

A History of St. John’s Episcopal Church Kingsville, Maryland

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For “Coming to Terms with Our History” A Developmental Task of the Interim Period

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Sources

“A Short History of Saint John’s Episcopal Church”

by Mary H. Cadwalader 1967

“The Legacy of Slavery in St. John’s Parish, Kingsville”

by The Rev. Tim Kroh, Interim Rector Eastertide 2014

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***“O God, our help in ages past, our hope for years to come,
Our shelter from the stormy blast, and our eternal home.”***

Paraphrase of Psalm 90:1-5 by Isaac Watts (1674 – 1748)

1982 Episcopal Hymnal # 380 verse 1

Chapter 1: Beginnings 1608 – 1680s

In 1608 Captain John Smith sailed north from Jamestown, Virginia to explore the region on the western shore of the Chesapeake Bay that would eventually be embraced by St. John’s Parish. He mapped the area and described it in his journal. *“Heaven and earth seem never to have agreed better to frame a place for man’s commodious and delightful habitation.”*

Captain Smith named the rivers that emptied into the Chesapeake. The Upper and Lower Gunpowder Rivers were probably named after the Gunpowder Plot of 1605 in England. The discovery of this Catholic plot to blow up Parliament and King James I is still commemorated in England on November 5th as Guy Fawkes Day.

A few colonists found their way up the bay after him, but it was not until 26 years later in 1634 when the Ark and the Dove landed with almost 300 English settlers that settlement of Maryland by Europeans began in earnest. There were more Protestants than Catholics among these early settlers, and probably more Dissenters than Anglicans among the Protestants. Nevertheless, there was freedom of religion in Maryland until the 1690s.

In 1652 the colonists signed a treaty with the Susquesahannocks, and claimed much of the land that would become Cecil, Harford and Baltimore Counties. The villages of these Native Americans were mostly located at the mouth of the Susquehanna River. The native men were tall, deep voiced and powerful. They wore bearskins and wolves’ masks. But according to Capt. Smith, they were *“of honest and simple disposition.”*

In 1659 Baltimore County was delineated and included all the land from the Patapsco River north through the present Baltimore and Harford Counties to the Susquehanna River and beyond to the present Cecil County to the Mason/Dixon Line which is the southern Pennsylvania state boarder. In 1675 a Jeremiah Eaton died. We do not know much about him, but he left 550 acres (It was probably only 350 acres.) known as “Stockeley Mannor” or “Stoak Flemmon” to the first Protestant Minister who would take up residence in the county. In 1680 an ordained Anglican priest named the Rev. John Yoe claimed it. Until his death in 1686, he was an itinerant preacher throughout northern Maryland and Delaware. Stockeley Mannor or his “glebe” (farmland belonging to a church for its support and that of its minister) was located on lower Winter’s Run, just west of where Emmorton Road (Rt. 24) crosses Philadelphia Road (Rt. 7), about 7 miles from Kingsville. There was probably no church building at this early date. The glebe was under the care and supervision of St. John’s Vestry for more than a century when it was finally sold in the early 1800s.

In the very early days of the Maryland colony, about three quarters of the settlers were Dissenting Protestants. These included Presbyterians, Independents, Puritans, Calvinists, Lutherans, Anabaptists, Baptists, etc. The rest were Roman Catholics and Anglicans. In 1611 the King James Version (KJV) of the Bible, commonly called the Authorized Version (AV), was published by the Church of England. This was the most common English translation of the Bible used by the early American settlers. The Anglicans would have used the 1559 Book of Common Prayer for corporate worship and personal devotions. There were no hymnals as we know them until the Methodist Evangelical movement of the 1700s. Congregational singing was limited to the metrical versions of the psalms (See 1982 Hymnal # 680 verses 1 & 6 quote in this History), scripture canticles and service music settings. John Merbecke's (1510 – 1585) setting of the Sanctus found at S – 90 in the 1982 Episcopal Hymnal is a fine example of early Anglican service music. The earliest houses of worship in Maryland would probably have been log structures constructed from the plentiful timber then available.

Although there are no records of the fact in any of the remaining histories or records of St. John's Church, white indentured servants and black African slaves were clearly important to the life and economy of colonial Maryland. Tobacco was a major crop from earliest times and dependent on indentured and slave labor to cultivate and harvest. Several of the land owning church members probably employed white indentured servants and eventually owned black African slaves. It is possible that the early Anglican priests employed indentured servants or owned African slaves to work "Stockeley Mannor," the church glebe lands. So, the church benefited from the oppression and suffering of the people of color brought to this new land against their will.

