectory. Additional metal and glass doors lead east and west out of the building.

*Main Altar & Sacristy*

At the east end of the building, a wood altar is located on a low dais that spans the width of the chancel. Behind the altar is a pointed arch stained-glass window depicting Jesus, surrounded by the same multicolored geometric faux stone stenciling in the nave. The sacristy and storage room on either side of the altar are simple, with drop ceilings and no decorative finishes. A modern window and glass door are located in the wall between the chancel and the sacristy. Two doors are located in the west wall, one to a bathroom with paneled wood walls and the other to a short hall that leads to the southern church entryway.

*Rectory*

The rectory consists of a basement hall, a first-floor parish office and living area, and three second-story apartments. The first floor is elevated to provide additional light to the basement hall. The parish office is located at the north end of the rectory and accessed from the entry hall via an L-shaped staircase. A second, central U-shaped staircase provides access to the southern first-floor communal living area and second story, and exits to the east, adjacent to an attached two-car garage. Two other staircases access the basement from an east-facing door at the southern end of the building and through the parish office. All four stairwells are carpeted and all rooms are accessed through unpainted flat panel doors.

Harmon Hall, the basement community space, is composed of seven rooms with linoleum floors, concrete block walls, and drop ceilings. A large central room extends the width of the rectory and is flanked by hallways to the north and south that lead to a bathroom, kitchen, utility room, closet, and two storage rooms.

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On the first floor, the parish office also features drop ceilings. The floors are carpeted and the walls are wood paneling or drywall. The layout is composed of a sitting area with a fireplace and a meeting room east of the entry stairs. A bathroom with arabesque tile floors and two individual offices, one of which features a ribbon of narrow, full-height interior windows on the east side, are located on the west side of the stairs. The parish office is divided from the southern living areas by a doorway that leads to the central stair landing. The first-floor shared living area is located through two doors off of this landing, one of which opens into a kitchen to the east and another that opens into a large carpeted living room to the west. The kitchen features oak cabinets and linoleum floors. A hallway leads south from the kitchen to a laundry room, closet, and study. West of the study is a storage room and an adjoining closet and bathroom with arabesque tile floors.

The southern portion of the second story features two identical apartments, one to the east and one to the west, and a third apartment at the northern end of the rectory over the first-floor office. The southern apartments have carpeted floors and high ceilings that extend to the gabled roof, with exposed rough-hewn beams. The living rooms are divided from the bedrooms by partial wood walls with built-in shelving and no doors. Closets and bathrooms with arabesque tile floors are located south of the bedrooms. The northern apartment features a small entry hall with a living room and bedroom on either side of a bathroom. Unlike the slanted ceilings of the southern apartments, the ceilings of this unit are flat. There are no kitchens on the second story.

In all, the church and rectory retain excellent integrity, with most of the original features and finishes intact. The building combines both traditional Christian church elements, such as a cruciform plan, stained-glass windows, and interior configuration of spaces, with a simplified vocabulary and restrained elegance, showcased by abundant light wood details, square windows, and use of modern materials such as terrazzo, that speaks to the growing popularity of Modernism in church design of the mid-twentieth century.

**Parochial School (1959; 1964)**

**Architect: unknown**

***One contributing building***

The one-story parochial school is located on the south side of Oakwood Avenue, facing north. It was constructed in 1959 for OMGC and received a large eastern addition in 1964. The building occupies a parcel approximately 2.27 acres in size and has an irregular T-shaped plan. The steel-frame building is faced with common bond brick on a concrete slab foundation below a flat roof. A double-height combination gymnasium-auditorium-cafeteria projects southward from the center of the building. A tall brick chimney protrudes near the center of the building. The front of the building is set back fifty feet from the street and has elevations facing South Park Avenue to the west and Lake Avenue to the south. With its low-slung profile, long horizontal lines, and modular design, this school is highly characteristic of mid-twentieth century educational institutions and the International style.

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**Exterior**

*North Elevation (façade)*

The principle elevation features the original 1959 building to the west and the 1964 addition to the east with a slightly off-center main entrance. The recessed entry maintains its original flat canopy with round metal supports and consists of three glass and aluminum doors below rectangular transoms. A long, continuous string of original aluminum ribbon windows extends west from the main entrance to a small projecting bay at the western end of the building. The windows continue to the roofline, which is capped by steel coping. A cornerstone dated 1959 is present at the southwest corner. East of the entrance, four individual windows that identify the administrative offices are located west of another string of aluminum ribbon windows that make up the easternmost portion of the original 1959 building. East of these windows, in the 1964 addition, there is a second set of recessed glass doors with sidelights. A series of ten windows extend east from this entryway and are separated by blonde brick.

*South (rear) Elevation*

The south elevation of the building is similarly designed, with continuous ribbon windows on the western wing and individual sashes separated by blonde brick on the eastern wing. Two recessed entrances with paired doors are located on either side of the gymnasium-auditorium-cafeteria wing; the western entrance facing south and the other facing east.

*Gymnasium-Auditorium-Cafeteria*

The double-height gymnasium-auditorium-cafeteria wing projects from the southern elevation and has an irregular window arrangement on the first story along its eastern elevation. Five clerestory windows are located above. On the western elevation, there are no ground-story openings, but five very large glass block windows separated by brick pilasters are located high on the wall. As the southern elevation, another triple door is located in a small covered alcove flanked by windows.

*West (side) Elevation*

Double glass doors open out from the interior central hall on west elevation. The entrance is flanked by ribbon windows on either side.

*East (side) Elevation*

On east elevation, boarded double doors open out from the interior central hall, under a small flat canopy that mimics the main entrance. There are no other features on this elevation.

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**Interior**

The interior of the school retains most of the original elements. The building is laid out around a double-loaded central hall that runs east-west. Sixteen classrooms, four bathrooms, and administrative offices are located on the north and south sides of the hallway. All portions of the school are easily accessible, with six exits off of the central corridor; two to the north, two to the south, and one each to the east and west, all with entry vestibules closed in the interior by glass doors or paired blonde wood sash doors with sidelights. A seventh entrance accesses the gymnasium-auditorium from the southern elevation.

The main east-west hallway features terrazzo floors and walls of soft peach tile and painted concrete block below a drop ceiling. Despite different orientations, the classrooms are all organized the same way, with one wall of windows with hopper sashes and original slate windowsills, one wall containing wood coat closets or a cloakroom, and two walls of green or black chalkboards and tack boards, many of which remain intact. The classrooms are accessed by three-light blonde wood doors and feature a variety of carpet and linoleum flooring and original fluorescent light fixtures. The former administrative rooms and kindergarten classroom (the only room with its own bathroom) are located just east of the main entrance. The classroom west of the entrance was partitioned into office space with dark wood paneled walls at an unknown date and represents one of the few alterations to the building. The wood cloakroom is still intact, however, and the changes are easily reversible.

The gymnasium-auditorium-cafeteria is composed of a large open room with a stage on its north end and kitchen facilities and restrooms located along the east wall. The lower auditorium walls are mint terrazzo concrete block under plain concrete block. The clerestory windows on the eastern wall have been closed off on the interior but are still visible on the exterior. All bathrooms feature pastel surfaces with multicolored tile floors and glossy tile walls beneath concrete block.

The OMGC School maintains excellent integrity in both form and materials. With the exception of limited changes, such as the partitioning of one of the classrooms for offices, the school building retains nearly all of its original features and finishes.

**Convent (1962) and Parish Hall (2019)**

**Architect: Edward A. Pauly**

***One contributing building with a non-historic addition***

A two-story brick convent and attached non-historic one-story parish hall are located south of the church and rectory at the northeast corner of South Park Avenue and Oakwood Avenue. The minimalist convent was constructed in 1962 by Edward A. Pauly. The parish hall, which projects from the north wall of the convent, was completed in 2019.

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**Exterior**

The main two-story convent block is seven bays long and two bays wide with a flat roof. Brick soldier courses are present at the roofline and at the concrete foundation. The windows are recent one-over-one vinyl replacements with concrete sills. A short brick chimney projects from the eastern end of the roof.

*South Elevation*

The south elevation is seven bays wide. On the first story, the westernmost bay is interrupted by a one-story chapel wing that projects from the southwest corner of the building. Four of the other bays feature one-over-one sashes, but a triple window is located in the third bay to the east. The stairwell at the southeast corner of the building is indicated by a single mid-level window in the easternmost bay. On the second floor, the remaining six bays contain one-over-one windows.

*West Elevation*

The first story of the west elevation features a one-over-one window to the north and a projecting one-story bay to the south that holds the chapel. A single one-over-one window is located centered in the second story.

*North Elevation*

The north elevation is eight bays wide. On the first story, the three westernmost bays are obscured by a one-story parish hall wing that projects to the north. A stairwell at the northwest corner of the building is indicated by a single mid-level window in the westernmost bay. The easternmost bay features an entrance with a sash door below an open balcony. The four remaining bays on the first story have one-over-one windows. Six more one-over-one windows are located on the second story.

*East Elevation*

A two-story wing with a second-story balcony projects from the eastern elevation, north of a simple east-facing entrance with a three-light wood sash door and short stoop with iron railings. Two windows are located in the projecting wing; a larger window with a one-over-one sash, and a smaller casement window to the north. The balcony has a wood-paneled railing and a shed roof.

*Chapel*

A one-story brick chapel projects from the southwest corner of the building. The chapel wing features portal windows on the north and south elevations, and a large nine-panel stained glass window of a cross on the western elevation. A recessed entrance is located at the southeast corner, with a wall of decorative cross screen blocks facing to the east.

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*Parish Hall*

A modern two-bay by five-bay parish hall projects from the north wall of the convent. The exterior surface is stucco, with brick pilasters framing the entrances on the north and east elevations and at the corners of the hall. The windows are metal sashes with pairs of large fixed upper lights and shorter lights below. The flat roof has a slight overhang. The hall is accessed by an entrance on the east elevation that faces the parking lot and an entrance on the north elevation that faces the church.

**Interior**

The interior of the convent consists of a central east-west corridor on both floors with rooms to either side. Enclosed stairwells with wood treads are located at the northwest and southeast corners of the building and provide circulation through the first and second stories. Entrances are located on the south, east, and north elevations. Historically, the ground floor held the kitchen, lounge, laundry, and chapel. During a recent renovation in 2019, the kitchen was updated, and the lounge and laundry were converted into conference rooms. With the exception of the kitchen, which features faux wood laminate flooring, all of the rooms and the central hall are carpeted. Many of the original flat panel wood doors and light fixtures are intact. A portion of the original north wall of the convent has been removed to connect the building to the parish hall wing, which is a single large room. The chapel is the most intact room on the first story, with large stained-glass windows in the west wall, original wood moldings, flat panel doors, and light fixtures, and small rooms for a sacristy and confessional on the south wall.

Historically, the second story held ten small bedrooms and two bathrooms. Although the floorplan is intact, the bedrooms have been converted into small religious education classrooms. This repurposing resulted in few impacts to the former bedrooms. The rooms and hall feature the original wood floors and light fixtures. The bathrooms, at the center of the building on the north side of the corridor, have tan and brown tile floors and partially tiled walls. A sash door at the southern end of the corridor leads to a balcony. The bedrooms and bathrooms are accessed by original flat panel doors.

Compared to the other contributing buildings in the complex, which are in excellent condition, the integrity of the convent has been impacted by recent renovation, specifically the interior of the first floor and the original north wall that was altered by the 2019 parish hall addition. However, the first-floor chapel is intact, and the second story retains nearly all its original fabric. The exterior of the convent is largely consistent with its original appearance and is still legible as a mid-twentieth century building. The window openings have not been altered and elements defining both the use and period of design, such as the cross screen block and stained-glass windows, are readily visible.

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**Garage (ca. 1965)**

*One non-contributing building*

A non-contributing front-gabled frame garage is located at the eastern end of the property. The building is clad in aluminum siding with an asphalt shingle roof. The principle (west) façade features a two-car bay closed by a modern metal garage door. A modern six-panel door is located to the north of this bay. Single window openings on the south and north elevations are boarded. The garage lacks both significance and integrity.

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Statement of Significance

Our Mother of Good Counsel (OMGC) Roman Catholic Church Complex is locally significant under Criterion C in the area of Architecture as a representative and intact collection of religious buildings that span nearly seventy years of parish expansion and architectural change. The primary component, the modernist Gothic Revival-style church, was constructed in 1952 and designed by local Hamburg architect Edward A. Pauly. The parochial school, an excellent and intact example of an International-style educational facility, was built in 1959 and received a major addition in 1964. The convent, also designed by Pauly, was erected in 1962 and is executed in conservative Modern design. A non-historic rectory was added onto the church in 1978 and a parish hall was built onto the north side of the convent in 2019. A non-contributing two-car frame garage is also located on the property.

