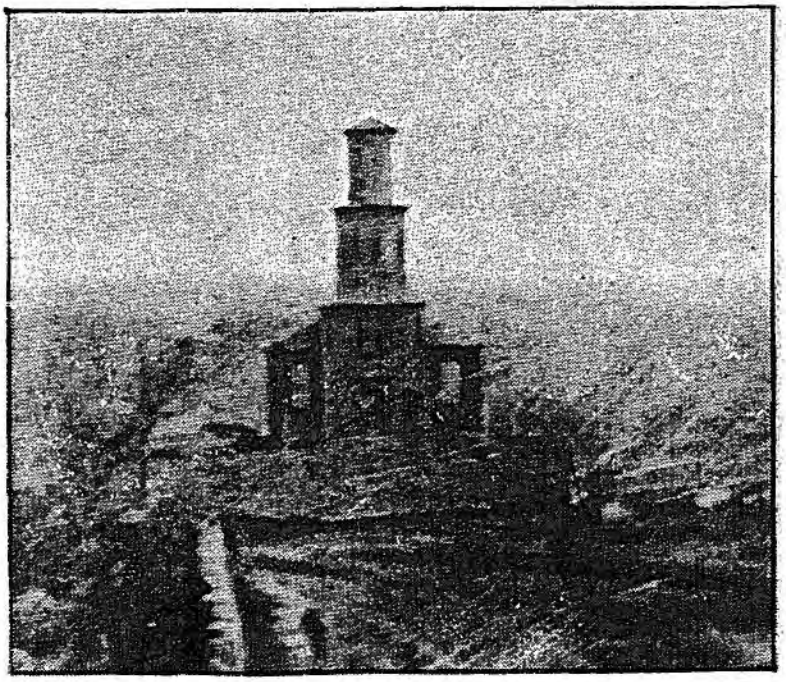
CHURCH OF ENGLAND IN HOPKINTON

Saint Paul's Episcopal Church
Then and Now
(1735-2010)



Frank Chase 2010

CHURCH OF ENGLAND IN HOPKINTON

Dedicated to Deanie Clarence Fairbanks

on behalf of his family at Saint Paul's

Deanie Fairbanks, at the dedication in 1898, broke ground for the first corner stone laid for the foundation of Saint Paul's fourth church located at Main Street, Hopkinton, Massachusetts.

He and Nellie Fairbanks, his wife, led Christian lives that inspired their children and descendants to seek God as active members of this parish. The family always found love and support and guidance from their relationships with the members of Saint Paul's, to which they are eternally grateful.

Deanie C. Fairbanks (1869-1920) and Nellie Kilburn Fairbanks (1881-1976)

CHILDREN: Christine Fairbanks Chase, H. Dean Fairbanks, and Leon F. Fairbanks, and spouses
GRANDCHILDREN: Christine Fairbanks MacKay, Joan Fairbanks MacKay/Gimski, H. Dean Fairbanks Jr., Frank Chase, Nancy Chase MacKay, and spouses
GREAT GRANDCHILDREN, GREAT-GREAT GRANDCHILDREN: unnumbered, but each precious

Frank Chase
Grandson
2010

PREFACE

In this year of 2010 Saint Paul's Episcopal Church of Hopkinton celebrates its 275th anniversary. The forefathers of today's Saint Paul's congregation experienced a long faith journey --- sometimes inspirational, sometimes dismaying. Those individuals were, overall, of good character, well intentioned, and committed to the truth as they perceived it. They did not always follow a straight and narrow path. Yet, they have persevered in seeking God's Will and have presented us with a legacy of hope and vitality in which we may continue the journey. Saint Paul's is a parish of the Episcopal Diocese of Massachusetts, and a member of the worldwide Anglican communion, and enjoys a rich history that informs our future.

Our roots as Christians of course go back to the Abrahamic origins of the Hebrews and subsequent emergence of Christianity and Anglicanism. The Protestant Reformation in Europe, and in particular the separation of the Church of England from the Roman Catholic Church, were momentous historic events that determined the shape of religion in the new world and right here in Hopkinton. Most English explorers and settlers who arrived in America were Anglicans, and therefore Anglicanism was among the first of the many "European" Christian denominational faiths to spread throughout the Americas. The western world was in flux. The parish of Saint Paul's was to emerge in the midst of this great cultural upheaval.

Anglicans were present at the earliest days of European exploration of the new world's coastline. Anglican services were held aboard ships anchored along the eastern seaboard well before the earliest settlements were made. The first settlement, in Jamestown in 1607, held Anglican church services. In the Massachusetts Bay Colony, the first parish founded was King's Chapel in Boston in 1688. In Hopkinton, the first Anglican church building was erected in 1735. It provided a place of worship for the members who were called "The Church of England in Hopkinton". Sometimes they were referred to as "Episcopalians".

The name of the Hopkinton parish was destined to change, although it's Anglican communion was to continue. In 1789, following America's independence from England, the American Anglican parishes took on the new name of "Protestant Episcopal Church in the United States of America". Thereafter, church members in Hopkinton gradually became known as "Episcopalians", rather than "Anglicans". Following the Revolutionary War the parish built a new worship house after the previous building was blown down. Its1818 replacement took on the formal name of "Saint Paul's Protestant Episcopal Church in the United States of America". Of more common usage today, a second alternative (and equally official) name of the Hopkinton church is "Saint Paul's Episcopal Church". These seemingly innocuous changes in the parish's identifying name have significance engendered by historical events, as will be outlined in subsequent sections of this paper.

CHURCH OF ENGLAND IN HOPKINTON

The historical record of Saint Paul's over its past 275 years is a bit sketchy. This is due to several factors. First, church fires and storms destroyed some records. Also, record keeping suffered because many early priests were not residents of Hopkinton, held positions in more than one parish, were under the English monarch's authority for a time, and were often assigned on a temporary basis. Also, underpaid rectors were expected to supplement their income by farming or similar activities, and with little or no staff assistance, frequently had little time for record keeping. During the American Revolution the English priests were driven out of the colonies, leaving congregations without pastors and, in many instances, without any organization at all. In effect, the Church of England in Colonial America was disestablished during the war years and beyond, leaving significant gaps in historical records. For these and additional reasons, the present author finds it difficult to rely solely upon local historical documents in order to present historical information about the lives and times of those who came before us. Supplemental information is required beyond the local record. Research into the history of religious and secular matters in the Town of Hopkinton, neighboring communities, and wider regions is hoped to provide valid indications of events experienced within Saint Paul's past. ***What*** happened is easier to ascertain than ***why*** it happened. In trying to assess feelings, emotions, and causal reasons that must have accompanied factual religious events during the past 275 years, the author has found that general history texts written in the 1800s seem to offer a layer of depth regarding the emotions of the past generations surpassing that of modern texts. Accordingly, some of the "***why***" contained in the following pages has been drawn not from direct documentation of the Saint Paul's record book, but has been inferred from older texts and reports of other parishes in comparable historical events. For example, it seems reasonable to assume that the local Hopkinton parishioners had similar reactions to the "Shot Heard 'Round The World" as that of Anglicans in other Massachusetts towns. So, (continuing the example), if we can ascertain what the reactions by the parishioners of Christ Church in Quincy and Saint Andrew's Church in Scituate were to the Battle of Lexington and Concord, we can reasonably infer that the parishioners of Saint Paul's in Hopkinton might well have reacted in a similar manner.

The contributions of authors of those historical documents that did survive to the present day are gratefully acknowledged. Special praise is due to those Parish Historians of Saint Paul's who produced significant written histories of the Church --- most notably Angelo Spinosa and Mary Salsman. Don Leavitt, Parish Historian of Saint Mark's in Southborough (a parish to which Saint Paul's was "yoked"), is due special gratitude for his preparation of a history of Saint Paul's in the 1890s. Several other members within the local parish as well as from parishes of other denominations in Hopkinton have provided much of the story that the following pages rely upon. The collaboration between Dorthea Thomson of Hopkinton and Charles Bolton of Shirley has given us a wonderful document portraying the story of Episcopalians in Hopkinton during the years 1736 to 1750. In addition to the written record, the generous oral testimony of several members still alive or recently deceased has also contributed immensely to our understanding of Saint Paul's journey. Their willingness to share their recollections is highly valued.

The author's primary motivation in preparing this essay is to, in some small measure, put into ***context*** the historical facts of our past. That is, to make it a bit more understandable ***why*** our faith was shaped the way is was, rather than just recapitulate ***what*** happened in the parish. To do that, relevant events in the community, country and overseas are touched upon as a means of providing context to the local events at Saint Paul's. A second motivation is simply an attempt to record the recent parish history --- a comprehensive document was last prepared 33 years ago.

On a personal note, my underlying motivation for preparing the paper was simply that Paula Vosburgh, the Senior Warden, asked me to do so. She approached me on February 9, 2004, and asked if I would compose an update to our existing history to cover the period from that last written account to the current time. I agreed, provided someone could provide me a copy of the previous history so that I'd know where to start --- I recalled that I hadn't seen our archives in the church building for some time. A search was made, and no archives could be located. Searches were repeated periodically for the next five years, with no results. We held out the hope that they had not been destroyed, only misplaced in some mysterious box somewhere. By 2009 I was feeling remorse that our parish history was lost, and also feeling personally guilty for not fulfilling my promise to write an account of our recent history. So I reasoned that, worse case, we would never find our missing documents, and therefore I should attempt to create a history as best I could from the beginnings in the early 1700s and running through the 21st Century. But, how would I find sufficient background material?

Fortunately I had some notes on hand because of a peculiar trait I have. I enjoy history in general, and in particular the religious history of the churches in Hopkinton, and since a youth have made a habit of jotting notes of what I perceive as "historic" happenings --- for no particular reason. I then throw them into cardboard boxes where they collect dust along with clippings, photos, and other "treasures", and remain in our attic along with similar bits and pieces left by my grandparents and parents and other family members. Perhaps I could shake the dust off and use these as resources to reconstruct a part of our parish history. Also, I had previously read about the history of Hopkinton churches in the archives room of the Hopkinton Library, so knew I could revisit that source. Importantly, elder members of Saint Paul's could provide recollections.

So, during much of 2009 I started sorting notes and chatting with "old timers". One problem I encountered was that many of my notes lacked notations of the source of the information. Some were not specific as to dates. Also, when reading my notes I often could not recall whether they were my personal thoughts or verbatim words of a source. I recognized that any paper I wrote would lack annotations of the sources, perhaps be vague as to the date, and would fail to give credit to the person responsible for providing the story. This would limit the ability of a reader to explore the credibility of the statement. Further, unintended plagiarism was likely. I regretted these limitations --- not up to standards expected of someone presenting an historical narrative. But, considering the circumstances, I decided to just do the best I could do, and by the fall of 2009 started a draft of our history relying in part on scribbled notes and foggy memories formed over the 75 years of my membership at Saint Paul's. In early January 2010 I advised the Vestry of what I was up to, and pointed out that limited documentation was available. They said, "Keep going". And, lo and behold, Diane Belamarich and Ruth Warner found boxes of historical records in the hidden places of our church building, just as we had hoped for over the past years, thus allowing me to compare those accounts with my drafts, and make corrections as appropriate. It has been fun and rewarding.

Frank Chase
2010

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CHAPTER ONE

BEGINNINGS
(1620-1700)

In the early 1600s the area that a century later was to be incorporated as the Town of Hopkinton and be the site of Saint Paul's Episcopal Church was pristine. The terrain was hilly. The land was rugged --- huge rocks were strewn over granite-based glacial till. Fish filled the many lakes and streams, animals were found in abundance, winters were cold and summers moderately warm. Huge chestnut, oak, hemlock, pine and other trees dominated the landscape and stretched for thousands of miles. The area was sparsely populated by native peoples known as the Wampanoag Nipmucs. The native population had been greatly reduced due to diseases spread from contact with Europeans who explored the New England coasts. The natives had a well developed society with religious systems that varied somewhat from tribe to tribe. Most believed in a great Master Spirit, the creator and almighty --- not much unlike the Christian God. The native religions usually recognized lesser spirits, including an evil one. Spirit and material worlds were of the same substance and dwelled in all living things, so the supernatural forces enhanced the living. Most believed that a person's soul progresses to heaven after earthly death. Supernatural powers of prophecy and witchcraft were considered to exist. The native tribes had shamans, somewhat comparable to the role of European pastors or priests. Natives had cleared much of the forest for settlement and agriculture, and developed travel routes throughout the region. The Bay Path, the main route between the Massachusetts Bay and Connecticut, passed through the center of what is now Hopkinton. It was the primary determinant as to where the center, its common, its churches, and its leading citizens homes were sited. Meanwhile in these early years of the 1600s, religious events were occurring in England that would bring permanent settlers of different faiths to the seashore not far east of Hopkinton. Change was at hand.

The Protestant reformation erupted into bitter conflict and separation between the Roman Catholic Church and the various protesting religious groups in Europe, including the Church of England. The disputes did not just affect the churchmen, but also their nation states. Religion and State were essentially the same. In England, the Monarch was the head of the Anglican Church. Disputes were rampant between the newly formed Protestant groups and the Catholic Church, and among Protestant groups themselves. A central philosophy held by nearly all religious groups was that ***uniformity*** of religion was essential in each political society. The consequence of this accepted philosophy was that "freedom" of religion did not entail "toleration" of religious belief. Rather, to seek religious freedom meant to seek a state where a group could practice their own religion, free of other competing faiths. The norm was to believe passionately that your group, and only your group, held the only true beliefs, and all others were errant. Therefore, it was righteous to convert or cast out all competing groups. The duty of the government was to impose uniformity of religion, and therefore to punish and destroy dissenting views. To his great credit Roger Williams was a notable exception to this philosophy as will be noted in Chapter Two.

Officials of the Church of England shared this perspective, and were diligent in defending its faith against all others, in manner not unlike other European powers. Dissenters fled England in light of this persecution, seeking freedom of religion in the new world. Most Protestants were pleased that the Church of England had protested the medieval Roman Church and split from it and rejected Papacy. However, they believed the English Church had not gone far enough in moving away from Catholic practices. The Church of England retained bishops and Apostolic Succession, continued to wear vestments, maintained altars, and practiced liturgical worship services using the Book of Common Prayer. And the absolutist behavior and harassment from King James was intolerable. In 1620 the first group of approximately 100 "Separatists" --- Christians who separated from the Church of England because they viewed it as heretical and idolatrous ---- set off aboard the ship "Mayflower" bound for settlement in America. This band of Separatists, having obtained permission from the London Company to settle in Virginia were to become known as "Pilgrims ". Most were families whose goal was religious freedom, not single persons with exploration and profit in mind as were those who had attempted settlement at Jamestown. In December this brave band arrived in Plymouth, unable to reach Virginia. Perplexed that they had no authority to be in Massachusetts, they discussed what to do next. Democratically, they decided to set up their own town meeting style government and elect their own leaders. They wrote the Mayflower Compact, and made Plymouth their home. Once ashore, they found Indian agricultural lands vacant for their use because the local tribe had died from disease. A few remaining natives assisted the Colonists and enabled their survival. Small in number, the Pilgrims were overlooked by the English Government and therefore escaped the fury of the Crown. The Pilgrim religious, governmental, and moral impact on the development of America was to far exceed their size.

In the old world the Council for New England aggressively tried to establish additional colonies in America. A few scattered settlers, perhaps 50, built homes along the shoreline near Boston. Between 1628 and 1630 approximately 1,000 settlers came to Boston under royal charter, with John Winthrop appointed Governor. The Massachusetts Bay Colony had arrived, and Puritan religion established. This colony would have the greatest influence on religious and civil life in New England. Unlike Pilgrims, Puritans were not in search of religious freedom. Nor were the Puritans separatists from the Church of England. Yet, they did not accept the Anglican religion. Rather than separate from the Church of England, they felt they could cleanse, or "purify" it. This attitude, among other issues, angered King Charles, but he was too busy to take action against the Massachusetts Company because he was preoccupied with warring against his Scottish people. Free of royal discipline the Puritans became monarch-like in how they governed their jurisdiction. They kept the colony "pure" by not allowing anyone to participate in government other than their own "freemen" members. An additional 25,000 fled England during the next 10 years, unwilling to tolerate the tyranny of King Charles and his church. Upon arrival, the newcomers found the Puritans in control, and those non-freemen newcomers experienced intolerance that drove many of them beyond the territory governed by the Puritans into the colonies of Connecticut, Rhode Island, and New Haven. Governor Winthrop died in 1649, and the tyrannical Puritan John Endicott succeeded him. Quakers were hanged on Boston Common for religious reasons. The colony banished Episcopalians in defiance of the King. Seeds of independence from England were being sown. In 1686 King Charles appointed Andros governor over all land from the Delaware Bay to Nova Scotia, and annulled charters. There was an English Revolution in 1688. In 1689 King Charles II was driven from the throne, and his lackey in the Massachusetts Colony was soon sent back to England because he had recently dismissed the colonial Assembly and courts, set up

Church of England worship in Boston, and levied fees. At this time the Bostonians carried on the English revolution locally, setting up the Town Meeting in Boston as the new form of colonial government. A new Massachusetts charter was then issued by King William, uniting the Massachusetts Bay Colony with the Plymouth Colony under a royal governor. Most importantly, the charter ended Puritan control. No longer was church membership the basis for political rights. Henceforth, political rights were determined by property ownership, not church affiliation. Those who owned property were to have political rights. All Protestant groups, not papists, were entitled to freedom of worship.

As the years passed since arrival of the Pilgrims and Puritans, settlers in ever increasing numbers moved from the coastline deeper inland. In the 1660s an evangelist, Reverend John Eliot, ministered to the natives of eastern Massachusetts. In 1669 he established his seventh "Praying Indian Church" on Magunco Hill, a part of what would become Hopkinton. Thus, the first Christian Church in Hopkinton was established. The village consisted of approximately 55 Magunco Indians, a branch of the Nipmuc tribe of the Algonquin Nation. They lived peacefully on about 3,000 acres along the Bay Path (Connecticut Road) northeast of what is now Frankland Road until August 30th of 1675. On that date the Massachusetts Council colonists ordered all native Americans who had converted to Christianity to be confined to 5 plantations at threat of death. The Hopkinton natives were moved to Natick, and two months later to Deer Island in Boston Harbor. There most died, were sold, or kidnapped as slaves. By 1676 the Praying Indians had nearly been obliterated. A remnant remained in Natick, retained ownership of the land in Hopkinton, and later sold it to the Trustees of John Hopkins to form the Town of Hopkinton.

We have seen that throughout the 1600s, the people involved in migration from the old world to the new exhibited varying degrees of Christian righteousness. These beginnings were marked by passionate beliefs on the one hand, and intolerance on the other. Jesus' command to love one another was clearly not followed in Hopkinton nor throughout the colonies and Europe. Many believed their own sect to be the only way to God, and other sects to contain heretical beliefs. This compelled the "pure" to attempt to purify believers of other sects, or overcome them in the name of God. Colonial members of the Church of England, long associated with persecution of other faiths in England, now felt they were entitled to much the same privileged position as they had enjoyed in England. The arrival of Anglican clergy strengthened their position. As a result of the 1680s English Revolution, Church of England clergy were assigned to the colonies. At this time the first Anglican parish was founded in Boston in 1686 as "Kings Chapel". Non-Anglican colonists resisted any type of organization associated with Royal power, and this hindered growth of the Anglican church in Massachusetts. From the beginning Pilgrims had sought freedom to practice their beliefs without intrusion from what they considered as Church of England heresy. The Congregationalists had more success with spreading Christianity to the natives than did the Church of England. Praying Indians at first found compatibility between their heritage and Reverent Eliot's teaching, and then found themselves threatened by both non-Christian natives and Christian colonists. Puritans, sure that their religion was the most pure, gained a clear position of power in Massachusetts by the last quarter of the 17th Century. Theologically, they were non-separating congregationalists. They, in effect, were the state and the religion. They held a "covenant" theology --- that is, each congregation was independent and developed a written covenant that bound the members, community, and God into a fellowship. Membership required a conversion experience (repentance by the individual followed by a saving experience by God that could be "proved"), and then signing and committing to the covenant.

CHAPTER TWO

FOUNDING HOPKINTON CHURCHES (1700 – 1750)

The Church of England established several parishes in Massachusetts early in the 1700s, including Christ Church in Quincy (1704), Christ Church (Old North Church) in Boston (1723), and Saint Andrew's Church in Scituate (1727). Congregational churches were growing at an even greater rate, and, from an Anglican standpoint, impeded growth of Anglican churches. Churchmen in England formed a society (Society for the Propagation of the Gospel in Foreign Parts) which after 1702 was active in supporting efforts to establish parishes in the colonies. Such efforts were resisted by the Congregationalists, who viewed the Monarchy, Parliament and Episcopate of the English Church almost as objectionable as the Papacy of the Roman Catholic Church. Anglican worshipers in the towns surrounding Boston sought to establish local churches and competed with each other for limited resources offered by the Society. The Hopkinton parish, which became the seventh to be founded, faced competing needs of emerging parishes in Taunton and Bridgewater as well as from those parishes that had already been formed.

Up to and including this period of history settlers were mostly from northern European countries and held disparate religious beliefs. As immigration increased in the 1700s, intolerance intensified. Resistance was strong against those who did not follow the dominant Puritan/Congregational doctrines --- sufficient to result in forced or voluntary migrations from Massachusetts into Connecticut and other colonies. Most of the varied religious communities wished to practice their faith exclusive of others. Roger Williams, a dissenter from the Puritan Massachusetts Bay Colony in Salem, was an exception. He did not elevate his position above others. In the 1600s, Reverend Williams stood up for toleration of all religious beliefs, requested repeal of laws requiring church attendance, insisted on separation of church and state, and fought for land ownership rights on behalf of the Indians. His reward was to be exiled to Rhode Island where greater religious toleration could be found. Other faiths were to follow his example and moved to regions south and east of Massachusetts. To a significant degree religious practice depended on where one lived, and where one lived depended on religious belief.

THE TOWN IS ESTABLISHED

By traveling along the Bay Path westward settlers arrived in the wilderness region that would become the Town of Hopkinton. This location, about 25 miles west of the seacoast, comprised 25,000 acres bordered by Sherborn, Sudbury, Westboro, Sutton, and Mendon. Significant settlement occurred in 1710 – 1712. Among the diverse arrivals were Anglicans desirous of worship in a church of their heritage. The settlement of Hopkinton was different from the way in which many other Massachusetts towns were settled. Rather than arriving in homogeneous groups (such as the Pilgrims at Plymouth) most Hopkintonians arrived independently without previous connections to one another. Thus, people of differing religions became neighbors. Many of the settlers in the early 1700s came one family at a time from Needham, Concord, Framingham, Sudbury, Sherborn, and Marlboro. An exception to this "one-by-one" pattern was the arrival of a group of 18 Presbyterian Scotch Irish families in 1716.

The reasons for movement to this area were many. Land was available. The Bay Path provided access. The threat of conflict with the natives had been eliminated. Some came because of religion. Some came because of politics. Some came as summer visitors to enjoy the beauty of the woods, lakes, and for recreational fishing and hunting. Some, feeling the first winds of independence and freedom, came to escape the pressures of the ruling forces in Boston. Drought and failed crops, and resultant disease, prompted others to move away from urban areas. Some came to find peace from the crunch of population growth along the coast.

For these and other reasons the time was ripe for creating a town. Events in the 1600s came together to enable incorporation in the early 1700s. Edward Hopkins (after whom the town would be named) had left an inheritance to Harvard College in the 1600s. Edward Hopkins had been Governor of Connecticut. The purpose of his gift to Harvard was "for the upholding and propagating of the kingdom of the Lord Jesus Christ in New England". The Hopkins Trustees of Harvard reasoned that if they invested in land, the land could be rented out to settlers, and the rental income could provide funds for religious education of future clergy, thus fulfilling the goal of the Hopkins legacy. They approached the remnant band of Praying Indians (who still owned a significant parcel of land on Magunco Hill where the first Christian Church in Hopkinton had been established in the 1660s), and successfully arranged the purchase of the Nipmuc land. Also, they obtained additional grants of surrounding property, for a total of 25,000 acres. In effect, "Hopkinstown" was founded for religious reasons. Incorporation took place in 1715, and the center was established at what is now the common.



The Seal of Hopkinton.
The Price Manor and the First Meeting House stand symbolically side by side at the hilltop common ground alongside the Bay Path.

HOPKINTON'S CONGREGATIONAL CHURCH IS FOUNDED

Establishment of the Township entailed establishment of the Congregational Church. The "state" and "church" were essentially one in those days. The "Church of Christ In Hopkinton" was the daughter of the Church Of Christ In Framingham. Members came from Framingham, rented land and built homes, and formed the nucleus of the church in Hopkinton. John How, one of this group, led the establishment of the Congregational Church. His home, located just east of the center of town, was built in 1715 and was used as the meeting house for the church and town government during the period from 1715 to 1726 (at which time the Town Meeting House was built on the northwest corner of the common). It was John How who obtained a pastor for the church, the Reverend Samuel Barrett. John How was also in charge of collecting taxes from town residents to support the pastor. The church, consisting of fourteen members, met at the How residence on September 2, 1724, ordained Reverend Barrett as pastor, formally founded the Church of Christ (First Congregational Church), and signed a church covenant. A "covenant" is a commitment between God, community and person --- it is about the relationship that binds each to the other. It is the basis of rules, discipline and conduct. It is not to be taken lightly. Only when judged to be saved by Jesus and living in accordance with His Lordship can a person be considered a church member. And only church members could fully participate in government during the colonial period.

Among the Congregationalist early members were Scotch Irish Presbyterians, and they preferred the Presbyterian style of discipline as opposed to other members who preferred the Puritan/Congregational style. In 1731 the church adopted the 1640s Cambridge Platform of Church Discipline --- a part of the Puritan theology --- an action of great concern to the Scotch Irish and the cause of a major rift within the church. Although this dispute would hamper growth, the church would remain a major institution in Hopkinton. The First Congregational Church would continue to provide a positive influence in the community and its religious life from the time of the very beginning of the town to the present.

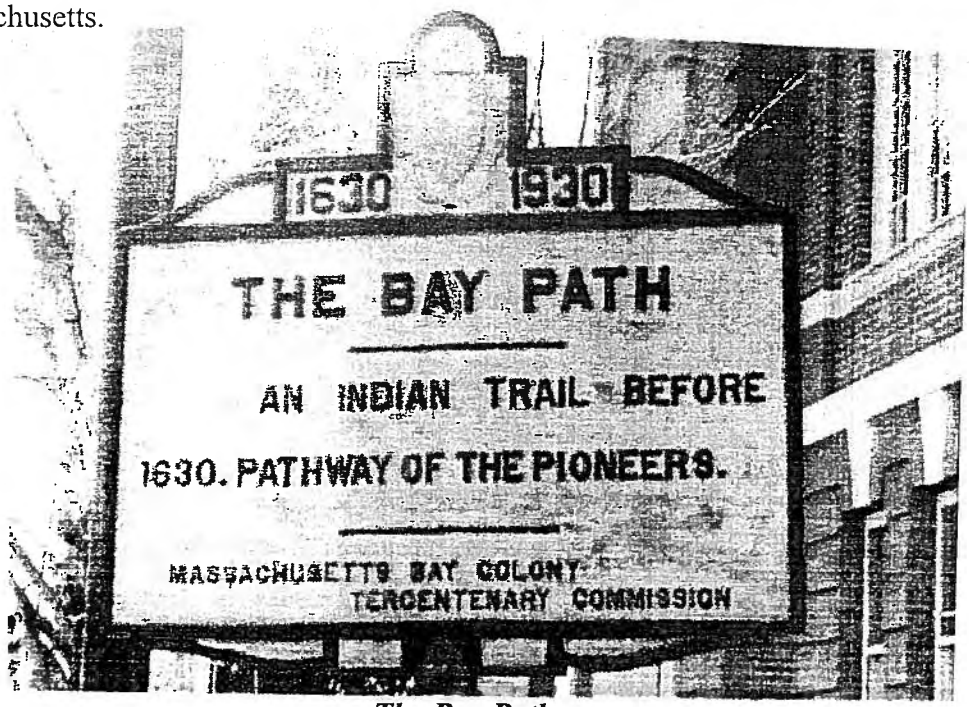


John How house.
Located on Meeting House Hill.
(now East Main Street, on the north side just east of Ray Street).
Mr How was a leader in founding Hopkinton and The Congregational Church.

HOPKINTON'S PRESBYTERIAN CHURCH IS FOUNDED

The Scotch Irish members of the First Congregational Church broke away and formed their own church in 1734. They had been original members of the Congregational Church at its founding in 1724, and only ten years later the bounds of trust had severed. At the heart of the matter was adoption of the Cambridge Platform of discipline by the Congregational Church in 1731. Until then the Congregational Church covenant had accommodated both members who were in favor of a Puritan style church government and members who favored a Presbyterian style government. However, the adoption of the Puritan style platform tilted the discipline to congregationalism, much to the dismay of the Scotch Irish. Compounding the problem, the First Congregational Church admitted newcomers into membership without adhering to the rules of the covenant. The Scotch Irish dissented from attending communion, decided to form their own Presbyterian Society, and separated from the Congregational Church.

The Scotch Irish obtained thirty three acres of land one mile west of the old church alongside the Bay Path. The land stretched from the intersection of what is now Wood and Elm Streets southward to High Street near West Main. They erected the "Presbyterian Ieresh" Meeting House on High Street in 1734, becoming the second Christian church to serve Hopkinton in the 1700s. The dispute between the two churches endured into the 1750s, when mutual apologies were finally offered. The Presbyterian Church in Hopkinton was not long lived, as some members rejoined the Congregational Church, some joined the Church of England which formed in 1735, and others started a new Presbyterian community in western Massachusetts.



The Bay Path.
The Presbyterian Ieresh Church in Hopkinton was built just south of this Indian Trail in 1734.

HOPKINTON'S CHURCH OF ENGLAND IS FOUNDED

"The Church of England in Hopkinton" became the third local church to be established in the18th Century, some eleven years after the Church of Christ (First Congregational) and one year after the Presbyterian Ieresh Church. The War of 1812 would be over, almost a century later, before additional churches would come to Hopkinton (19th Century --- Methodist Episcopal, Baptist, Methodist and Roman Catholic).

An impetus for establishment of the Church of England Mission in Hopkinton came from several Anglican church members of Boston and a few from other communities. Several of these had obtained land in Hopkinton for use as seasonal retreats, while others had settled permanently. Records are scant listing the names of these people, but it is clear that several Anglicans lived in Hopkinton prior to the establishment of the church. Family names that appear to be among the first include Jones-Simpson, Dench, Valentine-Gooch, Kelly, Barrett, Chaddock, and Vilas. Some of these had held important positions in Boston or elsewhere before moving to Hopkinton. But the most notable of them was the Reverend Roger Price. He would be the key driving force behind the birth of the Church of England in Hopkinton. He, along with the other locals, repeatedly petitioned England for assistance in establishing a church and providing a rector. London was slow to respond.

The church in colonial America was strictly administered from the mother country by the Bishop of the Diocese of London. The Crown held tight reins through the Bishop in an effort to avoid relinquishing religious and political control to colonists in fear of a growing independence within its overseas possession. Therefore, every Anglican priest who served in the colonies was appointed from England. The priests were required to take an ordination oath pledging loyalty and obedience to the King who "is the highest power under God … above all other powers and potentates in earth". Anglican clergy were expected to fully honor this solemn oath to the King. Nonetheless, there would be no appointment of a bishop to the colonies because this might cause colonists to perceive that the Crown was open to independent actions in America.

In 1729 the Bishop of the Diocese of London, Edmund Gibson, sent the highly qualified Reverend Roger Price to Boston to take on-scene responsibility for oversight of all churches in New England. He was also to serve as rector of King's Chapel in Boston. Roger Price found himself under pressure from all sides. His position as supervisor of Anglicans in New England entailed the title of "Commissary", and was perceived in America as a symbol of English power. Before his feet hit the shore of Boston he had already been judged negatively by the Governor of Massachusetts, the dissident Governor Belcher, who intended to continue to do things his way without any interference from an English clergyman. Belcher felt as Governor he had the authority to handle church matters, despite the fact that he cared little about such affairs. Accordingly, the Governor and other independent officials undermined the Commissary at every opportunity. Not only was he challenged by the political leaders, he also met opposition from religious authorities of other faiths who were alarmed by his arrival. Not only they, but the members of his own parish at King's Chapel, were quick to fight his leadership. His wardens and vestry, irked that the Bishop of London rather than they themselves had selected him as Rector, created chaos within the parish. His pleas to London to help set up a church in the Hopkinton area to serve the growing Anglican community remained unfulfilled. Beset from every direction it must have taken great resolve to get out of bed each morning.

