

THE MESSENGER

Fall 2026

CELEBRATING
290TH
ANNIVERSARY
OF
KING & QUEEN PARISH
CHRIST EPISCOPAL CHURCH
CHAPTICO, MARYLAND

ESTABLISHED IN 1736

Christ Episcopal Church, Chaptico, is one of the oldest churches in continual use in America. The congregation dates from 1640, only six years after the landings of the Ark and the Dove at St. Clement's Island, establishing the Maryland colony.

Thomas Gerard, Lord of St. Clement's Manor, gave the church 100 acres of land. Another colonist, William Marshall donated, three heifers, stipulating that from them "a stock of cattle shall be raised for the maintenance of a minister." In 1692 the congregation was officially established through the Act of Establishment, which directed the creation of Maryland's parishes, and set their boundaries.

In 1735, the Vestry at Bushwood applied to the General Assembly for funds to build a church nearer to the center of one of the parishes. That site was Chaptico. The land for the church was donated by Philip Key, High Sheriff of the colony, grandfather of Francis Scott Key. The parish church was completed in 1736 and became known as Chaptico Church. In 1840, it was consecrated as Christ Church.

Rooted in Faith. Rich in History. United in Christ.

"I will build My church, and the gates of hell shall not prevail against it."
— MATTHEW 16:18



RECTORS REFLECTION

Grains of Sand in the Hourglass

"Old," in the historical sense, is relative to where one is.

When I worked in television production in the late 1980s and early 1990s, "old" meant standing on a soundstage where *Casablanca* had been filmed only a few decades earlier. Then, in 2004, I moved back East.

Civil War battlefields deepened my sense of what "historic" means. Next, in 2022, the unincorporated community of Chaptico, Maryland—through Christ Episcopal Church, with its roots in the 1600s—seemed to say, "Let me show you history."

Since this newsletter is devoted to history, I will share a part of Christ Church's story that I especially love. When I arrived in 2022, I remarked that any rector serving such a parish is only one grain of sand in an hourglass filled with the sainted grains of those who came before.

One of my favorite chapters of that history is found just outside the church doors: the cemetery. I often walk there on quiet Sunday mornings before services, pausing among the gravestones. These marked lives—like the parishioners I have come to know—have left their imprint on me, and I will remember them as I continue in my service to God.

Here are only a few of those souls, with apologies to those I do not mention.

Who first comes to mind is Fred Wyant, a parishioner I got to know well in a short time, and whose funeral was the first burial I officiated at Christ Church. Then comes Kenny Oliver who always makes me smile, bringing back memories of the almost quiet commentary he and his brother Henry would offer during the 8:00 a.m. service.

Nearby rests Thomas Shepherd. His marker stands beside one already prepared for his wife, Joyce. Whenever I pass by, I think of Joyce's and my monthly home Communion visits, which we have both cherished.

There is also Jordan Topolski, whom I never met, yet feel I know in unexpected ways. His mother served on the Vestry that called me here; she shares the same first name as my daughter. While I have been here, my daughter married a man with Jordan's first name, and the late Jordan himself was born in the same year as my son.

I often find myself pausing at these resting places, and discover a comfort as with a friend.

Finally, there is Angel Ida—perhaps my favorite, as one drawn to mystery. Outside the window behind the altar, the angel on her gravestone seems to guard a secret.

As I recall the story, Ida was killed when her vehicle exploded while she was traveling with the rector's wife. An incendiary device placed beneath the car detonated, and no one was ever charged.

Local tradition adds another layer. In the week before her death, Ida reportedly dismissed a household employee after discovering misconduct involving that employee and a boyfriend said to have worked with munitions. No case was ever proven.

Yet the story does not end there. Within a year, the suspected man was reportedly found dead on a remote road in St. Mary's County, having been struck multiple times by a vehicle—or perhaps more than one.

A mystery within a mystery.

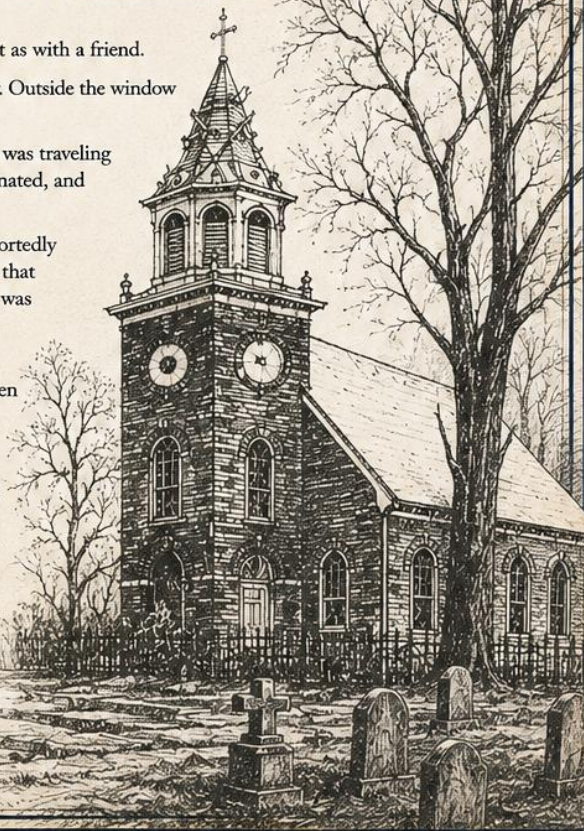
As I prepare to move on, I carry many stories with me—of the living and of those who have gone before. My hope is that I have left behind a few stories of my own that will occasionally bring a smile. You have certainly given me many.