OMGC was formed in the late 1890s as a mission church, established in Blasdell to meet the demand of Catholics moving to the village for work along the railroads and in the burgeoning steel factories. The parish initially built a combination church and school to make it easier for Blasdell Catholics to attend Mass and provide a parochial education to their children. Although development and population growth waned in the 1930s, the community grew rapidly after World War II, prompting OMGC, under the leadership of Reverend Edward Roche, to construct an entirely new and modern campus between 1952 and 1964. The buildings that define the parish's mid-twentieth century expansion phases blend traditional religious characteristics and iconography with modern forms and materials, exemplify ideas about teaching and learning that informed the physical design of educational facilities, and showcase economy and graceful minimalism in the execution of the residences. Pauly, the architect of the church and convent, had extensive experience designing churches and buildings affiliated with religious organizations, and many of his designs melded traditional themes with Modern elements and materials.

The OMGC complex is significant for being the one of the most intact representations of a mid-century church complex in the towns south of the City of Buffalo. A brief survey indicated that the church is the only unaltered example of a modernist Gothic Revival style church in the vicinity, a style already uncommon in the area. Mid-century schools, somewhat ubiquitous in design, are prevalent throughout the region, however the OMGC School stands out as an excellent model of the essential elements of the International style as applied to schools and retains incredible integrity of original fabric. It is one of only a few intact International-style schools in Hamburg and the only school of any type in Blasdell that has been able to maintain its original windows.

The period of significance for the OMGC Roman Catholic Church Complex begins with the construction of the earliest building on the site, the church, in 1952. It concludes in 1964 with the construction of a major addition to the school and the death of Reverend Roche, who organized the modernization of the entire complex. This period includes the 1959 construction of the parochial school and the construction of the convent in 1962, encompassing the nominated property's significant building campaigns and the growth of the parish in Blasdell.

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*The Village of Blasdell*

Blasdell is a small village in the Town of Hamburg in Erie County, New York. Hamburg was incorporated in 1812 and settled by farmers from New England and Germany, who created a thriving but sparsely populated agricultural community replete with tanneries, taverns, and mills of all kinds.<sup>1</sup> In the mid-1870s, the Erie Railroad laid tracks through Hamburg, establishing a crossing depot for the Erie and Pennsylvania railroads near the northern town limits by 1875.<sup>2</sup> The first station master, Herman M. Blasdell of North Collins, successfully petitioned the government for permission to establish a post office at the station, which he named for himself.<sup>3</sup> Blasdell purchased seventeen acres of land near the station and laid out a village, opening the first store in 1885.<sup>4</sup>

A real estate firm by the name of Wood Harmon & Company purchased additional land south of Blasdell's holdings in the early 1890s and began selling lots.<sup>5</sup> In 1895, the Buffalo and Hamburg Electric Railway was constructed on South Park Avenue from Limestone Hill in West Seneca (now part of Lackawanna) south through Blasdell to Woodlawn Beach, a lakeside resort.<sup>6</sup> As the population grew, a second streetcar route was installed from Ridge Road along Electric Avenue to the village.<sup>7</sup>

In 1898, the year Blasdell was incorporated, the village featured a planing mill, a windmill factory, a "stone-paper composition factory," shops and stores, a union school (established 1843), and the Brethren in Christ church (established 1892).<sup>8</sup> The village still didn't have a significant population, with only 415 residents in 1900, more than half of which were first or second generation immigrants from Germany, England, Canada, and Ireland.<sup>9</sup> As industry blossomed in the area at the turn of the century, immigrants from Poland and Italy began arriving to work the factories and mills.<sup>10</sup>

In addition to the streetcar system, Blasdell had stations for four different railroads, including the Erie, the Lakeshore, the Western New York and Pennsylvania, and the Nickel Plate rail lines.<sup>11</sup> In 1906, the Seneca Steel

<sup>1</sup> "History," Town of Hamburg, accessed November 20, 2019, <https://www.townofhamburgny.com/history/>.

<sup>2</sup> "About Us," Village of Blasdell, NY, accessed November 20, 2019, <https://www.blasdell.org/?SEC=7FD0A74C-BE16-42CC-874F-BF93E25E0EF9>.

<sup>3</sup> "About Us," Village of Blasdell.

<sup>4</sup> Truman C. White, ed., *Our County and Its People: A Descriptive Work on Erie County, New York* (Boston: The Boston History Company, 1898), 564; "About Us," Village of Blasdell, NY.

<sup>5</sup> "About Us," Village of Blasdell.

<sup>6</sup> White, *Our County and Its People* (Boston: The Boston History Company, 1898), 564.

<sup>7</sup> Gerald L. Halligan and John Koerner, *Images of America: Lackawanna* (Charleston: Arcadia Publishing 2011), 78-79.

<sup>8</sup> White, *Our County and Its People* (Boston: The Boston History Company, 1898), 564.

<sup>9</sup> 1900 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>10</sup> "History," Town of Hamburg, accessed November 20, 2019, <https://www.townofhamburgny.com/history/>.

<sup>11</sup> White, *Our County and Its People* (Boston: The Boston History Company, 1898), 564.

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and Iron Company was formed, resulting in a population boom of steelworkers from Pennsylvania.<sup>12</sup> By 1910, the population had doubled to 849, but mapping from 1915 shows that most of the development was still isolated to Lake Avenue, portions of South Park Avenue, and areas directly adjacent to the railroad lines (Figure 3).<sup>13</sup>

*Catholicism in Blasdell and the Surrounding Area*

Catholics have been present in Western New York since the initial Europeans entered the region in the seventeenth and eighteenth centuries.<sup>14</sup> The first Catholic church was established in Buffalo in 1829 by a French immigrant and thrived on the membership of German Catholics, however the abundance of available infrastructure and industrial work in the area led to a rapid increase in Irish-Catholic immigrants who dug the Erie Canal, worked the docks along Lake Erie, and built the railroads. By the end of the potato famine that struck Ireland from 1845 to 1855, Buffalo had over 10,000 Irish-born residents. These people brought their Catholic faith with them, establishing their own church in Buffalo by 1841 and a cathedral in 1851.<sup>15</sup>

Irish immigrants were initially packed tightly in Buffalo's First Ward, where industry was heavily concentrated. Around 1900, however, Irish-Americans began joining Catholic Germans in South Buffalo and the South Towns of West Seneca and Hamburg, following burgeoning manufacturing along the railroads and lakeshore.<sup>16</sup> The steel-working industry, especially, encouraged migration of Catholics into present-day Lackawanna and Hamburg, not only from Buffalo and Pennsylvania's steel-country, but Poland, Italy, Canada, England, France, and Ireland.<sup>17</sup>

The influx of residents of different nationalities, especially non-English speakers, led to the creation of ethnic Catholic parishes throughout Hamburg, Lackawanna, West Seneca, and Orchard Park, where pastors could minister to their specific cultural and linguistic needs.<sup>18</sup> Within three-and-a-half miles of OMGC, ethnic parishes were established for immigrants from Germany (St. Francis of Assisi), Italy (St. Anthony's), Hungary (Assumption of the Blessed Virgin Mary, which later hosted the Spanish Apostolate), Serbia (St. Stephen's),

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<sup>12</sup> Kenneth Warren, *A Century of American Steel: Strip Mills and the Transformation of Industry* (London: Lexington Books, 2020), 109.

<sup>13</sup> 1910 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>14</sup> The Catholic Editing Company, "The Diocese of Buffalo," in *The Catholic Church in the United States of America*, Vol. III (Norwood: Plimpton Press 1914) 453.

<sup>15</sup> Anthony Cardinale, "Ethnic Heritage Enriches Buffalo," *The Buffalo News*, October 12, 1980.

<sup>16</sup> James Napora, "Houses of Worship: A Guide to the Religious Architecture of Buffalo, New York," Master of Architecture Thesis, Buffalo Central Library, 415-416, 437.

<sup>17</sup> John R. Edson, *Images of America: Hamburg* (Charleston: Arcadia Publishing 2000), 112.

<sup>18</sup> Martin F. Ederer, "Introduction: The Heritage of Buffalo's Catholic Churches" in *Buffalo's Catholic Churches: Ethnic Communities and the Architectural Legacy* (2003), accessed February 10, 2020, <https://buffaloah.com/h/ederer/ederer.html>.

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Poland (Our Lady of Grace, St. Barbara's, St. Hyacinth's, and St. Michael the Archangel, the last three of which were merged into a single parish: Queen of Angels), and Ireland (St. Patrick's).<sup>19</sup>

In 1850, prior to the creation of the town of West Seneca, a small Roman Catholic mission church and cemetery called Holy Cross was established at Limestone Hill, approximately two miles north of OMGC in present-day Lackawanna.<sup>20</sup> John Timon, the first Bishop of the Diocese of Buffalo, relocated St. Joseph's Boys Orphan Asylum to Limestone Hill in 1856 and established St. John's Protectory, a correctional institution for boys, in 1864.<sup>21</sup> A new church was built at Ridge Road and South Park Avenue in 1876 to provide for the growing parish and named St. Patrick's. Reverend Thomas F. Hines was the first pastor and was succeeded by Father Nelson H. Baker in 1882.<sup>22</sup> Continuing the Irish tradition of mistrust towards the protestant-based public education system, Father Baker established St. Joseph's parochial school in 1895.<sup>23</sup>

The story of Catholicism in Blasdell is intimately tied to this congregation at Limestone Hill (now Our Lady of Victory Parish) and Father Baker's legacy. Until the 1890s, there were relatively few Catholic families around Blasdell and those that did live in the village traveled to St. Patrick's for services and connection to the Catholic community, usually on foot.<sup>24</sup> By the turn of the century, however, the arrival of large numbers of Catholic factory and railroad workers resulted in the need of a local parish.<sup>25</sup>

***Formation and Growth of Our Mother of Good Counsel Catholic Parish***

Father Baker was highly active in expanding both the Catholic Church and social services to the community. As Lackawanna Steel (1900) prospered and the Seneca Steel and Iron Company was opened nearby in 1907, Blasdell began shifting from a purely agrarian economy to an industrial one. Understanding that the rapidly growing Catholic population in nearby Blasdell needed its own parish, Father Baker established a small mission church there in the late 1890s.<sup>26</sup> It is not known what the primary ethnic background of the initial mission church was. By 1900, a full thirty percent of the population of Blasdell were first- or second-generation German immigrants, many of whom were likely Catholic, however, around eighty percent were born in the United States and would have spoken English.<sup>27</sup> There is no evidence that the church was strongly associated with

<sup>19</sup> Daniel D. Tenerowicz, "Lackawanna Way Back When..." *The Am-Pol Eagle*, January 2012, accessed February 11, 2020, <http://ampoleagle.com/lackawanna-way-back-when-p10533-228.htm>

<sup>20</sup> Halligan and Koerner, *Images of America: Lackawanna* (Charleston: Arcadia Publishing 2011), 7.

<sup>21</sup> Richard Gribble, *Father of the Fatherless: The Authorized Biography of Father Nelson Baker* (New Jersey: Paulist Press 2011).

<sup>22</sup> Halligan and Koerner, *Lackawanna* (Charleston: Arcadia Publishing 2011), 7.

<sup>23</sup> Gribble, *Father of the Fatherless* (New Jersey: Paulist Press 2011).

<sup>24</sup> Jim Baker, "Out of the Past: Our Mother of Good Counsel First Communion Class, Blasdell, May 1946," *The Hamburg Sun*, April 7, 2005, 10; The Catholic Editing Company, "The Diocese of Buffalo," 490.

<sup>25</sup> 1900 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>26</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>27</sup> 1900 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

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German culture or language like other nearby German parishes and it appears the parish served a variety of nationalities in the increasingly diverse village.

In 1905, the Catholic community purchased a plot of land at the northeast corner of South Park and Oakwood avenues and built a combination church and school.<sup>28</sup> The cornerstone of Our Mother of Good Counsel Church was laid November 12, 1905, with Father Baker and Bishop Colton of the Buffalo Diocese presiding, and was dedicated May 3, 1906.<sup>29</sup> The two-story brick building consisted of three classrooms on the first floor and a chapel on the second floor. The new parish served the hamlets of Big Tree, Woodlawn, and a section of Lackawanna south of Rowland Avenue in addition to the Village of Blasdell. OMGC joined Bethany Chapel (1894) and Union Presbyterian Church (1901) in meeting the community's spiritual needs.<sup>30</sup>

The church was serviced by mission priests until 1908, when Reverend Lawrence Fell became the first resident pastor.<sup>31</sup> The Sisters of St. Joseph walked daily from Limestone Hill to teach at the three-room school, which held first through sixth grades, two to a classroom, a common practice in the early twentieth century.<sup>32</sup> In 1908, Father Fell built the original rectory, a two-and-a-half story American Foursquare-style building just north of the church, facing South Park Avenue.<sup>33</sup> Father Fell was succeeded in 1910 by Father John Ryan and by F.J. Jacobs in 1912.<sup>34</sup> By 1914, the parish had grown to 350 members and seventy children were enrolled in the school.<sup>35</sup> Although some parishioner lived outside of the village, this represented approximately a third of the population of Blasdell at the time and around forty percent of the elementary-aged children.<sup>36</sup>

In 1918, Father Jacobs built a two-and-a-half-story frame convent east of the church, facing Oakwood, and a parish hall at the southeast corner of South Park and Oakwood avenues, where the school is currently located.<sup>37</sup> The convent allowed the teaching staff to remain onsite and for the addition of seventh and eighth grades in a classroom on the first floor.<sup>38</sup>

<sup>28</sup> Jim Baker, "Out of the Past: Our Mother of Good Counsel 8<sup>th</sup> Grade Graduates, 1945; School to Close This June After 98 Years (1906-2004)," *The Hamburg Sun*, June 17, 2004.