THE CHURCH OF ENGLAND IN HOPKINTON

The Town of Hopkinton became Roger Price's pressure relief valve. Price traveled to this bucolic country town periodically to seek refuge from the agony of Boston, and found his Eden. He obtained large parcels of land, and in 1735 erected a church building at his own expense. The Church of England in Hopkinton was born.

The establishment of this mission church had long been the dream of many American Englishmen. The intent was to fulfill a purpose of providing a haven for the growing Anglican population to shelter them from persecution by Congregationalists and Presbyterian Puritans. It seems that its fulfillment also provided the unintended consequence of providing a personal haven for the leading Episcopalian in America. With the meeting house built, a glebe established for rental income, a location in a rapidly developing town, a growing population including many Anglican families, and the honor of having the Commissary of all New England as its rector, the fledgling Church Of England in Hopkinton faced a promising future. However, the haven had bramble bushes.

The one and a half acre worship site was located near the common, just east of what is now the intersection of Ash and Main Streets in the swale east of the church tombs. Unfortunately, Reverend Price had not escaped all controversy, as even the siting of the church had been opposed by the local Congregational Church pastor, who felt especially protective of the land he and his members controlled around the common. In concept, relations between the Congregational Church and the Church of England in Hopkinton were agreeable. In practice, spats arose between the clergy men. The purchase of Hopkinton land by Price displeased Reverend Barrett. Barrett perceived the gathering of an Anglican presence in the town as threatening. Barrett himself was embroiled in controversy within his own church, as the Scotch Irish Presbyterians were in the process of splitting from the Congregationalists, and the departing members were beginning to offer their lands for sale. Ultimately Price obtained a significant amount of property in the town. Two parcels amounting to 180 acres were provided by Price to his new church as a glebe to rent out to support a rector. This land ran from near the center of town along what is now Route 85 to Cordaville. Price had petitioned the S.P.G. For permission to establish his church prior to erecting it. Many Congregationalists signed the petition in support, and Barrett accused Price of "intimidating" them to do so. Reverend Barrett fought hard to block the establishment of the English church, appealing to the S.P.G., but was unsuccessful. Barrett also was disturbed as some of the Scotch Irish who left his congregation joined Price's congregation. Barrett charged Price with falsely stating that the town lacked a worthy spiritual house of worship. Another matter of friction involved the issue of the Congregationalist/Town Government taxation of members of other faiths to pay the Congregational ministers salary. Fortunately, this law had been overturned in 1736 by Massachusetts, negating a further fight between Barrett and Price. Henceforth, the "Ministers Tax", if collected, would be returned to the church from which the payment was made. Barrett, although feeling resentment, therefore had no cause to argue with Price over this closed issue, but nonetheless suffered as a large portion of the funds that supported him were no longer available. Controversy surrounding Price's move to establish a church in Hopkinton did not just arise from Reverend Barrett. Reverend Price also experienced anger from his congregation at King's Chapel in Boston. It is understandable that his flock would take a dim view of his absences from Boston as he took frequent trips to serve the Hopkinton Church. He took on the role of Rector of both Hopkinton and Boston's churches. As a rule he preached at least one Sunday a month in Hopkinton. His efforts to obtain another minister from England remained unsuccessful for years. Fortunately, tension eased between Barrett and Price, and it is said that their relationship grew cordial over the years.

CHURCH OF ENGLAND IN HOPKINTON

Most historical accounts and records of events tend to focus on trials and tribulations, rather than routine daily normalcy. In our society most newsprint of past and present events stresses the sensational over the normal. Religious accounts are no different. Most historical sources report religious conflicts and differences, especially between clergy. Less this story of the Church of England be entirely unbalanced toward the negative, it is thought important to counter the impression that religious persecutions and ungodly motivations prevailed in everyday life of the Colonial period. Quite to the contrary; most people held high personal standards of behavior, truly loved God and neighbor, participated charitably within their community, and exerted a positive impact on the development of America.

The courage of those who comprised the church between 1700 and 1750 had to be immense. They, or their parents and grandparents, had left home and kindred in England, braved the voyage across a perilous ocean to arrive in a strange land. Then they had moved inward along foot or cart paths into a "wilderness" (as Hopkinton was often referred to) and faced the uncertainty and hardship of clearing land, building a home, raising a family without medical and other facilities that had been previously available to them, and wresting a living from scratch. Indeed, the presence of a church community must have been a significant source of comfort and strength. By the 1740s approximately thirty families attended Church of England services. Typically, the families were large. For example, Richard Kelly, one of the early arrivals, had a family of twelve, probably normal for the time. Most families were tenant farmers (recall that land in Hopkinton was leased from Harvard, not owned). Fruit, dairy products, potatoes, corn and other vegetables were to become important products. Surely the settlers depended on their neighbors for support, and received the same in kind, without consideration of their religion. The squabbles between the clergy of the Church of England and the Congregational Church were probably not reflected in the cooperative relationship of the parishioners. It has been reported that on those Sundays when a Church of England priest was not in town to conduct services some Episcopalians attended services at the Congregational Church. The laity of the Church of England was welcomed by the Puritan-based Congregational authorities to participate in the local government, and were judged by their ability, not their denomination. Collectively, the accomplishments of the early American Colonists are inspirational. They had placed their trust in God. They had gained an understanding of a personal relationship with God that did not require a hierarchal broker between the individual and his Lord. They had revolutionized the way they regarded the worth of others --- no longer was one judged only by his birth social status, but rather by ones character and performance. As the settlers succeeded in overcoming hardships in the new world, a spirit of independence was growing that would soon blossom into a new type of free and democratic government.

From the very beginning of the Church in 1735, the Hopkinton parish was "yoked" with another parish from another town. This practice has continued off and on until the present day. The initial yoke involved the sharing of a rector between King's Chapel in Boston and the Church of England in Hopkinton. Reverend Price served both parishes for many years. In 1746 he resigned from King's Chapel, and was replaced by Reverend Henry Caner. Reverend Price, following a trip to England, settled down in Hopkinton in 1748. He built a second church in 1750 on the site near the first. The original building was experiencing decay. Reverend Price served Hopkinton until 1753. Reverend Caner and Reverend John Troutbeck also shared priestly duties at both churches prior to Price's departure. Reverend Price resigned from the Hopkinton mission in 1753 and returned to England. Reverend Troutbeck replaced Reverend Price as Rector in Hopkinton, and moved into the Price Manor House. He would serve as rector until 1769.

Thus, the church in Hopkinton had been successfully founded in 1735.

During the first decade a worship service might involve 20 communicants from some 30 families. There is little documentation from the past describing a typical worship service at the Hopkinton mission in the early years. What might it have been like? Let us stretch our imagination and, as nearly as we can, construct a plausible scenario of a Spring Sunday in 1743 out of the thinnest wisps of historical clues that have drifted to us over the centuries. The story begins as Roger Price, having departed Boston early on a Saturday morning in April, draws near to Hopkinton.

The 46 year old clergyman was in high spirits as he rode along the slightly muddy pathway up the long incline towards the little town of Hopkinton. He breathed in deeply as the passing of a brief shower had left the air crisp and the sky crystal clear. He was aware of the warmth of the sun beating down on his left shoulder --- he judged correctly from the position of the sun that it must be about noontime. He uttered a brief prayer of praise to God for the provision of His glorious natural kingdom. Reverend Price glanced upward to watch a hawk circle above and felt a vigor he hadn't felt in over a month. Winter life in Boston, and its associated ever present duties as Rector of King's Chapel and as the Commissary of New England, had weighed heavily upon him. But now he was free! At least for a few days. He delighted in his monthly sojourns to preach in the Hopkinton church. And as usual, he would find an excuse to stay an extra day or two to fish or hunt.

Despite the long trip and steepening path the Reverend's horse, energized by the excitement it felt coming through the body movement of the weight in the saddle and the spring in its master's legs, threw its head forward and a bit higher and picked up its gait. Having traveled this route each month for years, the horse recognized it was near its destination. Rounding a gentle bend, horse and rider came upon the Savil Simpson toll house at the intersection of the roads (Frankland Street and East Main Street). Roger Price decided it would be a good place to tarry awhile to rest his horse before completing the last steep uphill ride. Savil had been a warden of King's Chapel in Boston and the first to build (1707) a house in the emerging town, so Price had a ready-made topic of conversation to carry on with whatever family member might greet him. After a brief stay, horse and rider were anxious to "head for the barn". They approached the junction of the Baypath where it split into two trails; one heading north (Wilson Road) to skirt the center of town and rejoin the main trail at the point where the present (1967) Saint Paul's Church stands, and the other which continued straight up the hill into the center. Despite the upward grade and deep ruts, Price's horse continued ahead at a trot. Price nearly always rode a horse rather than a coach --- a high position in society had not dampened his love of country ways. Besides, it was easier to go hunting or fishing in the woods on horseback than in a wagon. Approaching the crest of the hill, Peter How waved to Price. Peter's house was located across the way from the Church of England. Roger Price waved back, and silently remembered that some 20 years earlier John How, the dynamic Congregational Church leader, had invited town founders to his home where they had laid out the first roads in town --- the north-south road (Wilson Road), and the east-west road on which Price traveled on his trips from Boston. The road (Route 135) had become known as "the highway", and passed through Savil Simpson's toll. Price gave Peter a huge grateful smile in appreciation of the road that How 's family had prepared. Peter, the schoolmaster, shouted to Price the good news that a wagon containing logs for the construction of his new schoolhouse on Hayden Rowe had just gone by not five minutes ahead of him. "We'll have it done before the fall", Peter rejoiced. "Praise be to God", Price responded.

CHURCH OF ENGLAND IN HOPKINTON

Roger Price looked to the left side of the path as he rode by his little mission meeting house. Plain and rustic, the sight of it nevertheless pleased and comforted him, and flooded him with pleasant memories as only a homecoming can do. It was now eight years old, and the preacher felt renewal of hope for its continued growth. If only the S.P.G. would provide assistance so that he could place a full time rector here. He had called representatives of all the Churches of England together to a synod in Connecticut just three years ago, and they had jointly written a letter of support to the S.P.G., requesting that a minister be assigned to the Hopkinton Church. Price frowned at the thought of having to once again inform his congregation at tomorrow's worship service that he had no encouraging news from the S.P.G. Perhaps with a twinge of jealousy he looked up to the common on the top of the hill at the First Congregational Church's Meeting House, then rebuked his own thoughts, and vowed to recapture the joy of the day. Arriving at the crest of Meeting House Hill, he looked left on the east side of the common ground facing toward the Episcopal Church. The schoolhouse on the common was less than ten years old --- soon the town would have three schoolhouses. Price wondered if the new school building that Peter How had spoke of would be of the same size as the one on the common. The Reverend had a high regard for education, having personally enjoyed extensive training in law, divinity, and the arts. A voice of greeting from the right interrupted Price's contemplation. It came from a group of men sitting on the porch of the store and inn --- this house served as the gathering place for those seeking conversation and the latest gossip. Now a wooden frame building, plans were underway to rebuild it of granite. Within two years, the plans would take fruition, and the granite tavern would be erected and stand as a lasting landmark. Price waved back to the group, and recognizing two of them as Church of England members he called out, "Hope to see you at worship tomorrow". The preacher then rode to his house on the corner of Hayden Rowe and Main Street, and dismounted. He would spend the afternoon chatting with the neighbors, then, as darkness approached, he excused himself explaining he needed to prepare for the Sunday worship service, and went into his home. He reviewed his sermon. "Well, there is one advantage to being rector of two churches . I can use the same sermon at both churches with just a bit of adjustment", he mused before dozing off in the chair at his study desk.

In the morning Reverend Price bounced eagerly from his bed, anxious to get to the meetinghouse to prepare a few things prior to the service. As was his custom he would not partake of any food until after the Eucharist. He looked out the window to insure it was a fair day. It was. Satisfied that the weather was suitable, he dressed in his vestments at his house. Had it been muddy outside he would have delayed putting on his vestments until he arrived at the church. Stepping out the side door facing Main Street he saw the Reverend Barrett in his yard across the street (Barrett lived at the site on which the Town Hall would later be built). Barrett was preparing to depart to conduct services at the First Congregational Church. Barrett didn't see Price, so Price decided not to call to him now. He would pay a courtesy call to his counterpart tomorrow. Both gentlemen liked each other and enjoyed lengthy conversations, although not in full accord with their theology. "One matter we share in common", Price muttered to himself, "is our view of the Great Awakening". "It's far too irrational --- too emotional --- not inspired by the Holy Ghost", Price continued half aloud. Both men had declined having George Whitefield, the most prominent advocate of the Great Awakening movement, preach in their churches. The Great Awakening was a term that described the evangelical revival that burst forth in the colonies in the 1730s and 40s. Reverend George Whitefield, a brilliant preacher, had arrived in Boston as the movement gained momentum. Reverend Price, as the leading clergyman in New England, entertained Reverend Whitefield. However, he politely deferred offering him a pulpit from which to preach. Price recalled that the previous year Whitefield had asked Barrett if he could preach at Barret's church The

answer from the less-diplomatic Barrett was a stern "No". Whitehead decided to come to Hopkinton in 1742 anyway, and preached from the common. He had enthralled the audience with his magnificent oratory, and cut Barrett to the quick with his judgment that Barrett was incompetent. Price decided it would be best not to speak of this when he visited Barrett tomorrow, as he was aware that reports of Whitefield's harsh accusations against Reverend Barrett had spread far and wide, and were a source of pain to the Congregational community. Price felt certain that the "New Lights", as those in the Great Awakening movement were called because of their vibrant and dynamic evangelicalism, would soon dim. He believed that if the "Old Lights" (like Barrett and himself) continued to persevere in their orthodox practices, there would be little impact from the Great Awakening. Perhaps the Commissary was overconfident.
Price walked to his church by passing by the Congregational Meeting House and the schoolhouse on the common; then down into the swale where his building stood. Pale green leaves were just unfolding on the trees and, as the rays of the morning sun penetrated the still-thin foliage, the night's dew gleamed on the granite outcroppings surrounding the church. A few robins bobbed in the muddy areas nearby seeking breakfast, a chorus of birds sang in the trees, sights and sounds of springtime that always pleased the Reverend. He paused at the door to the church, and gave thanks to the glory of the Lord.

The building was small --- suitable for the size of his congregation. The building was sided by unpainted clapboards. There was no steeple, nor any feature that could be thought of as ornate. "Totally appropriate", Price thought. He was not a man of pretense. He marveled at the natural. He opened the door, and stepped in. The interior was in keeping with the exterior. Plain. Natural. Rustic. There were no rugs. Nothing was painted. A reading stand stood in the front. It served as a platform from which to read and preach. Pews were rough hewn. Despite the "primitive" appearance of the interior, the craftsmanship involved in building was impressive. The workmen who had erected the building were skilled in colonial carpentry. Magnificent trees were plentiful in Hopkinton. Loggers relied on the felling ax with its straight and springy hickory handle as their primary tool in clearing the forests, and in turning the felled trees into framing timber. The broadax was then used to smooth and square the timber. With these and a few other tools they created wood framing, pews and furniture. If a few bumps on the pew seats remained, the carpenters had used an adz --- a long-handled chisel --- to bring the surface to perfection.

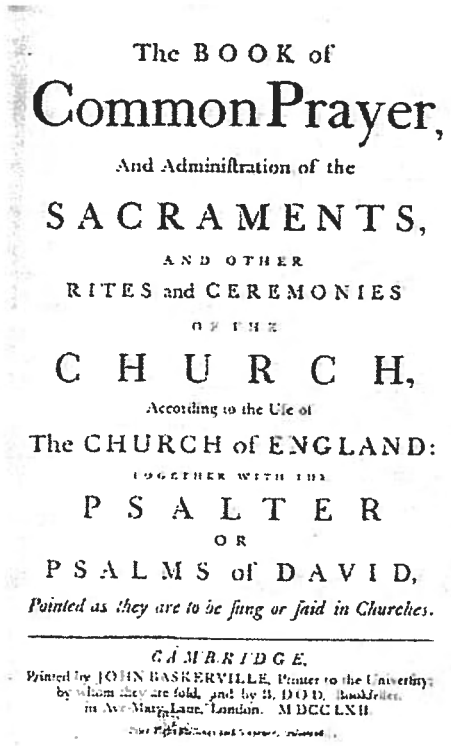
Soon, members of the congregation began to arrive. The preacher greeted them with enthusiasm. Among the early arrivals this day were the John Jones, James Gooch, and Captain Roger Dench families. All three men had been elected as Town selectmen for 1743, a testimony to acceptance of Episcopalians by the Congregationalists. Roger Price felt respect and gratitude for his vestry and wardens here. This was quite different from his experience with his vestry at King's Chapel where they opposed him at every turn. Elizabeth, his wife who had remained in Boston with the children for this particular service, had sent along a bolt of cloth with her husband. She had purchased the goods in Boston at the request of the warden's wife, and Price's duty was to deliver it. He had pledged not to forget, and presented the cloth to the delighted warden's wife as soon as she arrived at the door. Present were a wide variety of people --- Dissenters, servants, a Negro slave, a Native Indian, Scotch Irish, refugees from Boston, Englishmen, farmers, tradesmen --- men, women, and children. Perhaps one or more had come to enable themselves to claim an abatement from the "Minister's Tax" which non-Episcopalians had to pay to support the Congregational minister. A hush came over the congregation as Reverend Price stood up. It was time for worship.

The service was conducted strictly as prescribed in the 1662 Book of Common Prayer of the Church of England. Reverend Price, like all priests of the Church of England, had sworn an oath to always abide by the order prescribed in the Prayer Book. Price would conduct a service of Holy Communion. Prayers were read from the Prayer Book. There was no instrumental music. There were no hymns. Psalms were sung, yet it would be years before some wealthy parishes introduced organs and other instruments into worship services. Reverend Price, an excellent preacher, would, as always, speak very rationally and unemotionally. He stressed morality and charitable works. If a "New Light" Christian happened to have attended by mistake, the visitor would most likely have soon bolted from the church in haste, appalled by this unemotional bland service. Where was the fire and brimstone? Where was the imperative need to convert others? The Church of England congregations in America were very solemn, pious, sober and reserved people who practiced very solemn, pious, sober, and reserved worship. Price and his flock upheld the status quo in great dignity.

After the service ended the congregation lingered to chat with Reverend Price and each other. Socialization was a big part of Sunday worship. Members were always eager to hear the latest news from their Rector of events learned in Boston. And always disappointed to hear that a permanent priest would not be soon appointed. Eventually the families departed for their homes, grateful for a day of rest from their week's hard work, and edified by the guidance from their priest. Roger Price went to his Hopkinton home for a day of contemplation, and anticipation of tomorrow's hunting and fishing and visit with Reverend Barrett. He tried not to think about the need to ride back to Boston on Wednesday.

Thus ends a speculative story of what it might have been like for an Episcopalian on an April weekend in Hopkinton in the year 1743.

(The author begs the tolerance of the reader for injecting, in the preceding story, imagination into a paper that otherwise is a factual account of Saint Paul's history. The intent is to use a cluster of historically accurate facts on which to weave a plausible story --- thus providing the reader with the author's view of what a typical worship service might have been like).



The BOOK of

Common Prayer,

And Adminiſtration of the

SACRAMENTS,

AND OTHER

RITES and CEREMONIES

OF THE

CHURCH,

According to the Uſe of

The CHURCH of ENGLAND:

TOGETHER WITH THE

PSALTER

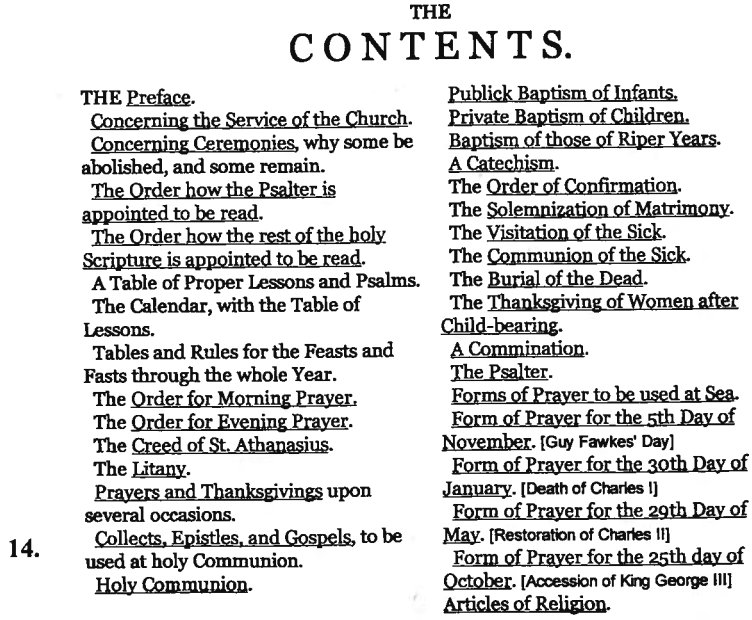
OR

PSALMS of DAVID,

Pointed as they are to be ſung or ſaid in Churches.

CAMBRIDGE,

Printed by JOHN BASKERVILLE, Printer to the University;
by whom they are ſold, and by B. DOD, Bookſeller,
in Ave-Mary-Lane, London. MDCCLXII.



THE

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As previously noted, before the mid-point of the 18th Century Henry Caner had been installed as Roger Price's replacement at King's Chapel, and would hold that position until 1776. Price was on a trip to England leaving the Hopkinton mission in need of a priest. The Reverend Caner assumed that duty and preached in Hopkinton once a month. When Reverend Price returned from England he settled down in Hopkinton, and devoted himself exclusively there. By 1750 there were approximately 400 Church of England parishes in the colonies. In Virginia and other of the southern colonies the Episcopalians were the dominant social force. In Massachusetts and other of the northern colonies the Congregationalists were the dominant social force. A period of stability and progress was present and would continue for several years. However, stirrings of revolution would soon turn the American society upside down.

The next chapter will report on the events of the second half of the 18th Century, describe the struggle and divisions within the faith, the birth of a new nation, and the near extinction of the Episcopal parishes in America. In large measure survival of the American church would be in the hands of local wardens and vestry. Reintroduction of ordained clergy and ordination of Bishops would depend to a significant degree on the Scots.



Church of England in Hopkinton

Site where the first and second churches were built. --- near intersection of East Main and Ash Streets.
This is the old English Burying Grounds. The tombs are still present.
The first worship house was built to the left of the tombs in 1735, and the second was built on the right in 1750.
The second Episcopal worship house was destroyed by the great September gale of 1815.



THE BAY PATH

The Indian trail called the **"Bay Path"** was the earliest highway from Connecticut to the Massachusetts Bay.

Extract from Levi Chase's 1919 essay "The Bay Path and Along The Way" depicting the route used by the settlers of Hopkinton in the early 1700s.

CHAPTER THREE

TORIES AND PATRIOTS
(1750 – 1800)

At the mid-point of the 18th Century the church in Hopkinton was experiencing growth. The members were optimistically looking forward, especially because their revered preacher Roger Price was in residence and available to minister to their spiritual needs on a full time basis. He had just built a new worship house. The Episcopal and Congregationalist leaders and memberships were in harmonious relationship with each other, the agricultural economy of the town was improving, and Episcopalians were being welcomed in positions of authority within the local Congregational government. The town population was nearly 1,000 people, of which at least 75% attended worship services. This percentage was probably typical throughout the colonies, whose population was 1,300,000 in 1750. Additional Anglican churches were being founded in New England, in 1750 reaching a total of 13 in Massachusetts and approximately 40 in all of New England. Members of the Episcopal Church were now having their taxes discounted, which previously had been demanded by the Town to pay for the Congregational Church expenses. State control of religion was ebbing. A spirit of independence was emerging. Episcopalians from the Boston area were migrating to Hopkinton in ever increasing numbers. Times were good.

Within the larger colonial ecclesiastical world, the First Great Awakening movement was waning, especially in New England. It would continue in the South well into the 1800s, and reemerge as the Second Great Awakening movement in the 1840s. It was opposed by the Episcopalians, Congregationalists, and Quakers, but found life in Presbyterians, Baptists, and Methodists. Accompanying the Awakening revival was the gathering belief in Deism. Both of these movements had effects on almost all denominations, including the Anglicans. Deism held out the principles that reason must under gird faith, that Almighty God is dispassionate, religion's purpose is to teach obedience to moral law, and that emotional religious practices are improper. The effect on Anglicans was to downplay divine intervention, the Eucharist, Baptism as a public affair, and the Incarnation. As God's "frozen chosen", the typical Episcopalian demeanor fit well with Deism's disapproval of display of emotions, contrary to the beliefs of the "New Lights" of the Awakening. Anglicans had little regard for dogmatism and tolerated differences of opinion on many points of theology. These matters probably were of greater impact on the clergy than on the typical member sitting in a Hopkinton Church pew and enjoying Reverend Price's sermon. The congregation respected his sermons which emphasized the reasonableness of Christianity, the benevolence of God, and the innate capacity of men and women to make proper moral judgments. In Hopkinton Anglicans understood God's Will to require "works" over "feelings". They were "Old Lights".

In the early 1750s new members joined the congregation at the Church of England in Hopkinton. No list of membership exists, but some prominent names are recorded in various documents. Among these are Captain David Ellis and Richard Kelly, both of whom became wardens of the parish. Others were

Sir Charles Henry Frankland, Thomas Higgins, Julius Chase, William Wesson, James Devine, Thomas Valentine, Patrick White, John Mastick, Robert Barrett, James Fannys, Thomas Chadock, William Brown, Patrick Shays, Hugh Dempsey, Rebecca Wilson, Peter Vialas, John Kelly, and Mrs. Dench. The reader will probably recognize the Valentine family name, whose members would play an important role in the church and town. Also the Shays name might be recognized because of Daniel Shays rebellion fame, and the Frankland name because of its prominence in town and state history.

Reverend Roger Price left Hopkinton in 1753 and returned to his native country of England, after devoting over two decades in the colonies serving his God. The Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) sent Reverend John Troutbeck to Hopkinton to replace Reverend Price as Rector. The two men were similar in their devotion to the church, but different in their life styles. Where Roger Price loved the rural culture of Hopkinton and rebelled at the culture of Boston, John Troutbeck preferred life in Boston to that in Hopkinton. Nonetheless, Reverend Troutbeck settled into the Price Manor and determined to commit himself to life in the "wilderness". He, in August 1755, was able to seize the opportunity of a vacancy at King's Chapel to also serve in Boston while continuing his rectorship in Hopkinton. King's Chapel in Boston and the Church of England in Hopkinton were to remain "yoked" for several more years. Reverend Troutbeck would leave Hopkinton in 1769 for an assignment as chaplain of a ship.

Meanwhile, the winds of independence were increasing, and the effect on the Anglicans in America was to be enormous. Nearly all colonists, whether loyal to the King or not, began to resent the Crown's treatment of them in all aspects of their relationship. Pleas to the mother country to refrain from taxation and other social and economic demands were rejected. As animosity rose between colonists and England, the Anglican clergy in the colonies were viewed by patriots as potential agents of the King. All Anglican priests in America had been ordained in England, and at ordination had taken a solemn oath of loyalty to the King. The patriots, aware of the Anglican priestly requirement to support the King over any other earthly entity, felt that the priests were in a position to undermine colonial efforts to obtain justice. As tensions grew to a level that some colonists advocated armed rebellion, pressure on all Anglicans intensified. The Anglican Church members, the second largest denomination in Massachusetts to the Congregational Church, were no longer trusted --- a perception not unlike that faced by Japanese American citizens during World War ll. By the 1770s the anger reached a level that engendered fear in the clergy --- eventually the punishment for praying for the King (an ordination oath requirement of English priests) was to be put to death. Accordingly, all but two Anglican priests escaped from New England on English evacuation ships. Thus by 1770 our local parish and nearly all Episcopalian churches found themselves without clerical leadership. The loss of clergy did not impact Episcopal churches in Virginia and the South as severely as it did in Massachusetts. The church was strongest in the South, and churches were pretty much controlled by lay vestries who preferred to handle affairs themselves, while Massachusetts parishes were more amenable to leadership by the clergy. The members themselves were eyed with suspicion as to where their loyalties might lie. In fact some were Tories, some were Patriots. Parishes were divided. Hostility against the Episcopalian churches rose --- most church property was seized by local Puritan governments. The Hopkinton Church building had to be abandoned, and further meetings held in private homes under the leadership of the wardens and vestry. In essence, the Episcopal Church was disestablished during the years of revolution.

It is interesting to note that Christ Church in Boston, the second oldest parish in Boston, which was led by one of the most outspoken Tory preachers in America, would be the site used to alert the patriots of forthcoming aggression by the Red Coats. Christ Church was built in Boston in 1723, and because of its age it is referred to as "The Old North Church". It is here that the reader will recall that the lanterns were displayed from the tower signaling the advance of the British troops toward Lexington and Concord --- "one if by land, two if by sea". On the night of April 18, 1775, the Episcopal caretaker of the church, having been notified by the Congregationalist Paul Revere of the troop movement, climbed the stairs up the steeple and sent the two-lantern signal that resulted in the historic battle where the shot was fired that "was heard 'round the world". It seems ironic that from the church with the most ardent loyalist stance in all the colonies there would emanate such patriotism on behalf of the cause of independence from the King.

The war went on. The church built by Roger Price in Hopkinton had fallen into disrepair. Vandals had damaged it, and partially burned it. Squatters occupied it for a while, causing additional damage. The New England weather took its toll. Members of the congregation worshiped together in their homes, or attended Congregational Church services, prayed alone or just faded from religious practice. On occasion, they traveled to a neighboring church for worship. Probably the majority were supportive of independence. Eventually, the revolution ended with the British evacuation of 1783. The United States of America emerged as an independent democratic nation and faced a major task of organization. With this new freedom, the Episcopalians were without structure or direction. Property had been taken over by governmental authorities. Congregations had become separated. The vigorous Anglican community that existed prior to the war was in shambles at the termination of hostilities. The Episcopal and Methodist churches ceased to be branches of their parent bodies in England and became independent organizations. The Episcopalians were without national leadership, and had no bishops or ordained clergy. But they had their heritage, and would build on it.

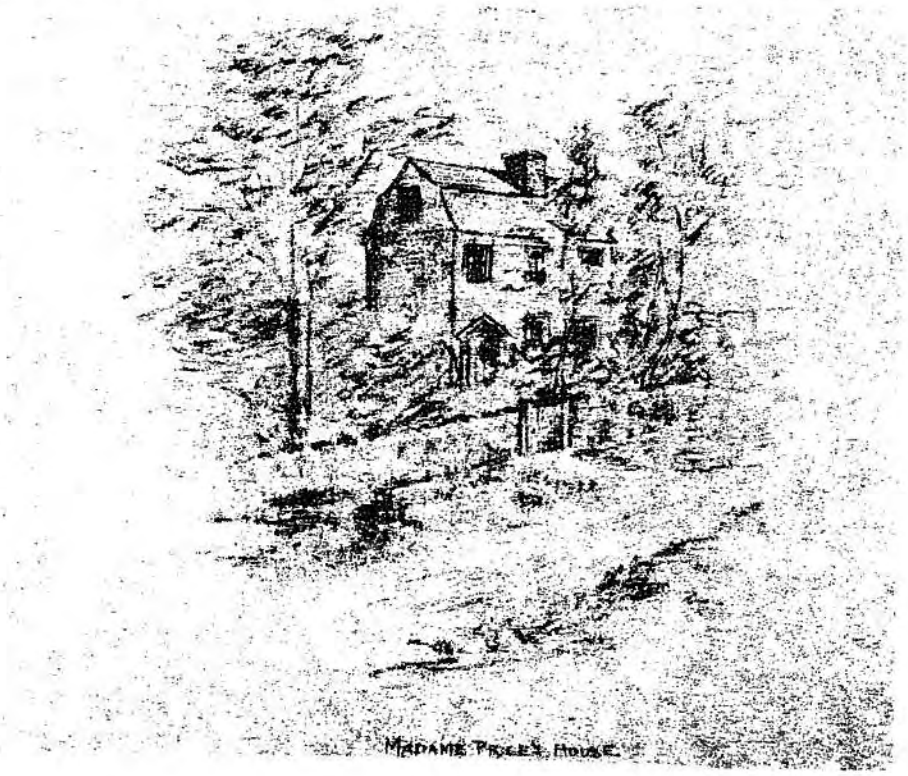
The remnant members of the Church of England in America gathered at local, state, and national levels to meet immediate goals. The recovery would in most cases start in the local town and expand from there. While nationally Episcopalians moved to establish a new church independent of England and sought a way to establish an episcopate and ordain native clergy, the local parishes took steps to reclaim their property, and reactivate places of worship. With the enactment of the Constitution of 1787 and the First Amendment of 1789, which forbade congress from making any law respecting an establishment of religion, the churches attained greater freedom. The era of government control of churches was ending. This gave new opportunity for Episcopal worship throughout the United States.