I often return to a thought I have shared in sermons: each of us is only one grain of sand in a vast hourglass. What matters is how we use the time we are given here at Christ Church to make God known.

Thank you for calling me to be your priest and for allowing me to serve as one small part of this parish's greater history.

Yours in Christ,

The Reverend Peter K. Ackerman



FROM THE SENIOR WARDEN

One of the biggest question parishioners have on their minds is what's next once Fr. Peter ends his time with us on Saturday September 19.

We have priests scheduled to offer Sunday Holy Eucharist from September 20 thru Sunday October 25.

On Sunday September 20 there will be one service at 9 am. The Rev. Anna Olsen from the Diocese Office of Transition will celebrate the Eucharist and preach. Following that service, there will be a potluck brunch in the church hall. Rev. Anna will talk more with us about what's involved in calling a priest to Chaptico and the support we'll have from the diocese. Rev. Anna will also answer questions you may have.

2. For the Sundays after September 20, we will have the following priests at both the 8 am and 10 am services.

Sept. 27	Rev. John Ball
Oct. 4	Rev. Linda Kapurch
Oct. 11	Rev. John Ball
Oct. 18	Rev. Jason Shank
Oct. 25	Rev. John Ball

More details about additional priest coverage, pastoral care, office communication and next steps will be decided at the September 8 Vestry meeting and communicated to the parish.

As we experience the challenges and joys inherent in the transition process, let us remember that the Holy Spirit is with us during this time of reflection and discernment.

Robbie Loker



JUNIOR WARDEN UPDATE

Hello Christ Church family! As most of you already know there is a geo thermal system getting installed at the hall. So along with the routine lawn and building maintenance this has been a major focus for the past few months. This includes cleaning out the necessary rooms for the new equipment and also being there for the installation. I would like to thank the buildings and grounds work crew and committee for doing a wonderful job making this happen!

There is of course plenty of other work to be done. I'll be looking forward to seeing you at the next church or hall work day which will be in Sept or Oct.

Many Thanks!
Donnie Morgan

PARISH HALL ENERGY PROJECT.

In April of this year the Maryland Energy Administration awarded Christ Church a grant of up to \$273,888 for the installation of a Geothermal HVAC system in the Parish Hall. We also received a grant of \$8,219 from Smeco.



The project involved installing 12 geothermal wells in the lower parking lot and covering it back up.



Then all 7 HVAC systems were replaced with new, super-efficient units.

In the 3 years prior to this implementation, the Parish Hall HVAC systems were costing Christ Church over \$ 25,000/ year. The new system will provide a significant reduction in our operating costs over the next 20 years.

While 85% of the up-front cost of the new system will be covered by grants, we still need to raise about \$ 50,000 from the parish to meet our 15% obligation. Contributions can be made by check or on-line by clicking the "Donate" or scanning the pew card in church and selecting "Hall Energy Fund".

As we celebrate the rich history of Christ Church, I wanted to share a few treasures from the past. Over the last 25 years, I have collected a large binder filled with newspaper clippings, articles, photographs, and stories about our church and its people.

In this special anniversary issue, I am sharing a few of those articles for your reading and enjoyment. I hope they bring back fond memories for some and offer others a glimpse into the history and traditions that have made Christ Church such a special place through the years. I did have assistance with AI.

I hope you enjoy this little journey into our past.

Julie Burch

Newsletter Editor

◆ CORRESPONDENCE OF THE BEACON • 1883 ◆

APRIL 16, 1883

4th District

Messrs. Editors: -

The first sound of the bell from the belfry of the venerable Christ Church at Chaptico was heard on last Wednesday, the 11th of April. Under the able management of Mr. Samuel Hayden, the belfry is nearly complete and when finished, will be very durable and ornamental. It will supply a long-felt want. It is astonishing, though Christ Church was built in 1816, it has never had a bell until now. A century from now the records of the church will show that the belfry was built in April 1883, by the authority of the present vestry, under the management of Mr. Samuel Hayden, during the rectorship of Rev. Mr. Gantt, thus doing credit to their memory after they have passed away.

*Thus lives the noble deeds of mortal men
E'en after he has fled to the spirit land.*

Yours,

INDEPENDENT No.1

CORRESPONDENCE

Chaptico, April 28, 1883

Messrs. Editors: -

The kindly notice of "Independence No. 1" in your issue of April 10th respecting the belfry of Christ Church, Chaptico, needs several corrections. The belfry was built not by "authority," but by the consent of the vestry of the church, under the auspices of Christ Church Parish Aid Society. This society organized one year ago, by hard work and much self-denial, have raised \$300, purchasing a McShane 518 lb. bell and paying for the erection of a substantial belfry, built by Messrs. Wolfe & Christ, of Charles County, who have done their work faithfully, and, I believe, reasonably. Christ church was not built in 1816, but between the years of 1690-1705. Philip Key, an English nobleman, who when coming to this county, was made Lord High Sheriff of the Colonies, gave the site for the church. The bricks were imported for the church and for the vault of the Key family, which now contains five generations, resting under their motto – "Faithfull to the Faith." Queen Anne, whose reign began in 1702 and ended in 1714 (during or before these years Christ church must here been built) gave an organ, communion service font, Bible and book of common prayer. Bushwood house and Christ Church were built by a merchant who was not able to pay his passage across the ocean; evidently, he was a faithful workman, but few houses could have stood so long, for it was not until 1864 the church was repaired. It has been somewhat modernized. At first the pulpit and lectern were in the center of the church, the former suspended from one of the pillars by an iron hook. The aisles crossed each other near the pulpit, there being one door on the North and another on the South end of the church. The old pews were so high that one could not see the head of the occupant in the next. Tradition tells us that the gallery was originally intended for the Colonial Governor, I believe Governor Notley. This ancient church, once the most prominent in Maryland, and certainly one of the oldest, needs now many repairs which, which the Parish Aid Society are endeavoring to accomplish as well as to add such improvements as to make it one of the best and most beautiful rural churches in the Diocese.