<sup>29</sup> Jim Baker, "Out of the Past: Our Mother of Good Counsel, Church and Rectory, Blasdell, 1909," *The Hamburg Sun*, September 28, 2006.

<sup>30</sup> Baker, "Church and Rectory, Blasdell, 1909," 2006; Jim Baker, "Out of the Past: Our Mother of Good Counsel Church under Construction, Blasdell, 1906," *The Hamburg Sun*, November 3, 2011, 10.

<sup>31</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>32</sup> Baker, "8<sup>th</sup> Grade Graduates, 1945," 2004.

<sup>33</sup> Jim Baker, "Out of the Past: O.M.G.C. Rectory, South Park Avenue, Blasdell 1912," *The Hamburg Sun*, February 3, 2000, 8; Baker, "Church under Construction, Blasdell, 1906," 2011, 10.

<sup>34</sup> Baker, "Church and Rectory, Blasdell, 1909," 2006.

<sup>35</sup> The Catholic Editing Company, "The Diocese of Buffalo," 490.

<sup>36</sup> 1915 New York Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>37</sup> Baker, "Church and Rectory, Blasdell, 1909," 2006.

<sup>38</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10; Baker, "8<sup>th</sup> Grade Graduates, 1945," 2004.

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In 1923, Reverend Michael Moynihan took over the parish and was succeeded by Reverend Francis Hunt in 1931.<sup>39</sup> As the congregation continued to grow, Reverend Hunt constructed a one-story addition to the back of the church in the mid-1930s, moving the seventh and eighth graders out of the convent into a room they shared with the sixth grade class.<sup>40</sup> Reverend Leo Toomey became the head pastor in 1939, and was responsible for the last of the expansions that occurred before the post-WWII population explosion that transformed the complex.<sup>41</sup> In 1945, he built a second one-story addition to the rear of the church, nearly to the west wall of the convent and remodeled the school. The original brick building contained two classrooms on the first floor separated by sliding doors, with fifth and sixth graders in the front room and third and fourth graders in the rear room. The 1931 one-story addition housed the first and second graders while the 1945 addition held seventh and eighth grades. Reverend Toomey also created the Grotto in the 1940s, a shrine to the Virgin Mary that was located between the original church and rectory.<sup>42</sup>

*The Post-War Boom and Catholic Triumphalism*

The prosperity after the close of World War II brought significant changes to Blasdell and to the OMGC church complex. Although Blasdell was one hundred percent white in 1940, the village was still incredibly diverse, with residents from thirty-one states and twenty-four different countries.<sup>43</sup> The parish boasted 270 families, almost fifty percent of Blasdell's total, and was a significant staple in the community, hosting annual public picnics, dances, spaghetti dinners, pancake breakfasts, and fashion shows in their parish hall throughout the mid- and latter-twentieth century.

The fields around the little combination church and school were developed into vibrant residential neighborhoods in the 1940s, buoyed by the thriving steel industry, where more than half of the entire work force of the village was employed.<sup>44</sup> As a result of the local and national prosperity, babies were born in abundance and soon many schools no longer had room to accommodate the rapid population boom. From 1942 to 1951, enrollments increased fifty percent at the OMGC school and the parish had to bring on lay teachers for the first time to accommodate the students.<sup>45</sup>

<sup>39</sup> Baker, "O.M.G.C. Rectory, South Park Avenue, Blasdell 1912," 2000, 8; Baker, "Church and Rectory, Blasdell, 1909," 2006.

<sup>40</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10; Jim Baker, "Out of the Past: Sixth, Seventh, and Eighth Grade Students, Our Mother of Good Counsel School, 1936," *The Hamburg Sun*, December 11, 2008, 12.

<sup>41</sup> Baker, "O.M.G.C. Rectory, South Park Avenue, Blasdell 1912," 2000, 8; Baker, "Sixth, Seventh, and Eighth Grade Students, Our Mother of Good Counsel School, 1936," 2008, 12.

<sup>42</sup> A large stone located in front of the west elevation of the current parish house marks the approximate location of the shrine. Baker, "O.M.G.C. Rectory, South Park Avenue, Blasdell 1912," 2000, 8; Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>43</sup> 1940 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>44</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10; 1940 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>45</sup> Rev. Msgr. Robert E. Nesslin, ed., *Catholic Directory of the Diocese of Buffalo* (Buffalo: Diocese of Buffalo Office of Communications, 1942), 54; Sr. M. Angelica Bielski, ed., *Catholic Directory of the Diocese of Buffalo* (Buffalo: Diocese of Buffalo Office of Communications, 1951), 61.

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Having expanded the school for the second time in 1945, a new church was temporarily more pressing. In 1949, Reverend Edward L. Roche took over for Reverend Charles Keller. Reverend Roche immediately began raising funds for a new church, commissioning local Hamburg architect Edward A. Pauly to design it at a cost of \$230,000.<sup>46</sup> Ground was broken June 9, 1952, just north of the 1908 rectory.<sup>47</sup> While the church was being built, services were held in the old parish hall across Oakwood Avenue.<sup>48</sup> The first Mass at the new building took place on September 6, 1953 and the church was officially dedicated a month later on October 4<sup>th</sup> by Reverend Leo R. Smith.<sup>49</sup>

Satisfied that the growing congregation had an adequate house of worship, Reverend Roche began organizing for a new school to replace the increasingly insufficient 1906 brick building. A census of Erie County conducted by the Catholic Diocese in 1958 revealed that fifty-two percent of Catholics lived outside of the City of Buffalo, and of those, half lived in the towns of Hamburg, Lackawanna, and West Seneca, representing 63,000 parishioners.<sup>50</sup> In Hamburg alone, Catholics made up forty-eight percent of the population.

By the late 1950s, Blasdell's population increase was no longer only the result of increased birth rates or immigration, but due to a massive outmigration from the City of Buffalo that began in the mid-1950s and continued through the 1980s.<sup>51</sup> During this same time period, the Buffalo Diocese was experiencing a strong wave of Catholic Triumphalism. This movement manifested in a celebratory and self-congratulatory mood among Catholics, tied intimately to national pride and evidenced by the physical expansion of the Church through building projects. With unprecedented growth and success in Erie County after World War II, Catholics finally felt like they had arrived at the apex of the American experience. The perceived dramatic rise of their faith community led to much exuberance and laying of big plans.<sup>52</sup>

The diocese went on a significant building expansion campaign throughout the county to reinforce this sense of spiritual triumph through brick and mortar achievements, specifically schools.<sup>53</sup> With the population increase overwhelming the space available at local Catholic schools, parishioners who might otherwise have chosen a parochial education, were forced to send their children to public facilities. Hamburg was specifically cited as a destination for people relocating from the city due to their larger Catholic schools and, as a result, there was a

<sup>46</sup> "Edward A. Pauly: Church Architect," *The Hamburg Sun*, Thursday, December 9, 1976, 4; "Bishop Smith to Speak at Blasdell Dedication," *Buffalo Courier-Express*, October 1, 1953, 18.

<sup>47</sup> "First Mass Sunday in New Blasdell Church," *Buffalo Courier-Express*, September 3, 1953, 18.

<sup>48</sup> Jim Baker, "Out of the Past: Our Mother of Good Counsel Parish Hall, Blasdell, 1949," *The Hamburg Sun*, April 15, 1999.

<sup>49</sup> "First Mass Sunday in New Blasdell Church," *Buffalo Courier-Express*, September 3, 1953, 18; "Bishop Smith to Speak at Blasdell Dedication," *Buffalo Courier-Express*, October 1, 1953, 18.

<sup>50</sup> "17,659 Catholics Live In Hamburg, Census Shows," *The Blasdell Frontier*, December 11, 1958, 1.

<sup>51</sup> Timothy Richard Allen, Ph.D., *Roman Catholicism and Inner Urban Demographic Change in Buffalo, New York, 1960-1980: A Quantitative and Interpretive Overview* (Ann Arbor: UMI 1992), 435.

<sup>52</sup> Allen, *Roman Catholicism and Inner Urban Demographic Change*, 437.

<sup>53</sup> Allen, *Roman Catholicism and Inner Urban Demographic Change*, 156.

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significant need to expand capacity.<sup>54</sup> In 1958, the OMGC parish hall at the southeast corner of South Park and Oakwood avenues was demolished and the present school constructed on the site in 1959.<sup>55</sup> The original combination church and school was razed during or shortly after the completion of the new school.<sup>56</sup> The year after the building was dedicated, over 400 students were enrolled at the school.<sup>57</sup>

In 1961, more than thirty-five percent (4,048) of elementary school students attended a parochial school in the Hamburg and Frontier school districts that served the area. Another 610 attended the two Catholic high schools. At 561 students, OMGC was the third largest Catholic school in Hamburg, just behind the 565 students at Our Lady of Sacred Heart to the east and the 979 enrolled at SS. Peter and Paul in the village of Hamburg.<sup>58</sup>

On December 4, 1961, a fire broke out in the frame convent while the nuns were teaching at the new school.<sup>59</sup> The building was ultimately demolished and Reverend Roche reached out to architect Edward Pauly to design a replacement.<sup>60</sup> In 1962, the current brick veneer convent was erected on the site of the original church and school for \$50,000.<sup>61</sup> The building was constructed to house ten nuns on the second floor, with living amenities such as the kitchen and laundry room on the ground level.<sup>62</sup>

Reverend Roche died in 1964 and was replaced by Father Daniel Harmon.<sup>63</sup> Roche was the longest serving pastor of the parish at the time of his death and was responsible for the construction of all of the buildings in the complex during his tenure. Father Harmon continued the work Reverend Roche had begun and added six classrooms to the school in 1964 in an attempt to deal with swelling enrollment, resulting in the school as it looks today.<sup>64</sup>

<sup>54</sup> Allen, *Roman Catholicism and Inner Urban Demographic Change*, 160.

<sup>55</sup> Baker, "Church and Rectory, Blasdell, 1909," 2006; Jim Baker, "Out of the Past: Our Mother of Good Counsel, 8<sup>th</sup> Grade Graduation, Blasdell, 1946," *The Hamburg Sun*, June 20, 2002, 10; Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>56</sup> Baker, "8<sup>th</sup> Grade Graduates, 1945," 2004; Baker, "Sixth, Seventh, and Eighth Grade Students, Our Mother of Good Counsel School, 1936," 2008, 12.

<sup>57</sup> "Blaze Wrecks Blasdell Convent; Loss \$20,000," *Buffalo Courier-Express*, December 5, 1961, 15.

<sup>58</sup> "Frontier Paces Area School Population As 16,010 Students Return To Classes," *The Hamburg Sun*, September 14, 1961, 17.

<sup>59</sup> "Blaze Wrecks Blasdell Convent; Loss \$20,000," *Buffalo Courier-Express*, December 5, 1961, 15.

<sup>60</sup> "Edward A. Pauly: Church Architect," *The Hamburg Sun*, Thursday, December 9, 1976, 4.

<sup>61</sup> Baker, "Sixth, Seventh, and Eighth Grade Students, Our Mother of Good Counsel School, 1936," 2008, 12; Baker, "Church and Rectory, Blasdell, 1909," 2006. "Village Board Approves OMGC Convent Plans," *Frontier Herald*, March 15, 1962, 1.

<sup>62</sup> "Village Board Approves OMGC Convent Plans," *Frontier Herald*, March 15, 1962, 1.

<sup>63</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>64</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10; Baker, "8<sup>th</sup> Grade Graduation, Blasdell, 1946," 2002, 10; Baker, "Church and Rectory, Blasdell, 1909," 2006.

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*Architecture of the Our Mother of Good Counsel Church Complex*

The OMGC Church Complex features three different architectural styles popular for religious buildings during the mid-twentieth century. Although only constructed within a few years of one another, the church is executed with elements of Gothic Revival vocabulary, while the convent and school embraced non-traditional Modern forms.

*The Church (1952)*

The OMGC Church is designed in a simplified mid-twentieth century interpretation of Gothic Revival. The church is largely symmetrical, with cross-gabled massing dominated by a tall parapet topped with a statue of the Virgin Mary. Alternating rows of square stained-glass windows and shallow buttresses run along the length of the building and muted Gothic characteristics such as pointed arched entryways, rose window, and use of stone detailing are present throughout. The interior features high ceilings with exposed king-post rafters and diamond-lead windows, while also embracing more modern materials such as terrazzo and glazed tile.