Politics in the old world affected politics in the new world. The English Civil Wars took place from 1642 – 1651 between the Dissenting Protestant "Round Head" Parliamentarians and the Anglican "Cavalier" Royalists. The Royalists ultimately lost, King Charles I lost his head, the Anglican Bishops lost their jobs, and the Church of England Book of Common Prayer was replaced with Presbyterian forms of worship during the Interregnum. Anglican worship was probably also displaced by Presbyterian forms in the colonies as well. There were no Anglican Bishops in America, which meant that until after the American Revolution, all candidates for the priesthood had to travel back to England to be ordained. This took dedication, courage and money.

After the monarchy was restored in 1660 and Charles II, the oldest son of Charles I, was on the throne, bishops got their jobs back and Anglican worship was back. A new Book of Common Prayer was put into use in 1662. This BCP would be used by Anglicans in the colonies until the first American Book of Common Prayer was published in 1789. Scriptures would continue to be read from the 1611 King James Version of the Bible, and the congregation would continue to sing the metrical version of the psalms, scripture canticles and service music settings. Anglican Chant had been developed to sing the psalms and scripture canticles.

When Charles II died, his brother James II came to the throne in 1685. Like his father and brother before him, he, too, was married to a wife of the French aristocracy. This and the fact that he became a Roman Catholic made Parliament suspicious and nervous. So, in effect they fired him and brought the Protestants William and Mary over from the Netherlands and offered them the throne. Mary was a daughter of Charles I. This is known as the Glorious Revolution of

1688 and was essentially bloodless. James II went into exile in France. Many Anglican bishops and other clergy would lose their jobs as well and flee to the Scottish Episcopal Church. They were known as Non-Jurors because they would not break the vows of loyalty to King James II they had taken at their ordination. One hundred years later, Samuel Seabury, the first bishop of the new American Episcopal Church would be ordained by bishops of the Scottish Episcopal Church of the Non-Juror line.

Chapter 2: A Church at Elk Neck? (1692 – 1724)

Not long after William and Mary became the new Protestant sovereigns of England, they sent Royal Governor Lionel Copley to the province of Maryland, saying, *“We have thought fit to take our Province of Maryland under our immediate care and protection.”* On both sides of the ocean Protestants feared a Catholic grab for power. Copley’s task in the wilds of Maryland was to establish the Church of England firmly on New World soil. Thus, on June 9, 1692, the Maryland Assembly (the highest legislative body in the colony) passed an act *“To lay the Province into Parishes and that care be taken for the provision of the Clergy.”* Anglican Clergy that is. In effect this meant that the religious freedom that both Roman Catholics and Dissenting Protestants had enjoyed in Maryland was lessened. England was Protestant and the Church of England would be the official religion in her colony as well.

Maryland was carved into thirty parishes. Parishes are geographical areas. Baltimore County, which stretched from the Pennsylvania border south to Baltimore, was accordingly divided into three parishes: St. Paul’s to the south (now Old St. Paul’s, Baltimore); Spesutia to the north (now St. George’s, Perryman); and Copley or Gunpowder Hundred (now St. John’s, Kingsville). (A “Hundred” was an English term that designated an area consisting of 100 families each occupying 100 acres.) By 1694 the parish was known as St. John’s Parish. It is credited with being the original and oldest of the three parishes in Baltimore County. It was probably the largest in area but smallest in population.

In 1692 there was a duly elected Vestry of six men: Thomas Haley (or Stanley), Thomas Hedge, Richard Adams, Moses Groome, Capt. Thomas Preston, and Lawrence Richardson. Records show that this Vestry agreed that the first church should be built on two acres of land for church and churchyard at Elk Neck on the Gunpowder River. This was the broad tidal estuary just south east of where the “Big Falls” and “Little Falls” joined to form the Gunpowder River. The church building would be built before 1697 of logs and was to be 40’ long and 20’ wide. No trace of this building is left and its original location is now part of what was known as the Edgewood Arsenal on the Aberdeen Proving Grounds.

In 1703 the first resident Rector served St. John’s Parish. His name was the Rev. John Edwards and not much is known about him other than that he served both St. John’s and St. George’s Parishes from 1703 – 1710. After that he served only St. John’s Parish. So, early on the parish benefited from a shared ministry between two parishes. It may be that many of the priests who served the parish served other parishes as well.