The process did not happen instantly. In 1784 the few struggling congregations in Massachusetts, including the parish in Hopkinton, joined together to form the Diocese of Massachusetts. Five years later in 1789, adhering to its principle of Apostolic Succession, the Episcopalians in the United States obtained ordination of its first American bishop (Bishop Samuel Seabury) through the laying on of hands by Scottish bishops, thereby opening the path for ordination of American priests.

In that same year the national Protestant Episcopal Church of America was founded, fortifying the basis for resurgence of the denomination. The General Convention of 1789 determined that the church would create a government based on democratic principles. There would be both lay and ordained councils. The American Church would continue as a separate entity of the Anglican communion. It would create its own Book of Common Prayer. To resolve differences between the Virginian and Massachusetts

viewpoints of the relative authority of the laity versus the bishops, it was decided to create a House of Bishops and a Lower House, thereby balancing the roles of clergy and lay persons. The convention acknowledged the threefold ministry of deacons, priests and bishops.

The church in Hopkinton, now officially known as "Saint Paul's Protestant Episcopal Church In America", forged ahead in spurts towards the time when it could build a new worship center and call a rector. Members of the Price family had returned the previous year to America (in 1788) and reclaimed their property in Boston and Hopkinton that had been taken by the local authorities. Reverend Roger Price had acquired over 1,200 acres of land in Hopkinton. The people of Hopkinton, knowing that Roger Price had not been a Tory, readily returned the remaining land to the Price family. The family was to be helpful in support of Saint Paul's restoration as Saint Paul's struggled into the 19th Century.



Early Price Manor – 1700s

Home of the Price-Valentine Family.

Located at 2 Hayden Rowe Street at the corner of Main Street opposite the Common.
This original manor would burn down at midnight August 5, 1826.
Colonel Joseph Valentine, married to a Price descendant, subsequently built a replacement manor --- a Hopkinton landmark which stands today on the original site, a handsome reminder of the Price-Valentine legacy.
Their granddaughter, Sarah Whitin, gifted abutting parcels of the land on Main Street for the purposes of building the 1895 Town Library and the 1898 Saint Paul's Church.

CHAPTER FOUR

SAINT PAUL'S IN THE 19TH CENTURY (1800 – 1900)

Unlike the salmon, shad, and alewife fresh water fish that had been plentiful in 1700 but now non-existent, the parish had survived the 18th Century --- an extraordinary accomplishment considering the circumstances. Unrelentingly the new century would bring unimagined cultural changes to the 1,372 people now resident in Hopkinton in the year 1800. The town and its tiny Episcopalian congregation would face a myriad of issues and challenges soon to be swirling around them. The waves of change they were to encounter included population explosion, destruction by wind and fire, evangelism, missionary work, abolition of slavery, civil war, materialism, industrialization, return to catholic traditions, social and personal reform, care for the poor, establishment of new denominational churches, womens rights, incorporation of science into theology, immigration, and the appearance of cotton cloth mills, shoe factories, and saloons. It was quite an agenda for such a weak band of Christians to undertake. Survival of Saint Paul's was in doubt. Doing God's work seemed overwhelming.

At the opening of the century the Episcopal presence was unimpressive. There was no functional church building. The Meeting House that had been built in 1750 by Roger Price at the corner of Ash and Main Streets had sat vacant and decaying since the Revolutionary War. Reverend Price's daughter, Madam Elizabeth Price, and his son, Major William Price, had returned to live in Hopkinton in the Price Manor, and were deeply pained by the condition of the church. William died in 1802 and was buried in the mounds (tombs) near the old church. There was no settled clergy, only an infrequent visit by an Episcopalian priest. The remnant congregation longed for revitalization, but they lacked the means. The way to recovery was not clear. But there were families who had the desire to rebuild. To add salt to their wounds, in 1815 the great September gale blew down the 1750 church. Sad as this event was, it sparked the will and determination of the Episcopalians to refresh their efforts to build its replacement. The membership was invigorated. Their former Rector's daughter, Elizabeth Price, provided the means necessary to rebuild. She gave a tract of land on which to site a church, along with timber which she obtained from Saddle Hill property owned by the Shay family who were longtime church members (Daniel Shay was to become known for "Shay's Rebellion"). Madam Price preferred that the church be sited on an acre and a half parcel her father had given for a burial ground and churchyard, but the Town authorities asked that the church be located a bit more up the hill facing the common, and she agreed on condition that the Town never construct a building on the nearby school lot. Samuel Valentine, Jr., stepped forward in July 1816 and, contracted by the parish, started to erect a new church (its third) on the selected site (now #1 Ash Street).

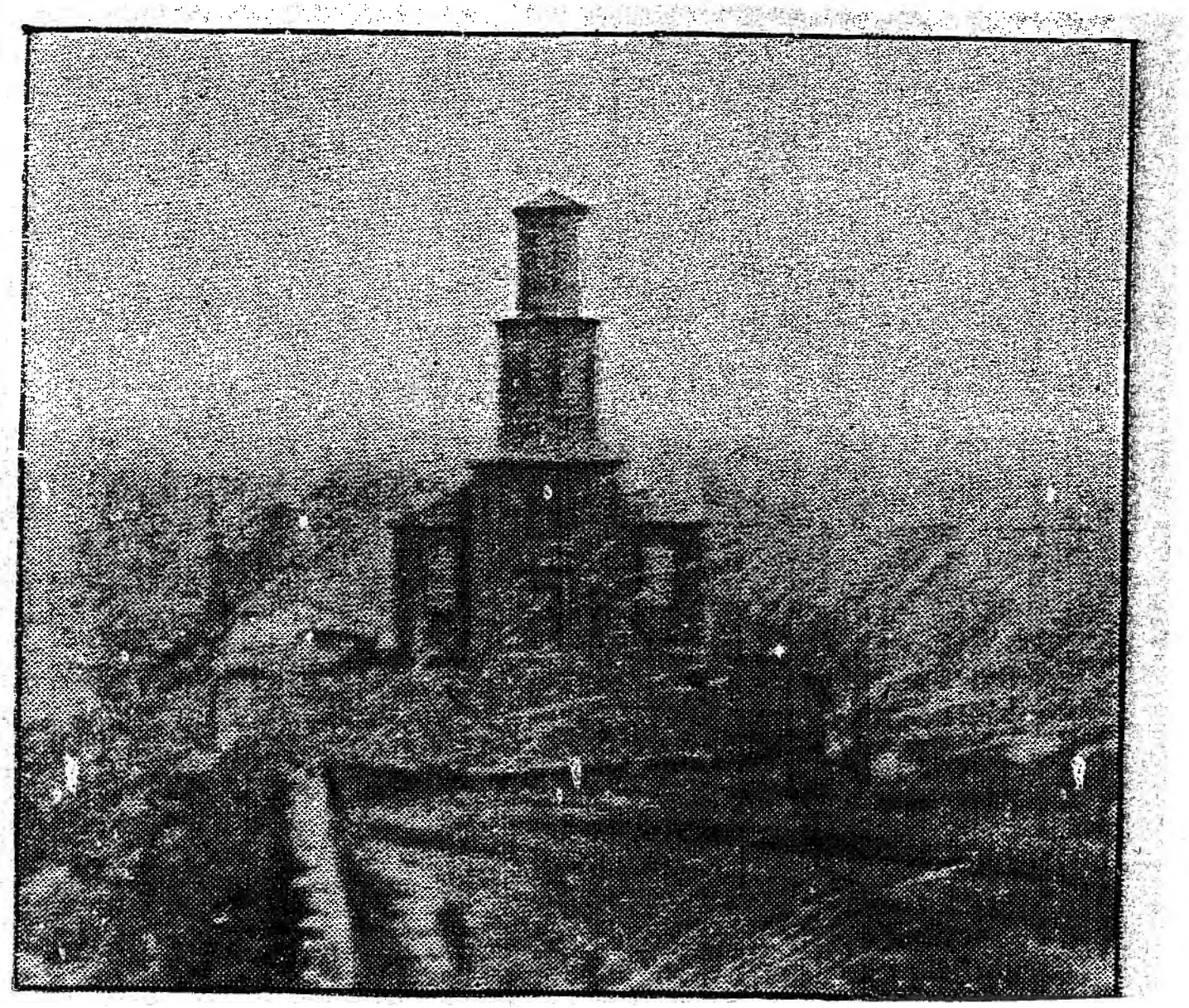
THE CHURCH OF ENGLAND IN HOPKINTON

According to Angelo Spinosa, Saint Paul's Parish Historian, author of "A History Of St. Paul's Church of Hopkinton, Massachusetts", July 1976, " The new church was built in the Adamesque Federal Style of the two prominent Boston architects Charles Bulfinch and Asher Benjamin ... It must have been a handsome structure".

The interior of the building followed the design of Christ Church (Boston's "Old North Church"), probably at the suggestion of Reverend William Montague (in consultation with the architects). Reverend Montague had conducted services periodically in Hopkinton before the church was built, and he was fond of the design of Christ Church where he had been Rector from1786 to 1892. Don Leavitt, Parish Historian of Saint Mark's, Southborough, reports the description of Saint Paul's new church as being "modeled after Christ Church, Boston. It had no middle aisle, and a row of pews under the windows. The pillars formed a sort of clerestory; an arched plastered ceiling in the centre, but flat over the side pews; a gallery at the west end for organ and choir. Four large tablets with Creed, Lord's Prayer, the Commandments, etc. on them, filled the east end of the Chancel." On October 7, 1818, Samuel Valentine's work being completed, Bishop Griswold (the third bishop of Massachusetts) consecrated the church as "Saint Paul's Protestant Episcopal Church In America". The Church of England in Hopkinton was now Saint Paul's Episcopal Church in Hopkinton. Episcopalians remain today in the Anglican communion with the Church of England as the mother church. That year (1818) the parish called its first American-born, American-ordained, rector --- Reverend William Montague.

Mary Salsman, Parish Historian in 1941, quotes in her "History of Saint Paul's 1735-1941" from the Corporation Record of June 11, 1819: "An act to establish St. Paul's Church in Hopkinton ---
Sec. 1 Be it enacted by the Senate and House of Representatives in the General Court Assembled, and by the authority of the same, that Walter McFarland, Samuel Valentine, John Erving, John McFarland, Abner Prentice, Samuel Valentine Junior, Leonard Walker, Josiah Bigelow, Gilbert D. Wilson, and Ezekiel Guy and such as may hereafter associate with them, with their polls and estates according to law, be, and they hereby are incorporated into a religious society, by the name of St. Paul's Church, in Hopkinton, with all the privileges, power and immunities to which religious societies are entitled by Law and the Constitution".

From this point on until the mid-1800s the historical records of Saint Paul's are sketchy. It is known that Deacon Addison Searle conducted services in 1819 and 1820. The practice was to settle a priest for only a year at a time. For many years services were only conducted monthly. Reverend William Potter was rector in 1824, James Morse Tappen from then to 1828, followed by James Tyng, then Alfred L. Baury from 1832 to 1834, Francis A. Foxcroft from 1835 to1846, Ten Broech, Orange Clark in 1846 who asked to withdraw his rectorship on May 25th, and Nathaniel G. Allen from 1847 to 1848, under whom a burst of growth took place. Reverend William Withington served in 1849, and the church was without a priest in 1950, and growth came to a sudden stop. It must have been difficult for the membership because of this frequent change of clerical leadership, which perhaps was a reason that their numbers fluctuated, but usually remained small. However, at mid-century a rector would arrive who would remain for several years and provide greater stability.



Saint Paul's Episcopal Church
Hopkinton, Massachusetts

Built in 1818. Destroyed by fire in 1865.

The church was located at the corner of Ash and Main Streets facing the Common. This house of worship replaced the 1750 church that had been built by the Reverend Roger Price, and had been blown down in the great September gale of 1815.

This photo is a copy of the only known photo of the 1818 church.

CHURCH OF ENGLAND IN HOPKINTON

The reader may recall that at the end of the 1700s only the Congregationalists and the Episcopalians remained churched in Hopkinton (the Magunco Nipmuc Church and the Presbyterian Church no longer present). The Episcopalians were erecting a replacement house of worship for their damaged building, while at the same time (1816 – 1818) the Methodists also were erecting their first Hopkinton church. Soon the Baptists and Catholics would do the same. In fact, in the 1800s nine church buildings would be erected. Episcopalians, Congregationalists, Methodists, and Catholics would each build two. The Baptists would build one. It was fortunate that nature provided abundant granite and trees for construction materials. It was unfortunate that nature also provided wind storms and fire to destroy the new buildings.

First to be constructed was the Methodist Church in 1816. The Hopkinton and Holliston Methodist Society, having met in 1814, decided to build two new worship centers --- one in the North Purchase (which promptly burned down), and the other in Hopkinton at 196 Hayden Rowe. The Hopkinton members by 1835 numbered fifty; Reverend Sidney Putnam was the pastor. The church prospered until 1848 when Reverend Isaac Jennerson was appointed Station Preacher. He was not well received, and a large part of the membership departed, and the Methodist Society discontinued the church within the next year or two. Their 30' X 40' Greek revival worship building became a fire station. Immediately the Methodists reorganized under the whirlwind leadership of Lee Claflin, already a legendary figure in the town of Hopkinton. A new pastor was appointed --- Reverend Willard Lewis. Services were temporarily held in Academy Hall while Lee Claflin erected the new 1865 Methodist Church on Church Place (across the street from the present location of Saint John The Evangelist Catholic Church). Worship continued there until 1918 when the building was razed. The United Methodist Church would return to Hopkinton later in the 20th Century.

The next denomination to erect a church was the Episcopalians at #1 Ash Street as was previously noted. Following them the Congregationalists would build again in 1829. The end of the Congregational political control of the town government was mandated by the State. From 1726 (when first established) until then (1829) Church and State had, for all practical purposes, been one and the same. The change would result in the Town taking control over the Meeting House; the Congregational Church would legally organize as a separate entity, and build its own meeting house across from the common on the north side of Main Street. Coincidently, the original Meeting House would also go across the street from the common --- to 2 Hayden Rowe and serve as a barn at the Price-Valentine Manor; later as a boot factory. The Congregationalists would lose their new 1829 meeting house in 1882 when it burned, and a third edifice would be erected on the same site in 1883.

The Baptists would locate on Wood Street in Woodville in 1837. The congregation, originally a branch of the First Baptist Church of Westborough, had an interesting arrival. They purchased a Westborough church building that had been constructed in 1816, and physically hauled it across the frozen Cedar Swamp to its Woodville location. They then rebuilt it, and dedicated it in 1837 under Reverend Howard, their first pastor. Later, in1866, Colonel Albert Wood built Wood Chapel next to it.

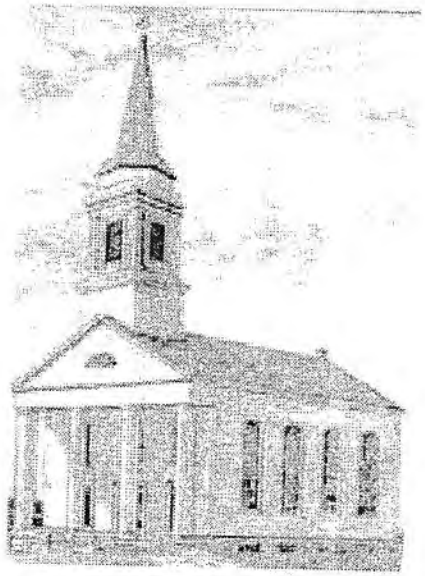
Finally, in 1851, after years of being unwelcome by the Protestants, a Roman Catholic Church was constructed at 12 Cedar Street in Hopkinton. It was named Saint Malachi. At that time only a few hundred Catholics resided in town. By the time that Saint Malachi Catholic Church deteriorated and was razed (1878), the Catholic population had risen to two thousand. A new Catholic Church, Saint John The Evangelist, was built on Church Street, held its first Mass in the basement in 1876, and was dedicated in 1889.

Each of these religious groups were to have interrelated and important roles in the lives of Hopkintonians during the cultural changes of the 1800s, as will be mentioned later in this paper.

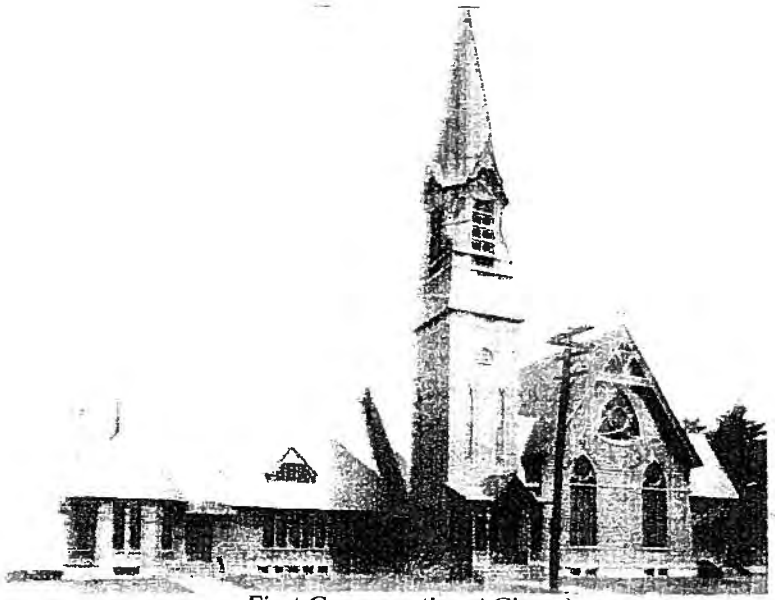
PRE-1899 CHURCH BUILDINGS IN HOPKINTON



First Congregational Church
First Meeting House
1725 – 1829
On the Common



First Congregational Church
Second Meeting House
1829 – 1882
2 Main Street

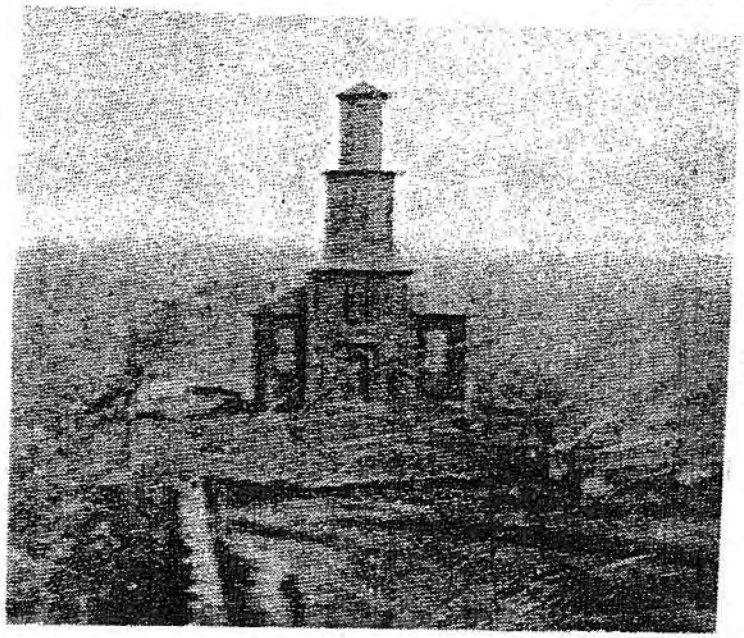


First Congregational Church
Third Meeting House
1883
2 Main Street

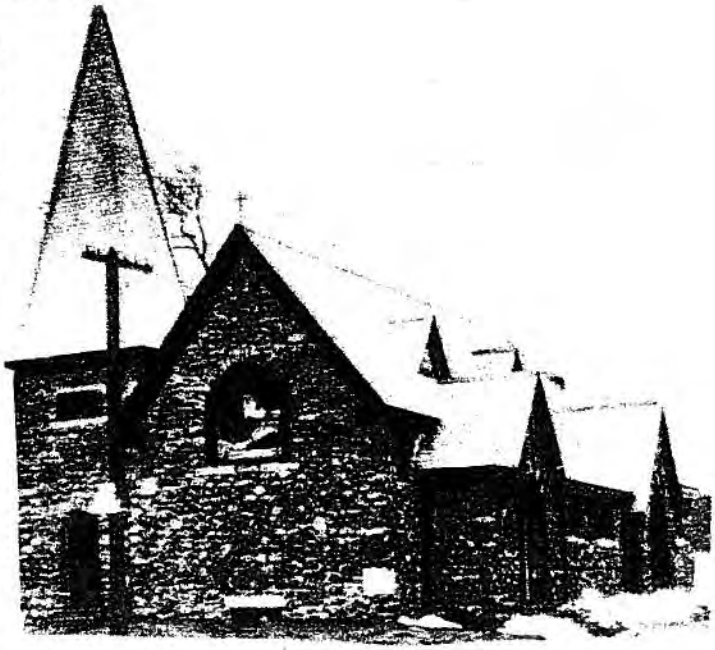
PRE-1899 CHURCH BUILDINGS IN HOPKINTON



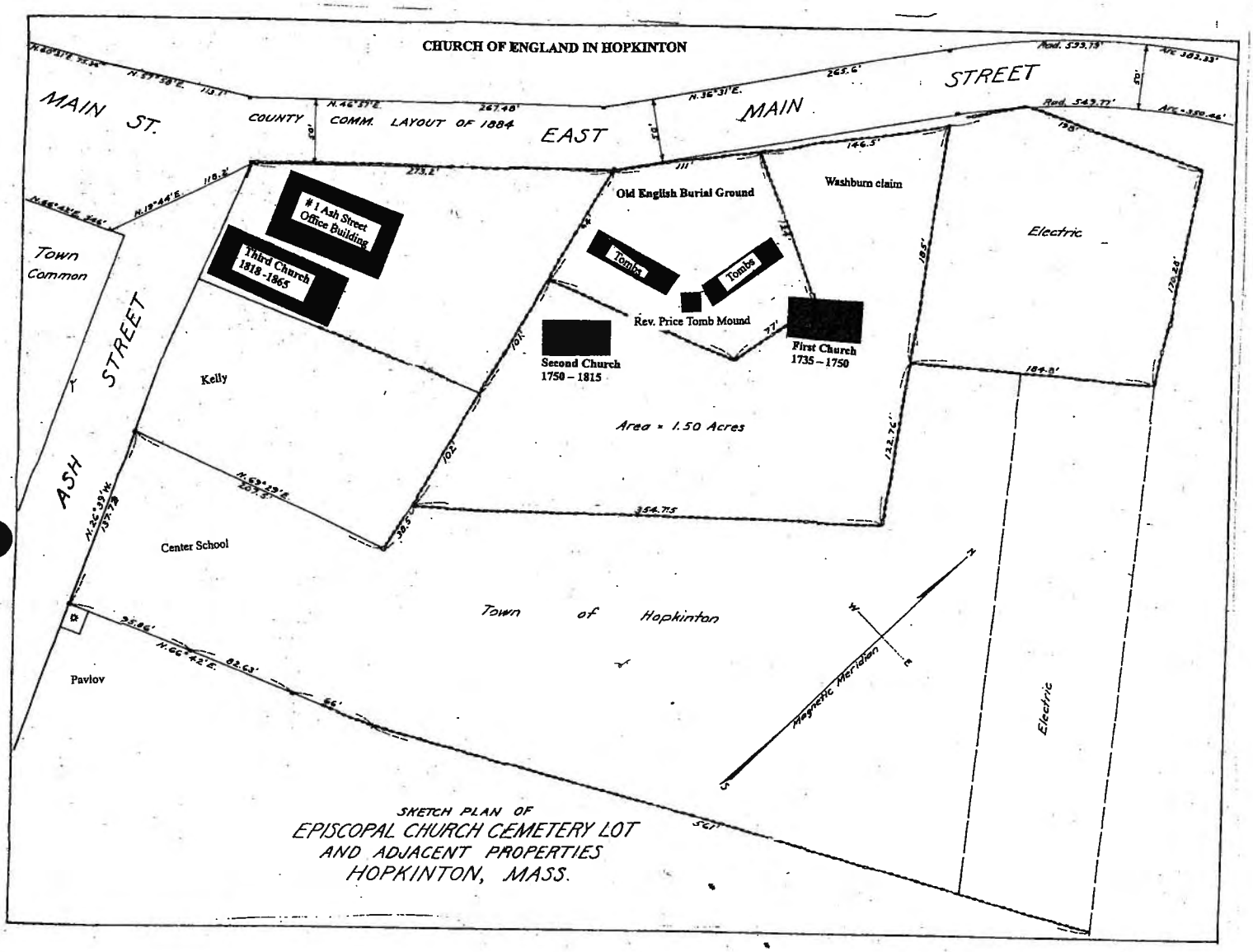
Saint Paul's Episcopal Church
Site of First and Second Churches
(No sketch of buildings exists)
1735 – 1750 First Church
and
1750 – 1815 Second Church
Main and Ash Streets



Saint Paul's Episcopal Church
Third Church Building
Main and Ash Streets
1818 – 1865



Saint Paul's Episcopal Church
Fourth Church Building
Main Street
1898



This map portrays the approximate location of the first three worship houses built by the Episcopal Parish of Hopkinton. The first and second were built By Rev. Roger Price in the 1700s. The third was built with the help of his descendants in 1818. Not shown on this sketch are the locations of the fourth and fifth worship houses --- the fourth was built in 1898 on the south side of Main Street between Hayden Rowe and Church Streets, and the fifth was built in 1967at 61 Wood Street.
Frank Chase, 2010

PRE-1899 CHURCH BUILDINGS IN HOPKINTON



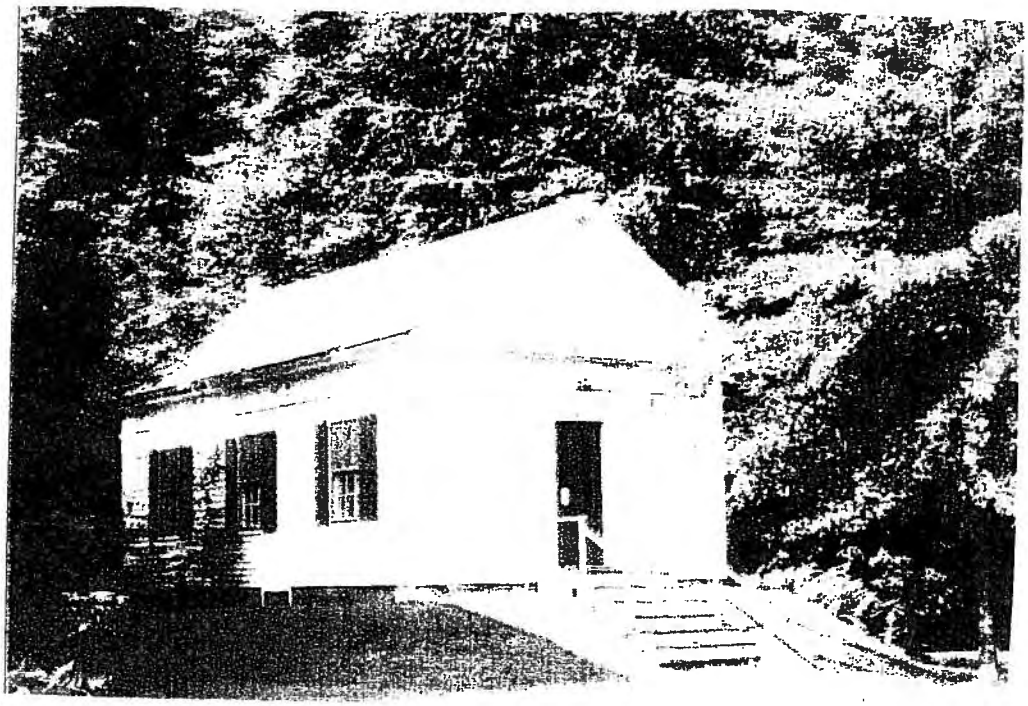
Methodist Church
First Church Building
196 Hayden Rowe
1816 – 1850



Methodist Church
Second Church Building
Church Place
1865



Woodville Baptist Church
249 Wood Street
1837

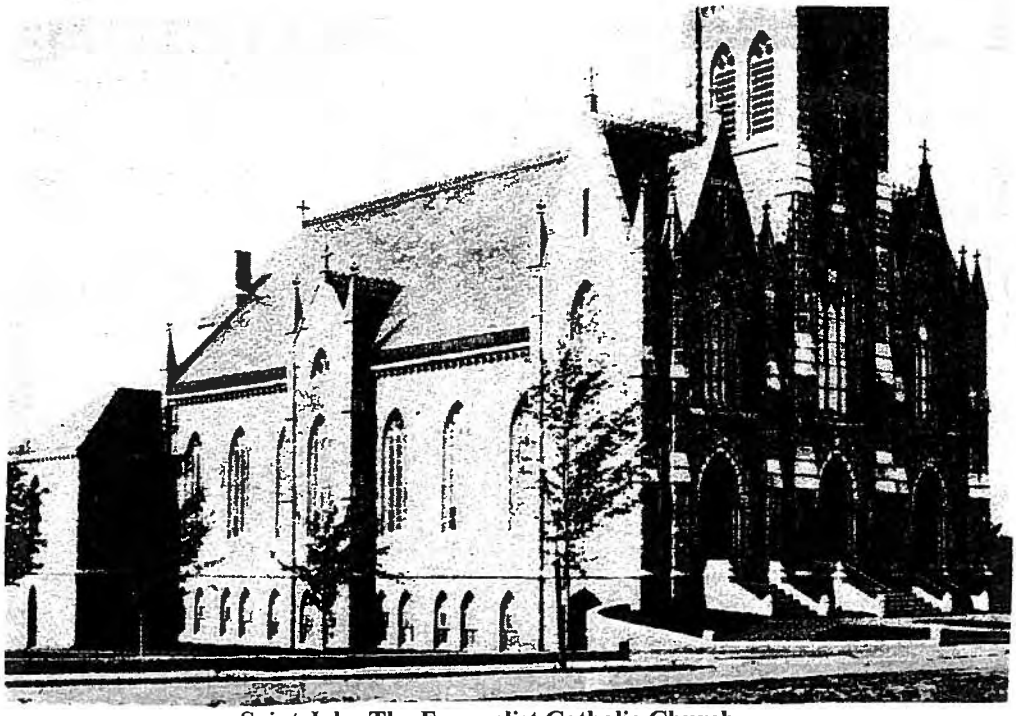


Wood Chapel
Adjacent to the Church
249 Wood Street
1866

PRE-1899 CHURCH BUILDINGS IN HOPKINTON



Saint Malachi Catholic Church
First CatholicChurch Building
12 Cedar Street
1851 – 1878



Saint John The Evangelist Catholic Church
Second Catholic Church Building
Church Street
1876 (first Mass)
1889 (Dedicated)

THE CHURCH OF ENGLAND IN HOPKINTON

The increase of the number of churches settled in Hopkinton in the 19th Century did not happen by chance. It occurred primarily for a specific reason: **evangelism**. While the churches were diverse in their theology and styles of worship, they were of one accord as to their primary characteristic: they were to act as agents of God on earth, following the example of Jesus. Most churches believed that the heart of their mission was evangelism, and preachers reminded them daily of the Great Commission to "go and make disciples". Evangelism encompassed personal revival as well as outreach and mission work to convert and care for others. Social reform was undertaken as a natural outgrowth of evangelism. Welfare of the disadvantaged became a hallmark of the 19th Century churches.

Secular life in the 1800s presented a great impetus for the evangelistic movement. The culture was changing rapidly, driven by industrialization. The agricultural economy of the 18th Century gave way to the industrial age. Science challenged long-held fundamentalist views. Fires repeatedly destroyed the center of Hopkinton, leaving many workers unemployed and destitute. Railroads, huge factories, street cars and new roads made appearances in Hopkinton. Local population and resultant residential home construction mushroomed. Change, especially in established institutions, did not come easily. The major churches gasped at what they viewed as the gross deterioration of morals. Some called for a return to universal catholic traditions and practices held by the earliest Christians. With the ending of a combined State-Church style of government, the view of evangelists was that the private sector (i.e., Christians) needed to take up the slack of instilling morality in government's principles and actions. The goal of evangelists was to not only save souls, but perform an act of patriotism to save the nation. Slavery was at issue. The Temperance movement rose to combat one of the insidious evils of a stressed society, alcohol. Secularism and materialism were railed at from the pulpits, in the camps, and at the revivals.