*Mid-twentieth Century Gothic Revivalism*

Gothic forms have been repeatedly reinterpreted for churches over centuries, resulting in a shared cultural understanding of how Christian religious spaces should look that has transcended changing tastes and even the wholesale rejection of traditional architecture that occurred during the mid-twentieth century.<sup>65</sup> While the church is heavily influenced by Gothic Revival language, it relies on a modernist Neo-Gothicism promoted by the works of partners Ralph Adams Cram and Bertram Goodhue in the late nineteenth and twentieth centuries. The men were ardent proponents of Gothicism, however, Cram especially insisted that while architecture should evolve from past precedent, it should not be chained to it. He believed that buildings should be authentic to their own time and place instead of being an archeological experiment.<sup>66</sup> According to Cram, copying the Gothic, as earlier Gothic Revivalist did, provided no artistic interest or integrity. Instead, modern architects should strive to create original contemporary Gothic designs that did not pretend to be from the sixteenth century.<sup>67</sup>

Cram was a strict Functionalist despite the heavily ornamental quality of Gothicism. Ornamentation was allowed, but only inasmuch as it was supported by a strong, simplified architectural form.<sup>68</sup> Modern necessity and functionality was expected to take precedent over historical accuracy and originality was only posturing

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<sup>65</sup> Mike Jackson, "A Look Back at The Adornment and Design of 20th Century Religious Structures," *Architect*, January 4, 2018, [https://www.architectmagazine.com/practice/a-look-back-at-the-adornment-and-design-of-20th-century-religious-structures\\_o](https://www.architectmagazine.com/practice/a-look-back-at-the-adornment-and-design-of-20th-century-religious-structures_o).

<sup>66</sup> Douglass Shand-Tucci, *Built in Boston: City and Suburb, 1800-2000* (Amherst: University of Massachusetts Press 1999), 159.

<sup>67</sup> Shand-Tucci, *Built in Boston*, 160.

<sup>68</sup> Shand-Tucci, *Built in Boston*, 170.

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unless it came from a structural need that arose from the function.<sup>69</sup> This philosophy of originality and functionality set the background for the adaptation of Gothic Revivalism into modernist movements. The ideas of modernism rooted in tradition promoted by Cram, Goodhue, Maginnis, and other modernist Gothic contemporaries resulted in a common national Christian architectural language that reverberated into the post-war period.<sup>70</sup>

This suburban-style modernist Gothic church clearly lacks many of the components associated with historical Gothicism, such as asymmetry, a steeply pitched roof, vertical emphasis, arched stained-glass windows, spires, and vaulted ceilings, substituting instead a modernist vocabulary of restraint in ornamentation and reinterpretation of historical detail, including square stained-glass windows, bell tower, terrazzo floors, and multicolored geometric stenciling throughout the interior.<sup>71</sup> The plain truss-work and flat panel doors are also indicative of mid-twentieth century design. In this church, the transition between traditional Gothic Revival and Modernism is visible and harmonious.

Examples of Modernist Gothic Revival Churches Around Blasdell

A review of over thirty churches from all denominations in large portions of Lackawanna, West Seneca, Orchard Park, and Hamburg revealed that the modernist Gothic Revival style of OMGC is not a common form in the towns immediately south of the City of Buffalo. Most other houses of worship in the vicinity of Blasdell were built prior to 1925, or are significantly more Modern in style than OMGC, largely rejecting historical models and utilizing more unusual forms such as round plans, flat-roofed rectangles, and front-gabled buildings with vertical bands of asymmetrical glazing and atypical roof shapes.

The nearest example of this style is the Nativity of Our Lord Roman Catholic Church (1950) in Orchard Park, six miles southeast of OMGC. It features a similar front-gabled brick form with a rose window topped by a large cross. Square window openings are divided by low buttresses with cast-stone caps running along the side walls. The interior is also similarly composed, with exposed wood rafters and terrazzo floors. The façade of this building, however, was heavily altered by an entryway addition in 1995 that spans the width of the building and a twenty-first-century wing.

A second example of this style is Edward Pauly's St. George's Church (1958) in West Falls, twelve miles southeast of OMGC. This little church features more traditional Gothic pointed arch windows and is parapeted like OMGC but lacks buttresses along the side walls. Unfortunately, as with Nativity of Our Lord, the façade has been altered by a modern entryway addition that is not sympathetic to the design.

<sup>69</sup> Shand-Tucci, *Built in Boston*, 162.

<sup>70</sup> Shand-Tucci, *Built in Boston*, 180.

<sup>71</sup> Carole Rifkind, *A Field Guide to American Architecture* (New York: Plume Publishing, 1980) 137-138, 147.

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A third church, Trinity Lutheran (1954) in West Seneca, initially seemed to be another example of the style, however, further research revealed that it is actually a large, sympathetic addition to the original 1870 Gothic Revival church.<sup>72</sup> Another large, much more recent and poorly executed addition on the north elevation now acts as the main entrance. Based on this survey, OMGC Church appears to be the only intact representative of the modernist Gothic Revival style in a significant portion of the towns immediately south of the City of Buffalo.

*The School (1959 and 1964)*

The OMGC School is an excellent example of the International style as it was adapted to both public and private schools in the mid-twentieth century. The asymmetrical building has a low-slung horizontal orientation with long bands of original windows that are typical of this style. The building was placed off-center in a large lot to provide ample room for expansion and was intended to blend into the natural surroundings. Modern and durable materials were used in the hallways, such as terrazzo flooring and concrete block and tile walls. To make the building welcoming, and therefore conducive to learning, bright pastel colors are applied throughout and classrooms feature abundant natural light and homey details such as wood cloakrooms and carpeted floors.

*Modernism and the International Style*

The design of the International-style school was heavily influenced by significant social, cultural, demographic, and economic changes that affected both educational practices and the design of educational facilities. Confronting an unprecedented demand for schools as a result of the post-World War II population boom, architects, planners, and educators began rethinking the best teaching techniques and environments for students.<sup>73</sup> Simplicity and functionality, with an emphasis on adaptability and expansion, were key considerations of school design, as education evolved from a rigid, formal relationship between teachers and pupils to a more informal, interactive, and experimental style brought on by the Progressive Education Movement of the early twentieth century. These new ideas of teaching were well-implemented nationwide by the 1930s, but wartime austerity prevented the construction of buildings that reflected the new educational philosophies.<sup>74</sup>

With the end of war and resulting prosperity in the 1940s, school planners broke from conception of what a school should look like and embraced entirely new forms to complement their educational ideology. The burgeoning International style became a natural partner to these educational ideals. The style was formed in

<sup>72</sup> Trinity Lutheran Church, "A Brief History of Trinity Lutheran Church," accessed February 11, 2020, <http://www.trinitywestseneca.com/about/history/>.

<sup>73</sup> Abigail Christman, "Colorado's Mid-Century Schools, 1945-1970," Multiple Property Documentation Form, October 2016, Section E, Page 2.

<sup>74</sup> Christman, "Colorado's Mid-Century Schools, 1945-1970," Section E, Pages 2-4.

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West Europe in the 1920s and exported to the United States through an exhibition at the Museum of Modern Art in 1932. Initial tenets of the style included the lack of any ornamentation, repetition and regularity of the facade instead of symmetry in form, and the rejection of a large solid mass in preference for thin planes forming the volume of the building.<sup>75</sup>

The International style was an accessible and affordable form of Modernism that was easily adapted to an educational setting due to its economy and ability to be mass-produced. Lack of ornamentation and repetitive modular construction were cost-effective during a period of rapidly increasing labor and material prices, a significant concern for a small parish.<sup>76</sup> Durable and modern materials such as steel framing, concrete block, and aluminum allowed for rapid construction and heavy traffic.<sup>77</sup> The initial principles were expanded to include open interior spaces, use of ribbon windows, flat roofs, cantilevers, and smooth wall surfaces.<sup>78</sup> All of these elements are showcased in the OMGC School, which is an excellent and nearly unaltered example of the style as it was adapted to schools.

Examples of International-style Schools Around Blasdell

Because national teaching philosophy became so closely tied to the physical design of schools and so many schools were erected in this area during the period of significance, a review of twenty-eight public and parochial schools in portions of Lackawanna, West Seneca, Orchard Park, Hamburg revealed a number of comparable examples in the vicinity of OMGC.

Pinehurst and Truman elementary schools are the most similar in the area around Blasdell. Pinehurst Elementary School (1955) is located in Lake View, nine miles southwest of OMGC. The school is an excellent example of the style, with a one-story asymmetrical plan and cantilevered awnings. Unfortunately, in 1982, the windows were replaced in all of the public schools in the Frontier School District, which includes Blasdell and surrounding communities such as Lake View.<sup>79</sup> As a result, OMGC is the only school in Blasdell that maintains its original windows. Truman Elementary (1966), 2.5 miles northeast in Lackawanna, also has replacement windows, and while it features the characteristic low profile, it lacks the continuous ribbon window walls that make OMGC so distinctive.

<sup>75</sup> Chicago Architectural Center, "International Style," accessed December 10, 2019, <http://www.architecture.org/learn/resources/architecture-dictionary/entry/international-style/>.

<sup>76</sup> Christman, "Colorado's Mid-Century Schools, 1945-1970," Section E, Pages 5.

<sup>77</sup> Christman, "Colorado's Mid-Century Schools, 1945-1970," Section E, Pages 23, 26.

<sup>78</sup> Chuck LaChuisa, "International Style," Buffalo Architecture and History, last updated 2005, accessed December 10, 2019, <https://buffaloah.com/a/DCTNRY/i/intrntl.html>.

<sup>79</sup> James D. Baker, "A History of the Frontier School District," October 4, 2002, 5.

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Two other notable examples of International-style schools in the region, West Falls and Charlotte Avenue elementary schools, are interesting in that Edward Pauly is responsible for their design. Although the architect for OMGC School was not located, it is quite possible that Pauly was responsible for the school as well as the other buildings on the campus. At St. George's Church in West Falls, for example, Pauly was tasked to design all of the parish's construction projects over the course of two decades.<sup>80</sup> Although nearby West Falls Elementary (1965) was not a parochial school, in many regards it looks strikingly similar to OMGC. Unlike many other examples of the style in the vicinity, this school also maintains its original aluminum windows. Charlotte Avenue Elementary School (1952), a buff brick building six miles south in Hamburg, is another lovely example of Pauly's work that is a testament to his proficiency in the style.

*The Convent (1962)*

The convent is a somewhat austere building, even for the minimalist style that it expresses, perhaps as a result of the nature of the intended occupants, but likely due in part to the financial constraints of replacing the old convent lost to fire so soon after the expense of building the school. The few ornamental features that do exist are confined to the chapel at the western end of the building, with its large stained-glass windows and screen block. The second-story bedrooms and bathrooms also have original features, with built-in shelving in the rooms, and multicolored tan and brown tile in the bathrooms. Although the exterior of the convent is largely consistent with its original appearance, a recent renovation in 2019 has resulted in the alteration of the north wall for a one-story addition, as well as the replacement of the windows and the removal of some original materials from the first story. Overall, the building is largely consistent with its original appearance. The window openings have not been altered and elements defining both the use and period of design, such as the cross screen block and stained-glass windows, are intact.

*Architects and Builders*

*Edward Anthony Pauly (Church and Convent Architect)*

Edward A. Pauly was born June 16, 1902. He attended Hamburg High School and graduated from Harvard University. In 1950, he formed a partnership with Edwin H. Hauk, another Hamburg native, which lasted until Pauly semi-retired in 1970, continuing a private practice part-time. From 1953 to 1966, Leroy Welch was a partner in the firm. In addition to the properties discussed above, Pauly was responsible for a host of other religious and secular institutional buildings including All Saints Church Convent (1950) in Riverside, Hamburg High School (1955), the Sisters of St. Joseph Motherhouse (1966) in Clarence, and Blessed Sacrament Church (1964) in Delevan.<sup>81</sup> Of the churches Pauly is known to have designed, only OMGC and St. George's are

<sup>80</sup> "St. George Parish: Looking Back to Remember," nd, 5, accessed February 11, 2020, [https://d2y1pz2y630308.cloudfront.net/1501/documents/History\\_St\\_George\\_Parish.pdf](https://d2y1pz2y630308.cloudfront.net/1501/documents/History_St_George_Parish.pdf)

<sup>81</sup> "Edward A. Pauly: Church Architect," *The Hamburg Sun*, Thursday, December 9, 1976, 4.

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executed in a modernist Gothic Revival style. He died December 1, 1976 and is buried at the SS. Peter and Paul Church cemetery in Hamburg. Despite an exhaustive search, the architect of the school could not be identified.

*Subsequent History*

In 1977, Reverend Richard Rutecki replaced Father Harmon and assumed responsibility for the construction of a new rectory to replace the aging building just south of the church.<sup>82</sup> He demolished the 1908 building in 1978 and a rectory addition was built on the south side of the church, destroying the Grotto of the Blessed Mother in the process.<sup>83</sup> Although the parish would continue to do minor maintenance, expansions to the complex during the twentieth century ended with the construction of this building.

Unlike many other parishes in Erie County, OMGC saw gradual increases in membership throughout the second half of the twentieth century. As the city of Buffalo declined and wealthy, white, and older residents fled the cities, suburbs like Blasdell grew. Those who relocated found new and existing suburban churches to replace the parishes they left in the city. Membership at Our Mother of Good Counsel jumped from 1,400 families in 1980 to 1,750 families in 2004.<sup>84</sup>

Although the number of families in the parish continued to grow, the number of children enrolled at the parochial school dropped sharply, reflecting national and regional trends of an aging congregation, lower birth rates, district consolidations, and economic decline.<sup>85</sup> Attendance peaked in first years of the 1960s and remained stable through 1966, but dropped almost twenty percent four years later and declined to only 234 students by 1980.<sup>86</sup> In 1983, the steel mills closed, removing the largest source of employment for the community.<sup>87</sup> Blasdell lost 600 residents between 1980 and 2000, and after two decades of slipping enrollment and continued population decline, the OMGC school was forced to close in June 2004.<sup>88</sup> The remaining ninety-six students and sixteen staff members were distributed to four other parochial schools nearby or to local public schools.<sup>89</sup>

<sup>82</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10; Baker, "8<sup>th</sup> Grade Graduation, Blasdell, 1946," 2002, 10; Baker, "Church and Rectory, Blasdell, 1909," 2006.