Chapter 3: St. John's at Joppa Town (1724 – 1775)

The log church on Elk Neck was probably in use from the 1690s through the 1720s. In 1724 Joppa Town was established. One acre was reserved for St. John's new church building. The Vestry paid 1,200 lbs. of tobacco for the lot and 25,000 lbs. of tobacco for a new brick church. The brickwork was completed in 1725, the woodwork soon after. The present Episcopal Church of the Resurrection in Joppa Town is located on the property of the original 1724 brick church.

Three factors helped Joppa Town thrive. First, there was an excellent deep water port on the Chesapeake. The Big Falls was navigable for about a mile upriver to where the Baltimore & Ohio Railroad Bridge now crosses. Heavy iron rings driven into some boulders there hint at old moorings for smaller vessels. It was natural that the town became the county seat. Tradition says that as late as the American Revolution a vessel of war was built there.

Joppa Town was part of the lucrative British Mercantile System trade triangle. Manufactured goods were shipped from Britain. Slaves were picked up from the west coast of Africa and then traded for sugar from the West Indies and tobacco, raw materials and rum from Maryland and the other American colonies.

Second, Joppa Town was an excellent port from which to ship tobacco from neighboring plantations. "Sotweed" or tobacco was the chief export from this region. 30,000 hogsheads were shipped out each year, filling the holds of 100 ships.

The third factor to spur Joppa Town's growth was an Act of Assembly making annual taxes 10 lbs. less than other locations.

The 1724 brick church in Joppa Town had pillars at its south entrance, a reading desk, a communion rail, a gallery for slaves and a brick floor. The windows were glazed and there were pews with paneled doors and 13" wide seats.

Vestries in those days were civil officials as well as guardians of their churches. They were expected to act as watchdogs over the people's morals and public behavior. Vestry Minutes frequently took note of the romances of the time. Culprits were admonished, or fined, or sternly commanded to "*put her away!*"

In 1730 the village of Baltimore was laid out to the southwest of Joppa Town. The county seat would eventually be moved to Baltimore in 1768. This was the beginning of the end for Joppa Town and St. John's Church location there. The deep water port was silting in, the roads "*hopelessly muddy*" and the gaol too small. The Joppa people rioted for three days when the moment came to move the county seat.

In 1739 a famous evangelist, George Whitefield, visited St. John's Church in Joppa Town. Whitefield was an Englishman, ordained a Deacon in the Church of England. He became very involved in the new Methodist Evangelical movement of John and Charles Wesley, both of whom were Anglican priest all of their lives. He traveled and preached widely in America. He was a significant figure in the First Great Awakening of religion in the colonies. His journal describes in exaggerated language the multitudes who gathered to hear him: 5,000 people in

Chester, PA; 2,000 at New Castle, DE; and 10,000 at Whitely Creek near Elkton, MD. His entry for Dec. 3, 1739 states that he gave a “word of exhortation” to about 40 people at St. John’s in Joppa Town. It was surprising that he was allowed to preach inside the church at all. More often he was banned. Anglicans did not go for such “emotional” religion.

Anglican Clergy sent to the colonies were sometimes of a poor sort. Frederick, the last and the worst of the Lords Baltimore, sent over several disreputable clerics. One was accused of forgery, another of murder, several were alcoholics. After ordination in England, usually by the Bishop of London, Anglican priests were sent to Maryland at the whim of Lord Baltimore. They could not be disciplined by the Governor nor removed from their posts by the Vestries. This was a problem. It was often suggested that Maryland (and the other colonies) should have its own bishop to oversee the clergy. For various reasons this was resisted throughout the colonies.

St. John’s Church was fortunate to have been served by the Rev. Hugh Deans for 35 years from 1742 – 1777. He was a sober and industrious Scotsman, ordained in London, appointed to St. John’s by Gov. Samuel Ogle. His certificates of ordination to the Deaconate and Priesthood are in the diocesan library. St. John’s has a silver chalice probably presented by grateful parishioners. It was made of silver coins melted down, and the inscription on the lip reads as follows: “Hugh Dean, Rector of St. John’s Parish.” Deans presided when a “Chapel of Ease” was established in 1750 called St. James’ on My Lady’s Manor. It grew and soon needed enlarging in 1761. The Rev. Deans bought a home which became the Kingsville Inn and is now the Lassahn Funeral Home. His was another good example of shared ministry. On alternate Sundays he rode five miles to Joppa Town and a dozen miles to the Manor to serve his two charges. He faithfully fulfilled his duties until the turmoil of Revolution downed him. He died in 1777.