These conditions spurred a resurgence of evangelism known as the Second Great Awakening --- Reverend Price had been wrong in his prediction that if the orthodox churches ignored the Awakening movement it would just go away. It was back. It would energize and divide some congregations. By the 1820s the movement was in full swing to evangelize the nation and the world. People were being converted through revivals. They were being prepared for Christ's second coming. The Methodists, Baptists and the Presbyterians took the lead. Hopkinton Episcopalians and Catholics hung back from exuberant evangelism, but even they would be involved in some aspects of the movement as time passed. The Congregationalists were somewhat mixed in their reaction. Many of the members were anxious to actively evangelize, yet some of their pastors held back, causing the membership to sense they were at the cusp of revival but thwarted by their pastors. The Episcopalians had a subdued response, although their bishops began to be considered as apostles rather than simply clerical pastoral leaders, and the General Convention of 1835 sent them out as missionaries. The arrival of the Methodist Church in Hopkinton clearly was motivated by the need for the church to meet evangelistic imperatives and reform our society. They fought for the common workers. They were especially effective in support of those victimized by the managers of the emerging Hopkinton factories. The Baptist presence in Woodville included a similar agenda. The Congregationalists also were enlisted by the Methodists and Baptists to unite in evangelistic campaigns. Combined, they had significant results in bringing new members into the fold, and in addressing social issues. The Catholics and Episcopalians acted to support the poor and disadvantaged, and met many other social needs, but the record does not indicate active evangelism. The Catholic Church membership grew rapidly by the force of immigration of Irish Catholics who sought jobs in the factories. Somewhat related to

evangelism were the religious origins of America's "Manifest Destiny" philosophy. This philosophy asserted that God destined (made obvious or "manifest") a special standing of the United States that entitled and destined it to acts of territorial expansion and religious conversion of non-Christian peoples --- all at God's service. The belief that God had chosen America for a special destiny was loudly proclaimed by many Second Awakening preachers, claiming that God is on our side; indeed, it is still proclaimed by some religious and secular leaders today, perhaps with the unintended consequence of the demonetization of our enemies and the involvement of our military in certain overseas adventures.

Saint Paul's Church found itself in the midst of these issues. The members responded by providing outreach assistance to those in need. Care for the poor, social reform, and personal reform were values held by the congregation. The membership was open to newcomers, but invitations were given in the traditional way of Episcopalians --- subtly --- very unlike the more robust greetings of the Evangelists. Generally, most church members supported women's rights and the abolition of slavery. Concern over the temperance issue was low key. For example, some churches stopped the practice of using wine at communion. Saint Paul's did not. The advent of the new scientific and cultural innovations were not met with rejection and fear by the Episcopalians. Rather, the church sought to assimilate the new scientific discoveries into its theology, finding God at work in the science of the new world. The church attempted to balance the traditions of the past with the innovations of the day as the hope of the future. The centrality of the sacraments, especially Baptism and Eucharist, was elevated. The parish believed in the catholic (meaning "universal") church; that all denominational differences are inconsequential in the light of the common belief in Christ. Many sought a return to the doctrinal traditions that our early Christian forefathers practiced. The Lambeth Conference of 1888 reaffirmed that the Holy Scriptures are the revealed Word of God, the rule and ultimate standard of faith. The Episcopalians at Saint Paul's continued to base their faith on the "three-legged-stool" --- scripture, reason, and tradition. The effectiveness of the parish in dealing with the needs of the 19th Century was limited in large measure by the instability of clerical leadership. Often worship services were held only at monthly intervals, conducted by visiting priests or part-time priests. The frequent change in priests, each with a different style, did not provide continuity of mission nor a clear vision for the future. Most times there was no settled Rector. For a time the congregation lacked a place of worship. Monetary resources were tight. Congregations were small, but spiritual. They persevered.

One consistent goal of Saint Paul's since the very beginning has been a passion for education. By mid-century the children in Hopkinton were privileged to be supported by ten district schools, as well as the Christian education programs within their churches. The District #1 School --- the 1743 Ash Street School --- having been moved off the training field (the Common) by 1830, occupied the site near the (1818) Episcopal Church. The remaining schools, in order, were located on Hayden Rowe (Honey Hill), Clinton and Front Streets, Howe Street (now part of Ashland), Frankland and East Main Streets, Fruit and North Streets, Bear Hill, Lumber and Hayward Streets, Wood and Elm Streets, and Woodville. It is interesting to note that each school had a summer term with a female teacher and a winter term with a male teacher. There was a new High School of excellent reputation on Hayden Rowe near Church Place. There was also a Grammer (Middle) School. The Bible was a central part of all schools. Rose Leveille, a Hopkinton historian of great credibility, reported the following from the 1853 Superintending School Committee report:

"And we should no sooner think of shutting out the Bible from our schools than we should of building our schools without windows so as to exclude the light of the sun. The influence of the Bible is fundamental and peculiar to our American institutions. It is what makes them the dread of tyrants. Remove its reverent use and they become un-American, and subject to all the alterations of despotism and anarchy."

Around mid-century the Town of Hopkinton adjusted its borders. Most significantly it deeded 2,000 acres to Ashland in 1848. This included the site of the first Christian Church, the "Praying Indian" Magunco Hill area. The residents then, as now, continued to consider Saint Paul's as their church home. Ashland residents remain core members of the congregation. The Town of Hopkinton had previously deeded 4,000 acres to Upton in 1735. Like Ashland residents, Upton citizens continue as active members at Saint Paul's. In 1781, Hopkinton deeded small portions to Holliston to better arrange the borders, and did the same with Upton in 1808. In 1848 Hopkinton received a small portion of land from Milford for the same reason. Today, the acreage in Hopkinton is 18,500, compared to the 25,000 figure at its birth in 1715.

Industrialization of Hopkinton was in full swing by the 1840s. With the economic boom came workers for the shoe and boot factories, the cotton cloth mills, and several other businesses. The new arrivals swelled the pews of the churches. Many newcomers were single young men, a change from the traditional "family"demographic. The churches expanded to meet the need, building new worship centers, hiring clergy and staffs, developing social programs and incurring large debt. The town became the largest manufacturer of boots and shoes in the nation. Citizens invented new and efficient ways to produce products. The culture of the community took on an industrial nature, a vast change from its origins as an agricultural community. The housing reflected this change. Expensive large homes went up for the industrialists. Smaller village colonials, characteristically with the gable ends facing the street, were built by the workers. Streets were laid out to accommodate the housing boom. Colonel Valentine's land (west of Church Street to Grove Street and connecting east-west streets) accommodated several new homes in the area known as "Pratt's Grove". The major shoe factories were located behind the Town Hall area north of Main Street. In just a few decades population tripled. Eleven major boot and shoe factories poured smoke into the skies. The streets were full of hustle and bustle. A dozen saloons lined Hayden Rowe. Woodville hosted the cotton cloth and twine industry. The streams provided power. Pollution increased. Citizens were able to afford material things previously unavailable to them. Child labor abuse reared its ugly head. Factory industrialists took advantage of blue collar workers. With the coming of the Civil War the area cranked out supplies and young men needed by the northern armies. Hopkinton's cemeteries would soon receive many brave and dedicated soldiers.

A new Rector arrived at Saint Paul's in 1851. He was Reverend Alfred Baury. He would bring stable leadership to the parish from then through the 1860s, a welcome change to the Episcopalian community which had grown accustomed to brief terms of their priests. Reverend Baury had previously served as a visiting priest at Saint Paul's, and was pleased to return and settle into the position on a more permanent basis. The parish is known to grow during this period, but records no longer exist. Reverend Baury took a sincere interest in building the small Hopkinton congregation. The average congregation numbered approximately fifty at the once-a-month worship services. Reverend Baury had additional duties at other parishes.

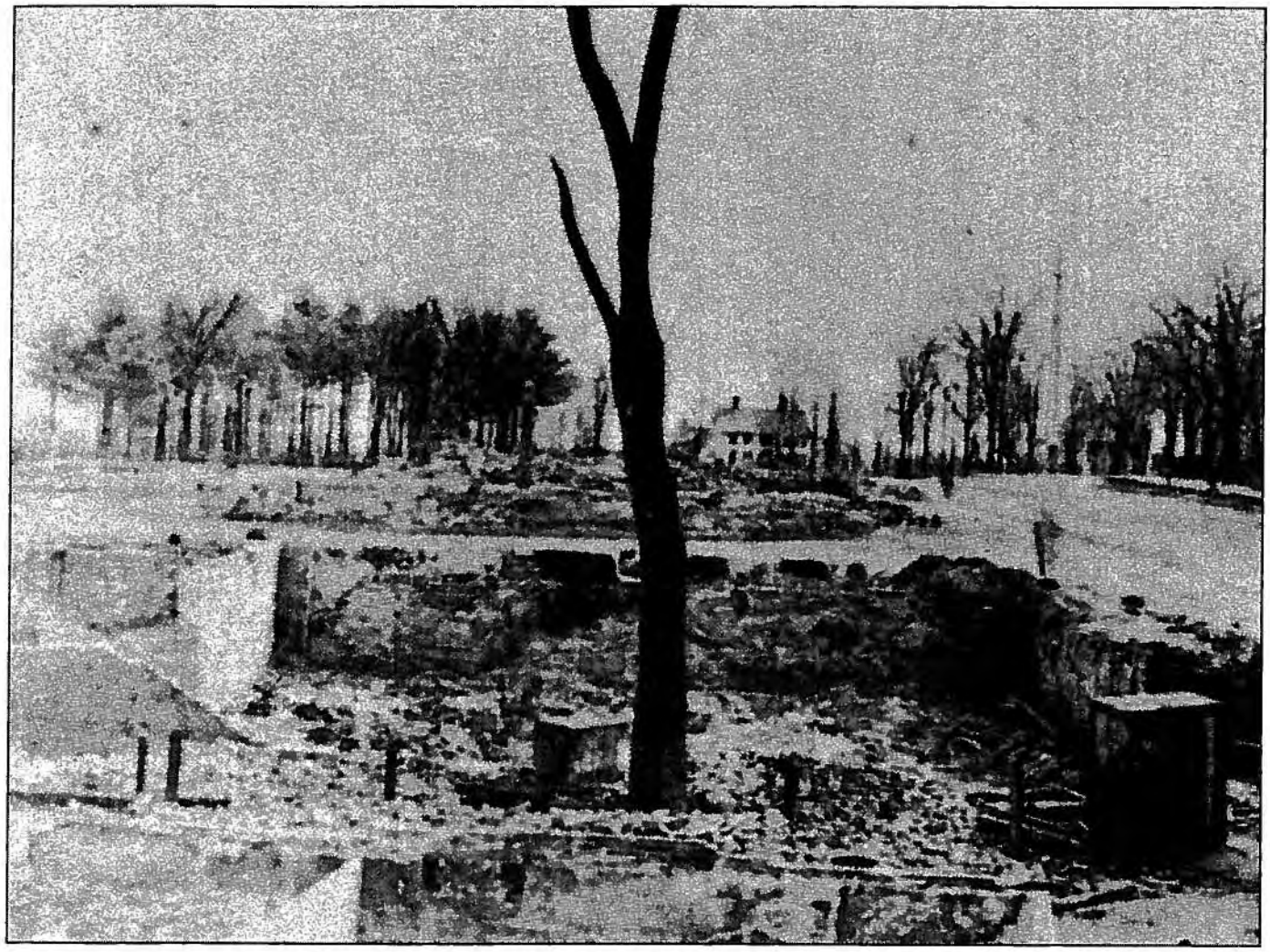
THE CHURCH OF ENGLAND IN HOPKINTON

The splendid 1818 Church burned down in 1865. Cinders from a burning barn across the street ignited the church spire. There was no insurance. Only a few artifacts, including a chair and the old tablets, were pulled from the burning building. These articles were carefully stored, awaiting the opportunity to use them in a new church, if one could be built. For the present the congregation had no home, and no resources to build a new one.

Documented history over the next few years is practically non-existent. It is known that the Episcopalian congregation held services in private homes and rented commercial buildings. The next recorded information indicates that Reverend Franklin Leonard Bush was the officiating priest at Saint Paul's in the years1875 through 1891. It is clear that the church struggled to recover. During this time catastrophe struck the Town of Hopkinton.

Fires decimated Hopkinton in the 1800s. First in 1876, then again in 1882, and a third time in 1900. They would change the culture and nature of the community. Perhaps the warning to "Beware the Ides of March" should have been heeded by the citizens of Hopkinton, as early spring seemed to be the period of greatest danger from fire. The first fire struck the center of Hopkinton on March 21, 1867. It destroyed the buildings north of Main Street behind the Town Hall. The Post Office, a hotel, a boot factory and many other buildings were reduced to ashes. The stunned members of the community rolled up their sleeves, cleaned up the debris, and rebuilt. Work was interrupted for many, hardships arose, and the population influx slackened, but recovery took place. Then, disaster revisited the same area as fire broke out on April 4, 1882. The area on the north side of Main Street from Walcott Street to the cemetery next to the Congregational Church was involved. The impact to Hopkintonians was severe. The description of the fire written by Thomas Linahan in "Catholicity in Hopkinton" (1890) brings the pathos to life. An eyewitness to the fire, he wrote:

" ... a calamity as direful as it was unexpected befell the town, which for the time being paralyzed the business interests and delayed for a considerable time all prospects of completing the church. The morning of April 4, 1882, was a dark one indeed for Hopkinton. About 2 o'clock A.M., we were awakened from our beds to find the very heart of the town, where stood our principal factory, enveloped in flames. Aid was quickly sent from the surrounding towns, but vain were all endeavors to check the onward rush of the flames which now presented one vast wall of fire extending from the cemetery to Walcott Street. Dark, very dark seemed the future of Hopkinton to the grief-stricken throng gazing upon the ruins on that fatal morning; utterly hopeless seemed every prospect of ever again attaining the prosperity which up to that time we had enjoyed. Then spread forth the rumor, discouraging to those who had depended for their livelihood upon that factory, that the company would not rebuild. It was verified too soon, as a few months later the firm of Bridges & Co. commenced the erection of a new factory at South Framingham. That was a severe blow to Hopkinton, one from which the town never fully recovered".



Downtown Hopkinton
devastated by fire

The building in the far center
is believed to be # 1 Ash Street

THE CHURCH OF ENGLAND IN HOPKINTON

The construction of church buildings, which had been extensive in the first half of the 19th Century, continued throughout the second half. Destruction by fire contributed to this. The first church to be erected after mid-century was Saint Malachi's Catholic Church on 12 Cedar Street in1851; then the Methodist Church on Church Place in 1865; next the Congregational Church on Main Street in 1883 to replace the 1829 structure that burned down in the great fire; followed by the Catholic Church of John the Evangelist on Church Street in 1876-1889; finally, Saint Paul's Episcopal Church on Main Street in 1898 to replace the 1818 structure that burned down in 1865. Therefore, at the end of the 19th Century there would be five churches standing in Hopkinton --- First Congregational, Saint Paul's Episcopal, Saint John's Catholic, Woodville Baptist, and the Methodist Church. Fire, however, was to jeopardize the town again. On March 15, 1900, flames swept the town for the third time. An area spanning four business blocks, including the Town Hall, was reduced to ashes. The blaze occurred in the same general area as the previous fires. This time, no churches were destroyed. The second fire had marked the high water point of Hopkinton's industrial growth. Many factories had moved out to rebuild in Framingham where the infrastructure was available. Correspondingly, Hopkinton's population had declined. The third fire was the dagger that essentially terminated our town's industrial period. Most of the remaining churches were left with partially empty pews, and some with substantial debt.

The Episcopal Church, as was previously mentioned, was under the rectorship of Reverend Bush through 1891. Reverend Waldo Burnett of Saint Mark's held services periodically in Hopkinton as early as 1890 The congregation, operating under their By-Laws which they had adopted in October 29, 1854, had been holding services in such temporary sites as the G.A.R. Hall, the Library, Doctor Phipps Church Street home and Saint Paul's Chapel in the Bridges Building. The famous Bishop Phillips Brooks (Bishop of the Diocese of Massachusetts) came to visit on May 31, 1892, encouraging the Episcopalians to continue their recovery efforts. In that same year Saint Paul's "yoked" with Saint Mark's in Southborough. Reverend Waldo Burnett, who had already been preaching in Saint Paul's, was elected as Rector. He served as Rector of both parishes. Under his leadership both parishes enjoyed growth. The Hopkinton parish determined that they would fix up their Chapel in the Bridges Building. In 1983 they installed an altar including cloths, cross and rails, purchased 60 new chairs, reading and prayer desks, carpets and curtains, hanging lamps, kneeling stools, prayer books and bible, leaflets, and hymnals. The energy grew. A goal was to build their own church.

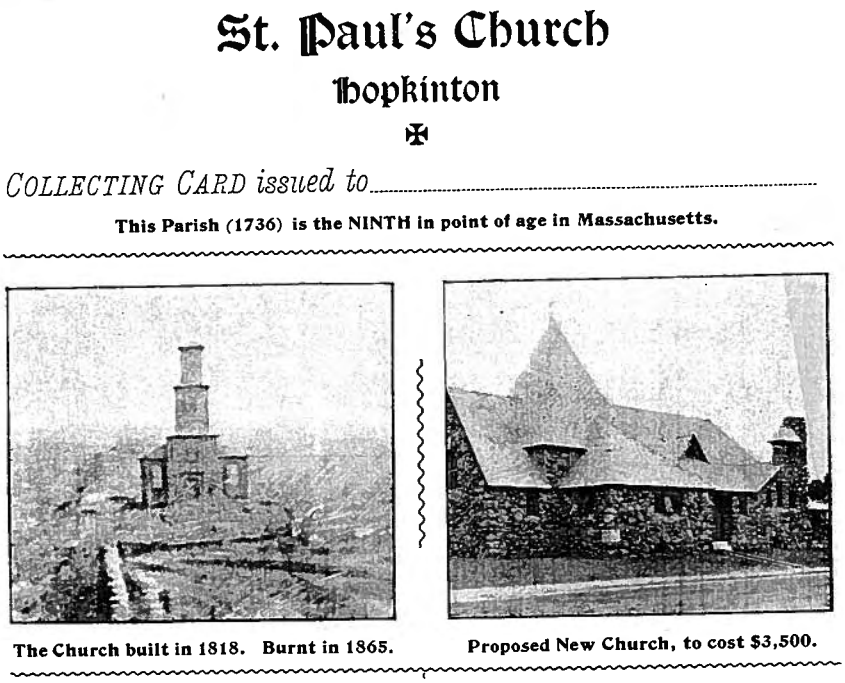
At this time Saint Paul's continued as a parish of the Diocese of Massachusetts. The Diocese was divided into Archdeaconaries. Saint Paul's was part of the Archdeaconary of Lowell, along with 57 other parishes and several more missions and chapels. The nearest parishes to Saint Paul's in the Archdeaconary were Saint John's in Franklin, Holy Trinity in Marlboro, and Saint Paul's in Natick. Holliston and South Framingham were among 30 towns seeking to become or remain as missions or parishes. However, the lack of clergy precluded satisfying their petitions in the near term. Saint Paul's aggressively sought to move forward in all aspects --- including spiritual, missions, and organization. On February 28, 1897, the Parish voted to adopt the Constitution of Saint Mark's with minor alteration. Meetings in these years were held in Doctor Phipps house, and worship services in the Chapel in the Bridges Building. On June 12, 1898 they voted to "build a church on the lot of land between the library and Doctor Pattens given us by Mrs. Whitten...". They further specified " ... that the first sod should be turned towards starting the new church Thursday June 16 A.D. 1898 at 6:30 o'clock ... (by) the wife of the Senior Warden".

THE CHURCH OF ENGLAND IN HOPKINTON

Precisely at 6:30 P.M., June 12, 1898, the first sod to initiate the building of a new church was turned by Mrs. Phipps, wife of the Senior Warden. Deanie Fairbanks, husband of Nellie Fairbanks, turned the sod for the cornerstone. The symbolism of this occasion was that the Episcopal Church had overcome its perilous struggle for survival, and was ready to renew its Christian mission with strength and vigor. The guidance of the Spirit, the leadership of Reverend Burnett, the sacrifices and prayers of the congregation, the legacy of Roger Price, the gifts of Sarah Whitten (granddaughter of Elizabeth Valentine and daughter of Doctor Pratt), and the support of the people of Hopkinton and its neighbors had enabled Saint Paul's to reach this milestone. They had been without their own place of worship for over thirty years.

It had been accomplished step by step. Following the burning of the third church at the time of the Civil War, the congregation worked diligently to raise the necessary funds to rebuild. They were reduced to obtaining a priest to conduct worship services only periodically, usually once a month. They rented inexpensive space for services, and used private homes for business meetings. Gifts of all kinds aided in their financial situation. They repeatedly sought payment from their glebe fund, and investigated the possibility of sale of a portion of the land for building a water reservoir for the City of Boston, but encountered considerable bureaucratic delay. They obtained grants for specific needs from the Archdeaconary. Priests served voluntarily and without compensation at times. Wardens and vestry, especially Walter Phipps, David Fisher, William Kennedy, and Harry Hemenway provided strong and determined leadership. A descendant of the Price-Valentine family, Sarah Whitin, offered land on Main Street adjacent to the Price-Valentine Manor on which to build the church as well as a public library. The celebration of Saint Paul's 150th Anniversary raised spirits. Newly consecrated as Bishop of Massachusetts, William Lawrence came to the Hopkinton celebration, and was involved in the ceremonies attended by over one thousand Hopkintonians at the site of the first, second and third churches (1 Ash Street). He preached in the Congregational Church, generously lent by its congregation, and powerfully thanked the people of all faiths in the town for their support of the Episcopalians and recognized their Christian courtesy without regard to creed. The Bishop visited Saint Paul's again on October 25, 1896, to baptize and confirm. He saw a viable parish, ready to grow. By this time it appeared likely that funds from the glebe would become available. Sarah Whitin confirmed that she would gift a site for a new building. The spirits of the members rose. The adoption of a revised Constitution and By-Laws in 1897 signaled the organizational improvements made within the parish. Fund raising campaigns and appeals were in full swing. Funds were deposited in the Hopkinton Bank. Stone from his local land was offered by Alfred Phipps with which to construct a church. It was estimated that a stone church could be built to seat 250 for a price of approximately $3,500 if the stone were donated. In May 1897 the glebe agent confirmed that the City of Boston had finally settled for the glebe lands they had taken years ago. By early 1978 the parish reached the conclusion that they were now ready to erect their new home. They fully understood that the church is the people, not the building, but also understood that a building provides the focal point for the communion of the people --- the place of their edification so that they may go out from the structure to bring their Christian mission beyond the walls of the building.

The Reverend H.G. Wood, architect from Winthrop, designed the new church. It was the thirtiest church he designed. He considered it his best. An illustration of the proposed building was distributed in the form of a postcard, also depicting the previous church. (These postcards proved valuable as a fundraiser). According to Saint Paul's Parish Historian Angelo Spinosa in his history written in 1976, Reverend Wood "furbished the church in the Victorian Gothic style, but its magnificent walnut eaves and white stuccoed architraves lend less a formidable than a warm and homely sensibility".



Reverend Burnett wrote in October 1898 that "the new church is much improved by the completion of the spire and the painting of the outside woodwork. The cock on the spire is the gift of Mrs. Robert Burnett. It is a very old ecclesiastical emblem, and placed on Churches to warn Christians against yielding to temptation to deny their lord, like St. Peter".

Mary Salsman, Parish Historian in the mid-20th Century, wrote in her "History of Saint Paul's Church, 1736-1941" of the construction. She stated that "the cornerstone was laid July 23, 1898 and in it was placed a list of the of the subscribers to the new church, a Boston daily news paper, the Convention Journal of 1897, the 'Living Church', a bible and a prayer book". She also wrote that "while in England Mr. Burnett secured two stones – one from the church at Leigh, Essex, of which Roger Price was rector and one from the church at Britwell, Oxfordshire, of which Andrew Price was rector for sixty years. These are in the front wall of the belfry". (Note: Andrew Price was Roger's son, the only child who did not live in America).

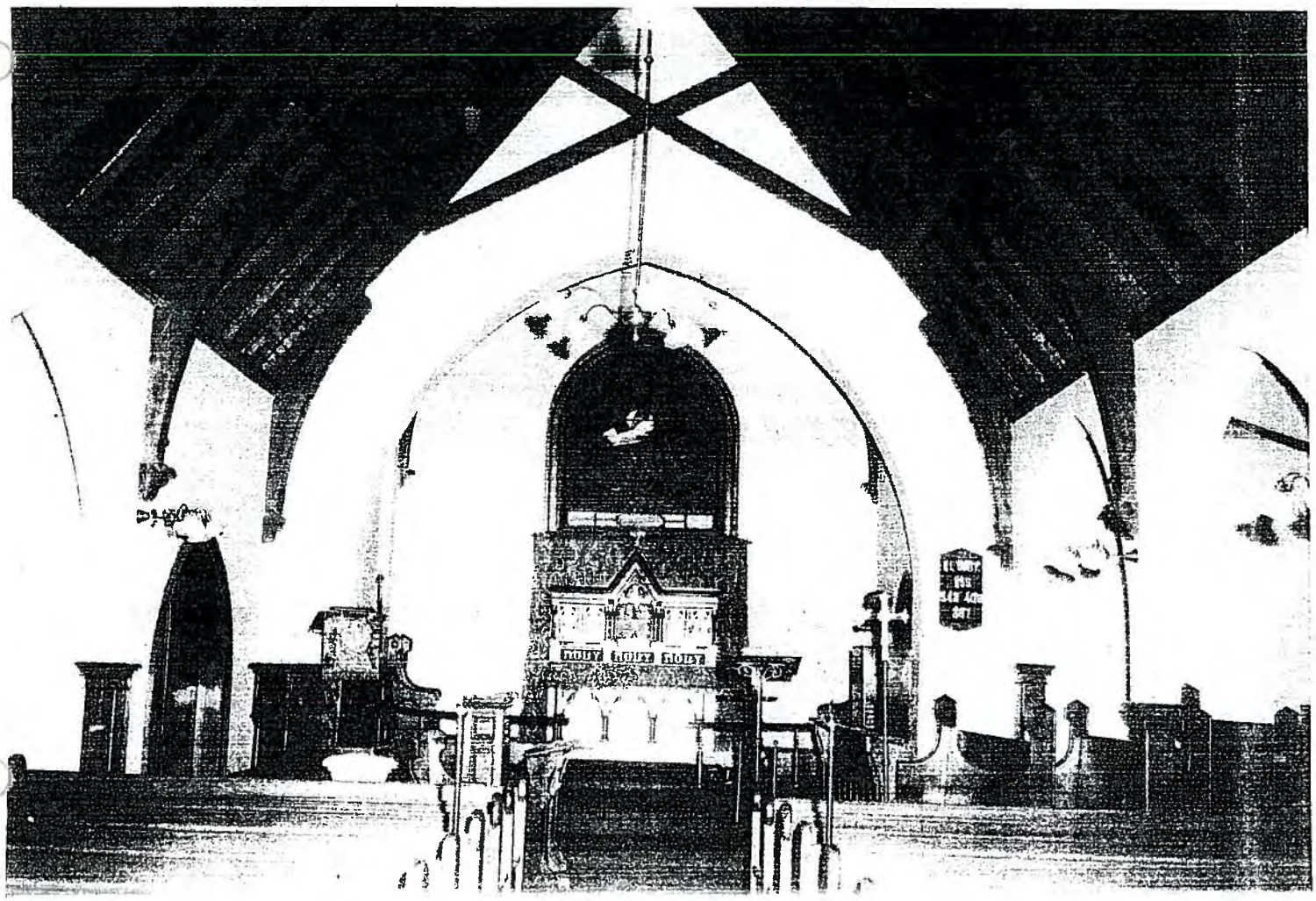
Mary Salsman also stated that "the body of the church has a seating capacity of about 150. The bell … was the gift of the students of Fay school, Southboro. It is of steel alloy and weighs 500 pounds"

Notes in the Parish records state that "by April 17, 1899 the church was built, grounds graded, and the ladies of the Guild put in concrete walks around the building".

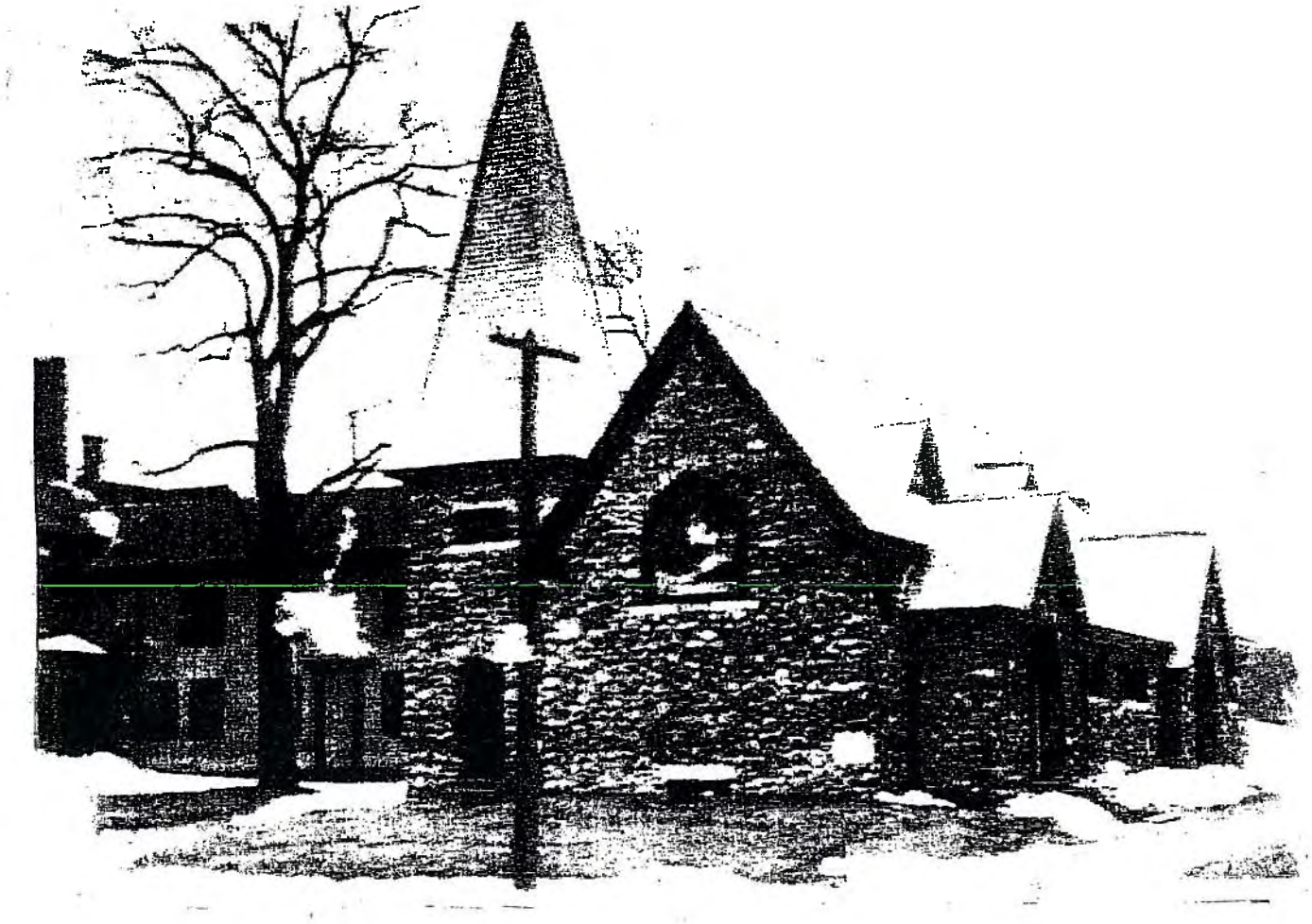
The height of the new church was 60 feet. The foundation was 32 feet by 73 feet, built in the shape of a cross, with the head of the cross at the north end (Main Street side).The bell tower (spire) was built on the east end of the north side. The cellar was partially dug out and was unfinished. The altar was located facing the north wall, over which stood a beautiful Gethsemane Stained glass window donated by Mrs. W.R.Williams of Ashland. The pulpit, organ, and choir pews were up in front between the altar and the congregation's pews. The parish hall was placed at the south end, and double doors provided access between the worship area and the hall area. A Poor Box was located at that doorway. A small kitchen was located at the east end of the hall. The Rector vested in the room under the bell tower. There were three exterior doors, two on the west side and one on the north side. The ridge pole was 35 feet above the main floor.

Reverend Burnett had labored long and diligently to lead Saint Paul's to the occasion of opening of its new church building. It was his final and most satisfying major act on behalf of the Episcopalians in Hopkinton, as he would resign as Rector by February 1st of 1900. These are his words regarding the celebration on December 7, 1898:

"Of course, the day of the opening of the new church was **the** red-letter day of 1898. Wednesday, the 7th day of December, will long be remembered for the perfect weather, the large congregations, the Bishop's sermon, and above all for the beautiful House of God, opened for public worship on that day".