<sup>83</sup> Baker, "First Communion Class, Blasdell, May 1946," 2005, 10.

<sup>84</sup> Rev. Msgr. Robert E. Nesslin, ed., *Catholic Directory of the Diocese of Buffalo* (Buffalo: Diocese of Buffalo Office of Communications, 1980), 130; Sr. M. Angelica Bielski, ed., *Catholic Directory of the Diocese of Buffalo* (Buffalo: Diocese of Buffalo Office of Communications, 2004), 94.

<sup>85</sup> Jim Baker, "Out of the Past: Our Mother of Good Counsel 8th Grade Graduate, June 1956," *The Hamburg Sun*, May 22, 2008, 10.

<sup>86</sup> Nesslin, ed., *Catholic Directory of the Diocese of Buffalo*, 130.

<sup>87</sup> "Blasdell has faced many changes and challenges in recent decades," *The Hamburg Sun*, May 21, 1988, 11.

<sup>88</sup> 1980 U.S. Census, Erie County, New York, population schedule, Village of Blasdell; 2000 U.S. Census, Erie County, New York, population schedule, Village of Blasdell.

<sup>89</sup> Daniel Meyer, "Final Bell to Ring in Blasdell," *The Hamburg Sun*, April 30, 2004, 1.

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Very few changes have been made since the completion of the rectory in 1978. The auditorium of the school, named Roche Hall after the man responsible for bringing the parish complex into the post-war era, continued to be used for community events until the building was sold. Between 2005 and 2006, a new, more modest, shrine to the Virgin Mary was installed to replace the grotto demolished when the rectory was built. In 2019, a new parish hall was constructed, projecting from the north elevation of the convent, which was also remodeled. This addition is the first expansion of the complex in over forty years. It was dedicated in October of 2019.<sup>90</sup>

*Summary*

The OMGC Roman Catholic Church Complex has served the Catholic community of Blasdell, New York for almost seventy years. Three contributing buildings define the parish's mid-twentieth century expansion phases. The modernist Gothic Revival church seamlessly blends traditional Gothic and Modern forms and materials and is significant for being one of the only intact examples of the style in the towns south of Buffalo. The parochial school, with its International-style roots, is emblematic of an educational philosophy that heavily influenced school design nationwide. The building is largely unaltered from its original plan on both the interior and exterior and retains almost all of the original fabric, including its windows, the only school in Blasdell to do so. With the exception of replacement windows and the alteration of the north elevation for the parish hall, the Modern convent showcases an elegant minimalism appropriate for its purpose, while providing interest and detail in the form of decorative screen block and stained glass. In all, the entire complex retains excellent integrity dating from the construction of the church in 1952 to the completion of the school in 1964.

<sup>90</sup> Our Mother of Good Counsel Church, "Blessing and Dedication," Church Bulletin, October 12, 2019.

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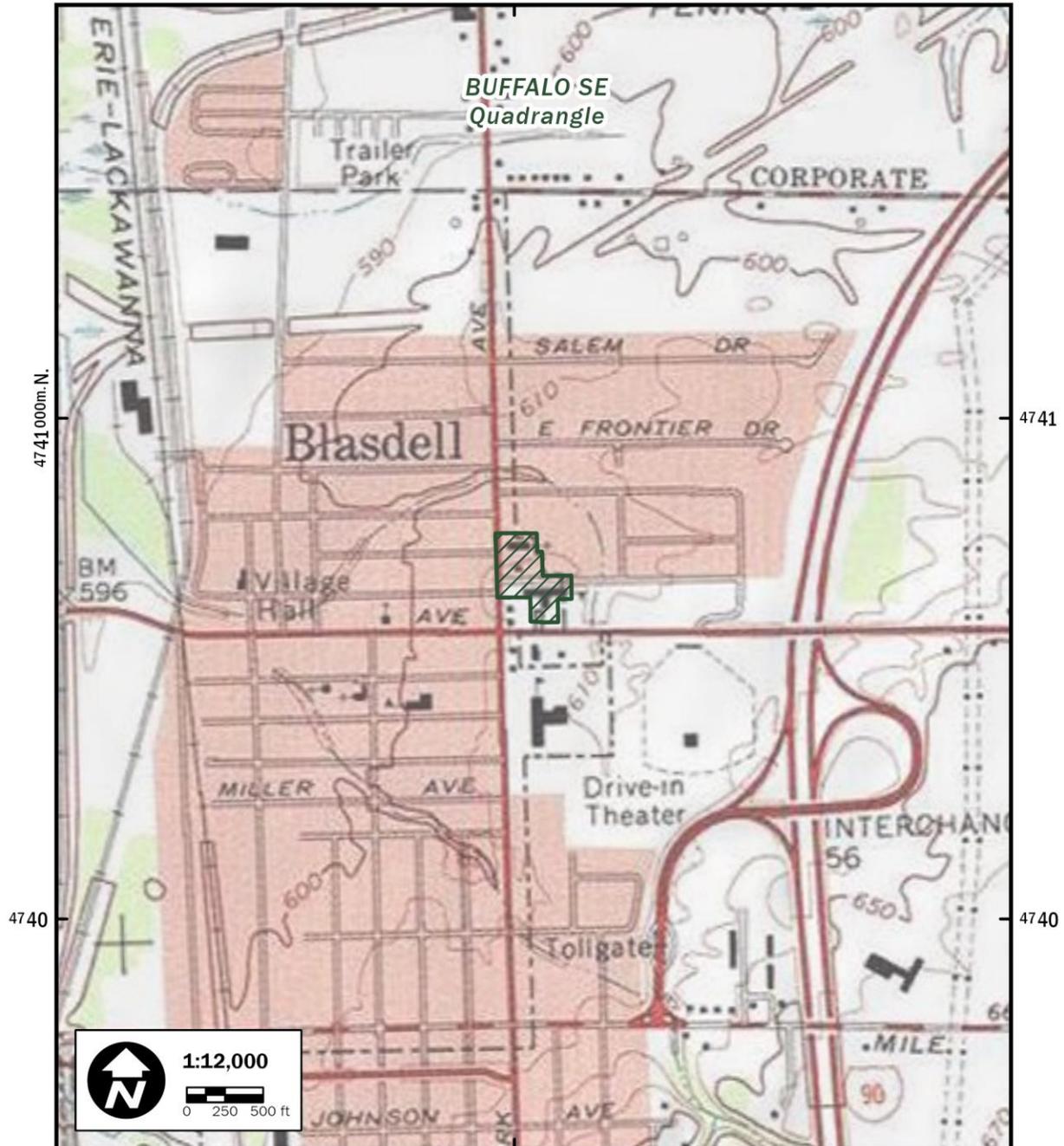
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Our Mother of Good Counsel  
Roman Catholic Church Complex  
Village of Blasdell, Erie County, New York

3688 South Park Avenue &  
15 Oakwood Avenue  
Blasdell, NY 14219

678000m.E.



678

Coordinate System: NAD 1983 UTM Zone 17N  
Projection: Transverse Mercator  
Datum: North American 1983  
Units: Meter

Nomination Boundary



Parks, Recreation  
and Historic Preservation

United States Department of the Interior  
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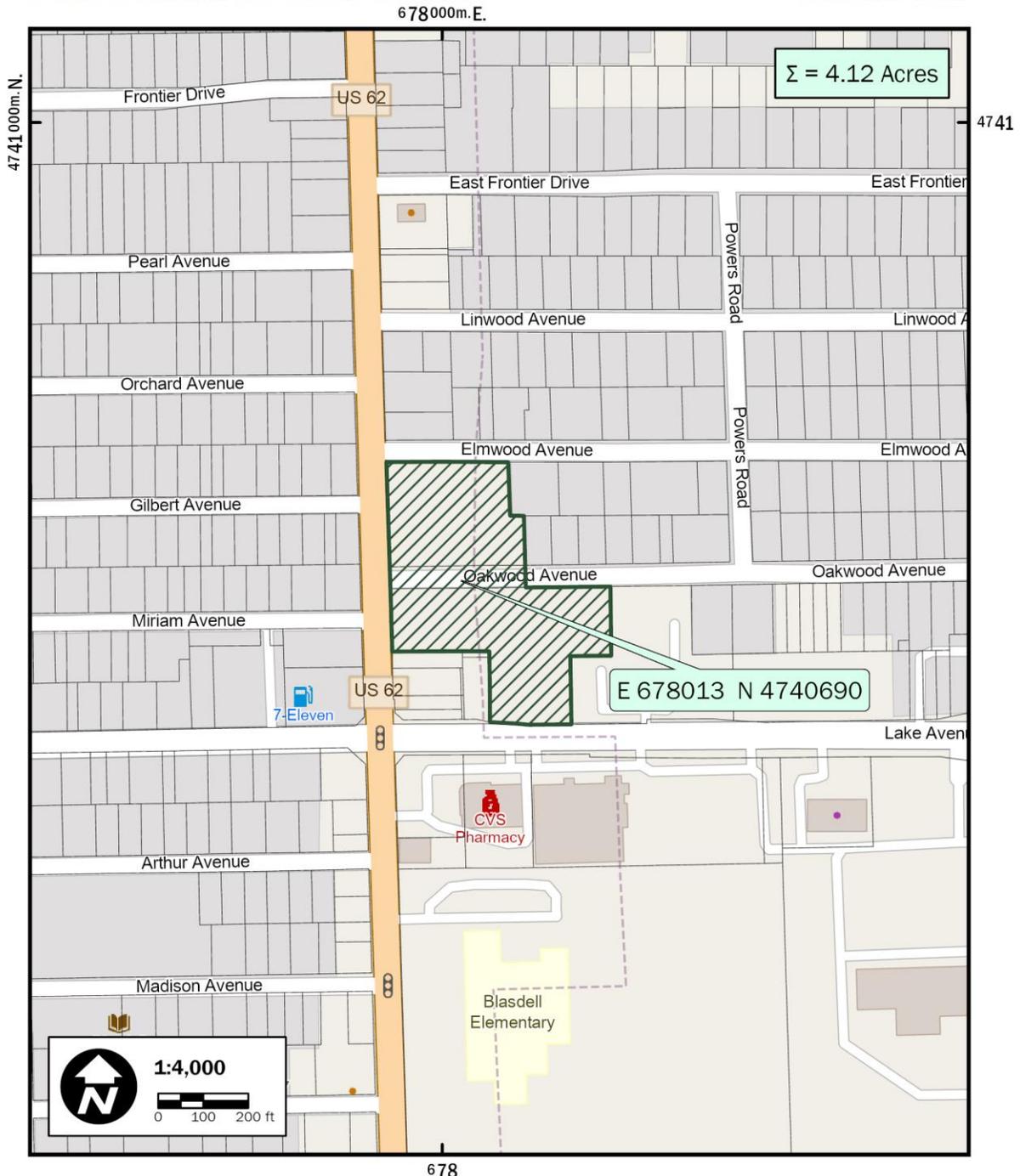
National Register of Historic Places  
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Our Mother of Good Counsel RC Church Complex  
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Our Mother of Good Counsel  
Roman Catholic Church Complex  
Village of Blasdell, Erie County, New York

3688 South Park Avenue &  
15 Oakwood Avenue  
Blasdell, NY 14219



Coordinate System: NAD 1983 UTM Zone 17N  
Projection: Transverse Mercator  
Datum: North American 1983  
Units: Meter