Benjamin Rumsey was a famous citizen of Joppa Town and layman of St. John’s Parish. He represented Maryland as a member of the Continental Congress. In 1778 he was appointed judge of the High Court of Appeals for Maryland. His family home was the Rumsey Mansion still standing in Joppa Town.

Chapter 4: Change and Decay (1775 – 1815)

At the end of the French and Indian War in 1763, most Americans considered themselves to be British patriots, proud of their English heritage. But, because of the unwise actions of Parliament and King George III, all this would change within twelve short years. Parliament felt that the colonists should be taxed to help pay for the costs of the war with the French and Indians. So, they began an unprecedented interference in the colonies by imposing a series of very unpopular taxes and laws. This was the origin of the rebel slogan “*No Taxation Without Representation!*” The British Mercantile System was very profitable for Britain and was made even more so as a result of the war. Parliament’s taxes and other measures were probably not necessary in the first place. As a result, many Americans and British saw their actions to be foolish meddling that would only lead to trouble.

What we rarely learn from the history books or in school classes is that the Americans were very successful in forcing Parliament to reverse its actions. They did this through the

boycotting of British manufactured goods (such as the ladies homespun boycotts) and other mostly nonviolent means such as protest marches. Some believe that the American Revolution was won before a single shot was fired in anger, and that the shooting war was probably not necessary. Nevertheless, a shooting war did begin in Lexington, MA in 1775 and a Declaration of Independence would be sent to King George III dated July 4th, 1776.

Not all Americans desired Independence. Some would remain loyal to the Crown making the war a truly civil war. Members of the Anglican clergy were in a particularly difficult position. Like their Nonjuring forebears of the Glorious Revolution of 1688, they all had sworn allegiance to the King as part of their ordination vows. Many Anglican clergy could not in good conscience break their oaths in order to side with the American sympathizers in their congregations. Things got so bad in some parishes that men came to church carrying guns into the pews. One firebrand priest in Prince George's County was harried by insults for his Tory views. He wrote later *"for more than six months I preached, when I did preach, with a pair of loaded pistols on the cushion."* By 1780 the war had devastated the church leadership. It thinned the Anglican clergy in Maryland from 54 to 15. Some like Deans had died, some retired, some moved to other states or Canada, but most went "home" to Britain.

In 1774 the land east of the Little Gunpowder River north to the Susquehanna River was designated as Harford County. As a result this large territory was lost to St. John's Parish. The hamlet of Bush became the new county seat. Joppa Town was not even suggested. There the Bush Declaration was signed by 34 men. It predated the Declaration of Independence by fifteen months. Many of the signers were laymen and Vestrymen of St. John's Parish. There are no church records for the early years of the Revolution. No clergy served the church from the death of Rev. Deans in 1777 to 1779. The church may have been shut and not in use during this time. Records resume with a meeting on June 19, 1779.

Because of its close association with the English government, the Anglican Church did not fare well during the Revolution and for several decades following. It is something of a miracle that the Episcopal Church even survived. A Parochial report dated October 31, 1802 shows St. John's Church in Joppa Town in serious decline and disrepair.

After the American Revolution concluded with the signing of the Treaty of Paris in 1783, the Episcopal Church broke away from the Church of England. This was the beginning of the world wide Anglican Communion. The first American Bishops were consecrated in Scotland and England, and a new American Book of Common Prayer was published in 1789. The organization of the Episcopal Church into Executive, Legislative and Judicial branches, with Lay Representation would be a model for the Constitution of the fledgling nation. (Note: The democratic self-governance of the Native American Iroquois Five Nations was also an influence on the Constitution.)

So, after the war, St. John's Congregation would have worshipped using the new American Book of Common Prayer of 1789 and the 1611 King James Version of the Bible. The first authorized Episcopal Hymnal was published in 1789. Subsequent Episcopal Hymnals were published in 1826 and 1871.