Yours Respectfully

J. Gibson Gantt, Rector

A glimpse of parish history, preserved for future generations.

Christ Church, Chaptico, Celebrates

By Polly Barber

Former Parishioner

Originally published in Chronicles of St. Mary's

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The following, read by Keith Loker, Christ Church Junior Warden, when the 250th anniversary to celebrate on May 25, 1986, was based on original records, provincial and state archives, folklore, diocesan records, traditions and legends:

This is a story about our church: its architecture, how it came to be constructed here, the changes made to it over two and a half centuries, the people who have preserved it, events in the world beyond Chaptico that have come to bear upon it, and its remarkable existence to these times. References has been made to by the writers to existing historical records, to laws passed by the Maryland General Assembly, to Histories, to vestry minutes, and to the other documents and publications to ensure as accurate as account as can be made.

Three hundred and fifty-two years ago this spring, Leonard Calvert and the 150 colonists arrived in the Potomac River to settle the lands granted to Lord Baltimore by the King. The 20 leaders of the venture were Roman Catholic, but the majority of the voyagers on the Ark and the Dove were English Protestants. The first Protestant chapels were built at St. Mary's City at Poplar Hill (now St. Georges), and Gerard's Chapel was constructed near present day Kopel's and Colton's Point. It was followed in 1694 by a chapel at Bushwood, the precursor to our church at Chaptico.

Maryland has been settled 54 years when the revolution referred to in English history as "glorious" forced from the throne the Catholic King James II, son of England's and Maryland's Henrietta Maria. For 250 years England had struggled with the problem of the supremacy of the Church of Rome or the Church of England, depending on the reigning monarch. The Protestant caused finally triumphed; the ruler from henceforth would be Anglican and that church established in the realm.

These profound changes in England caused similar change in the colony of Maryland. The Catholic Calvert's temporarily lost control; when the Fifth Lord Baltimore converted to Anglicanism in 1715, the colony was returned. A Royal Governor arrived in St. Mary's City and on May 10, 1692, the Maryland General Assembly meeting at St. Mary's City passed an act for the "Service of Almighty God and the Establishment of the Protestant Religion" (meaning the Church of England) in the colony, providing for the creation of parishes, selection of vestries, and the collection by the Sheriff of 40 pounds of tobacco from taxable persons to be used by the vestry for the salary of the rectory and for church construction. This act providing the public support for the church remained in effect until the Revolutionary War and the new America Constitution established the policy of separation of church from state control and support. The names of the two parishes in St. Mary's County authorized by the act remain as to this day —William and Mary and King and Queen.

The boundaries of King and Queen parish were Saint Clement's Bay, the Calvert County line (then near the Three Notched Road) to the upper extremity of Newport Hundred (not Charles County), thence to the headwaters of Zehiah Swamp and then down the Wicomico and Potomac Rivers to the point of origin on St. Clement's Bay. The parish contained two small churches, one at Bushwood and the other at Newport. The minister was selected in England by Lord Baltimore and appointed to a living by him; the Bishop of London gave him a license; the Governor in Annapolis inducted him and after induction he was set up for life in his parish. The vestries in the parishes had no say in the selection of removal of the rector.

In 1724 the then rector, John Donaldson, rector for 34 years from 1715 to 1747, reported to the Governor that the parish contained two churches, a glebe, 200 families, and its dimensions were 36 miles long and 7 miles long.

No vestry minutes of church records exist for the eighteenth century and the story must be found in scattered documents, histories, legislative enactments, the land records, etc. Because no detailed local records can be referred to, we must imagine that the Reverend Donaldson came to realize the difficulties of ministering to a flock so widely scattered and at two churches, and no doubt impressed upon his parishioners and vestry the need for a new well-built centrally located church. Therefore in 1735, the Maryland General Assembly passed a law declaring that “Bushwood Church..... is not only situate in remote corner (of the parish) but is so far decayed that it cannot be repaired without greater expenses to the Parishioners that the building of a new one and the Newport Church is the said Parish in need of very considerable repairs; Be it enacted therefore b the Right Honorable the Lord Proprietary, by the with the Advice of His Lordship’s Governour, and the Upper and Lower Houses of the Assembly that the Rector, Vestryman and Churchwardens are authorized to purchase two acres of Land in the Most Convenient part of St. Mary’s County in the said parish to be determined at a meeting at Chaptico Bridge (where do you suppose it was located 250 years ago?) and to cause a new brick church to be built thereon to be called Christ Church. And be it further enacted that the Justices of St. Mary’s and Charles Counties are authorized to levy on the taxable inhabitants of the parish to sum of 500 pounds and the sheriffs of the said counties area authorized to collect same and pay to the vestrymen and church wardens aforesaid.”