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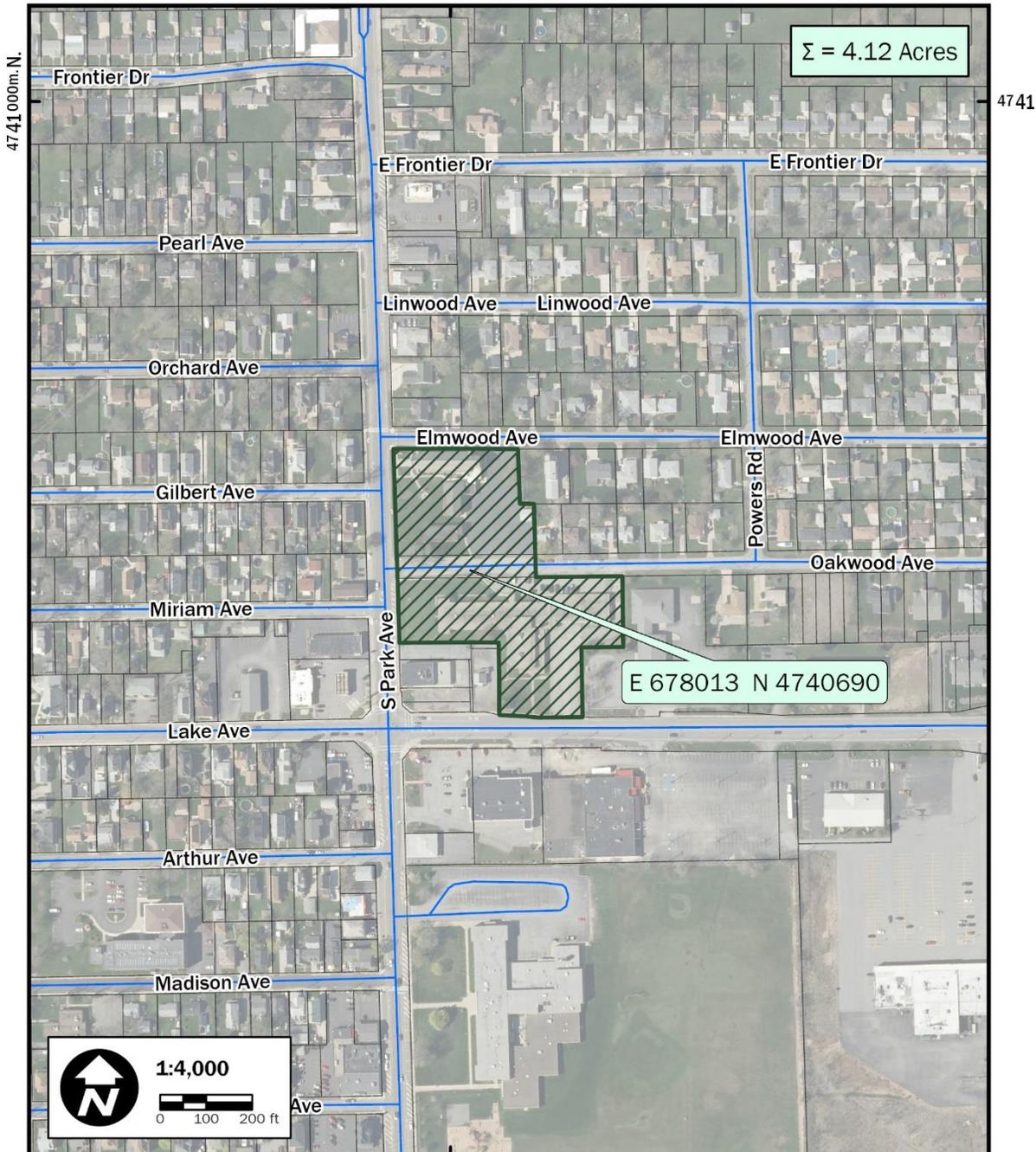
Erie County, New York

County and State

Our Mother of Good Counsel  
Roman Catholic Church Complex  
Village of Blasdell, Erie County, New York

3688 South Park Avenue &  
15 Oakwood Avenue  
Blasdell, NY 14219

678000m.E.



Coordinate System: NAD 1983 UTM Zone 17N  
Projection: Transverse Mercator  
Datum: North American 1983  
Units: Meter

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Additional Information

Photo Log:

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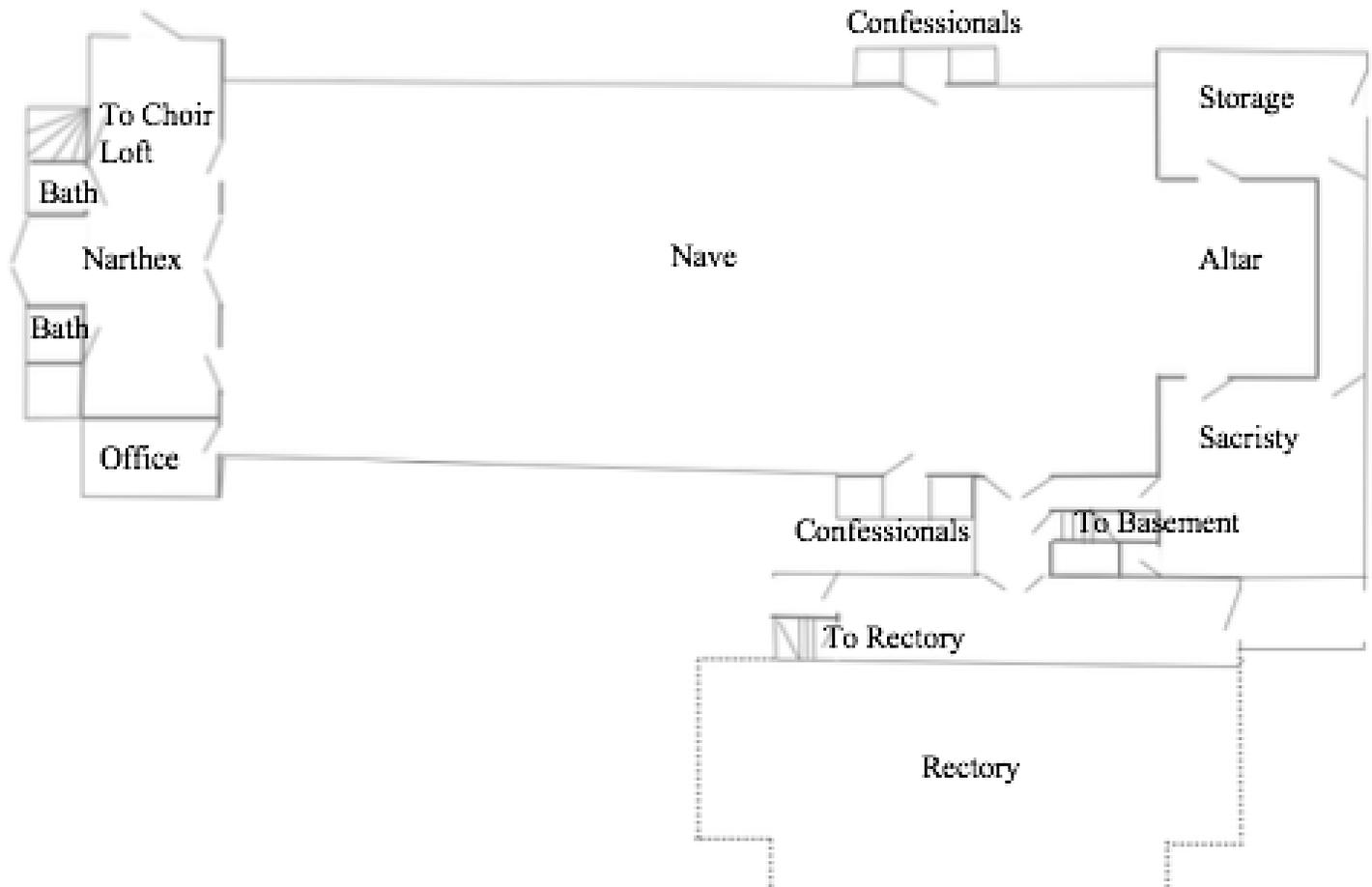
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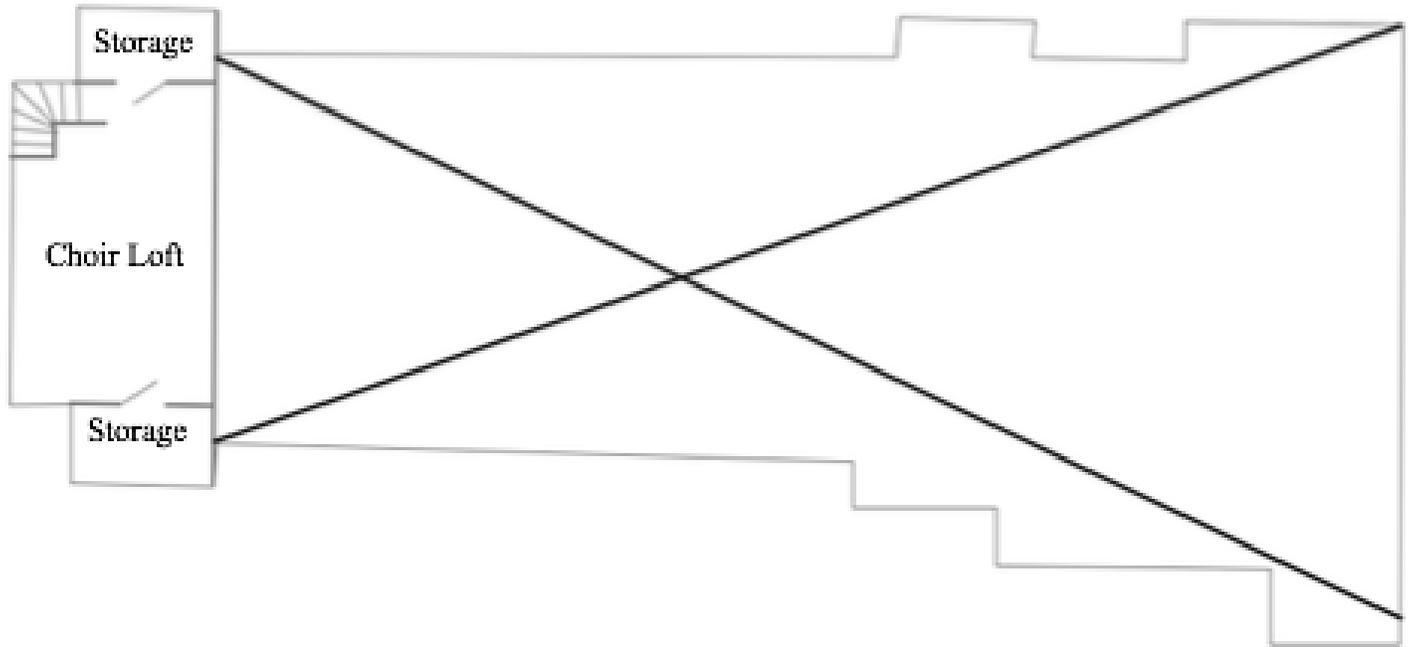
**Church: First Floor Plan**  
Not to scale

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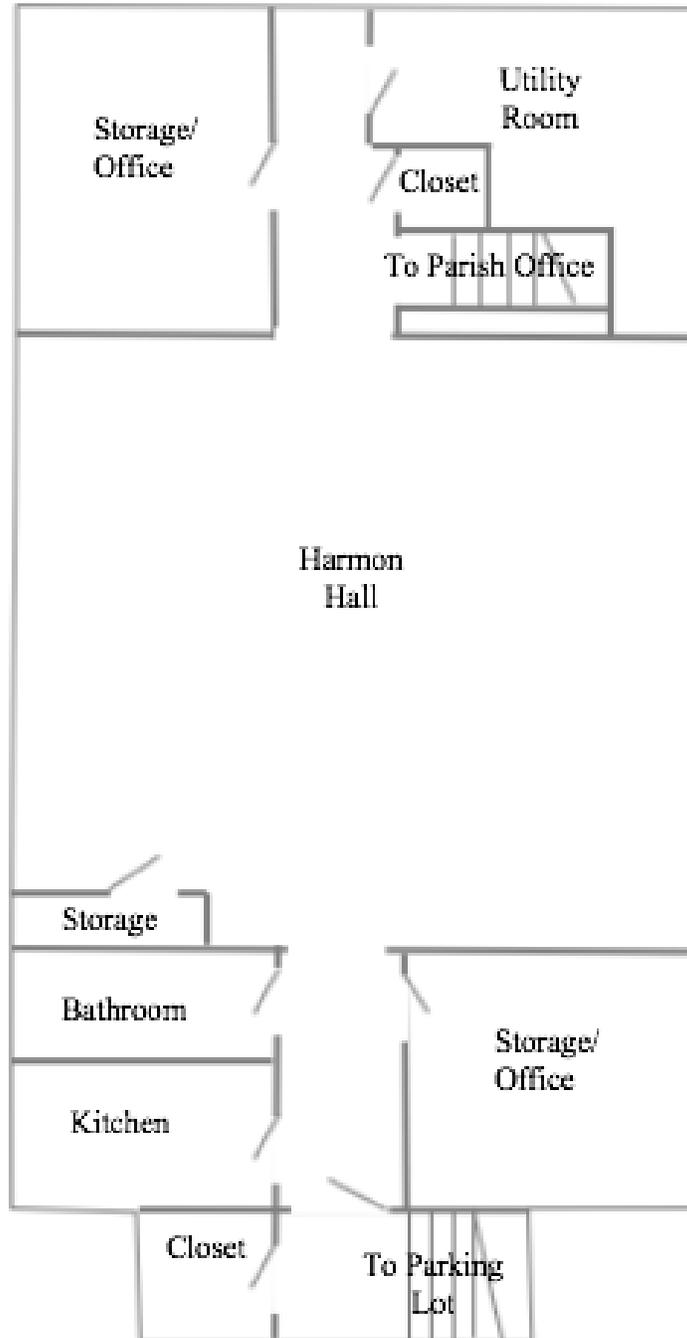
**Church: Choir Loft Plan**  
Not to scale

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Rectory: Basement Plan  
Not to scale