Chapter 5: Rebirth at Kingsville (1817 – 1875)

St. John's Parish needed to move from the failing Joppa Town to higher ground if it were to flourish. The center of vitality was now located at the crossroads where Abraham King had acquired the Rev. Hugh Deans' farm. The town would soon be known as Kingsville. An Edward Day was a landowner in the area. This Edward Day would take an interest in St. John's Parish and eventually build a new church in Kingsville, the present Old White Chapel. It was originally 20 x 40 feet. The box pews and gallery were from the church building in Joppa Town. Most of the grave stones were eventually removed from Joppa Town to the churchyard in Kingsville. (As far as we know, no human remains were moved, just the grave stones.) This new church would be consecrated by Bishop Kemp of the Diocese of Maryland on July 17, 1817.

In 1832 the glebe lands were sold to a Thomas Hall, who paid \$7.00/acre, netting the church about \$2,500. The glebe turned out to actually be only 350 not 550 acres.

In 1852 the church was extended by 24 feet. The box pews were replaced by slip pews, which were replaced by the present box pews installed in the 1960s. A Bell Tower was added to the front in 1870. It would eventually be removed in 1962 and its bell hung in the free standing tower. Because of the popularity and influence of Methodist hymn singing, music became more important to worship at St. John's Church. Worship was probably accompanied on some kind of keyboard instrument.

The American Civil War was fought from 1861-1865. More Americans died in the devastation of this war than in all other wars our country has been involved in combined. Being a border state, Maryland families were divided North and South. This was true for the members of St. John's Parish. In July of 1864 a Col. Gilmor led a troop of Confederate cavalry on a raid through Kingsville to destroy the Pennsylvania Railroad bridge over the Gunpowder River. Ishmael Day, son of the Edward Day who had built the church, was a Union sympathizer. He flew an American flag in his yard on Sunshine Road. A sergeant of Gilmor's raiders demanded that Ishmael take down the flag. Ishmael refused and shot and killed the sergeant. Ishmael fled and the Confederates burnt down his house and barn.

Ishmael Day dashed into the schoolroom in Fork where his daughter was teaching. He gasped, *"Daughter, I've shot a Rebel! I'm riding to Baltimore where they won't find me."* His daughter, a southern sympathizer, rose and shouted at him, *"You can ride to hell!"* It truly was a sad war of brother against brother, or even father against daughter. We do not know to where Ishmael Day fled, but within a few weeks he returned to his farm where he remained until the Union finally triumphed. Church Minutes and reports of the Civil War era are missing.

The Episcopal Church, in order to preserve unity between the northern and southern sections of the church, never did take a strong stand against slavery. This is one of its abiding failures and sins. For ten years after the Civil War, the Rev. Adolphus T. Pindell served St. John's as Rector. He had the task of pastoring a war torn parish, and apparently did so with skill and compassion. His leaving in 1876 was met with *"profound regret and the sincere wish he might have stayed on."*

Chapter 6: The New church (1888 – 1925)

In July 1888 the Vestry and the Rev. J.W. Larmour, Rector, proclaimed the start of a subscriptions drive to build a new and larger church. They gave themselves one year to raise \$5,000. If they did not, the subscriptions pledged would be considered void. Before the year was up, \$4,800 had been pledged. But the congregation was divided. A majority favored enlarging the old church. A smaller but more vocal group favored an entirely new structure.

At first the decision was to enlarge the old church. But, for various reasons, this was not possible. Things stalled for several years and then, in 1893, the Vestry finally decided on a new building. The cornerstone was laid on August 2, 1894, but the church building would not be completed for another two years. The opening service was held on August 16, 1896. Worship would have been according to the 1892 Book of Common Prayer, which was the first revision of the 1789 American Prayer Book. Hymns and service music would have been sung from the Episcopal Hymnal of 1892. A new version of the hymnal was published in 1916. The first British revision called the Revised Version of the old King James Bible was published from 1881 - 1885. It was adopted in American in 1901 and called the American Standard Version.

The Rev. Larmour counted 30 families, totaling 150 individuals. That year he baptized 16, 7 were confirmed, and there were 2 marriages and 12 burials.

The final costs were \$12,539.95, more than twice the original subscription. The new organ cost \$1,000, which was paid for by a collection taken up by the ladies of the choir. \$7,000 had already been paid, leaving a debt of \$5,500. By Canon Law, the new building could not be consecrated until clear of debt. That would not happen until June 4, 1911, fifteen years later. The then Bishop of Maryland, the Rt. Rev. John Gardener Murray presided. The church building is a fine example of what might be called late Victorian neo-English Gothic Revival.