So, the church was constructed by the authorization of the Assembly and the taxing of the freeman of the parish. Be they Anglican or not. And tradition has it that the Honorable Philip Key, vestryman, was appointed to oversee its construction. All this happened of course because we here in Maryland were part of the burgeoning British empire, were Englishmen and women, and what happened far away from our shores nevertheless affected our lives and actions. This as we know continues to be so today.

About 1750 other church building was constructed in the parish, probably to replace the abandoned chapel at Bushwood. Called Tomakoken Chapel, All Saint’s at Oakley evolved from these beginnings.

In 1770 the church embellished with a chalice and paten cover purchased from London. The chalice, made by John Kentember and certified by the Worshipful Company of Goldsmiths of London, remains n our possession and is used for the great holidays of the Church—Christmas, Easter and other times of profound significance as today. Other treasures were also added—a marble font and pedestal, Baskerville bibles, the Royal common prayer books with psalms, and two pulpit cushions. And an organ purchased in 1773. The following year, the General Assembly authorized an annual levy of five pounds of tobacco per poll to be paid for the support of an organist. This was one of the few instances in Maryland were a church organist was paid by general taxation.

The violence of the American Revolution and the new government swept away the comfortable and securely planted church establishment. Even with no revolution, however, change would have occurred as hostile reaction was growing to the taxing of the non-Anglican population to support the Anglican Church, and to the unacceptable behavior of many Anglican clergymen. In 1768, example, a committee reported to the General Assembly that the Reverend Brown, rector of King and Queen Parish, had “resided out of his parish, upwards of three years all together.....that tho’ he has lately returned to reside within his parish, his long course of immoral conduct, and his being under prosecution for the supposed murder of a negro has determined his parishioners universally not to hear him....”

The same day Governor Horatio Sharp reported to Lord Baltimore as follows; “Brown was lately accused of murdering one of his slaves and actually fled to Virginia where he remained several months till his son could be the only positive witness against him could be shipped away thence to Scotland.... his parishioners considered him a very bad man.”

In 1789, the new Protestant Episcopal Church of America, a continuation of the Church of England, was organized. The new prayer book was adopted and the use of the 1662 English prayer book came to an end. So did state support; and the church at Chaptico entered a perilous era of adjusting to the new times, new freedom and no more tax dollars.

For the purposes of the story we are telling today we have vestry minutes to study, minutes from 1799 to 1881, and it was in those worn records that a story of struggle and determination was written. The nineteenth century seemed to have an up and down quality, and the process of the church was inevitable affected by the condition and the struggles of the new nation.

For 80 years the minutes reflect two major preoccupations: the finding and supporting of a minister and keeping the church in repair and open. On July 15 1799 minutes record that “William T. Scott in consequence of the advertisement inviting a minister, having offered his service to this parish in the capacity was desired by the vestry to preach in the church and chapel previously to any engagement being entered into with him, which request being compiled with and the subscription still being very inadequate to the support of an incumbent W. Scott informs the Vestry that when they have fully ascertained the sum that can be raised by subscription if they will let him through the Right Reverend Dr. Claggett and if he is nor otherwise engaged he will return to take charge of this parish provided the Vestry will guarantee to him 400 dollars per alum.”

Mr. Scott did not come; perhaps by the time the vestry wrote to Bishop Claggett guaranteeing his salary of \$400 a year, Mr. Scott was “otherwise engaged.”

The vestry dealt with this chronic and diocesan-wide problem for many years. In an 1808 report of the Reverend Benjamin Contee to Bishop Claggett of Maryland, the Reverend Contee “begs reference to report that two out of four of the parishes in St. Mary’s County are still vacant and that there appears to be little or no prospect of their being supplied shortly; That King and Queen began a subscription for support of a minister last fall but a disagreement among the subscribers arising, the attempt ceased.”

At the beginning of the nineteenth century our church was 65 years old and the minutes often contain reference to its need, such as “the vestry ordered that one barrel of oye (sic), 5 barrels of tar, 100 pounds of red ochre be purchases for tarring and painting the roof” and in July 1801 after the job had been finished, the frugal vestry “ordered that the remaining tar and oyl belonging to the vestry be sold to the highest bidder for ready cash at the house of Mr. Joseph Edwards in Chaptico on Tuesday at 3 o’clock. Tar and oil were sold to Mr. John Bond.”

In June 1812 war was declared with Great Britain. Congress called for private armed vessels. Most of the coast of the United States was blockaded by the British. Blockading squadrons came ashore, seized, carried off and burned. Admiral Cockburn was probably the most hated British officer engaged in the war. He terrorized settlements at Hampton, Virginia, on Sharpes and Tilghman’s Island, at Havre de Grace, Baltimore and Annapolis, and took part in the capture and burning of Washington. The motive for the vindictive behavior of the British in the Chesapeake was the damage done to its commerce by the privateers sailing out of Baltimore which earned for that city the title “nest of pirates.”