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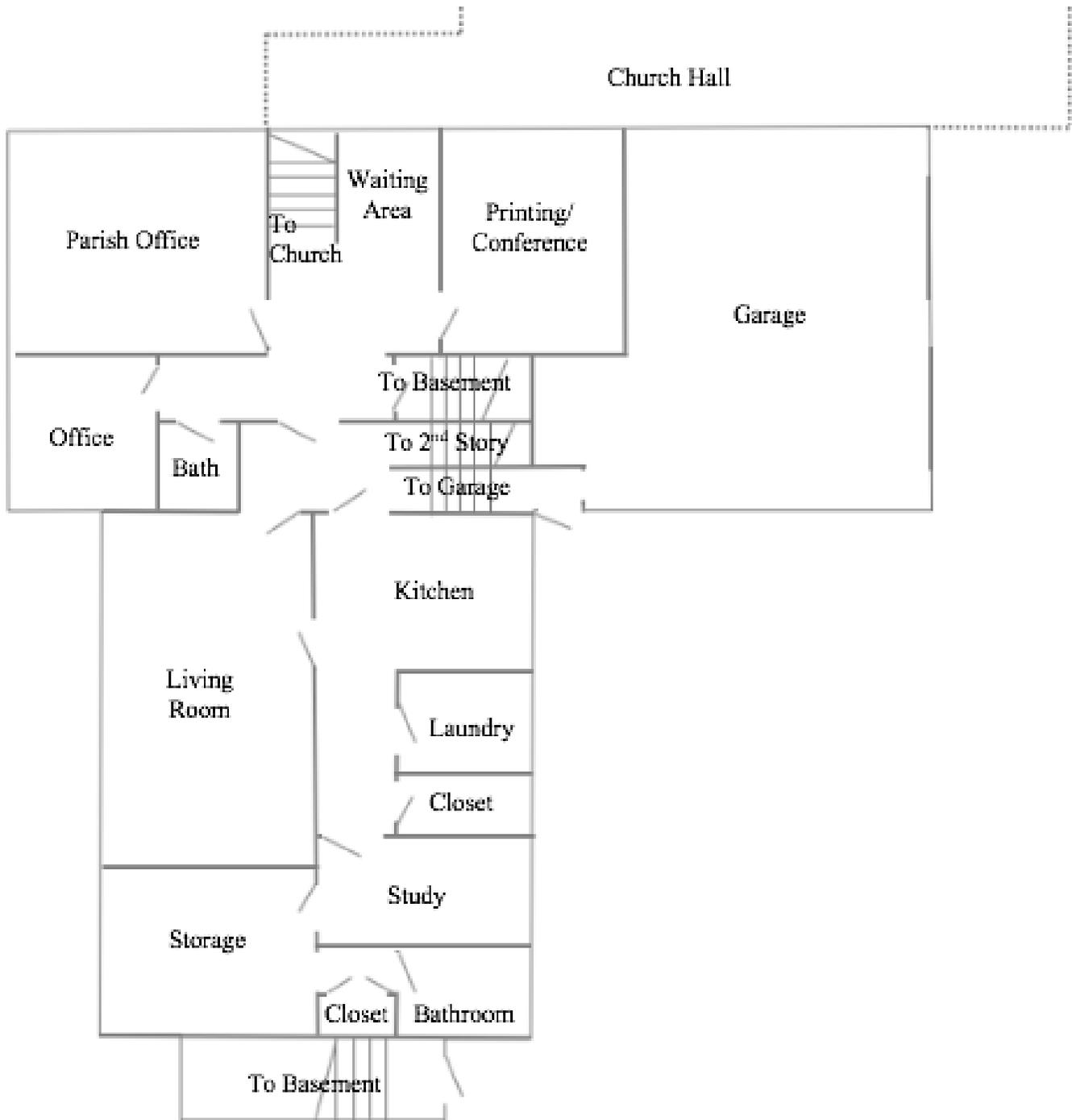
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**Rectory: First Floor Plan**  
Not to scale

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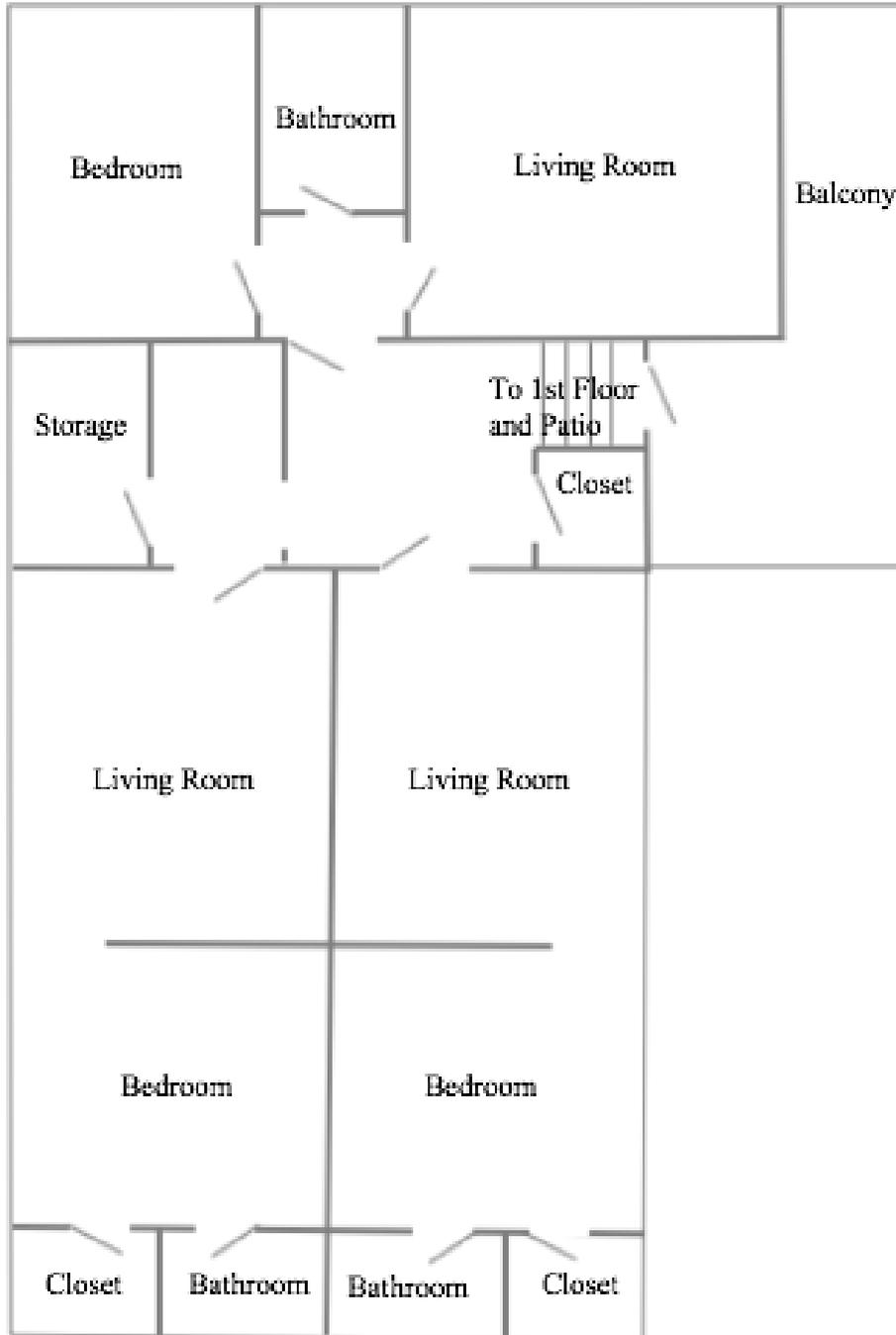
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Rectory: Second Floor Plan  
Not to scale

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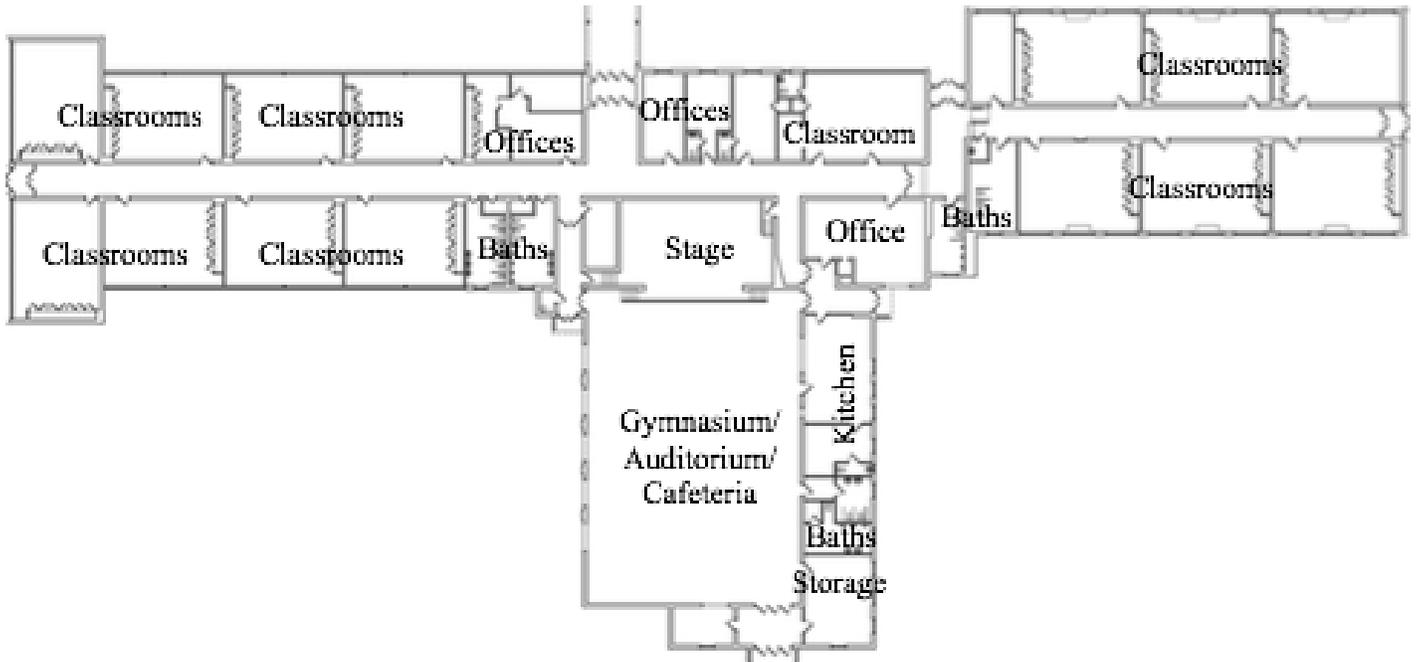
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**School: First Floor Plan**  
**Not to scale**

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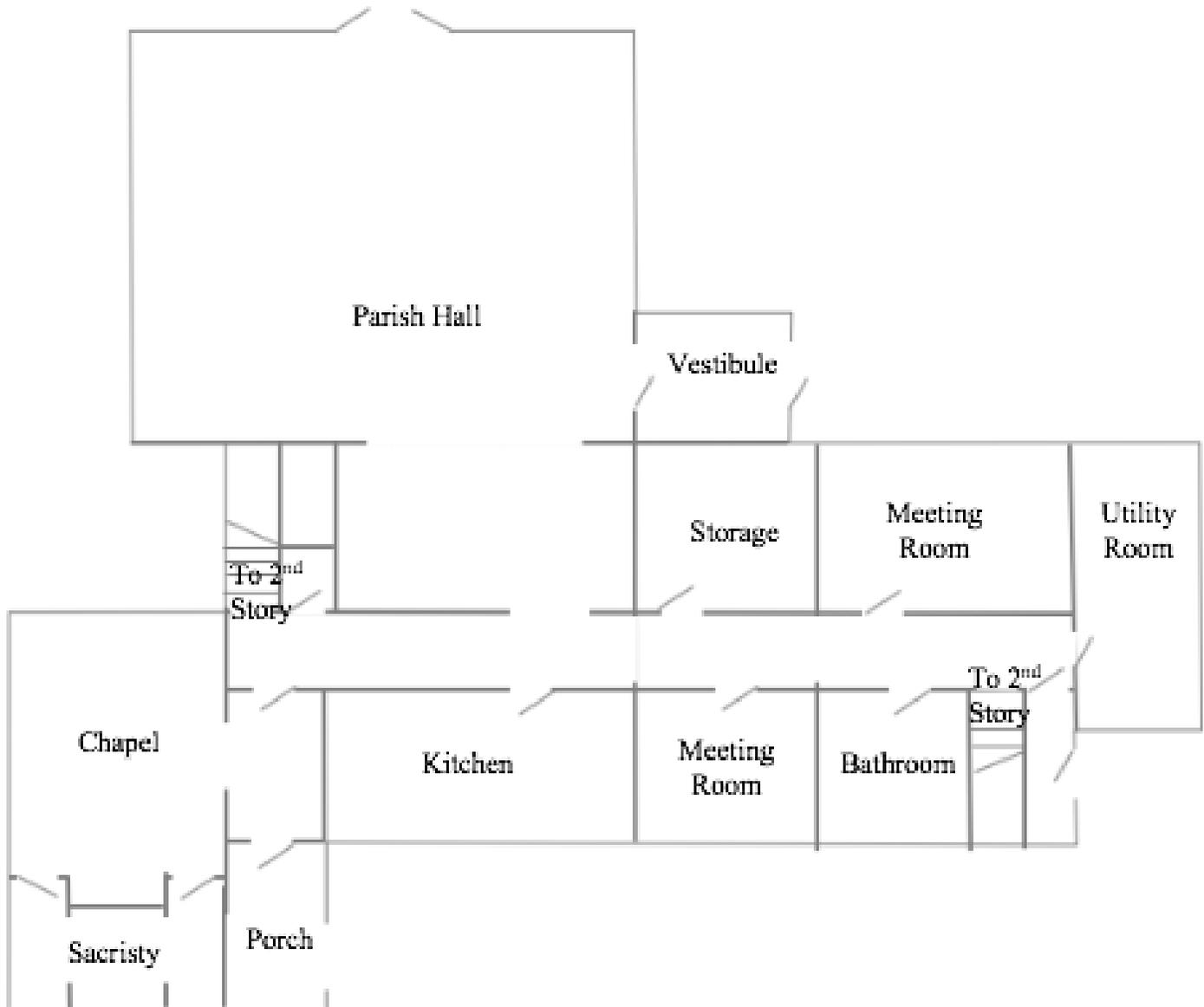
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Convent: First Floor Plan  
Not to scale