The Rev. Larmour retired in 1915 after serving St. John's for 31 years, the fourth longest tenure of a Rector to date. Fr. Remington served the third longest tenure of 34 years from 1969 – 2003. The Rev. Hugh Deans served the second longest tenure of 35 years from 1742 – 1777. And the Rev. John Reeder Keech served for 42 years from 1819 – 1861, the longest tenure of any priest.

After Rev. Larmour retired, St. John's Church again entered a shared ministry arrangement this time with Trinity Church in Long Green. Trinity offered its Rectory for use and both churches split the cost of "*one Ford automobile*" for \$183.94 each church. The days of the horse and buggy were ending.

The worldwide Influenza Epidemic that followed in the wake of the tragedy of World War claimed the life of a beloved priest of St. John's Church, the Rev. Frederick C. F. Shears. He was a young man with a wife and two sons. During his brief tenure of 3 years, he did much to revitalize the parish's life and ministry, sparking the interest of young members and starting a Sunday School program. He contracted pneumonia and died on February 12, 1920.

In the 1920s, St. John's ended the shared ministry arrangement with Trinity Church and acquired six acres across the Bel Air Road, where it began construction on its own Rectory. It would eventually be sold in the late 1940s as plans for building the present rectory took shape.

In 1928 a large batch of old church records were found in the Peabody Library in Baltimore. Old ledgers and minutes were found as well as an old pewter Communion set consisting of a chalice, patten and ewer, and an alms basin engraved with "St. John's Parish." It was thought that they had been given to the parish by Queen Anne circa 1710. But they may have been acquired through the efforts of a William Bradford, an early Clerk of the Vestry in 1736. He was the nephew of the Bishop of Bristol, then Dean of St. Paul's Cathedral in London. These vessels have been on display in the case in the back of the church.

By the end of the Roaring Twenties, the people of St. John's Church would be using the new 1928 Book of Common Prayer, the second revision of the original 1789 American Prayer Book. Another Hymnal had been published in 1916 and another in would be published in 1940.

The devastating Great Depression hit when the Stock Market crashed in 1929. Most American families were negatively impacted. The Rev. Louis A. Parker and his family arrived at St. John's in the midst of the lean years in 1936. He and his wife and their young daughter supplemented their food needs by helping at harvest time on the large truck farm of Larmour Dilworth. They were able to bring home fruits, vegetables and eggs.

Chapter 7: Mid-Twentieth Century (1939 – 1967)

The violence of war may bring temporary peace, but then it leads to more war. America has been at war for 222 years of the 240 years since the first shot was fired at Lexington in 1775. So, we have been at war 93% of our history as a nation. This is a sad and sobering statistic. We are a nation traumatized by almost constant violence.

World War II began only twenty-one years after the War to End All Wars ended at 11 minutes past 11:00 AM on November 11, 1918. We entered this second world conflict after Japan attacked Pearl Harbor on December 7, 1941, "*A day that will go down in infamy,*" to quote the famous words of President Roosevelt. A total of 25 young men from St. John's congregation served in the armed forces during this most destructive of all wars in human history. The prayers for their safety must have been effective. As far as we know, all returned alive.

But none returned without the spiritual wounds that such conflicts always inflict. We did not know about Post Traumatic Stress Disorder or PTSD, let alone how to treat it, until after the Vietnam War. America had won, so our soldiers were not encouraged to talk about their experiences. Many of our GIs and their families suffered from the symptoms of PTSD for long years afterwards.

In 1942, in the midst of war, St. John's Parish celebrated its 250th Anniversary since its official beginnings in 1692 with the Act of Establishment. The Rector at the time, Rev. Parker had served as an army chaplain and was able to get a small detachment of soldiers from a nearby military base to participate in the festivities. They were drawn up by the door of the church and

gave a martial air to things. The service ended with “*a sharp burst of rifle fire in a crisp patriotic salute.*” Christians to this day still confuse patriotism with faith. Clergy are no exception.

America is the only nation to have used nuclear weapons on another people. With the dropping of the two nuclear bombs on Hiroshima and Nagasaki in Japan, more than one hundred thousand civilians died either immediately or from the subsequent effects of radiation. As a result of the nuclear bombs and the threat of an attack by Russia, Japan surrendered unconditionally soon after. WW II had finally ended, and we had entered the nuclear age.