St. Mary’s County was not spared, nor Chaptico, nor Christ Church. On July 30, 1814, Admiral Cockburn himself wrote, “I landed at daylight with the Marines about three miles below Chaptico which place we marched to and took possession of without opposition.” These troops stole supplies, cattle and tobacco, and broke every pane of glass in Chaptico Village. They damaged the church, broke every window and the white tile floor, destroyed the organ and desecrated the graves. Pleas for assistance were made to Washington, but President Madison’s reply was that “he could not afford to protect every southern Maryland’s turnip patch.”

The Reverend Joseph Jackson described the alarms in St. Mary’s County immediately following on the July 30 attack on Chaptico: “Everything we have belonging on earth is at the disposal of the enemy... Our government does for us what was to be expected, precisely nothing. There is no refuge from impending terrors, but in the

hopes presented by our holy religion... Dr. Thomas intends moving the instant he can accomplish it. Indeed who does not?... On Tuesday... whilst I was at tea with a worthy family... word was brought by one of the young men... that a British ship and brig were in sight. We waited until four other ships with schooners appeared to form a line on the Virginia side... before we reached the house... we were met by a neighboring gentleman who (said) they would land and sweep this part of St. Mary's again... the neighborhood was in general commotion, stock and negroes were moving towards the forest... the sadness of the occasion was enlivened as much as might be the brightness of the moon... how serene and gracious is heaven, while man is intent on his own misery, or that of his neighbor!... I reached home a little before sunrise, and found through Divine goodness that the British upon landing had taken a different direction..."

Indignant reaction to this outrage appeared in letters in the Washington papers. A subscription of \$258 was immediately raised to repair the church, a marvel in this time of little coinage or paper money and in the midst of war. In May 1815 Zach Mattingly was employed to repair the church and Philip Turner authorized the purchase of necessary materials. The vestry minutes noted a letter from a Mr. Heath of Baltimore deploring the "injuries your church sustained by the British and others." and sending two stoves. In 1818 Philip Turner, vestryman, was authorized to contact some person to make fires in the stoves when necessary and keep the church clean from this time forward, limit not to exceed 10 dollars per year. A M. Hilton was found, to be paid \$16, "when there are funds," for sweeping the church for two years.

The newly repaired, warm church, its proud and grateful vestry and parishioners participating, was consecrated for the first time ever by James Kemp, Bishop of the Protestant Episcopal Church of Maryland to the "service of Almighty God... hereby setting it apart from all common and secular duties and dedication it solely to the worship of the Almighty God who although he has Heaven for his throne yet condescends to fill with his presence houses consecrated to his service, there to receive praises and prayers of His humble worshippers."

The war was over, the church repaired, the minutes again contain chronic references to getting money from delinquent subscribers. In 1822 the vestry decided, desperately, to sell the very lead in the organ. The vestrymen had to promise to pay the arrears and debts of the parish—these vestrymen's names are familiar to us today—John Sothoron, Samuel Maddox, Luke Barber, Henry Turner, John H. Briscoe, John Maddox, William T. See, Richard B. Egerton, H. G. Garner, Josiah Turner, Samuel Carpenter. Time and time again throughout this century, when the church doors were closing, the vestrymen reached into their own pockets and kept the parish together. Their devotion and commitment should never be forgotten.

In November, 1830, despairing, a member of the vestry proposed the obliteration of King and Queen Parish by joining the upper part with All Faith and the lower with St. Andrews. Up rose other vestrymen to declare such division "highly detrimental to the parish to which they are guardian and under no circumstances will they ever consent to the same." They did not and we are here today.

Luke H and Luke P Barber and the Reverend Mr. Mitchell were authorized to act as agents to visit the District of Columbia, City of Annapolis "or any other place they may think proper for the purpose of soliciting donations to aid in relieving the church of its present embarrassment." During this time the Reverend Mr. Mitchell pleaded with the vestry for his overdue salary "as a husband and father. I feel (he said) that to refrain longer would not be fulfilling to them."

Perseverance apparently began to pay off. A new glebe was purchased at Bushwood, the glebe house was constructed, the church seemed to be constantly repaired and modified. Square pews were replaced by these present ones, the pulpit and altar built here in 1839. In 1840 it was resolved to rent the 16 center pews nearest the pulpit for \$20, the balance of the center pews for \$12 a year, and the side pews for \$15. Mr. William Maddox paid for modifying the staircase and banisters.

In 1844 it was decided to build a new church a Tomakoken, that is, the church we all know as All Saints Oakley. In 1847 this building was completed, the building committee reporting to the vestry "we have a neat substantial, beautiful, little church. To his, whose church it is, and whose people we are, gibe all the praise." The church

cost \$1300, was constructed by highly praised Thomas C. Greenwell, and was consecrated by Bishop Whittingham in May 1847.

A further modification of Christ Church occurred in 1850 when the Reverend Chew was authorized to have a partition erected across the west end of the church and to make a vesting room near the door. This was accomplished as we can see and it probably made the church warmer in the winter than it had formerly been. When Mr. Chew left Chaptico, this touching entry was made in the records: "...we beg leave to assure you that it has been to us a source of peculiar satisfaction that no incident has occurred to mar the harmony that should subsist (sic) between the Rector and his parishioners and more particularly his vestry... may we Reverend an Dear Rector whom we are permitted thus to address perhaps for the last time indulge the hope that he, who has long and so faithfully administered among us, will, when addressing the throne of mercy, implore a blessing upon his first parish, his first parishioners, his first vestry."

During the 1850's the parish received a substantial legacy; it insured the glebe house, stables and corn house, sold timber and tobacco from the glebe, fenced the yard of the church to keep cattle out. Good times were here.