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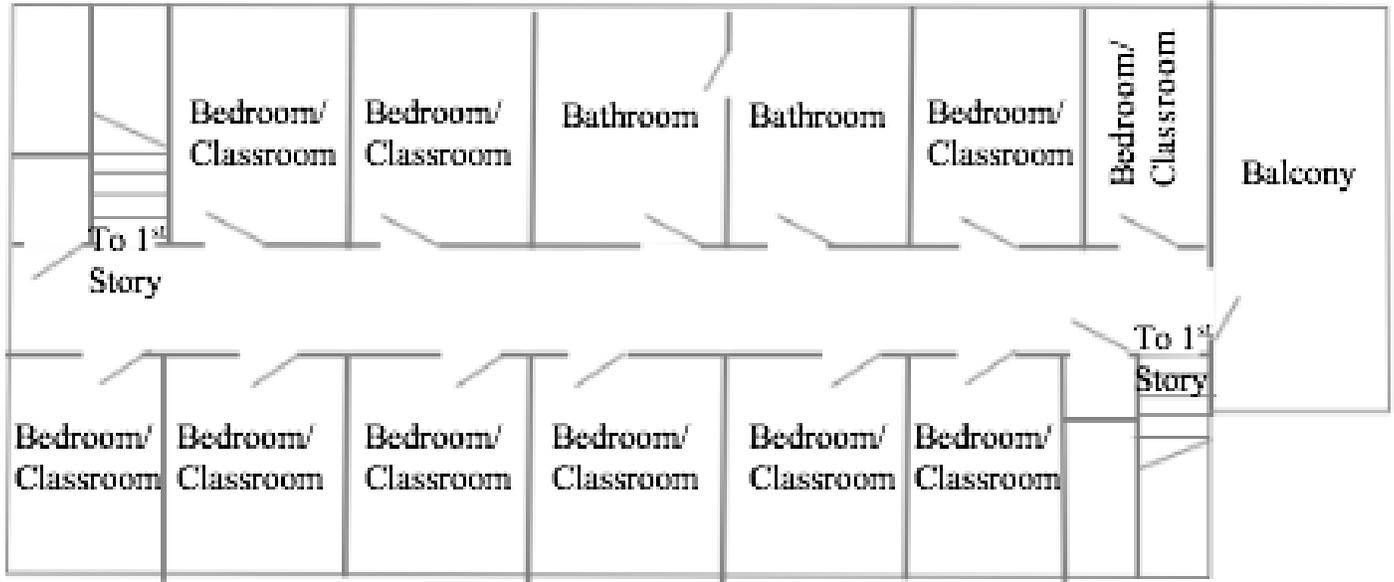
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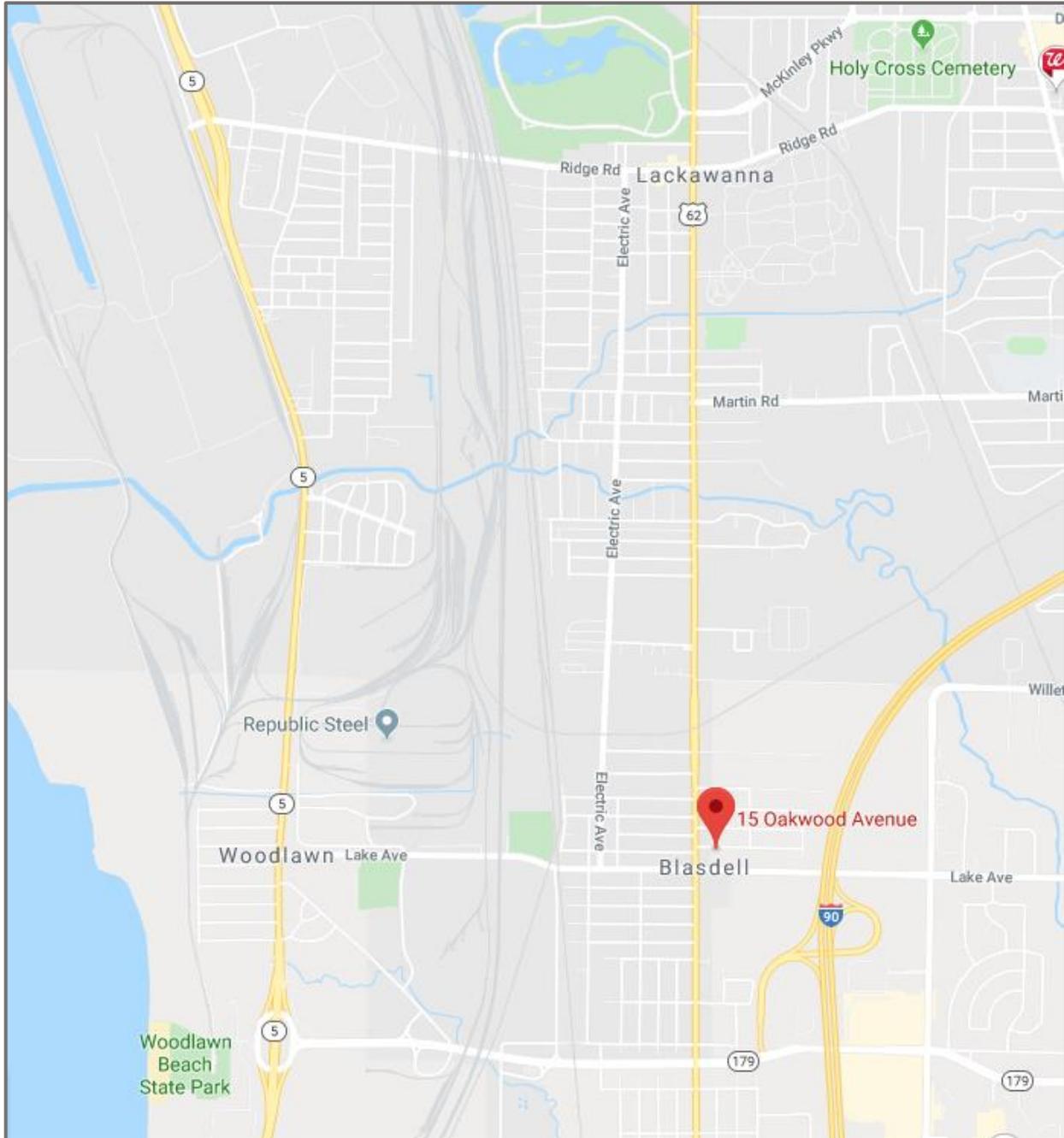
Convent: Second Floor Plan  
Not to scale

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**Figure 2:** Google Maps image showing the Our Mother of Good Counsel Church Complex in relation to Lake Erie, Smoke Creek, Lackawanna (formerly Limestone Hill), State Route 5, and Interstate 90.

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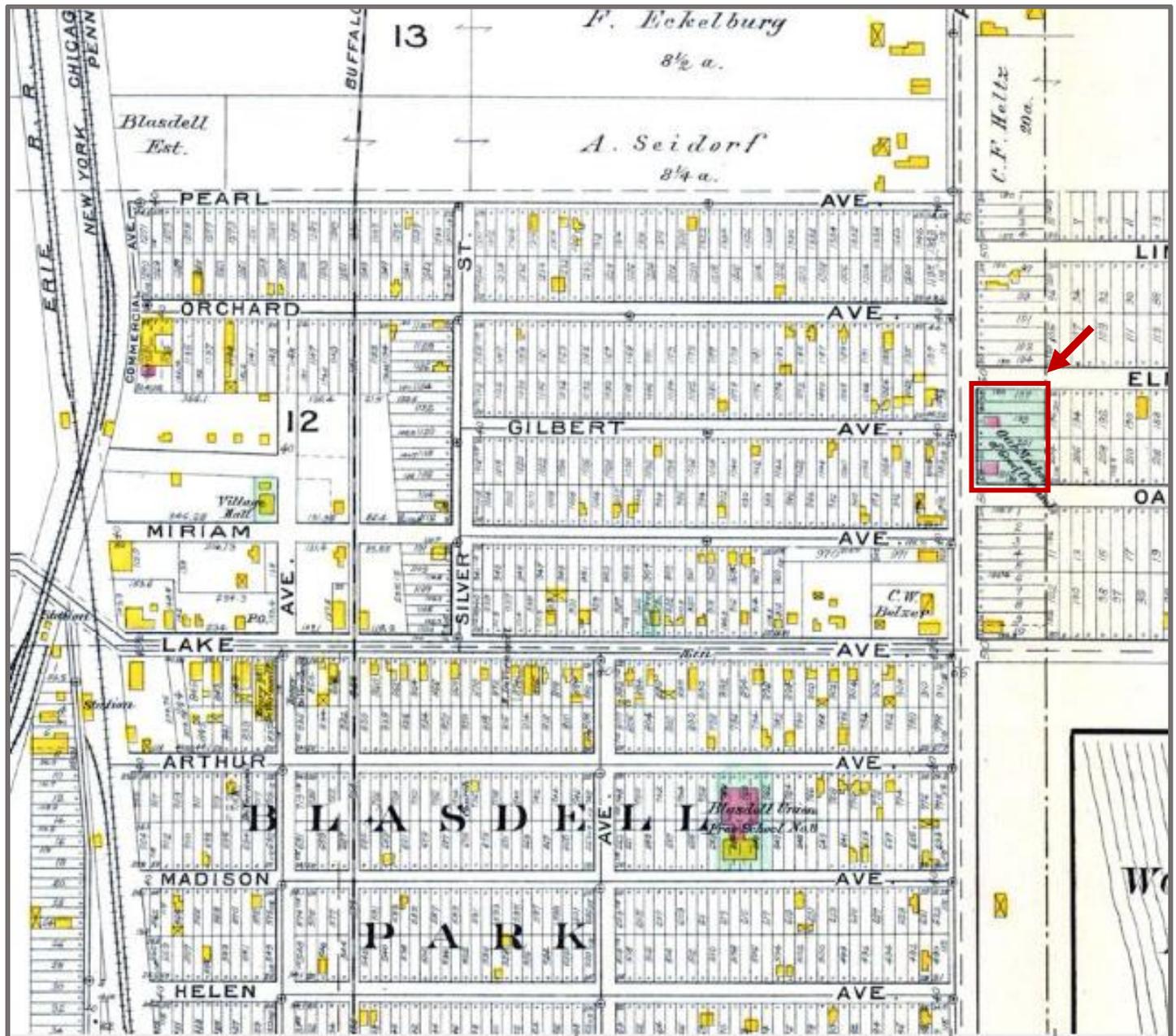
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**Figure 3:** 1915 map of Blasdell showing the 1906 combination church and school at the corner of Oakwood and South Park avenues, and the 1908 rectory just to the north facing South Park Avenue. In 1915, the area was still sparsely developed, with most of the buildings situated along Lake Avenue or the rail lines to the west. The brick Blasdell Union Free School No. 8 (extant) is visible southwest of the church on Arthur Avenue (Source: Century Atlas Co., “Blasdell” in *The New Century Atlas of Greater Buffalo*, Vol. 3, Plate 14 [Philadelphia: Century Atlas Co. 1915]).

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**Figure 4:** The original combination church and school at the corner of Oakwood and South Park avenues, shortly before completion in 1906. The surrounding area was largely farmland, with few buildings, but was developed into housing in the 1940s and 1950s. This building was demolished around 1959 (Source: Jim Baker, "Out of the Past: Our Mother of Good Counsel Church under Construction, Blasdell, 1906," *The Hamburg Sun*, November 3, 2011).

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**Figure 5:** Our Mother of Good Counsel Church (1952).

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**Figure 6:** Our Mother of Good Counsel School, showing the original 1959 building at the right and the 1964 addition to the left.

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**Figure 7:** Our Mother of Good Counsel Convent, showing the original 1962 building and the non-historic 2019 parish hall addition (at left).

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**Figure 8:** The non-historic 1978 rectory addition to Our Mother of Good Counsel Church.

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