As we noted above, war leads to more war. The Cold War with Soviet Russia began and would last until the 1990s when Communist Russia finally collapsed. Fear of communism, the Korean and Vietnam Wars dominated the 1950s and 1960s. But good things happened as well.

The Rev. Gordon A. Fischer became Rector in 1947/48 and stayed for 14 years until leaving in 1961. He was pastor during the 1950s. In 1951 the Parish Hall and the present brick Rectory were finished. Fr. Fischer and his parents were the first residents in the new rectory. The 1928 BCP and 1940 Hymnal were in use and the Revised Standard Version of the Bible was published in 1952.

Fr. Fischer was also active in the Kingsville community. At his suggestion the Kingsville Coordinating Council was formed, representing about thirty area groups. The council functioned as a voice of the community and organized the annual 4th of July Parade and carol-singing around the Christmas tree, activities that still take place today. Various organizations were encouraged to use the new Parish Hall such as the Hill and Stream Garden Club, the Golden Age group, Alcoholics Anonymous and youth groups. Attendance in churches and Sunday Schools was strong throughout the nation. After WW II many ex-GIs got a college education by taking advantage of the excellent GI Bill; we were in the midst of the Baby Boom and fantastic economic growth and prosperity, with a tax rate that greatly favored the Middle Class; and music shifted radically from the down beat of the Big Band to the upbeat of Rock n Roll.

The Rev. Fischer left St. John’s in 1961 and the Rev. Paul S. Dawson began to serve as the new Rector that same year. He would pastor the congregation through the watershed years of the 1960s when immense changes took place throughout western Christianity and culture. The white Chapel was renovated during the 1960s. The old wooden tower was removed and the slip pews replaced with more authentic box pews. The Chapel was rededicated in July 1967 as part of the 275th Anniversary celebrations of the parish. “A Short History of Saint John’s Episcopal Church” by Mary H. Cadwalader was written in 1967 to commemorate the Anniversary celebrations. This is the only written history of St. John’s Parish.

At that time the annual budget for St. John’s was \$20,000. Two bequests totaling about \$40,000 had recently been received. This meant that after two centuries of struggle, tight budgets, precarious moments and wartime rifts, the church was free of debt and in good financial order.

Chapter 8: End of a Millennium (1968 – 2003)

Mary Cadwalader's "Short History" of St. John's Parish ends in 1967. We will now extend the history to the present day. Fr. Dawson's tenure as Rector ended in 1969. About a year before his departure, a PreSchool was begun at St. John's Church. It was an important ministry of the parish to the Kingsville community for almost 40 years.

Father David Remington began his tenure as Rector in 1969. He would serve St. John's Parish for 34 years until his retirement in 2003. His was the third longest ministry at St. John's Parish out of 42 priests, exceeded only by the Rev. John Reeder Keech, who served for 42 years from 1819 – 1861. During Fr. Remington's tenure, women were first ordained as priests in the Episcopal Church. He also introduced the parish to the new 1979 Book of Common Prayer and the new 1982 Hymnal, both of which are still used for worship. The New Revised Standard Version of the Bible, now used for all scripture readings in worship, was published in 1989. Among the many scholarly improvements to the translation of the original languages is the first incorporation of inclusive language. The Rectory was expanded to accommodate the growing Remington family; a master bedroom and family room were added to the north side. The Maundy Thursday Seder Meal and the Good Friday Passion Play began during his tenure as well.

Fr. Remington was a healthy, well boundaried parish priest. He purposely kept his social life separate from his ministry. His wife worked mostly night shifts as an RN and kept her distance from her husband's ministry and the congregation, but she was well respected and loved. The professional pastoral distance allowed him to minister to everyone equally without bias. This, coupled with the stability of a long tenure, proved very beneficial to the long term growth and wellbeing of the parish. His retirement in 2003 and subsequent death from pancreatic cancer only eighteen months later were very hard on the parish.

It is important to recount one unfortunate incident that occurred during Fr. Remington's tenure. Thirty years ago, in the 1980s, the Parish Treasurer embezzled about \$60,000 from the congregation. For several years it was the practice of the Treasurer to take all offerings home where he counted the funds and prepared the deposit himself. So, it is possible that a lot more money in the form of loose offerings had been stolen.

Fr. Remington was personally devastated by the news of the theft. His friend, the Treasurer had seriously violated his trust and the congregation's. Instead of reporting the theft to the secular authorities, the Vestry decided to confront the Treasurer itself. \$60,000 was returned, including an expensive necklace he had purchase for his wife with church funds. Fr. Remington personally asked the now former Treasurer to leave the congregation.