But the terrible Civil War devastated savings, causing the people to leave the parish for the cities and other parts of the country, and created the period similar to that long period of struggle after the Revolution. The Reverend Mr. Pedelupe resigned in 1874 because he was not paid all his promised salary. He offered to compromise at \$450; all he got was \$160!

Gradual improvement occurred. Stained glass windows were introduced in 1875. The perhaps very first mention of the "ladies" in 186 occurred when the minutes note "the subject of a tobacco house being up for consideration, it was resolved by the ladies in both sections of the parish (All Saints and Christ Church) to get up something to help raise funds for the purpose." And in 1880 the All Saints Parish Aid Society donated a carriage and harness to the use of the rector. Following in 1883 the Christ Church Parish Aid Society supplied \$300 to buy a McShane bell to place in the new belfry.

In 1893 a new parish was created from the southern portion of King and Queen Parish "by the name and style of All Saints." For more than 200 years All Saints and Christ Church had been managed by one vestry and served by one minister. This is a profound event in the life of King and Queen Parish and in indication of strength and growth in the church itself.

The Diocese of Washington was formed in 1894 and the southern Maryland counties were placed in it where they remain to this day. Maintenance and modification of this building continued as always—the exterior of the church was painted for \$65 in 1900; the present iron fence enclosing the church yard was erected in 1907. The bell tower was added in 1913 by James Burroughs of Mechanicsville and cost \$2000. The chancel window depicting the visit of the two magi came from Mr. Walter Thomas of Deep Falls and was made by the Gettier Company of Baltimore. In 1916 the gallery of the church was altered to accommodate the new organ from Baltimore. John Garner, organist at the time, solicited \$500 from Andrew Carnegie, and Parish Aid contributed \$150. \$350 came from the congregation.

Expanding, a building owned by Jack Hayden in Chaptico, was purchased for the Rector. This house was sold in 1904 and another house, furniture, and 10 acres of land were purchased from John H. Garner. The house was torn down in 1960 and the present house, a gift from Mary Barber Godcharles, was constructed. In 1936, a parish hall was placed on this site. In 1965 this building was renovated and enlarged and made much more usable, housing a well-located kitchen, dining room, office and Sunday school space.

Almost half of the 20th century had passed before electricity became available. A letter of September 29, 1921, from the Reverend Joseph P Gibson to "my dear Mr. Buck" says "the date suggested for the Bishop's visitation, Saturday, October 25th at 3 p.m. will be entirely satisfactory... Please tell the Bishop we hope to have time take luncheon at the Rectory either before of after the service. Also that the service will have to be by sunset as we

have no means of lighting the church.” Central heat and electricity were installed in the church in 1946 after the Rural Electrification Act (interrupted by World War II) provided funds throughout the country for co-ops like Southern Maryland Electric Cooperative to be formed. From this source lights began to glow all over St. Mary’s. It’s hard to realize that only 40 years ago our church was dependent on kerosene lamps.

For \$1,125, the cemetery was expanded and in January 1961 a contract was signed by Lewis and Hitchcock to repair the organ. The contract was for \$6750 and the funds were over-subscribed by members and friends of Christ Church. The carillon bells were added for \$825 as a gift from William and Elberta Hayden.

The latest construction project was the addition of the church complex of a building known in the 18th century as a “necessity house.” The decision about where to put this “necessity” was arrived at after much controversy and argument and cost \$2600, a sum which probably would have given Philip Key apoplexy.

In 1964 on Trinity Sunday, King and Queen Parish, after so long sharing a rector with other churches, became an independent church pledging to carry the full support of the Rector. This was a most important step for our parish. The vestry and congregation felt that the way to grow and interest more people was to be an independent parish receiving no help from the diocese. This has been the case in our church and most of the other southern Maryland churches have a rector of their own at this time.

The parish has journeyed safely through the 20th century, through wars and took some of its young men, through severe economic depressions, through unpredicted and unbelievable changes caused by science and technology, change that it has shared with all Americans.

The parish has existed “in these parts” since the construction of the Gerard Chapel in 1642 near Colton’s Point, for 294 years, through all and parts of four centuries. Now the parish and the nation are prosperous. The Reverend Mr. Pedelupe would be staggered by the Christ Church annual income and church’s assets and endowments. Let us pray that the Lord will continue to bless us. May he continue to supply strong and devoted men and women, worthy of their ancestors, worthy of the ministers and vestries who have preceded them, to guide the parish through the approaching new century and all the years ahead. Praise be to God for all His blessings upon King and Queen Parish and Happy 250th Birthday to Christ Church Chaptico on the 25th day of May, Trinity Sunday in the year of Nineteen Hundred and Eighty-six.

Polly Barber:

Following career moves that included service at Patuxent River, MD, Yugoslavia Italy, Germany, and Washington DC., Mary Combs (Polly) Barber returned to her native St. Mary’s County Maryland in 1959. Since then, she has served on numerous community committees and associations. She was also employed as Director of St. Mary’s City Commission until 1980. Mrs. Barber lives in one of St. Mary’s County’s Historical Homes, DEEP FALLS near Chaptico.

FROM OUR PARISH ARCHIVES • CHRIST CHURCH, CHAPTICO

A FAMILY REMEMBERED

The Slye Family at Slye View Farm • December 2, 1922



Georgia Anna Maddox Slye's birthday gathering at Slye View Farm, December 2, 1922.