THE CHURCH OF ENGLAND IN HOPKINTON



Saint Paul's Episcopal Church
located on Main Street, Hopkinton
Built 1898

THE CHURCH OF ENGLAND IN HOPKINTON

———"The Glebe"———

Reverend Roger Price, the founder and Rector of the Church of England in Hopkinton (the parish now known as Saint Paul's Episcopal Church), was the Commissary of New England, responsible to the Bishop of London for oversight of all English churches in the colonies of New England. Reverend Price encouraged the establishment of parishes as places of worship for the Anglican population immigrating into the new world in the 1700s. One of his suggested criteria for opening a new parish was to encourage the members to obtain a "glebe". A glebe was a name for land in England and Scotland that was owned by a church as a source of revenue to sustain that church. Reverend Price advised emerging parishes that, in consideration of their viability into the future, they would be wise to obtain land (a "glebe") as an investment before constructing a worship building. He explained that a glebe could be used directly for making a profit by such measures as farming the land, or by cutting trees and selling the wood for house construction. Alternatively, he explained that land could be leased, and the profits be used to support the parish ministries. Those parishes that failed to heed his counsel soon regretted doing so.

When Reverend Price first learned of the numbers of Anglicans in the area approximately 25 miles west of Boston, he decided to try to establish a parish in the area to serve the desire of the population for an Episcopalian style of worship. A new town of "Hopkinstown" had been recently incorporated into which some leading members of his Boston parish had settled. He immediately looked into the availability of land in the area, found the town to be especially desirable, and decided he would establish a glebe and raise a church there. The Society for the Propagation of the Gospel (S.P.G.), based in London, controlled resources to help start up new parishes in the colonies. At the time they had little to offer, so Reverend Price, having grown personally attached to the "wilderness" town of Hopkinton, decided he would establish the church of his own resources, and would seek the help of any who might be so persuaded. Following his own advice, he purchased land in Hopkinton ---over 500 acres in the summer of 1735 and more later totaling over 1,200 acres. Technically, he "leased" the land. Hopkinton land could not be "purchased", since the Hopkins Trust of Harvard College owned the land, and as stipulated by Mr. Hopkins, the Trust could only lease it as an investment. They, in effect, were treating it as a "glebe". The rental income was used to train ministers at Harvard. Most leases ran for 99 years (in 1811 Samuel Valentine Junior obtained a 999-year lease on the glebe land). By 1735 the Commissary had sufficient land on which to build a church, plus land for a church burial ground, plus 168 acres with house and barn for a glebe to gift to the parish --- and many additional acres, including a lot on which to build his personal residence. A portion (112 acres, house, orchard and barn) of the glebe had been entrusted to Reverend Price by Robert Sennet, a Scotch Irish Dissenter. Roger Price added an additional 56 acres of his own to create a glebe of 168 acres. This glebe was the most valuable of any in New England. With the glebe endowment as a solid foundation, Reverend Price built a worship house and activated the Church of England parish in Hopkinton in 1735 under his own responsibility.

The glebe was located on what is now Route 85 (Cedar Street) beginning just north of the intersection with Route 135 (Main Street) and continuing northwards towards Cordaville. The control of the glebe, with Saint Paul's the beneficiary, was disturbed during the Revolutionary War, as English property was seized. The Episcopalians acted to redeem the glebe. In 1781 the Boston and Hopkinton clergy, aided by lawyers, contacted the S.P.G., and with additional support from Captain William Price and Madam

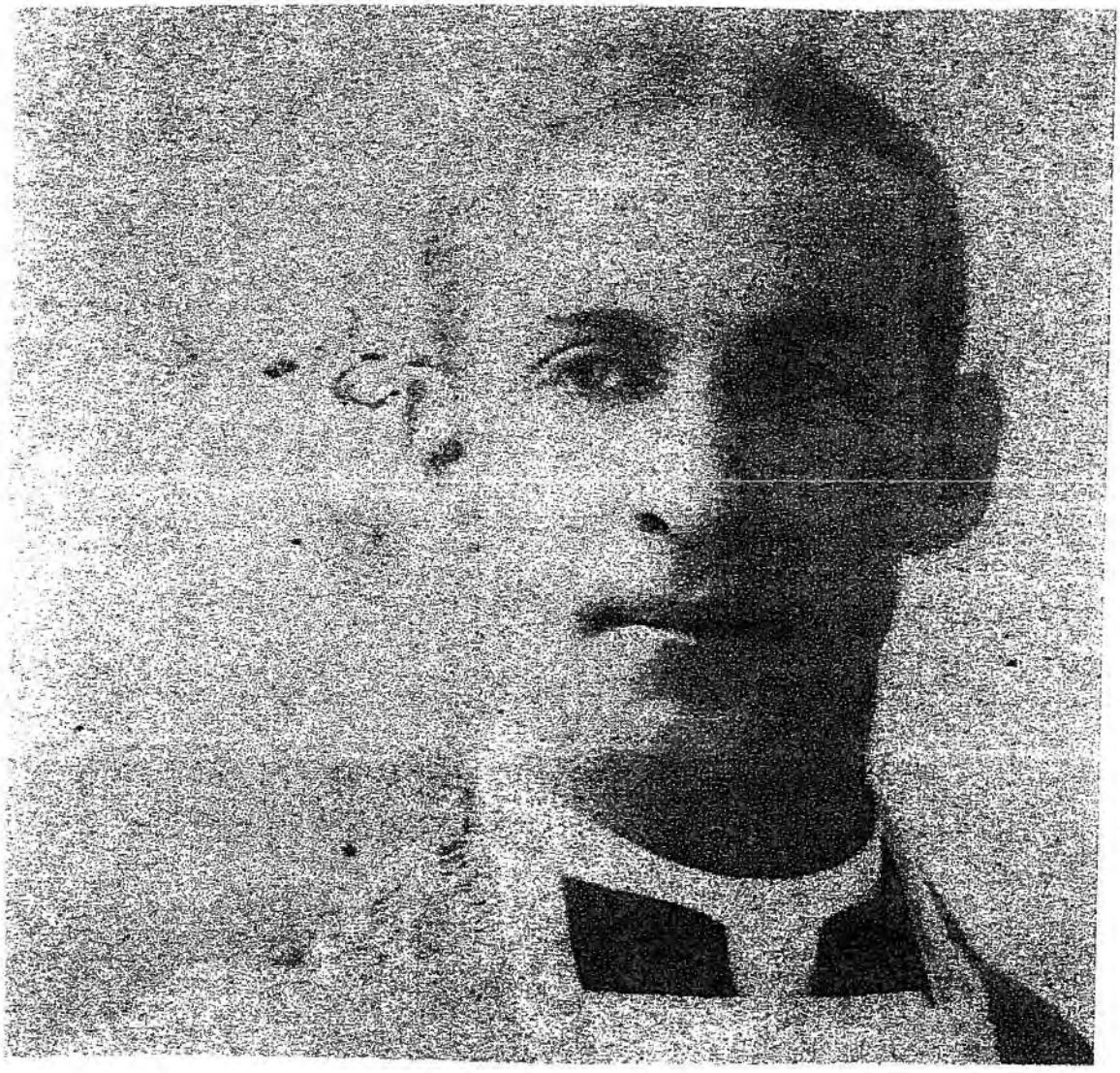
Elizabeth Price, son and daughter of Roger, who returned to Hopkinton and made claim on their father's property, the glebe was preserved for Saint Paul's. Reverend Baury, priest at Saint Paul's, insured he maintained his presence in Hopkinton to insure the retention of the glebe. In 1890 the Commonwealth of Massachusetts bought approximately 57 acres of the glebe, and by 1898 funds from that sale were settled. Then in 1910 the balance of the glebe, 108 acres, was sold to the Massachusetts Forestry Department. The proceeds were invested into "Saint Paul's Glebe Fund", with dividends and/or interest paid to Saint Paul's since that time ---a legacy from Reverend Roger Price to his beloved Hopkinton church.

It is interesting to note that in1896, when Saint Paul's was struggling to raise money to rebuild its church that had burned down, a clergyman at the Convention in Boston suggested that money be raised for the Diocese by levying a tax on land owned by each parish. Saint Paul's owned more land at the time than all the other parishes in Massachusetts. Fortunately, the motion was defeated, and Saint Paul's survived.

As the 19th Century wound down Hopkinton's culture was once again changing. What had been an "agricultural" society in the 18th Century had transformed into an "industrial" society in the 19th Century, and now showed indications that it would become a "residential" society in the 20th Century. One who simply takes a stroll around the town common can discern this metamorphosis. The green itself, a ground where cattle grazed in the 1700s. The elegant homes of industrialists built around the common typifying the 1800s. The radiation of residential homes and apartments from the common symbolizing the increasingly dense housing expansion in the 1900s. The cultural changes affected all aspects of Hopkinton lifestyles. Among the changes in the 1800s was the mode of transportation. Horse and buggy travel along cart paths evolved into construction of firmer road beds (for examples in 1821 the Common pathway became Park Street reducing the common area from 32 acres and better defined the common boundaries, and in the 1826-1829 period the construction of the Central Turnpike extended West Main Street from the center of town), then rail transportation appeared with the building of a branch railroad looping the town in 1872 and the arrival of the Boston & Worcester RR in 1834-1835 as it passed west of Hopkinton, and finally the emergence of electric car transportation in1895 following the railroad routes including lines running along Route 135 from Framingham to Westborough. The motor car was on the horizon as the 1800s came to an end. Nonetheless, the primary way most people got to Sunday worship through the end of World War 2 was to walk.

CHAPTER FIVE

TOWARD THE 200th ANNIVERSARY
(1900 - 1935)



Reverend Waldo Burnett
The priest who led Saint Paul's into the Twentiest Century

The future of Saint Paul's appeared very promising at the opening of the 20th Century. The membership, though small in numbers, was inspired and eager to be about God's work on earth. They had just erected their fourth place of worship, a beautiful house from which to work. They had no debt. They were in a position to focus on spiritual matters and their Christian mission. They had strong and experienced leadership in their vestry --- Reverend Waldo Burnett as Rector and Presiding Officer, Doctor Walter Phipps as Senior Warden and Treasurer, David Fisher as Junior Warden, Harry Hemenway as Clerk, and George Davis, Henry Lloyd, George McDonough, and William Kennedy as vestrymen. Positions as Delegates to the Massachusetts Diocesan Convention and Delegates to the Archdeaconary of Lowell were in the capable hands of William Kennedy, Harry Hemenway, and George Davis. Ladies of the Guild were a dynamic force within the parish. The women proved to be the backbone of the parish's humanitarian mission and charitable endeavors.

Reverend Waldo Burnett, his goal of revitalizing the parish accomplished, resigned as Rector on February 1, 1900. The membership, grateful of Reverend Burnett's service to them, grieved at his departure for England. His departure raised discussion of how best to proceed towards providing ordained leadership. Some felt that it might be possible to call a priest to settle in town on a full-time basis. Some felt it might be wise to continue sharing a priest with the Southborough Parish. Others thought they might also consider "yoked" relationships (sharing a priest) with the Milford, South Framingham or Westborough parishes. These considerations would continue over several years. However, the immediate need in 1900 was to provide a priest for worship and as a pastor, even if as an interim measure. Consultation with the Archdeacon was held. The Archdeacon visited the parish on October 16, 1900. He pointed out the limit of resources --- approximately $120.00 would be available annually from the Glebe Fund and an additional $100.00 per year from the Diocese. The cost for a visit on Sunday by a minister would approximate $7.00. He recommended Saint Paul's accept Reverend George R. Hazard as Minister-In-Charge, to which the parish membership agreed. Reverend Hazard would assume duties as Rector at Saint Mark's in Southborough, and preach in Hopkinton on Sundays. This decision, to hire a priest from another town, and to do so only for a year at a time, continued a pattern and reestablished a precedent for the parish. Although options were considered over the following years, the basic arrangement prevailed. One wonders whether the future viability and vitality of Saint Paul's was determined in large measure at that Parish Meeting on October 16, 1900.

In 1902 the Diocese of Massachusetts, having grown to such a size that episcopate oversight was stressed to the limit, split into two parts. The Diocese of Western Massachusetts would be sited in Springfield, while the Diocese of Massachusetts would remain sited in Boston. Saint Paul's, Hopkinton, would be the westernmost parish under the Boston Bishop. The Springfield Bishop's jurisdiction would encompass Milford and all parishes located to the west of Hopkinton. While, per se, this had no significant impact on Saint Paul's, it did result in a bit of instability as the Hopkinton parish considered "yoked" arrangements with abutting towns --- some in one diocese, some in the other. A shared Rector in charge of one parish in one diocese and one in the other would be split in his relationship with the bishops, as were the parishes. The vestry of Saint Paul's spent much time in discussion around this circumstance, as it became a determinant in considering which parish with which to "yoke".

Reverend Hazard provided good service during the remainder of 1900, and into the year 1901. The vestry supported his continuance for a second year. On February 8, 1903, 1903 Reverend Hazard submitted his resignation, to take effect February 28th.

At a meeting on March 22, 1903, the parish voted to elect Reverend Chapman as Minister-In-Charge. However, Reverend Chapman desired to be the Rector, so on April 22, 1903, the parish changed the call from Minister-In-Charge to Rector; such term to run from April 1,1903 to April 1, 2004, at an annual salary of $400.00. Reverend Chapman stated he did not want a one-year contract; he preferred to be retained for life. At a third meeting of the parish with Reverend Chapman on May 4th, it was agreed that he would serve the first year at $400.00, and thereafter at whatever the church could afford. At a parish meeting on September 9th the new Rector stated his first goal was to emphasize the bible in the Sunday School, and requested a larger supply of Bibles for use by the students. New Hopkinton residents who had come from Sweden were accepted as members at this meeting. Reverend Chapman introduced the first two Swedish families (Moshiers and Frybergs) to the congregation as representing the "first fruits of our Swedish Episcopalian brethren" who are arriving with other Swedish families in Hopkinton. Discussion later turned to matters of deciding on the future of the choir, modifications to the worship service schedule, and protest against the Rector's diminished visits to the homes of family members (since he had been injured in an accident). Reverend Chapman forcefully made his position clear as to his role in the parish. He said, "I wish it to be perfectly clear that my desire is to promote the highest good and spiritual welfare of all [our] people... I will do my best to... listen and voice [my own and others] feelings for consideration [on other matters], and having done that, … leave it with the Meeting to settle themselves ... Outside the conducting of the *worship* … and responsibility for the *spiritual* welfare of the Parish...[I will not] interfere, or be mixed up in these matters".Then he left the meeting. The newest members, the Swedish families, spoke of the priority of the *spiritual* welfare of the parish, and suggested that a committee be formed to deal with the other matters, as would be appropriate. The membership agreed, and conducted themselves in that manner which provided a solution acceptable to all. Or so it seemed. Reverend Chapman resigned as Rector on February 9, 1904 --- the man who had wanted to serve for life less than one year prior. The reasons for his sudden departure are not revealed in the parish records, so it is not known whether the events of the September 9, 1903 meeting, had any part in his decision. The parish encountered great difficulty in getting him to return the parish records.

The parish then set about selecting a new priest (to be the fourth in four years). On April 3, 1904, the parish met and called Reverend Walton S. Danker as Minister-In-Charge for the period April 1, 1904 to April 1, 1905. He accepted. The following year he was extended for another year term though April 1906. In January of 1906 the parish got together to rethink their traditional way of calling ordained clergy. The members expressed the desire to have a settled Rector. The ability to take on the added expense was in question. It was decided to see if increased pledges could be realized, to explore getting greater income from the Glebe Fund, and to ask the Archdeacon if he could provide an additional $100.00 per year towards the salary of a settled Rector. The Archdeacon responded by coming to a parish meeting the next month (February 25th). The Archdeacon did not encourage the idea. Nonetheless, the Archdeacon said he knew of two candidates he would talk to on the Parish's behalf. The parish said they would pay $900.00 per year, and had a committee ready to talk to the candidate if interest were shown. Then, Reverend Danker resigned as Minister-In-Charge effective May 1, 1906.

Not having any immediate success in finding an ordained priest who would relocate to Hopkinton and take on the duties of Rector, Saint Paul's Committee on finding a new minister recommended that Reverend A.C. Monk of Westborough take charge during the coming year. The recommendation was accepted, and Reverend Monk became the Officiating Minister at Saint Paul's in 1907. He resigned in November the same year.

It is interesting to note that Saint Paul's was stepping into the modern world in 1907 --- electric wiring was installed in the church for electric lights. As usual, it would be the Women's Guild who proposed such an advanced project, and they would raise the funds to pay for it. The ladies in the Women's Guild at that time were Catherine Wood of Ashland (President), Alice Bellows of Ashland (Secretary), Anna Johnson of Hopkinton (Treasurer), Mrs Hobson of Ashland, Eliza Haskell of Ashland, Lourie Crockett, Helen Stone, Estella Merrill, Gertrude Moshier, Margaret Braithwaite, Mildred Downs, and Edna Davis of Hopkinton.

On December First of 1907 Reverend Robert Walker supplied in the Hopkinton pulpit for the first time, having agreed to supply until such time as the calling of a Rector at Saint Paul's could be arranged. He was then serving as Rector of Trinity Church in Milford. As such he could not accept an invitation for a permanent position in a parish in the Diocese of Massachusetts without the concurrence of Bishop Vinton of the Diocese of Western Massachusetts, who had jurisdiction over Milford. Further, it was necessary that Saint Paul's receive the approval of the Archdeacon in Lowell, Reverend Babcock, in order to formally obtain the services of Reverend Walker as Rector. The Archdeacon approved a month-to-month arrangement for Reverend Walker to supply on Sundays, but required Saint Paul's to hold off "until further arrangements could be made". By April of 1908 all parties were in agreement and Reverend Walker was confirmed as Rector of Saint Paul's and Trinity Church. The Hopkinton parish was "yoked" once more, this time with the Milford brethren to the south. He resigned effective December 31st, the same year.

Some organizational changes were introduced in 1908. Six committees were formed to attend to priority functions within the parish --- Sunday School, Music, Visiting (of sick and needy, members, and welcoming all), executive duties (finances, liabilities, etc.), and oversight of the Glebe.

Archdeacon Babcock arrived in December to preach, and then met with the Vestry to discuss replacement of Reverend Walker. He listened to the vestry members, consulted with the Bishop, and arranged for Saint Paul's to call Reverend David Sprague of Westborough as Minister-In-Charge for the year 1909. Communion would be held the second Sunday of the month. Reverend Sprague formed a Men's Club for social purposes, and encouraged support of missions. Three months later Reverend Sprague resigned. Once again the parish faced the problem of a high turnover of priests. Saint Paul's decided to consider uniting with Saint Stephan's in Westborough or some other parish, and the Junior Warden consulted with the Archdeacon to seek his advice. The Archdeacon did not want the parish to bind too closely with Westborough. He suggested the parish remain independent. Alternatively, he thought the parish might yoke with South Framingham. In the meantime Reverend Sprague supplied on Sundays through April 1909. Despite the instability problems, the parish had grown to the point that it was decided in April 1909 to increase the number of vestrymen to eleven. On reviewing the Constitution, they rescinded the vote to increase the number until Constitutional changes be made.

THE CHURCH OF ENGLAND IN HOPKINTON

On May 29,1909, the parish called Reverend Charles Hall of South Framingham as Minister-In-Charge for a one year term. He accepted on June 5th. He assumed the position immediately. As was the custom he would be given a month's vacation in August as the church typically closed each year for that month. In 1910 his term was extended until May 1, 1011. Although the Sunday School was a priority at Saint Paul's the Rector said he was unable to personally teach because of his time-consuming tasks at both the South and Center Churches in Framingham. It was in the fall of 1910 that the Girl's Friendly Society began using the Parish Hall for meetings. Mrs Harry Hemenway was an active leader in the Society. On November 19, 1910, Reverend Hall submitted his resignation effective December 1, 1910. Once again the possibility of calling a permanent resident Rector was discussed. However, the Reverend George Barrow was called as Minister-In-Charge effective January 22, 1911. On August 12th of the same year he announced he would be leaving Saint Paul's to take effect October 1. 1911. Once again the search was on for an ordained replacement. During this period a strong desire arose within the membership to invest in hiring musicians and changing the style of music at worship. This topic was discussed over several months, and finally resolved by a split vote in November. A new mixed choir would be hired and the whole parish be asked to participate in raising funds to support it. On December 16, 1911, it was decided to call Reverend Howard Dumbell as Minister-In-Charge. Reverend Dumbell appointed William Oakley Superintendent of Sunday School for 1912, signifying the priority he wished placed on the children's education. The minister's term was extended until 1914.

As a point of interest it was in the year of 1912 that passenger trains ceased serving Hopkinton.

Reverend Dumbell did not complete his contracted term through 1914. He resigned effective February 1, 1913. On learning this at a meeting on January 11th, the long-patient Vestry voted to unite with Trinity Church in Milford, subject to approval from Bishop Lawrence and Archdeacon Babcock. They decided not to consider any candidates for the position of Rector at Saint Paul's until the Bishop responded to their request. By March First they either received a negative response from the Bishop, or they cooled off a bit --- or both --- because on that date they called Reverend Arthur Watson of Brooklyn, N.Y, as Minister-In-Charge of Saint Paul's. He would provide stability for over two years. He resigned effective August 31, 1915. Discussion over the calling of a new clergyman resulted in a determination that Saint Paul's no longer wanted to unite with the Milford Parish. Rather they wanted to remain in the Diocese of Massachusetts. However, a plea came from Trinity Church asking that Saint Paul's reconsider, and asked that the Hopkinton and Milford parishes unite. The plea included a promise from the Trinity representative that "there would be no more trouble, and that they would try to keep a Rector for life". The Hopkinton parish relented, and agreed that this could be tried for one year. Accordingly, Saint Paul's extended a call on September 5, 1915, to Reverend Willis Hawk of Christ Church in South Barre to become Minister-In-Charge of Saint Paul's of Hopkinton for one year from date of call.

Three interesting events took place in 1916. First, the Diocese of Massachusetts directed that all Annual Parish Meetings be held on the first Friday of January. This was a change from the traditional April date. The second event was that Troop 1 of the Boy Scouts was organized. Protestants joined Troop 1. Catholics were to join Troop 2. Third, the Reverend Hawk directed a rewrite of Saint Paul's Constitution, as the meaning of certain sections were unclear.

At the January 7, 1916, Annual Parish Meeting Reverend Hawk let the members know that he did not like the idea of being hired for one year nor the idea of being on probation. The members rescinded that portion of the agreement with the new minister. At the next Annual Parish Meeting in 1917 the new Constitution was approved and forwarded to the Diocese for approval as required. Reverend Hawk's tenure was extended another year --- the test of yoking with the Milford Church would continue. The new canonical requirement to make payments to the Diocese to create a clergy pension fund was introduced, and accepted by the parish.

On May 3,1917, the Vestry met and decided to terminate the experiment of uniting with Trinity Church, on the basis that Saint Paul's and its church school were not making the progress it felt necessary. The service provided By Reverend Hawk was deemed inadequate, the cooperation between Minister and Vestry was poor, and attendance had fallen off. It was decided to terminate relationships perhaps around the end of June, and return to the Diocese of Massachusetts. Reverend Hawk was asked by Senior Warden Oakley to resign by October. In October, Reverend Hawk refused to resign. Accordingly, Senior Warden Oakley asked Bishop Davies to remove Reverend Hawk from Saint Paul's Church. Nonetheless, Reverend Hawk would continue through November 1918, at which time he resigned to take effect December 1, 1918. Trinity Church then suggested to Saint Paul's that they both work together to reunite and call another Rector. Saint Paul's responded that they were agreeable to see if that could be arranged under a new minister. Saint Paul's let it be known that it preferred to once again seek a resident Rector in Hopkinton. The issue with calling a priest into residence was affordability. Once again Saint Paul's would work hard to increase its revenue, come close, but fall short. The plan this time was to start organized Pledge Campaigns and annual budgeting. Pledge envelopes were instituted. As common as this has become, it was the first year that Saint Paul's had a formal Pledge Program. Wardens Mosier and Oakley were the innovators.

Reverend William Love, Field Missionary, became Minister-In-Charge in 1919. The parish was upbeat and positive throughout 1919, 1920, 1921, 1922,1923, and 1924 with Reverend Love as minister --- the members remained fully dedicated to reaching a financial goal which would enable a call to a resident Rector. The stamina and optimism of the congregation was incredible. By 1924, still unable to afford a rector in residence, the parish called Reverend Walton Daggett as Rector, as did Saint John's Parish in Framingham Centre. Thus, the Hopkinton and Framingham parishes "yoked". Reverend Daggett would serve Saint Paul's until June 30, 1930, at which time he resigned due to illness. Reverend Elbert Holmes took his place as Minister-In-Charge from 1931 to1935. The Great Depression removed the hope of calling a priest who would reside in Hopkinton.

During these years of relative stability of ordained leadership ((1925 through 1935) the parish fared well. New leaders emerged in the church to supplement the continued presence of the long-time leaders. Among those stepping up into leadership roles were Robert Wilson (Vestry), Blanche Bixby (organist), and Christine Fairbanks (Choir and Sunday School). Women were, more and more, gaining responsibilities within the parish (and within the culture). The Vestry included Mabel Macomber --- probably the first female vestry person in the area --- she served as Treasurer and would also lead the Sunday School for decades. Also, Mrs Eliza Haskell led Saint Paul's Guild. Helen Phipps continued her leadership of the Girl's Friendly Society. Helen Stone was rock solid as leader of the Altar Guild. Other female members of the Vestry included Elma Hemenway, Eliza Bridges (Clerk), Mae Perkins, and

Nellie Fairbanks. Miss Buckley, Sarah Stone, Jessie Foote, Ethel Buckley, Isabel Gerrish, Mrs. Martindale, Mrs. Hemenway, Anna Sheriden, Isabel Bancroft, Nellie Hildritch, Florence Johnson, and many others were prominently involved in a variety of tasks. Many served as school teachers and choir members. All produced crafts or baked and participated in bazaars and fairs. Many hosted social and fellowship affairs. Visits to the needy, shut ins, and ill members were shared by many. In 1935 Saint Elizabeth's Guild was organized. The charter members were Frances Hill, Frances Simmons,Grace Robbins, Christine (Fairbanks) Chase, Blanche (Bixby) Thompson, Nellie Bancroft, Madelyn Bancroft, Constance Fairbanks, Edith Taylor, and Helen Phipps. These women were active participants in a diverse array of activities of Saint Paul's. Women served regularly as Convention Delegates. Mrs Charbuck and Mrs Dwyer were leaders of Saint Paul's Guild (there were in1935 *two* guilds --- Saint Paul's and Saint Elizabeth's). Women's Rights took root and sprouted in Saint Paul's during this period --- without fanfare. It would blossom in later years as Saint Paul's would be among the first to call a female rector and elect female wardens.

One aspect in the early 1900s that permeated the national scene was a growing conflict between Christian liberals and conservatives. By the 1920s the gulf was wide between these differing groups. While "conservative" and "liberal" are imprecise terms, the conservative term is generally meant to encompass a degree of fundamental or literal bible interpretation and strict adherence to traditional values, while the term liberal entails a greater latitude in viewing biblical accounts and a broader acceptance of coming to God. Under that fuzzy definition, Saint Paul's Episcopal Church probably would be thought of as "liberal". Issues such as women's right to chose, gender equality, sexual preference, racial equality, and other matters of social justice were ripe for disagreement between denominations. But the division was not just between groups. Division of opinion took place within each parish, just as it does today. The Episcopalians, in general, accommodated the diversity of viewpoints within each parish. More conservative groups demanded adherence to established values of their group. Saint Paul's retained a respect of opposing viewpoints in the 1920s, much the same as it does today.

Another aspect of life in the early 1900s was the ecumenical movement. The 1910 World Missionary Conference in Edinburgh was a major milestone in the modern ecumenical movement. Dialogues between Christian denominations held out the hope of Christian unity. The result has been improved cooperation between churches at all levels around the world. This effort was made by the churches in Hopkinton during the 1900s, and somewhat mitigated the rifts caused by the conservative-liberal agenda. Reconciliation seemed to focus on prayer as a common denominator.

Saint Paul's, having been established in 1735, should have celebrated its 200th Anniversary in the year1935. However, church members found records that indicated a variety of different dates on which the church originated. The members were not sure of the correct date, and settled on 1743 as the founding date, although many believed the correct date to be 1735. Being good Episcopalians it was decided to accommodate both viewpoints, and determined that 1735 was the date Saint Paul's was "established", and 1743 was the date it was "founded". (The author fails to understand the difference).

CHURCH OF ENGLAND IN HOPKINTON

It appears that the church celebrated its 200th Anniversary on a low key basis in1935, but more robustly in 1943 (and later recognized their mistake). Since that time historians have come to consensus that the church was established in 1735. Grace Winslow, a member of Saint Paul's, wrote a poem for the celebration (the author is unable to determine whether for the 1935 or 1943 events). A copy of that poem may be found in a history written by Mary Salsman, the Parish Historian of the 1940s.

By 1935 the nation had come through the war-to-end-all-wars, and was emerging from the great depression. Hopkinton's culture had changed from an industrial community to a residential community. Approximately two thirds of the population had left town to find jobs elsewhere. Economics and social issues remained. The churches responded in an ecumenical movement to serve the people near and far. Saint Paul's recognized the need to take responsibility to meet the social needs. Along with the other congregations, the church focused on mission work, aid to the poor, and civil rights. The women of the church took the lead, fostering a climate that would enhance women's rights. The Parish's children of the 20th Century took on responsibilities unparalleled in the past19th Century nor to come in the 21st Century. Emphasis was placed on doing God's work as proclaimed by Jesus --- "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you took me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me". The churches, weakened by the loss of members, the war, and the poor economic conditions, rose to meet the challenge.



Hopkinton's Memorial to our citizens who served in the First World War

CHAPTER SIX

LIFE IN A SMALL CHURCH
(1935 – 1985)

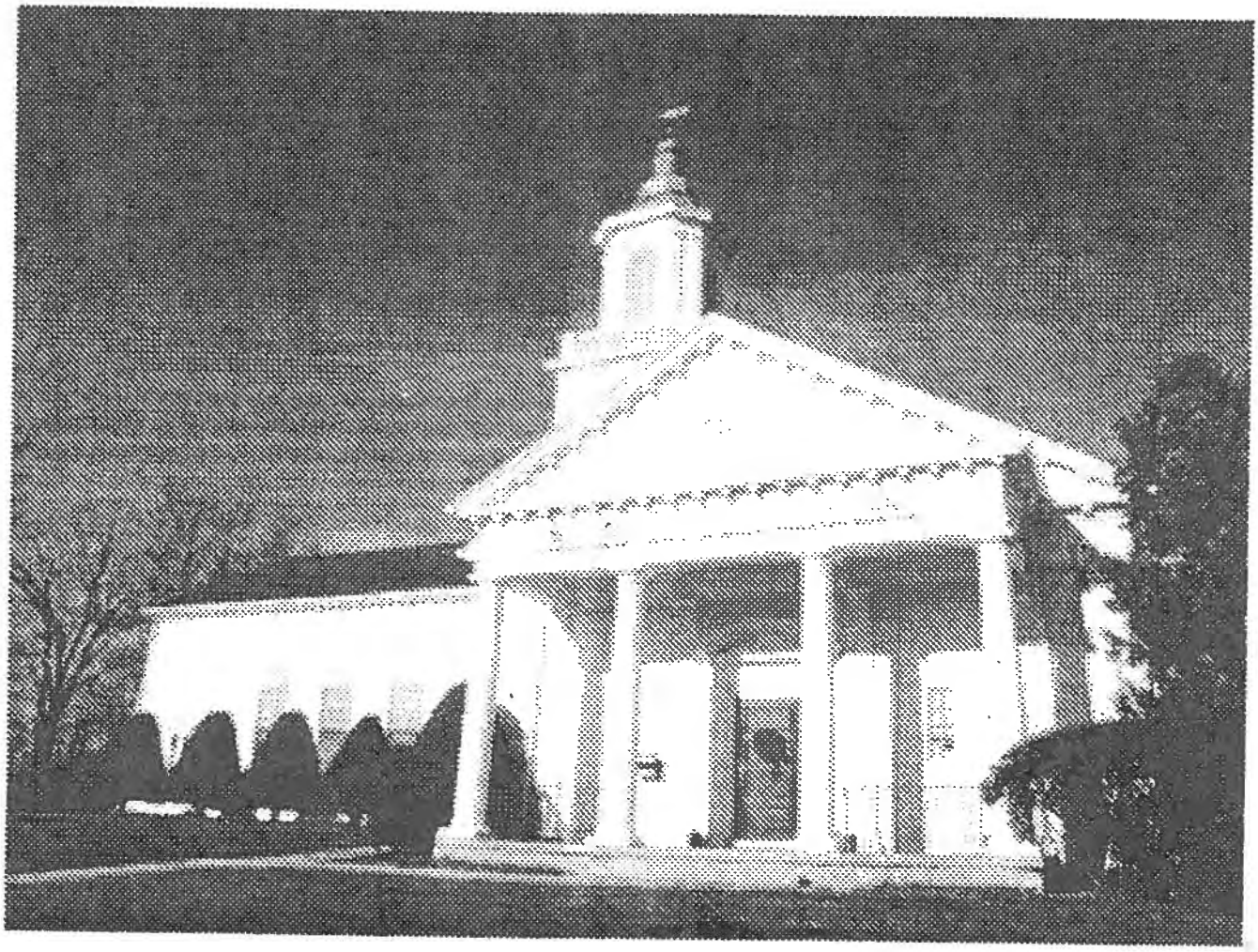


Growing up in Hopkinton in the 50s

Lynne Griffin, Peter Dodson, Carol Dodson (Spengler), Karen Andersen, Bruce Studley, Alan Griffith, Enock Studley, Greg Studley, John Donavan, John Andersen, Bruce Dodson

Life in 20th Century Saint Paul's required the involvement of each member of the small church. Much of the members' spiritual and social lives centered around the parish. The atmosphere in Saint Paul's was that of a close and loving family.