It will never be known exactly how much money had been stolen. But the good news resulting from this unfortunate experience is that the Vestry immediately improved its accounting practices and established lay teams of counters, made up of two unrelated parishioners. To this day these teams count all offerings and prepare the weekly deposits on the church premises. The offerings are then deposited in the bank by the team. Accounting practices required by the National Episcopal Church including regular audits continue to be used to this day. To the best of our knowledge, there have been no further theft of funds.

A Mother's Children

St. John's Parish has been instrumental in the establishment of several Episcopal Churches throughout Baltimore and Harford Counties. A list of these churches and the dates they were established follows.

St. James', My Lady's Manor

Established 1750

Christ Church, Rock Spring

Established 1805 and Re-established 1877

St. Mary's, Emmorton

Established 1848

Trinity Church, Long Green

Established 1862

Emmanuel Church, Bel Air

Established 1868

The Episcopal Church of the Resurrection, Joppa Town

Established ? on the land of the original St. John's Church in Joppa Town

41 Priests of St. John's Parish

The Glebe Lands

1680 – 1686 The Rev. John Yeo, Traveling Minister

1687 – 1695 ?

The Early Log Church in Elk Neck

1696 – 1702 ?

1703 – 1711 The Rev. John Edwards

1712 – 1718 The Rev. George Irvine (Irwyn?)

1718 – 1721 The Rev. Evan Evans

1721 – 1724 The Rev. William Tibbs

1724 – 1725 The Rev. John Humphries

1725 – 1726 The Rev. John Holbrook

The Brick Church in Joppa Town

1726 – 1738 The Rev. William Cauthorne (Cawthorn?)

1738 The Rev. Benedict Bourdillon (3 months)

1738 – 1742 The Rev. Henry Ogle

1742 – 1777 The Rev. Hugh Deans

1777 – 1779 ? Church Closed?

1779 – 1781 The Rev. George Hughes Worsley

1781 – 1785 The Rev. James Jones Wilmer

1786 – 1789 The Rev. Levi Heath

1789 – 1800 The Rev. John Coleman

1801 – 1803 The Rev. James Jones Wilmer

(1804 – 1808 The Revs. John Allen and John Coleman: Periodic Supply Clergy)

1808 – 1812 The Rev. George D.S. Handy

1812 – 1816 The Rev. John Coleman

The White Stucco Church in Kingsville

1816 – 1818 The Rev. Matthew Johnson

1819 – 1861 The Rev. John Reeder Keech

1862 – 1865 The Rev. Julius M. Dashiell

1865 – 1876 The Rev. Adolphus T. Pindell

1876 – 1878 The Rev. Charles J. Hendly

1878 – 1880 The Rev. Edward W. Wroth

1880 – 1883 The Rev. Alfred J. Barrow

The Stone English Gothic Revival Church

1884 – 1915 The Rev. John Worrall Larmour

1916 – 1920 The Rev. Frederick C. F. Shears

1921 – 1928 The Rev. Theodore S. Will

1929 ?

1930 – 1934	The Rev. Frank P. Gray
1935	?
1936 – 1937	The Rev. Henry B. Thomas
1938	?
1939 – 1945	The Rev. Louis A. Parker
1946 – 1947	The Rev. Kenneth M. Gearhart
1948 – 1961	The Rev. Gordon A. Fischer
1961 – 1969	The Rev. Paul S. Dawson
1969 – 2003	The Rev. Remington, Rector
2004 – 2005	The Rev. Bradley Peyton, Interim Rector
2006 – 2009	The Rev. Michael Hadaway, Rector
2010 – 2011	The Rev. Susan Oldfather, Interim Priest & 1 st Woman Priest
2012 – 2013	The Rev. Susan Oldfather, Priest-in-Charge
2013 – 2014	The Rev. Tim Kroh, Interim Half-time
2014 – 2016	The Rev. Daniel W. Hinkle, Interim Rector ³ / ₄ Time
2017 -	The Rev. Elizabeth-Anne Margaret Sipos, Rector

***“O God, our help in ages past, our hope for years to come,
Be thou our guide while life shall last, and our eternal home.”***

Paraphrase of Psalm 90:1-5 by Isaac Watts (1674 – 1748)

1982 Episcopal Hymnal # 380 verse 6