Stained glass window in rear left side of church--names in the window--donated by this family

IDENTIFIED LEFT TO RIGHT

Chapman "Chap" A. Slye, Frank Slye, Margaret "Maggie" Lydia Slye Bowling, Mary Gwynn "Sissy" Slye Clagett, Robert Webster Slye, Elizabeth "Betty" Slye Lynch, Georgia "Gargie" Anna Maddox Slye, Harry Lancaster Slye, George Maddox Slye, and Luke "Phil" Philamon Slye.

A glimpse of parish history, preserved for future generations.

Parish Aid Society, 1800s



Do you recognize anyone in this photograph?

From the St. Mary's Beacon

September 7, 1871

ST. MARY'S BEACON.
September 7, 1871.

CHURCH FESTIVAL.

The ladies of Chaptico Church Congregation (Episcopal) have it in contemplation to hold a Festival for the benefit of that church at or near the village of Chaptico on *Thursday*, the 14th of September, instant.
Refreshments of all kinds will be on hand, and the price of tickets for the dinner has been fixed at 75 cents.
As the Festival is to be held for a pious-worthy object, the dinner likely to be all the most fastidious appetite could demand, the attention and courtesy of the managers all that could be asked, we hope and believe a general public attendance will result, particularly from the Leonard Town section of our county.
Remember, *Thursday*, next, the 14th of September, instant.

FROM OUR PARISH ARCHIVES • CHRIST CHURCH, CHAPTICO

Restored Organ Blessed Sunday



(Left to right) Mr. Theodore C. Lewis, vice-president and treasurer of Lewis and Hitchcock, Inc., of Washington, the firm which restored the organ and installed the chimes; the Rev. Hugh B. Hall Jr., rector; the Rt. Rev. William F. Creighton, Bishop Coadjutor of the Diocese of Washington, who rededicated the organ and dedicated the chimes; Mr. G. Bradford Reeves, chairman, the Organ Finance Committee, Christ Church, Chaptico.

Members and guests of Christ Episcopal Church, King and Queen Parish, Chaptico, gathered Sunday afternoon at the Church for services blessing their organ, recently restored, and new set of chimes.

The Rev. Hugh B. Hall Jr., Rector, conducted the impressive service, assisted by the Rev. Charles F. C. Dougherty of Leonardtown and the Rev. Stuart Irvin of St. Mary's City. The Rt. Rev. William F. Creighton, D.D., Bishop Coadjutor of the Diocese of Washington, performed the blessings of the organ and chimes.

Drive Begun

The Sunday service climaxed a drive by parish members to restore the organ to proper service. Donations were given as memorials and they were transcribed in a Book of Memories now on view at the Church. The Chimes were also given as a memorial by a parish family.

The drive was begun a year ago to raise funds for the necessary restoration when it became apparent that the organ in its condition at that time was not performing satisfactorily.

Mr. Theodore C. Lewis, vice-president and treasurer of the firm of Lewis and Hitchcock in Washington, was engaged as contractor. He personally supervised the restoration of the organ by Mr. Norman Smith and Mr. John Holmes of the firm.

Worn-out parts of the organ, in use since 1914, were replaced with electrical parts during the complete rebuilding of the instrument.

Members of the finance committee were George B. Reeves, chairman, and Mrs. William R. Hayden, Miss Harriet H. Reeder, Mr. West R. Lyon and Mr. T. G. Reeves.

A reception followed the services at the Christ Church Hall in Chaptico.

Organ History

Tradition has it that the first organ was given to the King and Queen Parish in 1773 by Queen Anne of England. It was destroyed by the British during the War of 1812.

In 1896, Miss Eugenie Barber, an active member of the parish donated another organ, which was replaced in 1915 through the efforts of organist John Garner. Mr. Garner received a \$500 contribution from Andrew Carnegie and the congregation donated \$500 more to accomplish this end.

Then in 1951 this organ, pumped by hand, was equipped with an electric motor. Service from the organ was satisfactory until a year or so ago when the restoration was deemed necessary and efforts were made in that direction.

The restored organ, in all its new glory of sound, was played for the first time Sunday by church organist Mrs. Robert B. Bullard.



Christ Church organ, December 1992. Photograph taken by Harry Cusic.

CHRIST CHURCH THROUGH THE YEARS

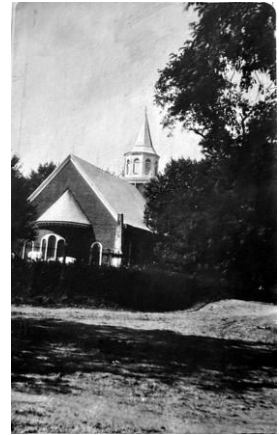
Celebrating 290 Years • 1736–2026



Before 1914 — Before the Tower



Undated early archival view



1923



1931



1940s



1944



2020s



Christ Church at sunrise



WOMEN'S BIBLE STUDY

"Where two or three are gathered together in my name,
there am I in the midst of them."

— Matthew 18:20

Looking for a way to connect with other women of faith?

Then join us for our Women's Bible Study!

The study starts with a prayer, followed by the Bible study.

During the study, we share—if we want to—and discuss
that night's topic as a group.

Open to women of all ages and denominations

2nd and 4th Mondays • 5:30-6:30 p.m.