Saint Elizabeth's Guild was established in 1935 by the ladies of the Parish. It was another indication of the expanding role of women within Saint Paul's. It was comprised primarily of the younger members of the church, while the elder ladies remained in Saint Paul's Guild. The charter members of Saint Elizabeth's Guild were Frances Hill, Frances Simmons, Grace Robbins, Christine (Fairbanks) Chase, Blanche (Bixby) Thompson, Nellie Bancroft, Madelyn Bancroft, Connie (Taylor) Fairbanks, Edith Taylor, and Helen Phipps. Presidents of the Guild through mid-1950 were Frances Hill, Frances Simmons, Connie Fairbanks, Blanche Thompson, Christine Chase, Madelyn Bancroft, Grace Taylor, Florence Cheney, Gladys Varnum, Anne Lay, Mabelle Backus, Charlotte Oehley, and Gladys Turcotte. Both guilds played leading roles in the fellowship, fund raising, outreach, education, spiritual, worship, vestry, administrative, youth,diocesan, music, and other activities of the parish --- in short, nearly everything. It would remain so until the latter part of the 20th Century when cultural changes limited the availability of women in church activities --- primarily the cultural changes involving their increased role in the work place, and the developing trend towards the "Helicopter" nurturing relationship between parents and children. In the 1930s, however, the guild women, especially the young newly married members of Saint Elizabeth's Guild, did not allow their men to sit back and relax from church duties. For example, the Fairbanks-Chase-Taylor family ladies enlisted their husbands into vestry positions (Frank Chase Senior, Dean Fairbanks Senior, and Harry Taylor beginning in 1937), urged them to make repairs and maintain the church structure --- and even prompted them to give speedboat rides to the parish members at Maspenock Lake recreational outings (these men having cut a road to the pristine lake, and Frank Chase being a boat builder and Dean Fairbanks having built one of the first cottages on the lake). Recreational and social fellowship affairs were frequent and well attended. Pot luck suppers were unmatched. Saint Paul's Guild's Whist parties were always a hit, and the proceeds were given to the Church for its work. The Men's Club remained active. Charlie Wright led Saint Paul's Guild of Servers. Doris Wright formed and led a Junior Altar Guild. Children also were active participants, their Mite Box contributions being one of their many actions. The Young People's Fellowship Organization, led by Mr. Brooks and Lorraine Crowell and Davidson Welch, was enjoyed by the youth. Nellie Fairbanks, past President of Saint Paul's Guild, involved herself in the Community Chest which would organize in 1938. All church members were diligent in their mission work, earning them special praise from Bishop Cook for attaining a most commendable record in the support of Missions. Saint Paul's would continue to actively support a variety of missions, including work with Native Americans. Despite the expense involved in these outreach efforts, and the depressed economy, the Parish remained debt free The musical program, directed by Christine Chase, boasted exceptional soloists, including Harry Taylor, Connie Fairbanks, Mrs. Davis, and Bob Wilson. It was a pleasure to hear the booming bass voices of Bob Wallace and Bob Wilson in tandem. Connie Fairbanks and Christine Chase, who had a regional radio music show, were wonderful to hear perform church music. Also, the Junior Choir was always a delight to listen to. Frequent visits to the parish, made by excellent speakers on all types of topics, were edifying to the membership. Church school attendance often was at 100 percent, where exceptional teachers like Davidson Welch inspired the students.



FIRST CONGREGATIONAL CHURCH --- BUILT 1939

The 1938 hurricane devastated many structures and trees in Hopkinton. It destroyed the First Congregational Meeting House. The members rebuilt on the same site. This magnificent edifice is the Congregationalist's fourth Meeting House and is a revered landmark in the community. It faces the Town Common, and presents a picturesque representation typical of a New England Village Center.

CHURCH OF ENGLAND IN HOPKINTON

In 1936 Saint Paul's of Hopkinton and Saint Paul's of Natick "yoked" together, with the Reverend Chester A. Porteus as Rector of both churches. This relationship was beneficial to both parishes, and would extend through many years --- the Second World War would be over before the relationship would change. As 1937 began the Vestry of Saint Paul's included Senior Warden W. Oakley, Junior Warden Harry Hemenway. Treasurer Mabel Macomber, Clerk Eliza Bridges, and Vestry persons Frank Chase, Harry Taylor, Oliver Cheney, Russell Hill, James Bancroft, and Robert Wilson.

The September 1938 Hurricane brought great damage to the area. Both the Congregational and Baptist Churches were severely hit. The Congregational steeple came down including its 2,000 pound bell, requiring rebuilding of the church. On May 14, 1939, Reverend Porteus and members of Saint Paul's assisted at the laying of the corner stone of the new Congregational Church. Until their church was rebuilt in 1940 (including the reinstallation of the bell), the Congregationalists honored Saint Paul's by using the Episcopal Church. They even brought along their heating supply, helpful to Saint Paul's budget. They also brought along a stove for supplemental heat in the Parish Room, and composed a poem to recite around the glow of the fire. The words of the poem read:

"THE CHURCH ACROSS THE STREET"

In the Church across the street
I have found a sweet retreat.
I find a place to worship there,
A holy place to kneel in prayer.

To bow before the holy shrine
And there to meet the Christ Divine,
In its cloistered atmosphere
My burdened, cluttered mind to clear.

A place where kindly people meet
In the Church across the street.
God bless the goodly people there
Who their place to worship share.

As the 1930s turned into the 1940s the vitality of Saint Paul's continued. Fellowship was always present. The Church School did not just sit in class. They participated in archery contests, went on picnics (Mabel Macomber, Christine Chase, and Blanche Thompson were famous for hosting such events in exciting locations), joined in at Church suppers, the boys joined a Galahad group, Halloween parties were always new, mysterious and exciting, the Boys Club consisted of interesting activities, trips to Boston were made to worship with the Bishop, pageants were held by the children, Christmas parties were a must, licking the bowls before food sales was a welcome task of the young folks, bobbing for apples great fun, and teaching quizzes at the end of the Sunday School season always were enthusiastically enjoyed by winners and losers alike. The list of joyful activities shared by the children was endless. Teachers like Davidson Welch planned with creativity. On occasion Davidson would hold entertainment events of movies, music, games and food for the children, invite the adults and charge them a fee, and use the proceeds to provide another event for the children. Creativity abounded. Nellie Fairbanks held a birthday party for Saint Paul's Guild, although it was nobody's birthday, and put one candle on a cake she baked. The unspoken message was that "we celebrate everyone, one body". Saint

Elizabeth's Guild held a "Sample Bazaar"at the Town Hall under the direction of Frances Hill. Entertainment was provided, samples of every kind was offered --- groceries, thimbles, liniment, hardware, and other uncommon things --- a white elephant table contained scores of "treasures" was also there, along with a "fancy-stuff" table. Mrs. Walter Bridges gave a recital of Stephen Foster's songs, with the stage set in the manner of Foster's period. Mrs. Bridges, costumed in the clothes of the period, gave the story of his life and illustrated it by his songs, accompanied by a stringed trio. The Church School held exhibitions displaying their church work. Saint Paul's Guild held "Cash & Carry"suppers ---even the first being so successful (attended by over 100) that they ran out of food --- they decided it was necessary to require reservations in the future. But not every event had to be innovative --- the children (and adults) still enjoyed occasions of toasting marshmallows over an open fire.

Eliza Bridges, a mainstay member of Saint Paul's, died in the summer of 1941. She had served her God and Church well. She had been Clerk of the Vestry and one of the first vestry women, as well as serving in endless ways. Senior Warden Bob Wilson (a powerful, imposing man not known for sentimentality) said of Eliza:

"Brave, self reliant, wise
Calm in emergencies
Steady alike to wait,
and prompt to move;
In counsel sane and safe
Prudent to plan
righteous to deal with,
Strong in her own stern will
and strong in God
But; — a loving soul.

Reverend Porteus added, "What she did for the church serves as an inspiration to those who now carry on this work she loved so deeply … Only thus does a parish keep faith with its great souls now in the Church Triumphant...".

On December 7, 1941, America went to war. Many young men and women of the community enlisted. All saw a change in their lifestyles. Everyone was asked to contribute in some way. Rationing was imposed. Fear levels rose --- air raid drills were conducted. The top halves of auto headlights were painted black, all windows were covered with materials to block light, wardens were assigned to oversee each block in town, first aid classes were conducted, and all manner of volunteers were recruited to sustain the war preparations. Military members were held in utmost esteem for their bravery, and programs were developed for their support. Recycling of tin cans and other materials was diligently practiced. Children went without candy. Families experienced the displeasure of rancid butter. Meat was rationed. Buying U.S. Bonds was one way of expressing patriotism. Factories expanded as never before, and women and men in droves joined assembly lines. Churches held prayer services, and sought God's Provincial care. Local and federal governments promulgated instructions for the people's safety ---(interesting news clip follows on next page).

WORCESTER EVENING GAZETTE, FRIDAY, JANUARY 9, 1942

OFFICIAL STATE REGULATIONS FOR CIVILIANS IN BLACKOUT

ISSUED BY SALTONSTALL, APPROVED BY BUSHNELL

Violations Subject to Fines Up to $500 and Imprisonment for Year

services supplied to the locality.

XVI

WHEN THE SIGNAL for a blackout is given, all traffic signals which have not been shielded in conformity with the blackout standards, fixed and approved by the Massachusetts Department of Public Works, shall be extinguished.

XVII

THE INTENSITY of all fire and police signal lights shall be reduced as far as practicable and such lights shall be shielded in such manner that no light is visible above the horizontal.

XVIII

THE AUTHORITY under which work is being done on any street or highway or other outside place shall protect any excavation or obstruction made in connection therewith, with an adequate white marker, properly shielded lights or a watchman.

XIX

THE MASSACHUSETTS COMMITTEE on Public Safety shall, subject to my approval, make such additional rules and regulations for blackouts and air raid warnings as may be necessary to effect the proper and immediate compliance with the orders, rules and regulations herein set forth.

XX

THE MASSACHUSETTS COMMITTEE on Public Safety may authorize a reasonable variation from the orders, rules and regulations herein set forth whenever in its opinion the public welfare, safety or convenience may be promoted thereby.

INSTRUCTIONS FOR CARE OF ANIMALS DURING RAIDS

The Massachusetts Committee on Public Safety, in conjunction with the Massachusetts Society for Prevention of Cruelty to Animals, issued the following manual of instructions for the protection of animals in air raid emergencies:

GENERAL DIRECTIONS

1—Keep calm. Panic may be fatal to you and your animal.

2—Keep animals under control. This is the owner's responsibility.

3—Observe strictly all fire precautions.

HORSES ON STREETS

1—Keep your horse under control.

2—When an air-raid alarm sounds drive to the right-hand curb or to an empty lot.

3—Set the brakes of your vehicle.

4—Lock the front and rear wheels with chains or strong ropes.

5—Unhitch your horse.

6—Tie horse securely to rear of your vehicle, using nine-foot tie-rope snapped around neck and through bit-ring.

7—Tie rope should be enough to permit head to reach the ground.

8—Leave bit in horse's mouth.

9—Put on feed bag containing grain.

10—Tying horses to police and fire signal boxes, hydrants, lamp-posts, traffic signs, etc., is strictly prohibited.

HORSES IN STABLES

1—Be prepared for proper action against fires, particularly from incendiary bombs.

2—Use quick release devices to insure rapid evacuation of horses and cattle from a burning building.

3—Keep runways clear of all vehicles and other obstructions.

4—Blindfold horses during the emergency.

5—Observe all instructions issued by wardens of the Public Safety Committee. Have pails of water and sand always in readiness. Keep surplus straw and grain off the stable floor.

6—Provide for day and night watchmen, well-drilled in precautionary measures, to be on duty at all stables.

7—Away from cities, during raids, horses and cattle should be kept in open fields, weather permitting. For Winter, if possible, an open corral with shed accommodations should be provided for the use of animals accustomed to being continually housed.

DOGS

Note—Dogs will not be permitted in public air-raid shelters:

1—License or identification tags should be worn at all times—license tags are best.

2—Keep all dogs under strict control—this means yard dogs chained; and house dogs confined to one room. Do not under any circumstances turn dogs loose.

3—Exercise your dog near home.

4—Take dogs with you to private shelters—in basement or wherever shelter is located.

5—Keep dogs restrained by a leash. This will protect your dog.

6—Keep drinking water available.

7—Provide for a small supply of prepared food for emergency feeding.

8—Treatment of dogs for fear. Mild cases, use sodium bromide. (Small dogs two grains; medium-sized dogs five-grains; large dogs 10-15 grains). Repeat dose if not quiet within an hour or two.

Severe cases, use nembutal capsules. Dosage, one capsule to each eight pounds of body weight will induce sound sleep if given on empty stomach. Nembutal may be obtained through a prescription from your veterinarian.

CATS

Note—Cats will not be permitted in public air-raid shelters.

1—Use collars or harnesses with identification plates, not only during air raids, but during the war emergency.

2—Confine cats to one room and do not permit to wander. They are timid and grow panicky when any unusual noise occurs.

3—If cats climb out of reach, seek safety, and after "all clear" signal, contact local animal welfare organization.

4—Treatment in mild cases of fear, a one and one-half grain tablet of amytal given by mouth to an eight-pound cat will induce sleep and quiet.

5—Take cats with you to private shelters — in basement or wherever shelter is located.

6—Provide sturdy baskets or carriers for cats. Do this also for dogs.

7—Meet sanitary needs by a box of ashes, sand, sawdust, earth or cut-up newspapers.

8—Keep drinking water available.

9—Provide small supply of canned meat or fish for emergency feeding.

CAGED BIRDS

1—Provide small wooden box cage for canaries. For parrots and other large birds, use sturdy wicker basket of proportionate size.

2—Remove to safest room in building.

3—Cover cage.

4—Particular attention should be given to properly ventilated coverings for protection from weather extremes.

Air Raid Talks Will Begin On WTAG Monday

WTAG is launching a new series of Air Raid Precaution talks to be heard on the station from time to time, assisting the Civilian Defense program. The first of this series will be Monday at 10.45 p. m., when Carter Higgins, director of the Protection Division, Region 3, of the Massachusetts Committee of Public Safety, will speak on "How to Blackout."

Owen Kennedy, assistant director of the protective division, will be heard Wednesday at 7.45 p. m. with "Protecting Yourself in an Air Raid."

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"WITH THE CONFIDENCE IN OUR ARMED FORCES- WITH THE UNBOUNDING DETERMINATION OF OUR PEOPLE-WE WILL GAIN THE INEVITABLE TRIUMPH -SO HELP US GOD"

Franklin D. Roosevelt
December 8th, 1941

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★



In that month (December 1941)) Reverend Porteus wrote in Saint Paul's Newsletter of the achievement of the Parish Clerk and Historian, Mary Salsman, for her "excellent story of Old Saint Paul's which was put together in a careful and painstaking fashion". He also expressed his gratitude "for the increasing number of able publicists and authors in the parish". Indeed, the author of this current publication deeply values Molly's (as Mary Salsman was known to those in the parish) contribution to our history record, and to the bits and pieces contributed by others in the church. The current author has relied heavily on those accounts. It is interesting to this author that the tone of notes left by past ministers seem to reveal their personalities and theology. Some priests' writings seem to portray Saint Paul's as an ***institution.*** (One wonders if they knew the names of many of the members in the pews). Other ministers seem to think of Saint Paul's as ***people*** following Jesus the Christ as his body on earth. Chester Porteus clearly knew the names of all those in the pews. His writings formed the basis of this author's reports of the church's history recorded in the preceding pages of this chapter (1935 – 1944).

Reverend Porteus' rectorship of Saint Paul's (Natick and Hopkinton) ended in 1944. He was replaced by Reverend Augustine McCormick, and the "yoked" arrangement continued. His writings of the parish are less plentiful than those Reverend Porteus had provided. The notes indicate that he held worship services on Sundays, was open to invitations for dinner at Hopkinton homes on Wednesdays, and made some calls to members on Wednesday afternoons. His notes also made mention of suppers held by the Guilds. He wrote that Confirmations for Hopkinton members were held in Natick. He encouraged mission building around the world. "New Churches for the spirit, new hospitals and all their equipment for the body, new schools for the mind that the light of Christ may shine all over this world. It is our only salvation. For today and tomorrow, let us rise up and build". (October 1945).

The war ended. The men came home. They married the daughters of those "young" ladies who founded Saint Elizabeth's Guild in the mid-Thirties. They constituted a new generation that would step up to assume leadership in the post-war church. The Baby Boom was on.

In 1948 Reverend McCormick would be replaced by Reverend C.A. Parmiter. Prior to his departure Reverend McCormick reported (according to notes of Joan Gimskie, Parish Historian) that the parish consisted of "105 active members – 72 grouped in 31 families and 9 other individuals. 13 services of Holy Communion [in1944]. Average Sunday attendance 37. Honor Roll – 11 names". Joan Gimskie further recorded that "on May 26, 1948 Rev. Parmiter gave notice of resignation to go as Chaplain to St. Paul's School, Concord N.H.".

A new Rector would arrive to lead the Hopkinton Parish --- Reverend Edgar L. Sanford. He would become beloved by his congregation to a degree unsurpassed by any relationship enjoyed by previous priests at Saint Paul's.



Reverend Edgar L. Sanford
June 1, 1949 – beside the Church

Rector of Saint Paul's Episcopal Church
(1949 – 1953)

Reverend Sanford had been the Rector of Trinity Episcopal Church in Moorestown, New Jersey, for 23 years previous to his call as Rector of Saint Paul's Hopkinton and Saint Stephen's Westborough. Prior to that he had been a teacher in New York, then (in 1916) went to China to teach machine design and mathematics in Saint John's University in Shanghai. He took time out to become a priest in America, then returned to Changshu, China, to take over duties as Headmaster of the Proctor School in the mission station there. In addition to his priestly duties there his talents allowed him to design and build a church, hospital, and many other mission buildings. Also, he performed famine mission work in Shantung Province. He reached age 60 at Moorestown and felt the need to have time for performing mission teaching once more, so sought a position in a smaller parish. A Vermont man, with brothers living in Walpole, Edgar Sanford found not one, but two, parishes back in his native New England who jointly called him to be their Rector. Saint Paul's, long "yoked" with Natick, now became "yoked" with Westborough.

Saint Stephens was relatively small, but Saint Paul's "tiny" in comparison. The members of both parishes found him to be the answer to their prayers. Described by his wife as a "stiff, formal" man in relations with his previous congregation, saw him transform into a more relaxed, informal priest in Massachusetts. "Mister Sanford" became "Ted" at Hopkinton and Westborough.

Reverend Sanford was a wonderful preacher, counselor and teacher. He led the parishes into greater spiritual lives. While he did all those things very well, he went beyond those duties. Perhaps the greatest gift he brought to the Westborough and Hopkinton congregations was the example he set in the way he led his life as a Christian. It has been said that he exhibited the "fruits of the Spirit" --- as it says in Paul's letter to the Galatians, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control". Reverend Sanford certainly exhibited those character traits. He preached Paul's central theme of the Galatians letter: It is by grace through faith that we are justified. Faith was at the very core of Reverend Sanford's being. He practiced what he preached. He saw no conflict between science and biblical religion.

The privilege of a relationship with Reverend Sanford came to an end for Saint Paul's members in 1953. It was at that time that Reverend Sanford felt the call to enlarge his involvement in mission work, and the Saint Stephen's Parish longed for his service on a full-time basis. He decided to restrict his duties to only a single parish, and spend more time on mission preaching. He conducted a school for ministers at the Lasell House Episcopal Conference Center in Whitinsville. He wrote a book, "God's Healing Power", and served as executive director of the School of Pastoral Care.

As well known and respected as Reverend Sanford was, his wife was even better known nationally and internationally. Agnes Sanford was widely recognized as an author and Christian Faith Healer. The older members of Saint Paul's and Saint Stephen's are now sometimes asked, "Did you know her? What was she like? Did she really heal people? How did she fit into your parish"?

Those who knew her probably give similar answers. Agnes Sanford was born in China of American Presbyterians missionaries. She married Edgar there. They shared a deep faith in God, unmindful of denominational or organized religion's creedal differences. She was already known worldwide when she arrived in Westborough/Hopkinton, having published "The Healing Light" in 1947. She traveled throughout the United States and abroad giving talks on faith. She and her husband enjoyed a normal relationship – she looked up to him as the man (head of the household) of the family, as was customary in those days. They each were devoted to their particular role in serving the Lord --- he as Rector and mission counselor, she as writer (she was working on "Lost Shepherd" and "Let's Believe" and "Behold Your God" at the time) and spiritual leader and lecturer. As Donald White wrote of her in a news article for the Evening Gazette, "She is probably the busiest grandmother in Massachusetts". She did not conduct bible classes or work with programs within the parishes of Saint Paul's and Saint Stephen's as she had done at Trinity --- Ted would handle that on his own. She worked on her writings and prepared her lectures for presentation outside the parishes. He would, among his other disciplines, on Saturday evenings go to his church and practice the entire Sunday service to insure its beauty for the next day. She would accompany her husband to both the Hopkinton 9:00 A.M. service and the Westborough 11:00 A M. service. Otherwise, they generally focused on their individual but complimentary roles.

The author had the privilege of being "a fly on the wall' observing her everyday life during her days in the Hopkinton area. She often spent hours at our home with the author's grandmother, mother and aunt. All shared a common love of church, faith, family and nature. The author managed to position himself to listen to their conversations in the gardens of our yard or at the dining room table. Agnes Sanford was down-to-earth (almost literally). She had a special sense of God's presence in all of nature. She felt great joy in digging in the dirt of our garden, as well as the soil at her own home on Mill Road in Westborough. The author believes this love of earthly things stemmed from her childhood in China, and was inherent in her belief that God had not created the universe and gone into retirement, but was a living God active and transformative in the world today --- lovingly present in every aspect of life (exemplified by life that springs from the soil of the earth). This faith in a living God formed her belief that, through people, God's spiritual health is available to everyone, as God intends it to be. She longed and prayed that our churches would transform themselves and grow into that vision. Her conversations at our home were not about exotic far-out theological subjects. She chatted easily about the beauty and wonder of flowers and nature, her children and grandchildren, perhaps recall a humorous event of Ted's in China, and of all the things everyone talks about. She was a most extraordinary ordinary person, alive as her God was alive. Regarding spiritual healing at a time of crisis she suggested to the author's mother the following prayers:

Affirm for yourself: *My faith is established in the almightiness of God, who is able to do all things. I am calm and confident.*

Affirm for your niece, Joan [who was struggling for her life following an accident]: *Your life is established in the almightiness of God, and nothing can keep you from manifesting perfect wholeness.*

CHURCH OF ENGLAND IN HOPKINTON

The Episcopal Church in Massachusetts had experienced growth in the first half of the 20th Century. By 1950 there were 458 clergy serving approximately 100,000 communicants in 41 parishes and missions within the Commonwealth. The membership had grown faster that the rate of Massachusetts population growth. This trend in growth of congregations would reverse itself in the second half of the 1900s. Saint Paul's would follow the general trend of the first half of the century, but, unlike most parishes in the state, experience rapid growth in the late 1900s, largely due to a population explosion in the local community.

The children of the mid-1900s at Saint Paul's were quite active in church work, and very independent and responsible in character. While much credit is due to the young people themselves, they were fortunate to have many youthful mentors (perhaps in their twenties) to guide and inspire them. The children actively participated in a wide variety of church activities --- Junior Choir, pageants, Altar Boys, Girl's Friendly Society, Crucifer, Missions work, Bazaars and Fairs, Sunday School, Diocesan events, worship services, social events, and many other activities. Perhaps the rifle range they constructed in the church basement would alarm the current membership as being politically incorrect in today's world. They did not just attend these events --- they conducted some of them independently. There are many examples of this independent and responsible behavior. They conducted their own Sunday school sessions on those occasions when circumstances required the absence of their teachers. They pledged money and services to the church, separate from their parents. They created and ran booths at bazaars and fairs to raise funds for charity. They participated with minimum guidance or supervision in sports events, such as forming a baseball team for competition with other parishes. They conducted worship services on their own. By the time they reached teenage, they were practiced at leading services from the Prayer Book with polish, and recited the prayers pretty much from memory. They handled much of the responsibility of ringing the bell and playing the chimes at the scheduled times each day. They made their way to and from church on their own. They did all manner of chores around the parish, including shoveling snow and cleaning the church. Many actively participated in ecumenical activities within the community. However, habits would change as the culture changed in the latter half of the 1900s. Most teenagers in Saint Paul's --- as in all churches--- separated from active church life upon "graduation" from Confirmation Class, or soon thereafter, and established independent identities before returning to church perhaps around age thirty or so. Except in rare circumstances, adult church officials have been unable to interest the youth in continuing unbroken relationships with organized religion.

This chapter in this paper places Saint Paul's into a period (1935 -1985) of significant change in its society, and attempts to describe the life of a member of the parish during these years. The secular world impacted religious life styles, just as Christian life styles influenced secular life. Some of these changes up through 1950 have been mentioned, but life in the small parish of Saint Paul's would undergo even greater change between 1950 and 1985.

One of the new movements that directly affected each resident in town --- and throughout the nation and world --- was communism. Even prior to the 1920s, when Reverend Sanford's Proctor School of Changshu, China, was burned down by radical students, the communist movement was in progress. Agnes Sanford told some of her friends at Saint Paul's that her father, while serving as missionary in

China, had long expressed his unpopular opinion that the United States was focusing it's attention on its second most problem --- that of opposing the Japanese invasion of Asia. He believed the ***first*** priority of the Americans should be to provide relief to the needs of the oppressed who lacked freedom in China and Asia. Otherwise, he reasoned, the world would soon face a major threat from Russian communism as it would take over China and Southeast Asia because of its promise to the oppressed people. He saw help for these people to be the responsibility of Christians in America. Otherwise, international conflict would result, and the needs of the people would be unmet. By the Fifties, the Iron Curtain descended, communism spread to China and Southeast Asia, and America was at war against communism in Korea, as it would soon be in Southeast Asia and around the world. Agnes' father had been correct in his prediction. Young men and women of Saint Paul's , along with others from the community, bore the burden of these conflicts.

With Russia's detonation of an atomic weapon in 1949, America's fear turned to paranoia. "McCarthyism" involved violation of the Constitutional rights of citizens. Thousands of Americans were accused, despite the complete lack of evidence, of being communists by Senator Joseph McCarthy. He held Senate hearings against government officials. His tentacles reached into the lives of the common citizens as he conducted investigations into even the smallest communities around the nation, seeking communist sympathizers. Reputations were damaged and jobs were lost. Grassroots protest against this witch hunt arose in the 1950s, especially from Christian groups. Christian organizations within the universities of Boston spoke and petitioned for justice. Among those were students from Hopkinton and other communities, including members of Saint Paul's. Reaction from agencies under the control of Senator McCarthy were swift to react to any criticism. They immediately dispatched federal agents into the community to run background investigations against the opponents. They talked to local police and neighbors, and even entered the homes of the suspects' families under the pretense of conducting public surveys of random homes. McCarthyism would be defeated, witch hunts would end within the decade, but many lives had been unjustly smeared.

Such events as this would result in mistrust of institutions. The lack of trust negatively affected all governmental institutions, and also organized religion, and continues even now.

With the departure of Reverend Sanford, a priest was assigned by the bishops to take his place at Saint Paul's in September 1953. Reverend Henry Wiesbauer was available as he performed part time services as chaplain at nearby Westborough State Hospital. He was a specialist in pastoral care of the mentally ill and was a skilled social worker. It seemed that he could continue his duties at the hospital and also take on duties as Rector of Saint Paul's.

Reverend Wiesbauer's tenure at Saint Paul's would prove difficult. His strengths did not prove to match the requirements demanded of a parish minister. Personality conflicts soon arose between the Rector and his congregation. The membership became embroiled in controversies over financial and property matters, and disagreement over whether a full time priest should be called to replace Reverend Wiesbauer. Communications broke down and parish unity dissolved. The women of the parish were offended by remarks made by the rector in a sermon, resulting in the men of the parish rising to the defense of the offended women. Conditions deteriorated to the point that the wardens felt compelled to consult with Bishop Stokes about the dissatisfaction with their pastor. By 1956 Reverend Wiesbauer

left Saint Paul's for continued service in the mental health field. The unhappy situation left Saint Paul's weakened and wounded, as several leading members departed from the parish and joined Saint Mark's in Southborough. Prior to his departure the typical attendance at worship services approximated sixty, and was not increasing. It dropped considerably with the exodus to Southborough. In defense of Reverend Wiesbauer it should be stated that the membership at Saint Paul's praised his performance at Westborough State Hospital, where his talents seemed very effective. The Parish Historian, Joan Gimskie, put the experience in balanced perspective as she jotted down the following in her history notes: "Members of St. Paul's left to attend Sunday services at St. Mark's Southboro around the time of Rev. Henry Wiesbauer. Many changes during his time; he led many members to do charitable works for Westboro State Hosp. where he also held services for patients. Drew out members to put on dances, parties, outings, etc. for patients. He was very successful gathering together activities such as couples club, counseled troubled families at rectory on Summer St. Taught Bible classes in parish room of church. Enjoyed singing."

Around the year 1958 the Diocese of Massachusetts and each of the parishes and missions within the Diocese conducted a survey and evaluation of Episcopalianism and its relationships within the local communities. The Report is lengthy, jammed with statistics, data, graphs, charts, maps, findings, opinions and recommendations. A copy may be found in Saint Paul's Historical Archives for those inclined to read research documents. Some of the findings include:

- Diverse religious organizations serve the Eastern Massachusetts area --- primarily Roman Catholic, varied Protestant Churches, and Jewish Temples. Catholics dominate the urban areas, Protestants are strong in the suburbs, and there is a substantial Jewish presence throughout much of the area. The Catholics and old line Protestants are in decline in several communities. Some Pentecostal, Holiness groups, and Lutheran Churches are growing. Movement from one group to another is becoming increasingly common.
- The Episcopal Church serves many who move from one religious group to another, being considered the "middle church" between Catholics and Protestants.
- The Episcopal Church suffers from attitudes and perceptions (within and outside the membership) that are mostly inaccurate. The Episcopal Church is considered by some to be another "nationality" church (i.e., an English Church retaining English ways). By some it is considered to be a "class" church (i.e., a church of highly educated and wealthy members). Some perceive that the Episcopalians are too open to unity and respect for other denominations; some perceive that this cooperative attitude diminishes its own distinctive witness. The analysts believe it will be necessary to dispel these attitudes if the Episcopal Church is to fully serve the needs of all social groups in its geographical area.
- The population of Hopkinton grew 30% between 1940 and 1950, and by 54% between 1950 and 1955 (to 4,407 citizens). The local Episcopalian Church grew along with this town growth.
- Hopkinton was judged to be a "residential" town, a change from being classified "industrial" in the previous century. Most Hopkintonians in the fifties worked in wholesale and retail trades, and some worked in the transportation and utility industries, and 13% were employed in service activities. The Farrar Company in Woodville (fire apparatus) was the leading manufacturing firm.

THE CHURCH OF ENGLAND IN HOPKINTON

- Approximately one third of the Town of Hopkinton's citizens do not belong to any religious group. Of those that do, approximately 40% do not attend their church regularly. The membership of the major churches in Hopkinton approximate1700 Catholics, 390 Congregationalists, 175 Episcopalians, and 150 Baptists. [The author of "Church of England in Hopkinton" suspects these numbers to be off the mark, but probably representative of the proportionate membership of the different denominations].
- Saint Paul's alternates Holy Communion and Morning Prayer services on Sundays at 9:00 A.M.; Church School is conducted every Sunday at 10:15 A. M. (with a children's worship service conducted by the Rector). On the 4th Sunday of the month all (adults and children) attend the main service together. Coffee hours follow the Sunday services.
- Saint Paul's has two adult womens' guilds --- Saint Elizabeth's Guild (22 members) and Saint Paul's Guild (12 members). There is an Altar Guild also (11 members). There is a men's group, The Knights of Washington (12 members). There is also an Acolytes' Guild (6 members). There is a Church Sunday school (67 students, and 15 teachers --- teachers are in Teacher-Observer teams of two).
- Released Time Class in religious education is conducted for school pupils under the Massachusetts Council of Churches each Friday morning for one hour in the Episcopalian or Congregational churches for Protestants.
- Members of Saint Paul's, for the most part, live in Hopkinton and Ashland. Others come from Upton, Milford, Southborough and other neighboring communities. Some Hopkinton Episcopalians attend services at Saint Mark's, Southborough.
- Saint Paul's has a Vestry (10 members) elected by the congregation. Delegates, elected by the parish, participate in Diocesan Conventions and Archdeaconry and District meetings.
- There is a choir (20 members, of which 12 are adults and 8 are juniors).
- There is a Young People's Fellowship group (10 members).
- Approximately half of the membership has been members of Saint Paul's for more than 10 years, and half less than 10 years. A significant number of parishioners were members of another denomination before joining the Episcopal Church --- of these 32% Roman Catholic, 25% Congregational, 20% Baptist, 10% Methodist, 10% Presbyterian, and 3% Lutheran.
- The property owned by Saint Paul's includes the Church Worship Building on Main Street, the Parish Hall Building at the corner of Ash and East Main Street (the site of the original church of 1735), and a Rectory on Summer Street. (The Old English Burying Grounds --- the"tombs" next to the Parish Hall --- has been transfered to the Town of Hopkinton for perpetual care). The parish membership is evaluating the possibility of selling all its current property and building a centralized facility.

The foregoing presents a view of how the Episcopalians in the Diocese of Massachusetts viewed themselves in the context of their communities in the late1950s.

Many Episcopalians joined other Christians and citizens of the Commonwealth in meeting the challenge of McCarthyism as has been noted. Connected to the excesses of McCarthyism, the society also feared the rising military might of Russia. Also, the country struggled with tensions between the races, and resisted the changing roles of women in the society. Religious factors were involved in each of these issues. As in the fight against McCarthyism, the churches played a major role in addressing social injustice. In the case of racial inequality presented by the rising demand of "Negroes" and the reaction by the traditional white population, the religious organizations sought to relieve the burdens of the oppressed. In the mid-fifties the National Council of Churches selected two young Hopkinton churchmen to report on the violence erupting in the South --- both men selected were senior Boston University students, one from the First Congregational Church and one from Saint Paul's Episcopal Church. (Probably B.U. men were selected because Martin Luther King had just graduated from there, so the connection existed to gain interviews with the black movement's leaders). The task was to tour the hotbeds of activity in Alabama, Georgia, Mississippi and other areas --- similar investigations were being conducted in the North --- and report back findings and recommendations of how the church might promote social justice. This was at the time of bus boycotts, freedom marches, and nonviolent protests. The demands for equality by the Negro population were met by some Whites who murdered and beat those Blacks, and imposed great indignities upon them. The southern religious communities reflected values of that of the general population --- White Christians thumped their bibles and recited verses that they claimed proved God had created Blacks as inferior to Whites, and Negro Christians used the same bibles to contend that God upholds the dignity of all humans as equals. The Hopkinton churchmen found themselves welcomed by the black community, and rebuffed by southern whites as "Yankee Carpetbaggers" (to the point that a mob attacked the students, screaming that they saw those Yankees murder two southern white men --- only a police squad saved them from mob justice). It was a time of deep tension; much has improved in the South and the North as years have passed, but still there is ample room to grow. The Episcopal Church, however inadequately, has been a leader in the quest for social justice

At Saint Paul's, toward the latter part of the decade, the departure of Reverend Wiesbauer found the small parish once again in search of a new priest. Reverend Arthur Peabody would arrive as Rector in1957, and serve on a part-time basis for approximately four years. This period (late 1950s through early 1960s) provided a time for healing of the past wounds experienced during the conflicts under the previous priest's tenure. The remaining members of the parish (many of their fellow Episcopalians having left Saint Paul's for worship elsewhere), under the steady pastoral guidance of Reverend Peabody, gradually revitalized Saint Paul's. Records for the 1953 to 1962 period of the Parish's history could not be located, but, if memory serves the author correctly, the members that were most active in creating the recovery included the following: Mabel Macomber, Sarah Aldrich, Mildred Wright, Charlotte Oehley, Arthur Oehley, Nancy MacKay, Edna Benway, Elinor Manning, Ralph Edwards, Connie Downey, Cliff Martell, Don Oehley, Jack Donovan, Frannie Adams, Bob Wilson, Frank Merrifield, Lois Merrifield, Joey Bancroft, Bill Bancroft, Norma Bancroft, Tom Robson, Doug Towner, Donna MacKay, Chris MacKay, Charlie MacKay, Bill Wright, Christine Reed, Kathleen Reed, Edith

Minkle, Christine Chase, Nellie Fairbanks, Connie Fairbanks, Emile Dumais, Ellie Dumais, Aileen Cummings, Phil Johnston, Jay Johnston, Don Hitchings, Sylvia Hitchings, Carol Dodson, Davison Welch, Sandra Pynn, Walter Pynn, Holly Hanover, Alisa Byrnes, Doug Winslow, Jean Donovan, Stuart Merrifield, Cliff Martell, Joan Gimskie, George Magee, Mabel Magee, Dean Fairbanks and many others. They came together, strengthened their spiritual lives, and reinvigorated the church and prepared it to take a giant step forward. By 1961, they were confident, and, with the reassurance of the Bishop of Massachusetts, determined to call a new Rector --- this time on a full-time basis. Such action required trust in their fellow parishioners that each would contribute financially at a level sufficient to sustain the expense of an expanded clergy staff. Reverend George Hearn responded to the call of the parish, and was to serve the congregation as Rector over the next eight-year period.



Reverend George Hearn
Rector, 1961 - 1970

CHURCH OF ENGLAND IN HOPKINTON

After arrival on July 16, 1961, Reverend George Hearn set about establishing new priorities for the church. Within months Saint Paul's would revamp many of its activities. Foremost among these were organizational in nature. The focus of the organizational structure was to foster growth in the following areas: Christian Social Relations, Public Relations, Finance, Property, Worship and Education.

Reverend Hearn established a Commission System of management, whereby committees were formed to address each priority area. Overall leadership would flow from the Rector and his Vestry. In 1962 the following (all men) comprised the Vestry: John Donovan, Senior Warden, Emile Dumais, Junior Warden, Donald Oehley, Treasurer, George Magee, Clerk, and Bob Wilson, Richard Hanover, Robert Richards, Cliff Martell, Bob Moody, and Davison Welch as Vestrymen.

Reverend Hearn appointed a Christian Social Relations Committee, chaired by Robert Richards. This commission was responsible for development of Adult Fellowship groups. It would assist in membership and evangelistic efforts, and involve itself in social relationships. It would minister to hospitals, shut-ins, etc.

The Rector also established a Liaison and Public Relations group, chaired by Richard Hanover, with the responsibility of keeping the parish informed as well as coordinating public events.

Another Commission formed by the Rector was the Finance Committee. It would be responsible for budgets, capital expenditures, and fund raising. It would be chaired by John Donovan.

A Property and Worship Committee was also formed, responsible for maintenance and care of the facilities (which at the time included a church, rectory, and parish house). It was also responsible for the observance of the Prayer Book Services, and was chaired by Bob Moody.

The Christian Education Commission was responsible for the development of a comprehensive Christian Education program, ranging from youth to adult training. It was chaired by Davison Welch.

Chris and Charlie MacKay were selected to lead the Senior Young People's Fellowship, and Phil and Jay Johnston as advisors to the Junior Young People's Fellowship.

Besides this structural reorganization, Reverend Hearn instituted organization of the parish records, which he judged to be in unacceptable condition. Christine Reed and Elinor Manning stepped forward to volunteer to accomplish this daunting task, and with a team of ten volunteers spent months bringing the records up to date. Additionally, Reverend Hearn required a review of the Parish By-Laws. Office equipment was updated. The buildings were repaired, cleaned, and repainted.

The Rector also conducted a review of the use of the parish facilities by community groups. He invited some new groups, such as the Hopkinton Cub Scouts, to use the facilities, and terminated its use by others such as the Hopkinton Explorer Scouts, and discontinued participation of Episcopal church students in the Hopkinton Public School Released Time Religious Education program.

As a testimony to the culture of the times, on April 6, 1963, it was decided to lock the doors of the church at night. The culture in the sleepy little town was undergoing change. It would be not too long before Saint Paul's also began to lock its doors in the daytime when no one was present. Most homes and churches did not feel it necessary to lock doors prior to the sixties, day or night.

Other organizational changes took place during the 1960s.

Saint Elizabeth's Guild, the primary action group since 1935, disbanded in the mid-sixties. Frank Edwards, Clerk of the Knights of Washington, notified the Rector that his organization too would disband on April 1, 1965. Saint Paul's Knights of Washington had been organized about the same time as the Knights of Columbus of the Catholic Church. The first Captain of the Knights of Washington was Arthur Oehley, the Commander was Reverend Edgar Sanford, the Chaplain Al White, the Clerk Bob Wilson, the Paymaster Bill Gay, the Quarter Master Everett Turcotte, the Sergeant of Arms Arthur Oehley Junior, the Sentinel Davison Welch, and Color Bearer Don Oehley.

The church grew during the last year of Reverend Peabody's and the first year of Reverend Hearn's rectorships. Reverend Hearn reported that the parish growth was over 50% during those years (1960 – 1962). Although the statistics are judged somewhat unreliable, the parish records indicate that in 1962 Saint Paul's consisted of 78 families, 13 individuals, 140 confirmed, 259 baptized, and 110 communicants. Statistics of later years are of greater credibility, the team of ten led by Elinor Manning and Christine Reed having revamped record keeping practices after 1962.

The Diocese of Massachusetts was of great aid to Saint Paul's during the 1960s, providing grants and loans, and assigning Seminarians to assist the Rector. Grant Wheeler (1964) and Henry Hammond (1965) were two men that were of special help to Reverend Hearn. The Diocese had a particular motivation for providing this assistance. It believed that there would soon be a great influx of Episcopalians into the Hopkinton area. To meet this anticipated demand, the Bishop of Massachusetts was most interested in insuring that Saint Paul's was strong and capable of meeting the needs of the growing region.

This projection of future growth in the Hopkinton area would dramatically impact Saint Paul's Parish.

As previously noted the Rector had reorganized the way in which the parish operated in the early 1960s. Although not recognized by the members as such, this was the first step in increasing Saint Paul's capacity to receive a larger congregation. A second and concurrent step that had been initiated was to reshape the physical property --- the real estate --- towards the same goal. That is, to increase the capacity to serve a larger congregation.

The parish had acquired property in the 1950s, and began to reshuffle much of its property in the early and mid-1960s. A rectory at 96 Summer Street was purchased from the McCarthy's in 1953, and was sold by the parish in 1957 to William Southworth, and, at the same time, a replacement rectory purchased on Cross Street from the McKenny family. Also in 1957 the parish reclaimed its original church property from the Town --- the site Reverend Price had purchased in 1735 --- at #1 Ash Street. This acquisition included the school house building thereon. At the same time the adjacent land, on which the Old English Burying Ground tombs are located, was turned over to the Town for perpetual care. Then, the parish purchased a new rectory at 84 Main Street from Walter and Marion Varnum (church members), and sold the Cross Street rectory. So, by 1962, Saint Paul's had a rectory at 84 Main Street, a church on Main Street, and a Parish Hall building at #1 Ash Street --- a lot of property, but not consolidated into a central functional building capable of serving a larger congregation. The possibility of building a new church (originally thought of in the fifties, and dismissed) began to surface. By mid-1960 the die was cast. Saint Paul's would divest itself of all existing properties. The Rector would move into a new rectory at 7 Hilltop Road. The Parish House and Church would be sold, and a new and bigger church building erected at 61 Wood Street on land purchased from George Oliver.

These property changes involved deep emotional reactions by the membership. The dominant focus of parish activity in the mid-sixties was on the sale of the "old" church and the construction of the "new" church. It was not an easy transition, and the membership was deeply divided. Some were inspired, some left the church.

At the end of November 1966 the congregation would worship at a new building. Reverend Hearn would state, "We have just come through what was undoubtedly the most historically significant month in the annals of Saint Paul's Church, Hopkinton". Perhaps he could have changed that statement to include "the last several years".

Those last several years were not easy. The organizational systems within the parish had seen much change. The decision to leave the old church for the new one had been heart-breaking for many. The work put in by the membership to accomplish this task had been exhausting. The personal pain of many in the parish was immense. The resultant split was regretful. The goal of providing for a larger congregation had been achieved, and rejoiced in. The long-term effects were yet to be known. The reactions of the members of Saint Paul's were unlike other denominations who built new houses of worship around the same time-period. For example, the Congregationalists in Hopkinton later in the 1900s left their traditional meeting house opposite the common and moved into a modernistic building on Route 135 east of Town with much less trauma. Their membership seemed to accept the change with relative ease compared to the experience at Saint Paul's. Perhaps the relative importance placed on liturgical forms and traditional styles of worship have something to do with the difference.

How had the move come about? In June of 1954 the parish leadership began talking openly about the possibility of moving to a new church building. The Rector stated that he and the Bishop had discussed such a possibility. The Vestry immediately suspended work on the Main Street church building in view of this disclosure, pending further directions from the Rector and Bishop. By April 1965 it was apparent that Reverend Hearn clearly intended to lead the parish into a new building.

In mid-year 1965 the Archdeacon visited Saint Paul's to talk about building a new church. At a meeting on June 21, 1965, the Archdeacon met with 33 members in the Parish Hall. He presented the case that, with the building of Route 495 intersecting with the Mass Pike in Hopkinton, the Hopkinton population was projected to explode, and the existing worship space was inadequate to handle the expected influx of new members. The following proposal was presented:

- Willing to relocate and grow, as Diocese and Rector recommend?
- Construct a new church building at 61 Wood Street?
- Follow an "A" Frame design by Stanmar?
- Sell the existing Main Street Church Building?
- Sell the #1 Ash Street Parish House?
- Think we can handle a loan of $25,000?
- Ashland members troubled by distant location?
- Willing to appoint a committee to get more info?
- Willing to consider details at subsequent meeting?

The parish voted 31 to 2 in favor of proceeding further with the proposal, and decided to buy the property on Wood Street. The Archdeacon presented the idea in the context that approval of this purchase did not equate to approval of building a new church. Whether or not to build a church could be decided at a future date. But the purchase of the land would be a good investment, regardless of later church building decisions.

Subsequent to this meeting, the Rector called a meeting of the parish and appointed a committee to develop a specific proposal and present preliminary drawings to build a new church on Wood Street. The committee was chaired by Bill LaRocque, and included Bill Bancroft, Fran Adams, Thelma Graves, Jane Jackson, Jack Ferguson, and Conway Schultz. From this point the debate was on. On October 25, 1965, the parish assembled to vote. The membership was divided, the vote outcome uncertain. The compromise that enabled the building project to proceed was this: the leadership pledged to build a tower in front of the new church to house the most precious artifacts from the old church --- the bell and the Gethsemane Stained Glass Window and the cornerstone. This promise satisfied those who were dismayed at leaving all behind that they held to be sacred and of great traditional value to them. Accordingly, on that October day in 1965 they gave formal approval to build a new church. Sadly, the promise has yet to be fully honored.

Construction began. The division within the parish grew. The pressure on the wardens was immense, finding themselves between on one side the Bishop, Rector, and those in favor of the plan, and, on the other side those members against the plan. Despite the mediation measures, numbers of families left Saint Paul's, some joining Saint Mark's Episcopal Church in Southborough.

Meanwhile, the routine functions of the church continued. An innovative children's education program was run under the leadership of Ralph Zaorski in 1965. Frank Edwards took on responsibilities as Parish Historian. Carol Dodson stepped in as organist and choir director following the retirement of Christine Chase in 1963. Christine Chase had served faithfully and well in that position and many others for over forty years. Chris MacKay was to assume choir director duties later in 1966, and Joan Gimskie assumed the position of Junior Choir Director. Toward the end of the decade Emerson Pierce

took over duties of organist and choir director. Ed Dumais successfully completed his studies, and was commissioned a Layreader of the Diocese in 1962, joining Arthur Oehley in that important function. Fairs, pageants, and other events were accomplished as in past years. Two worship services were conducted each Sunday. The Young People's Fellowship Group, under its new name of Episcopal Young Churchmen, was vital and active under the leadership of Chris and Charlie MacKay. Pancake breakfasts and car washes were always popular. Typically, adult education programs did not receive the same level of participation as did the youth programs. Walter Pynn served as Church School Superintendent, and had an excellent staff of teachers in 1965 consisting of Mrs. Bancroft, Thayer, Taylor, Shine, Fairbanks, Donovan and Dumais, and Mr. Welch and Bancroft, and Kathy Dumais. At this point there were 87 registered children. Twenty three were confirmed in 1966. Ecumenics (church unity) efforts were vigorously pursued in the sixties.

Nonetheless, the building project took center stage. Bill Larocque reported to the membership on January 5, 1966, that the bulldozers had broken ground on December 19, 1965. The building was essentially completed in October, 1966. Bishop Stokes arrived on December 13, 1966 to dedicate the new church. Landscaping and many finishing touches continued in the years following. The Annual Parish Meeting of Jan 24, 1967, took place in the new Parish Hall with 34 members present. In 1968 – 1969 a cedar cross was erected in the front of the church by Bob McCaig and helpers, and the driveway was paved. A "Rock Garden" was placed at the base of the cross, and has served as a repository of remains of parishioners.

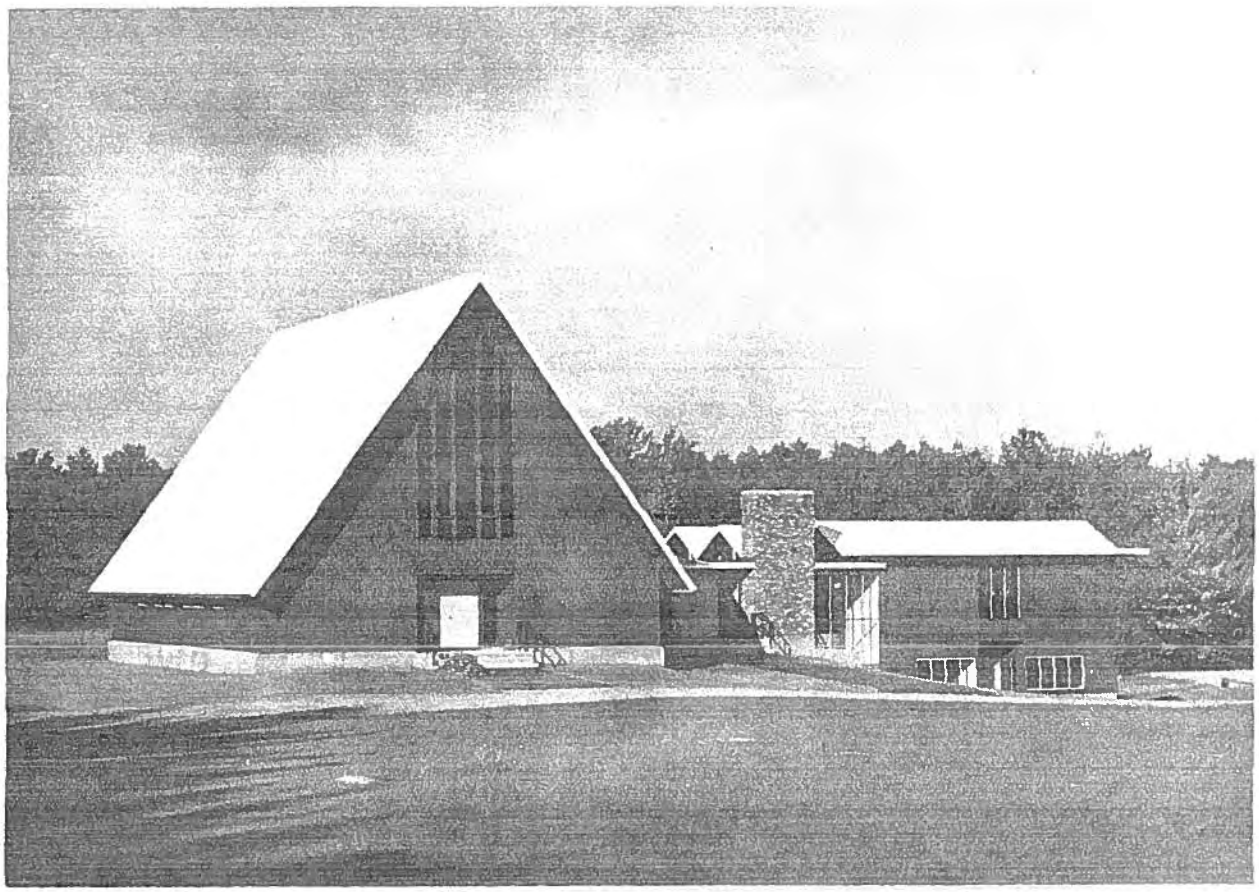
Toward the fall of 1968 Reverend Hearn was becoming increasingly concerned over the need to grow. He stated that his inquiries indicated that new people were not interested in social aspects of the church --- they wanted to see how Saint Paul's teaches Christianity. Reverend Hearn concluded that the parish needed to concentrate more on the church's spiritual life.

At the 1969 Annual Meeting there were 45 members in attendance. Concern was expressed over the parish's marginal ability to financially sustain itself. Attendance and pledging were seen as problem areas. Attendance had increased somewhat in 1967, but decreased in 1968. The Commission management system was faltering. Within the next month the administration and maintenance functions were propped up by hiring Judy Aijala as Secretary and Vernon Fairbanks as Sexton. The choir director and organist, Emerson Pierce,"conditionally" resigned, finding himself in conflict with the women of the choir.

At the end of the decade the Rector and the Senior Warden gave the membership their perceptions of the state of the parish. The Rector stated, " This year we can't give the same kind of report as we have in the past because it's been a different kind of year --- this year everyone in the parish was involved in the process of standing up and being counted or vice versa. The reason was simple and the results were interesting. This year the Episcopal Church as a whole declared itself to be in favor of change, <u>active</u> change [in the area of commitment to the minority groups … and liturgical changes …]. We are in a better spiritual condition than we have ever been... [and] a better position financially... ". Don German, the Senior Warden, stated, "There has been no widespread controversy [here at Saint Paul's this year] but our membership has decreased, as have activities centered in the church and attendance at both church and Sunday School. Why? What is wrong? Is the church … changing too fast... is the world changing so fast that a foot-dragging church is becoming irrelevant... Encourage real fellowship and mutual understanding, <u>starting right here at the local parish level".</u>



William LaRocque
Chairman of the Building Committee
involved in erecting Saint Paul's
Fifth Worship House at 61 Wood Street



Saint Paul's Episcopal Church
1966 Worship House

(The Parish's Fifth Worship House)
Located at 61 Wood Street
Hopkinton, Massachusetts

Dedicated by the Right Reverend Anson Phelps Stokes, Jr.
Bishop of Massachusetts, November 13, 1966

Reverend George E. Hearn, Rector

The population boom that had been predicted by the Diocese and others was nowhere in sight. The predication had not been wrong, except in the timing. The construction of Route 495 would bring an influx in the population growth, but not yet. The experts had failed to take into account some local factors in the character of Hopkintonians as well as in the geology of the terrain. This left Saint Paul's in possession of a large facility, occupied by a diminished congregation as a result of its construction, a loan to pay off, and some members burned out by exhaustive work over the past few years. Several factors delayed growth of the town. First, some economic factors were involved. Second, the terrain itself is among the most rocky in Massachusetts. The builders determined that the cost of blasting through Hopkinton's granite ledges made it more sensible to build elsewhere. Third, Hopkinton lacked the sewage infrastructure to attract developers. Fourth, the people of Hopkinton did not want to see the town become urbanized as Framingham, Milford, Marlboro and other neighbors had become. The citizens wanted the character of the community to remain pretty much as is --- rural, residential, peaceful countryside. Local governmental agencies threw up barriers to development wherever possible. Zoning was one such tactic. Businesses such as McDonald's and others were frowned upon. Drive-in service businesses were resisted. The climate was clearly not pro-development. This attitude would have some negative consequences in later years.

At Saint Paul's a bit of a backlash arose as a result of building a new church that now did not seem to be necessary. The Rector was a logical target. Bill LaRocque, the Chairman of the Building Committee, was also in for part of the "credit". Bill LaRocque had done yeoman's work for years with diligence and with the best interests of the church in mind, and now seemed confronted under the principle that "no good deed goes unpunished". Fortunately the members soon came to realize that pointing fingers was inappropriate.

While the major task of building a new worship house was over, there still remained a multitude of finishing touches to complete. Members of the church were on site nearly every day for the next few years contributing their time and talents toward making the building capable of accommodating the missions the members envisioned for it. For example, classrooms were prepared to host the Head Start program. Landscaping was a major project, and a magnificent job was accomplished under a design contributed by the Marquis family and others. The beautiful trees and shrubbery that exist today are the results of the efforts of many willing hands in the sixties and seventies. The huge exhaust fan that was installed on the exterior wall above the ovens in the kitchen attracted new guests to Saint Paul's. As reported by Reverend Hearn in June 1967, "Some churches have bats in the belfry. We're bothered by blackbirds in the exhaust fans. They are nesting. Our Junior Warden, Charlie MacKay, remedied the situation gently, with a strong assist by the Fire Department – anybody have a forty-foot ladder they would like to donate to the church ?" Indeed, it turned out the church needed that ladder, because as late as the eighties members were keeping the fans turned off until the seasonal nesting season was over. The blackbirds found the exhaust fans their choice location. The parishioners were too soft hearted to harm them, and many screening devices failed to deter the nesting birds. Eventually, the right fix was found, and the birds have moved, reluctantly, to other parts on the church grounds.

CHURCH OF ENGLAND IN HOPKINTON

The decade of the sixties had lowered the morale of many Americans. The Vietnam War, the assassination of President Kennedy, his brother Robert, and Martin Luther King were events that caused many to ask, "Is there a God"? Racial riots occurred and moral standards appeared to regress. The advent of television brought these events instantly and dramatically into the nation's living rooms. Saint Paul's, along with other churches, responded. On behalf of the parish members, the Vestry contacted governmental representatives and stated, "In a spirit of deep dismay over the assassination of Dr. Martin Luther King, Jr., and as an endorsement of the Christian principles for which he lived and died … we urge the prompt passage of legislation aimed at achieving equality for our minority groups". Clergy and lay members went to Washington to fortify their impact.

Saint Paul's had long had a newsletter which it provided to the members as a means of updating all on the latest news. It was in the 1960s that Saint Paul's modified the format. On September 1, 1968, the parish published its first monthly edition of "Saint Paul's Epistle", the publication which continues today. As long ago as the 1800s the Rectors had sent out a monthly news update to the members of the parish. Generally these were entitled "Letter from the Rector" or something like that. In May 1966 the newsletter was named "Saint Paul's Messenger", yet continued to be authored by the Rector. With the advent of "The Epistle" in 1968, the news articles originated not only from the Rector but from a variety of sources within the membership. An editor was chosen, and since that date has organized, edited, and published the expanded material to the great satisfaction of the congregation and its friends. With the advent of websites and the Internet towards the end of the century, the Epistle has been accessed via computer, in person, and/or by mail.

Also introduced in the late1960s was a revision to the style of the worship service. In the words of Reverend Hearn, "The introduction of the Liturgy of the Lord's Supper (this is the proper title) in January [1968] has called us all to do some mind-stretching and soul-searching. Deviation from a tradition is always a painful thing, but we must remember that the Church has been called to change many times down through the ages, called by the God who proclaims, 'Behold, I make all things new.' The sticky wicket is <u>how</u> we change. It must be done prayerfully. It calls for a reinterpretation, in terms meaningful to the age, of the Prayer Book service so that it will more effectively transmit the faith handed down to us from apostolic times. We can settle for nothing less. May God guide our church in this difficult but necessary task".

The reader, if not a cradle Episcopalian, might find it a bit puzzling to learn that the members were quite upset simply by an updating of the worship service, but even the slightest adjustment to the traditional Prayer Book order or wording was indeed disturbing to many in the congregation. In 1978 the new format (using modern English, gender-neutral language, etc.) was officially adopted, yet some Episcopalians still long for the 1928 Prayer Book form (with the "thees and the thous"), to the point that even today many parishes continue to occasionally include a service from the old book.

In the words of Donald German, Senior Warden, "Let's not spend time or money debating fine points in the Liturgy of the Lord's Supper when over half the world is hungry".

The sixties decade came to an end, and the parish moved into the changing culture of the seventies. The projected population boom had not occurred. Pews were partially empty, and classrooms and activity areas remained underutilized. Reverend Hearn announced that he would be going to another assignment on August 1, 1970. It was time for contemplation about the future. It was a time of uncertainty; perhaps a time of opportunity.

The next step would be to go about the process of calling a new rector. First the members needed to access who they were and where they wanted to go. What did they have to offer? Then it would be time to search for a priest who could help them on their journey.

The members met together and tried to discern their strengths and weaknesses. A consultant was provided by the Diocese to assist the parish leadership. Reverend Canon Everett Downes agreed to act as Interim Rector while the parish figured out where it stood.

The Vestry members opened the discussion by mentioning some of the concerns they had. There was concern that conflicts between members were surfacing. The decline of membership was another observation that was discussed. The question of whether to call a rector on a full-time or part-time basis was raised. The financial limitations associated with maintaining a priest full-time and sustaining a large facility were related issues. Of critical importance was whether or not the Town of Hopkinton itself would long exist in a recognizable form. The State government was proposing a plan to level the hills of Hopkinton and pave much of the landscape with runways. Hopkinton might become the jet port for Greater Boston, Worcester, and Providence. Would there be people left to worship at the churches? Would the projection of an increase in residences be trumped by the building of a transportation hub?

Representatives from the Diocese pointed out that even should the jet port not materialize, the parish's membership was in decline, there seemed to be some apathy about that, and the cost of maintaining the facility could be burdensome.

Members stated they were concerned over growing friction between age groups --- youth and elders. Also, they felt friction between newcomers and oldtimers. Many members said they wanted to call a young resident rector on a full-time basis, who was conservative and interested in social action locally.

All parties seemed united on the priorities of support of the youth, Christian Education for all, and aggressive social action, especially within the local community.

Discernment continued throughout 1970. On February 28, 1971, the Search Committee (composed of Ralph Zaorski, Harold Schmidt, Peter Stephens and Nancy MacKay) recommended that the Parish call Reverend John Conn as Rector, full-time. The members voted approval, and Reverend Conn accepted the call.

The Parish was proceeding under a deficit budget, with financial support from only 67 pledging families. God must have recognized faith at work --- in October 1973 the Town of Hopkinton placed the Public Kindergarten Program in Saint Paul's facility for the next four years. The rent sustained the Parish, and after extensive renovations, the classroom facilities were tailor made for the 115 children. It was a mutually beneficial arrangement. The use of the facility was consistent with the church's mission.

Great credit was due to the leaders of the efforts to provide space for the Town Kindergarten Center --- Wardens Lloyd Gates and Harold Schmidt, Treasurer Ben Duce, and Facilities Committee members Peter Stevens and Jim Whalen. The membership was regaining its cohesiveness. Many wore several hats in accomplishing the tasks within and beyond the parish. Pam Main was one of those --- she was Vestry Clerk, a member of the Altar Guild, Secretary-Treasurer of the rejuvenated Women's Guild, U.T.O. Chairperson, and was involved in Parish fairs and other projects.

An anonymous donor established the Scholarship Fund in 1970. Since that time this fund has provided assistance to several members who desired to further their education in any field. Members submit applications to a Scholarship Committee annually. The fund has been used in a wide variety of educational fields, religious and secular.

The Diocese had provided financial aid through 1972. The aid ended in 1973, so Saint Paul's was on its own to sink or swim. Also on November 12, 1973, the Bishop removed Reverend Conn from his rectorship at the Parish. The Parish was strong spiritually, and of resolute purpose, and would prove itself capable of meeting this challenge. Once again, it went into the process of calling a new rector, and this time without Diocesan financial aid. The Parish had strengthened itself during the preceding years by emphasizing its Christian Education Program, reorganizing its Women's Guild, and renovating its facility. It had also revised its music program and the worship schedule. Typical services included choral and instrumental music in varied and diverse styles, yet with a respect for the"classics". Folk Music Masses were held monthly, and this blending of music styles was much to the satisfaction of the congregation. The membership was active in ecumenical affairs in town, including establishing an Ecumenical Summer Vacation Church School. With the departure of Reverend Conn in late 1973, Reverend John Kromer assumed duties in January 1974 as Interim Rector pending the call of a new priest. Diane Duce kept administration of the Parish flowing smoothly as Parish Secretary. Leadership of Saint Paul's was in the experienced and capable hands of Harold Schmidt as the church's Senior Warden. A Parish Profile Committee was formed with the task of conducting a self-evaluation of the parish in preparation of calling a new priest. The Committee was composed of Judy Aijala, Vicky Pickwick, Ralph Zaorski, Angelo Spinosa and Diane Duce, all strong, dedicated and respected members of the church.