Parish Hall — Downstairs Vestry Room

Park in the side parking lot and enter the Vestry Room
from the back of the building. No stairs!

NEW BOOK

Women & Identity

LifeGuide Bible Studies

by Adele Ahlberg Calhoun and Tracy Bianchi

Starting September 21

Sign-up sheets are in the back of the church.

Helen Wright • (301) 481-1530



In Loving Memory
Chuck McCubbin

A beloved member of our church,
Chuck passed away on August 26, 2026.
He was the beloved husband of Dottie
and father of Mary Anne.

*Please keep Dottie, Mary Anne,
and their family in your prayers.*



FALL 2026
UPCOMING EVENTS

- **Sunday, September 13**
Father Peter's last services
8 a.m. & 10 a.m.
- **Sunday, September 20**
JOINT SERVICE AT 9 A.M.
Potluck to follow and Town Hall Discussion
with a clergy member of our Diocese
- **Saturday, October 3**
Blessing of Pets
- **Friday, October 30**
Bonfire — TBD
- **November 8-15**
WARM Project Support
- **Sunday, November 22**
Parish Thanksgiving — TBD



COMMUNITY OUTREACH

Back-to-School Campaign



Thank you to everyone who donated to the Back-to-School Campaign
for the Church of Ascension Food Bank.
Your generosity helped provide backpacks and school supplies
for children in our community.



PHOTO MEMORIES

Christ Church • 1736-2026

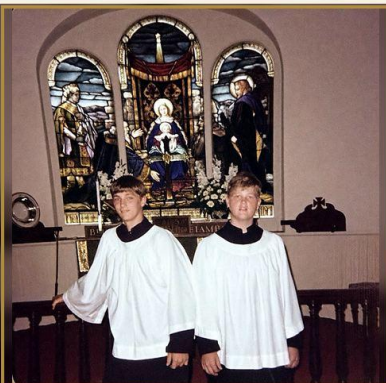
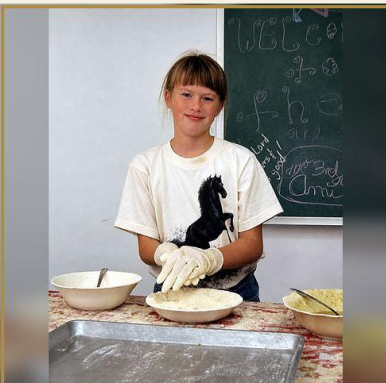
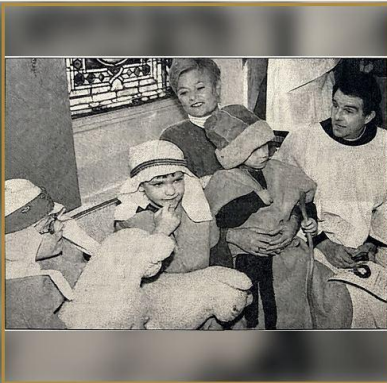


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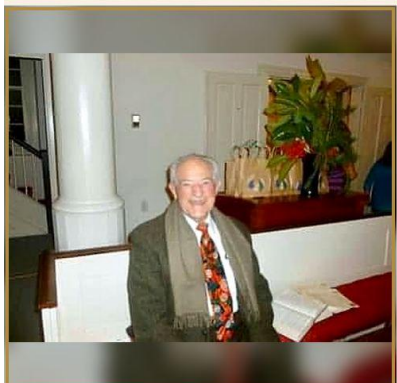
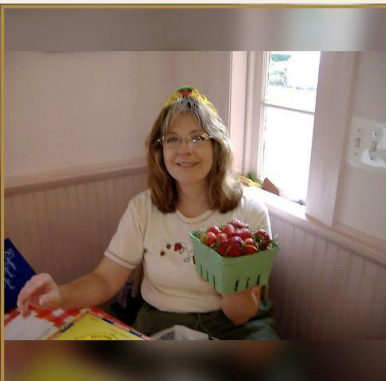


PHOTO MEMORIES

Christ Church • 1736-2026



CHRIST CHURCH

King and Queen Parish

A Parish in the Episcopal Diocese of Washington... Living the way of Love since 1640

Church: 25390 Maddox Road
Parish Hall: 37497 Zach Fowler Road
Mailing: P.O. Box 8, Chaptico, Maryland 20621
Phone: 301-884-3451
Email: office@cckqp.net
Website: www.cckqp.net

Sunday Services

8:00 a.m. - Holy Eucharist
10:00 a.m. - Holy Eucharist with Music

Our Leadership

The Rt. Rev. Mariann Edgar Budde - Bishop of Washington
The Reverend Peter Ackerman - Rector
Jennifer Groht - Parish Administrator
Robbie Loker - Senior Warden
Donnie Morgan - Junior Warden
Seth Thompson - Music Director & Organist
Bob Donaldson - Treasurer
Beth Fitch - Registrar

Members of the Vestry

Class of 2027: Amy Topolski Greg Penk
Class of 2028: Shelby Opperman, Donnie Morgan, Robbie Loker
Class of 2029: Mary Simmons, Beth Fitch, Betsy Franklin

Mission Statement

We live the message of Jesus Christ as a Godly presence, influencing and encouraging all persons to gather in community for worship, service and play.

Vision Statement

Christ Church expresses God's love by being welcoming and attentive to individuals and the wider community, through the guidance of the Holy Spirit.