The Parish made the decision to seek a resident Rector on a part-time basis. But this time the definition of "part-time" would differ from all past part-time roles. In the past to call a "part-time rector" meant to share a priest with another parish, where the priest would serve as rector of both parishes and be paid by both parishes on a pro-rata basis. This time, the Rector would serve part-time hours at Saint Paul's, but maintain a secular job within the community. This was thought of as a marvelous spiritual model for a small church, as well as a practical method for a small parish to exist with limited resources. Spiritually it would demonstrate the fundamental function of a parish --- the gathering of God's people for worship and edification within, in preparation for acting beyond the church as God's people outside in the community and world. The Parish presented itself to candidates for the position of rector as being "a mixture of [theologically] liberal and conservative [viewpoints]. ...It would be best for the clergyman to be historically oriented but not tradition bound, i.e. a person who has a strong commitment to the substance of Anglicanism, but is ready to implement them in a liberal way".

CHURCH OF ENGLAND IN HOPKINTON

Reverend Ted Lewis received the call as part-time Rector on April 28, 1974, arrived on June 16th and was installed at a service at Saint Paul's on June 23rd. Doctor Lewis, a psychologist, believed strongly that his pastoral ministry within the church was most appropriately linked to his secular work in the community. In essence, his conviction was that his secular psychotherapy outreach in the Metrowest area would enlarge Saint Paul's mission and influence. He agreed with the church members that the local parish might well be establishing a model that might be useful in other small churches. He would move into the Rectory, and later purchase his own home on Main Street, an act that signaled his commitment to the parish. It was clear to all that Reverend Lewis was at home with his church "family" at Saint Paul's. He felt at home. Betty Lewis, his wife, was on the Diocesan staff as a fund raising and development expert. Needless to say, her local presence was most valuable at Saint Paul's. Reverend Lewis would serve as Rector for nine years. His secular work would place him in many roles in the community. He served several other churches of other denominations as a Christian pastoral counselor, including the First Congregational Church. He privately conducted psychotherapy sessions with individuals and groups in his home office. He worked with the Ecumenical Counseling Service of New England as a counselor and therapist. He served on the staff of the primary Mental Health agency in the Metrowest area, Trinity Mental Health in Framingham. And, of course, he was the pastor of the members of Saint Paul's.

One of the administrative tasks that faces all rectors is to make a statistical report annually to the Bishop of all sorts of things --- numbers of "communicants", numbers of "members", numbers of this and numbers of that. Ted Lewis was not an administrator, and railed at the paperwork which had, many would agree, dubious value. His opinion might be summed up in this statement he once made, "In mental health when a person spends a lot of time counting things and performing detailed operations like this, we usually assume it is his way of warding off anxiety". Reverend Lewis preferred to deal with persons, not numbers.

A core message that Reverend Lewis consistently delivered was the following: Saint Paul's is a small parish, similar in size to half the parishes in Massachusetts. It serves a smaller community than most other Episcopal parishes. Many of us, the statisticians tell us, are too small to survive financially. A new way must be found. One possibility is the experiment we are trying at Saint Paul's with a Rector who has a secular job. (Saint Paul made tents for a living while he did ministry part-time). We are a family in the sense that larger churches are not. We are the family of Christ. That is a tremendous strength, and a personal responsibility. In a family everyone must participate in concert with each other and do his or her part. Squabbles will happen, but bring an opportunity for growth. A lot of hard work goes into a loving parish community. The lay people must each act in concert as the body of Christ, with Christ the head. Perhaps rental use of parish facilities by mission-related secular agencies might be another way to enable viability and vitality. Most importantly, spiritual growth must be our mutual quest.

Reverend Lewis would find he had willing and talented lay persons to help carry the load. As mentioned, he preferred to tend to the spiritual and pastoring side of parish activity. He found that willing hands would rise to the occasion, and under the Rector's guidance accomplish a myriad of activities. Betty Lewis was of great aid in the administrative function. Carol Spengler returned as the "new" organist much to the delight of Reverend Lewis and the entire congregation. Harold Schmidt, Chris Pickwick, Bill Simpson, and Ralph Zaorski served as Wardens over the next few years and provided Ted Lewis with unparalleled lay leadership support, spiritually and administratively. At the end of his first year working with Reverend Lewis, Chris Pickwick said, "With the very able assistance of our Rector, I learned more about the life of a Christian than [ever before]". Also, Elizabeth Marsh, a Seminarian at Andover-Newton, volunteered --- without compensation --- to serve at Saint Paul's to learn from Reverend Lewis and gain experience in parish ministry. She was to make a great impact on the life of Saint Paul's. The parish maintained financial self-sufficiency, independent of any assistance. The church family felt energized, viable and progressive. Ben and Diane Duce maintained the stewardship of the finances with excellence. The Vestry conducted its affairs in love and efficiency with the membership. In 1975 the parish had a special celebration of one of its oldest and most dedicated members, Bob Wilson. Ralph Zaorski, Victoria Pickwick, Emile Dumais, Elizabeth Marsh, Harold Schmidt and Bill Simpson were licensed as lay readers. Phillip Williams chaired a successful Stewardship Campaign. Christian Education teachers were Cynthia Duce, Pauline Marquis, Dave Desilets, Jane Desilets,Viola Napolitano, Betsy Zaorski and Carolyn Schmidt. Jim Whalen served as Christian Education Chair. Ralph Zaorski chaired the Worship Committee, Lenny Main chaired the Camp Dennen activity, and Ron Higginbottom was the Head Usher. For coordination purposes all these activities passed through the capable hands of Diane Duce, the Parish Secretary. The list is endless of those who took on all the tasks involved in a small parish without paid staff.

The "seventies" was a favorable period for Saint Paul's. However, it was not without its special challenges. Among the major national and regional events that Episcopalians encountered in the seventies were these:

- racism; civil rights
- homosexuality; role in church; gay rights
- ordination of women; women's rights
- revisions in the worship services
- adoption of a new Prayer Book
- Vietnam War, and affect on social programs; world peace
- institution of marriage
- recognition of church's role in social justice
- ecumenical movement growth
- Anglican Communion diversity

These challenges were not born in the seventies, nor did they die in the seventies. In part they remain unresolved today. But they formed much of the context that Saint Paul's operated in during that decade. As a whole, Saint Paul's was better prepared for these issues than most other groups.

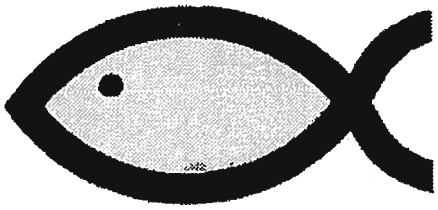
Women continued to gain rights in America. The National Episcopal Church admitted the first women delegates to General Convention in 1970. Episcopalians also continued to fight for racial equality. At the National Church level, the 1976 Convention resolved to support the end of apartheid in South Africa. It also condemned the Ku Klux Klan. The 1976 Convention approved the ordination of women to the priesthood. The 1976 Convention also addressed the gay issue. It affirmed that homosexuals are "children of God" who deserve acceptance from the church, and are entitled to equal protection under the law. Regarding social justice, the 1979 Convention expressed concern over affordable housing and pledged church action to create such housing. The Convention endorsed the Equal Rights Amendment.

Thus, the National Episcopalian Church was among the leaders in fighting for equal rights and justice. But, the Boston-based Diocese of Massachusetts was at the forefront on these issues well before national support was mustered. Locally, Saint Paul's Parish can claim to be up front even by Massachusetts standards in many regards. The arrival of Elizabeth Marsh at Saint Paul's on September 12, 1976, and her enthusiastic acceptance by the parish members is one such example. She endeared herself to the congregation --- not as a women's rights activist --- but as a Christian clergy person of great love and compassion and ability. Based on her performance the membership opened further to her subsequent duty as parish priest and Interim Rector. She, in turn, opened the gates for the female Rectors who have been called since then to Saint Paul's.

Of course, not every Episcopalian at National, Diocese or local level welcomed women into priestly roles, or fully accepted gays, or fought for racial equality and the other contentious progressive movements. As throughout America, individual opinions differed then, as they do today. Yet, a long-standing strength of the Episcopal faith is its tolerance of and accommodation for a wide diversity of views. Indeed in the extreme cases, some Episcopalian individuals (and entire parishes) have left the National Church because they find themselves so estranged by the majority beliefs that they find it necessary to sever relationships.

Fortunately at Saint Paul's, while individual members may differ in some degree, the membership has honored and respected differing opinions within the parish, and has --- united --- focused on the larger mission of the church.

During the seventies an organization called "FISH" sprung up in many local communities. The organization was organized as a public secular group, but was closely connected with the missions of most religious organizations. FISH originated in England in 1961, the founder being an Anglican priest. The "fish" is one of the oldest Christian symbols. It was the secret sign used by the followers of the way to identify one another and avoid detection by the Roman Empire authorities. The first letters of the Greek word for "fish" represent "Jesus Christ, Son of God, the Savior".



FISH Organization
Love and Caring

The FISH organization within each community typically provided a "help" phone line for anyone in need. Those in crisis or need of food, shelter, money, transportation, referral service, clothing, counsel and the like could contact FISH and receive support. Volunteers from the community manned the phones and provided the services. Many donated food, clothing and other supplies. Members of Saint Paul's were sponsors of this charitable group. Nancy and Pret MacKay, members of Saint Paul's, moved from Hopkinton to Medway in 1972 and created a FISH organization there in the mid-seventies. Members of FISH organizations were anonymous (so far as was practical) volunteers. Generally, most churches in the communities served by FISH were active participants, providing manpower, services and money. Saint Paul's donated throughout the latter part of the seventies.

In 1977 the Public Kindergarten ended its tenancy at Saint Paul's. The parish then began a long-term relationship with the Sunshine Preschool, a private nursery program run by Christine Kaltsas. The Sunshine School occupied only the lower level of the church, thereby opening more space on the main level for use by Saint Paul's own educational programs. By the end of 1976 Saint Paul's attendance at worship services and at Sunday School had increased by fifty percent over the past two years, so the additional space was indeed welcome. Partitions, rather than construction of permanent walls on the main level, provided adequate separation of Saint Paul's Sunday School classes, and also afforded flexibility in the use of the space.

It is interesting to note that the membership of Saint Paul's Episcopal Church was not overwhelmingly made up of Episcopalians. Many in the congregation were officially of other denominations --- Congregationalists, Baptists, Lutherans, Roman Catholics, and Methodists. A third of the active congregation was of that sort. Reverend Lewis said of this that "we are glad for their membership … they contribute a piety and enthusiasm to our worship that we count on in our life together. The old barriers between denominations are breaking down. And in the modern Episcopal Church, any baptized person may receive Communion regularly at the altar (it once was denied to anyone who had not officially been confirmed --- that has taken much of the pressure off people who might otherwise switch denominational loyalties).... [I say to you of other denominations: We]offer membership classes, but don't keep coming to church --- your arm will not be twisted to leave your own parent denomination". Reverend Lewis went on to state, "Our congregation is made up of those who have found Christ in our midst, the love of the Word of God and signs of the Holy Spirit. I must toot the Episcopal horn here, for I believe our special blend of Catholic worship, Gospel preaching, and the use of our intellect in teaching and preaching is very attractive to people, whether they become Episcopalians or not". This fit well into the parish's emphasis on promotion of the ecumenical movement. After reflection Reverend Lewis later added, "[However] I wonder if we should not be doing more to deepen the denominational commitment … so that they may feel that they belong to a community that has existed for a long time … People come looking for roots and they are available in our tradition ... There seems to be a renewed need for the identity that comes from a specific tradition ...I suspect we shall see an increase in denominational loyalty in the next decade … (that need not detract from the ecumenical movement and in our kinship with Christians of other traditions).

CHURCH OF ENGLAND IN HOPKINTON

In October 1979 Saint Paul's invited the newly formed Church of His Coming to share its facility until the Pentecostals were able to obtain their own meeting house. The pastor, Dick Pelee, and his flock soon struck up a wonderful relationship with Saint Paul's members. The pastor, by trade a painter, soon gathered his members and volunteered to paint Saint Paul's church building (top to bottom) in appreciation of the welcoming they had received from their new friends at Saint Paul's. Four years later the Church of His Coming purchased and renovated a worship place about a mile west of Saint Paul's on Wood Street. On Saturday, October 8, 1983, the membership of both churches joined in a procession from Saint Paul's to the new Pentecostal Church for its dedication. The relationship between the two congregations would remain strong.

A major event occurred in the life of Saint Paul's in 1980. On October 17th- 19th the Vestry of the parish attended a retreat at Saint Paul's Episcopal Church in Darien, Connecticut.

Darien is an affluent community north of New York City along the Connecticut shoreline. Many of the movers and shakers of the business world make up the congregation of that parish. Reverend Terry Fullam, a scholar, academician and musician, had surprisingly accepted the position of Rector of the parish in the 1970s. The worship building was unremarkable for such a luxurious setting --- an "A" frame structure quite similar in appearance to the Episcopal Church in Hopkinton. Most of the congregation had been focused on personal wealth, power, prestige and image --- they attended the Episcopal Church because that was the proper thing for the elite to do. A Rector who was an ordained college professor with no particular desire to serve as a parish priest had arrived to lead a group of self-absorbed communicants --- it seemed a most unlikely scenario for God's work. But something happened at the Connecticut Parish that aroused widespread attention. People spoke of it as the "Miracle in Darien". Lives changed there. The parish made an impact in the community. Reverend Lewis thought the members of his Vestry in Hopkinton might be wise to check it out. So the Vestry agreed, and visited the Connecticut parish. Reverend Fullam welcomed the group, and spent three days discussing what was going on at the parish. Clearly, the entire congregation was gripped in renewal and revival. It made an impression on the Hopkinton visitors.

Upon return to Hopkinton the Rector and Vestry members expressed their excitement to the congregation on what they had seen and experienced. The method of sharing, in retrospect, was probably too abrupt. The unprepared Hopkinton congregation was a bit taken aback by the enthusiasm of their leaders. While many wanted to hear more, some thought the returning members must have lost their normally reserved sense. After the initial reaction, some of the principles that had enabled the Connecticut Church to experience God were more gradually examined. For example, the Connecticut parish had learned to accept Christ as head of their church in a profound way. Also, all their decisions were made under the principle of unity --- if God intended a certain thing, his people should all be in agreement, they reasoned. Fortunately, Saint Paul's (Hopkinton) had a Junior Warden, Dick Deming, a professor at Northeastern,who happened to be an expert at "unity management" and taught the principle at his university. He was helpful in training the Vestry --- the principle was instituted.

The impact of the principles adapted from the Darien experience was notable. For most, spiritual life flourished. But for some, a sense of separation from the core group seemed to occur. Reverend Lewis was deeply rejuvenated. The ecumenical scene in Hopkinton between the churches went from poor to one of great sharing of ministries and mutual trust and respect. Bible studies blossomed. Prayer groups were activated. Mission work expanded. But gradually a deeply committed core group formed, and others (largely unnoticed) seemed to become less active and move into the periphery. Pledges skyrocketed from the core families, but the others dropped their contributions. After some years, the congregation changed to a smaller, but highly dedicated and energized group. Perhaps this was in part the long-term result of the abrupt introduction of the Darien principles back in 1980.

One of the needs of the parish in 1980 was for a new organ. Carol Spengler, the organist and choir leader, did a marvelous job in nursing the old electric Hammond along, but it was (perhaps we might say with tongue in cheek) the "miracle in Hopkinton" that she was able to do so. On June 14, 1981, she proposed purchasing the Congregational Church's organ. It was a massive machine, no longer suitable for the Congregationalists' use in view of their remodeling project. It was a famous Hook organ. Carol was told by a consultant that it "would be good for another 400 years". A decision had to be made immediately whether Saint Paul's wanted to purchase the historic organ or not, as the Congregational Church had limited time to have it removed. The purchase price was low ($2,000) because of Saint Paul's relationship with its sister church (it also did not hurt that Carol Spengler had been the Congregational organist for years). But, the estimated installation cost was $65,000. The project to remove and install it was estimated to take **2,500 manhours**. David Spengler said he would lead a group of volunteers and do the 2,500 hours of work themselves. He would need $15,000 for the purchase, professional consultations and repair. On July 2 the Vestry prayed about the proposal. It decided, in unity, to proceed with the purchase, provided volunteers committed to 2,500 manhours of labor, and $15,000 was donated --- all over the next 3 days (it being the 4th of July weekend). The parish immediately and fully responded, and the Hook organ was purchased and installed. David and Carol Spengler, Steve Bartley, Vic Aijala, and scores of others united to make this project succeed.

In 1981 the parish reacted in joy as its former seminarian returned as an affirmed minister within the parish. Reverend Marsh, previously called "Tina", became "Elizabeth" --- the congregation knew it was not proper to call her "Father Marsh", but probably did not know how else to address a female minister. So, "Elizabeth" it became. Elizabeth began a role of deacon/priest as assistant to Doctor Lewis in three basic areas: liturgical, pastoral, and evangelism. She described her role as follows: "Liturgically, assisting in worship, preaching and teaching. Pastorally, visiting the sick, the shut-ins and the aged. Evangelically, taking on the ministry of spiritual direction. Spiritual direction is the guiding of Christians in their pilgrimage and way of life with God, Jesus and the Holy Spirit. It is assisting them to discern the Lord's presence and power in their experience as followers. Evangelism also means assisting people in their Christian awareness and equipping them with knowledge of Scriptures and of such things as are needed for their ministries in Christ as the Lord gives them to them".

Reverend Deacon Marsh was ordained as a Priest in 1982. With the return of Reverend Marsh, and her exceptional talents, Reverend Lewis reexamined his role in the parish. He concluded that Elizabeth should receive a salary for her duties (she was still volunteering her services without compensation). Reverend Lewis recognized that a small parish could not financially support two clergy persons. He felt

his personal gifts were not as a Rector and administrator, but rather he was best able to work with individuals in need of counseling or teaching or support. He stated that different leadership was needed within Saint Paul's. Accordingly, he stepped aside as Rector at the beginning of 1982. He said he had noticed needs and functions diverging, especially since the parish became much more active with renewal. He continued attendance as a member of the parish, but not as Rector. He accepted requests from many churches who took him on staff as a part-time Christian Counselor. Free of the demands of being Rector, he spent more time in his private psychological practice. He was delighted that he received many Christian referrals in regard to his Christian Psychotherapy and healing of memories. He reflected that his healing ministry "was strongly influenced by the earlier ministry at Saint Paul's of Edgar and Agnes Sanford". Passionately, he once confided to this author that he was awed by the results of Christian therapy. He said, " I've practiced psychotherapy with patients for years, and it often takes years for results. Now I'm truly amazed that with Christian therapy I see complete healing in just one or two sessions. It's amazing, and wonderful".

Reverend Elizabeth Marsh became Interim Rector. It was a seamless transition. She had long ago won the hearts of the congregation, and their respect for her spirituality and leadership. The members of the parish recognized that they had the responsibility to fully perform the lay ministerial duties.

On Easter, 1983, the congregation was treated to its first worship service with the choir singing to the melodies of the century-old Hook Pipe Organ. Davis Spengler and his crew of helpers had dismantled and removed the organ from the Congregational Church. They then had installed the two manual organs (a "swell" organ consisting of over 400 pipes and a "great" organ consisting of 800 pipes, each containing a "pedal" section). Installation involved cleaning, repair, and reassembly of the console and thousands of parts and pipes, extensive ductwork for air supply, and electrical power and control wiring. The loft area had been rebuilt to accommodate the organ. And,of course, tuning was accomplished. The organ was ready only after midnight, Easter morning. Hearing Carol Spengler play the organ at Easter service, the congregation rose to the magnificent sound and gave a standing ovation.

With the departure of Reverend Lewis, and Reverend Marsh ably serving as Interim Rector, it was time to search for a new permanent Rector. Ralph Zaorski assumed the responsibility as chair of the committee that was to prepare a Parish Profile and identify the new priest.

Meanwhile, parish activity continued in full swing under the leadership of Reverend Marsh. Not least in the fellowship activities most enjoyed by the members was eating. Several men of the parish provided full breakfasts to all comers each Sunday around worship services. The even updated the kitchen to better handle their epicurean delights. Sharing conversations while enjoying meals became a very effective means of communication and relationship building at Saint Paul's. The Kitchen Krew consisted of Dave Desilets, Chet Baldwin, Bob Taylor, Tony Parente, Mark Sniffen and Graham Baillie.

The Altar Guild was well staffed, consisting of Ellie Dumais, Dorothy Dumais, Beth Campbell, Charlotte Chase, Mary Chase, Jeanne Cook, Pam Main, Shirlee Macomber, Doris Merrifield, Mary Sanwald, Carolyn Schmidt, Thelma Graves, and Mary Higginbottom.

Jane Desilets chaired the Women's Support Group. Lois Dodson coordinated the Office Volunteers, who manned the office every day of the week. Her volunteers included Betty Campbell, Charlotte Chase, Audrey Claflin, Mary Sanwald and Shirlee Macomber.

A new Rector was called to Saint Paul's in1984. The Reverend Halley Willcox arrived on September 2nd. She was only the third woman in Massachusetts to be a Rector in an Episcopal Parish. She enjoyed a warm welcome from both the male and female members of Saint Paul's not like that encountered by other female priests around the nation. In most cases the women priests elsewhere were met by hostility from some male parishioners. Not so at Saint Paul's. Reverend Marsh had already shattered the glass ceiling. Reverend Willcox was only one of four female priests serving within the 225 parishes in the Diocese of Massachusetts in the mid-1980s. And clearly the best received. She entered a parish of diverse membership --- increasingly growing younger in age and more upwardly mobile.



Reverend Halley Willcox
Rector, Saint Paul's --- 1984 – 1989

CHURCH OF ENGLAND IN HOPKINTON

The year 1985 marked the 250th Anniversary of the Hopkinton Episcopalian Church. Celebrations were held throughout the year. The main event was a supper where several past rectors and parishioners were in attendance. The past Rectors addressed everyone at a good ol' Episcopal "Sherry Hour" preceding the dinner, and shared what the Lord had taught them since leaving Saint Paul's. Throughout 1985 the Altar Guild contributed in a special way at worship services. Carolyn Schmidt researched the types of flowers used in past centuries, and, on Sundays, Guild members placed the flowers most common in 1735 on the altar.

Carol Spengler and Jeanne Cook noted the following additional anniversary celebration events beyond the supper and service event of June 2nd:

- A Spring music series was held, including Baroque music and a Chamber Concert sponsored by the Arts Council.
- In October, a "Colonial Service was conducted, with music akin to that of our parish founding days. The choir was in costume. Instruments of old were played. The usher, with pole and feathers, was present to tickle sleeping parishioners awake, as was an old custom. (The sermons were quite long). A representative from King George arrived because he had heard scandalous rumors that women (Reverend Elizabeth Marsh and Reverend Halley Willcox) were performing duties as Rectors within the parish.
- A celebration fair was held within a colonial theme in the Fall, complete with square dancing.

Life in the small church during the period between 1935 and 1985, although having been a bit bumpy along the way, ended in a joyous way in the celebration of two hundred and fifty years of seeking to do God's will.







250th Anniversary Celebration Service

held on June 2, 1985

Reverends
Ted Lewis George Hearn Halley Willcox John Conn Elizabeth Marsh

CHAPTER SEVEN

GROWTH, DECLINE, AND HEALING (1985 – 2010)

The Church of England has --- indeed, as has all of American society --- been patriarchal in nature since the colonial period. Men have held positions of authority in the church as they have in the homes and in the business world. While patriarchy has held sway officially, behind the scenes the women have been the ones who made things happen in the religious organizations and in family affairs. At Saint Paul's, as in almost every congregation across America, women attended church services in greater numbers than did men. Yet pastors and elders, with rare exceptions, were men. Saint Paul's is among the first parishes where this pattern of patriarchy has begun to change.

As early as the 1920s women were elected as vestry persons at Saint Paul's, including the offices of Treasurer and Clerk. The first so chosen were Eliza Bridges, Mabel Macomber, Victoria Cole, Nellie Fairbanks and Elma Hemenway. Many females also were elected to represent the parish as Delegates to Diocesan and Regional Conventions as early as the 1920s. Certainly there were women in the parish who, however informally, provided leadership and remarkable influence even as far back as the 1700s. Elizabeth Price was perhaps the most influential woman in Saint Paul's history. Had she not led the recovery of the parish after the Revolutionary War it is likely that Saint Paul's would have ended in 1776. Reverend Elizabeth Marsh profoundly affected Saint Paul's with her arrival in the 1970s as a Seminarian, and by her subsequent service as an ordained Deacon and Priest, and in her role as Interim Priest in 1983. Since 1983 when Reverend Marsh became one of the first women rectors in Massachusetts, many women have entered into official positions of leadership at Saint Paul's that previously had been denied to them. In the 27 years between 1983 and 2010 women have served as rectors 14 of those years. Senior Wardens have been women 9 of those years, and Junior Wardens 13 of those years. Jane Desilets was elected Senior Warden in 1987, the first female to hold that position in the history of the church. Elizabeth Marsh, Halley Willcox, and Joan Porteus have been the female Priests. Jane Desilets, Mary Sanwald, Pat Spencer, Paula Vosburgh, Janet Moorman and Sue Ramsley have been the Senior Wardens. In addition to Pat Spencer, Janet Moorman and Sue Ramsley --- who served terms as Junior Wardens prior to being elected as Senior Wardens --- the Junior Wardens have been Sally Snyder, Alice Jacobson and Ruth Warner. Similar events were taking place within the Diocese of Massachusetts during this period. Since the Diocese was established in 1797 there have been 23 Bishops (Diocesan and Suffragan). Only 2 have been women ---the first woman elected as Bishop in the entire Anglican Communion was Barbara Harris in 1989; her consecration as Bishop being a major step ahead in the Episcopal Church's long history, but a controversial one. The second was Gayle Harris in 2003, who continues to serve as the Diocesan Suffragan Bishop through the current time. Of these last 27 years (since 1983) there have been 6 Bishops of which 2 have been females. Saint Paul's and the Diocese of Massachusetts are among those setting the standard.



JANE DESILETS
First Woman Senior Warden
1987



REVEREND ELIZABETH MARSH
First Woman Rector
1983

The 1980s also saw an increased role for women as Layreaders at Saint Paul's. Licensed Layreaders in 1986 included Judy Navez, Pat Spencer and Lorraine Sniffen. Perhaps the most memorable act, however, was accomplished by the Rector --- Reverend Halley Willcox gave birth to her first child, Katie. Again, a first for a Saint Paul's priest!

Ecumenical relationship remained important to Saint Paul's. Sally Snyder linked the parish up with an Episcopalian parish in Kwe Kwe, Zimbabwe --- Saint Luke's. Correspondence between the sister parishes flowed from children and adults alike. Sally was also key to development and expansion of a Parent's Center at Saint Paul's. The Hopkinton Parent's Center, started in 1981, was a volunteer organization that provided a place for parents to meet in a variety of groups to discuss their ideas and concerns about parenting. Under Sally Snyder's guidance it grew, matured and expanded each year. Most participants were resident in Hopkinton, but the good reports attracted parents and children from many surrounding towns. Another area of special meaning within the parish was the Discipling Group. Jan White organized and led this group. As presented by Jan White, "The Discipling Group's function is to provide intimate weekly meetings among members where the format might flow with the needs of the group, but generally include discussion of the members lives and how faith is integrated. The purpose is to help each other on our spiritual journey, seeking the will and love of God through each other while praying and sharing our lives and faith together". Jan White, a deeply spiritual Christian, has led and continues to lead seminars and retreats, especially for the women of the church.

During the latter part of the decade the church felt the loss of the presence around the parish of some long-time members: Doris Merrifield, Jeanne Cook, Charlotte Chase, Jim Willcox, Emile Dumais, Fred Dodson and Frank Chase Senior, as their health deteriorated. Two choir members, Sherry Jackson and Laura Thiel were absent for brighter reasons --- to have babies. Reverend Halley Willcox ended her rectorship of Saint Paul's in August 1989 to accept an internship in Pastoral Psychotherapy. Reverend Dale Van Meter became the Interim Rector during the period that the parish prepared to call a new priest. Judy Navez, Lorraine Sniffen, Jan White, Tinka Baker, Pat Probert , Denny Griswold, Jane Desilets, Steve Tuohig, Tony Parente, Jesse Carchedi, Bill Sadd, Meagan Jackson and Harold Schmidt undertook Profile Committee duties.

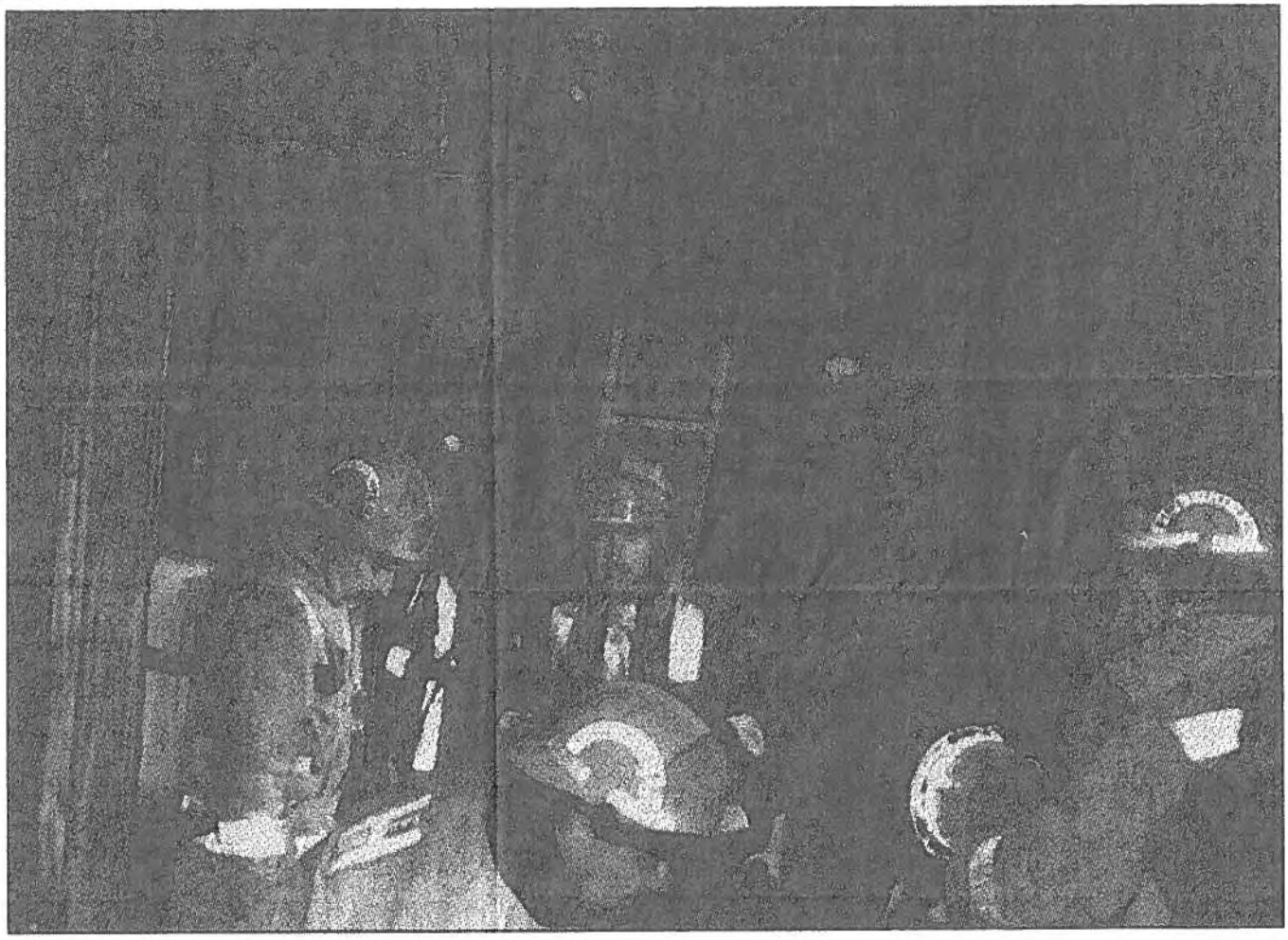
By now (end of the eighties) the congregation found itself at ease with the new order of service prescribed in the "new" Prayer Book. The 1979 Book of Common Prayer, the reader may recall, involved changes from the previous 1789, 1892, and 1928 editions. Linguistic modernization was perhaps superficial (in the eyes of some), as was the order that returned more closely to the ancient Christian tradition. Importantly, the 1979 Book changed the focus to the Eucharist as the central liturgy of the Episcopal church. It de-emphasized the notion of personal sin. The ecumenical reforms of the previous two decades were evident in the changes in theology and worship styles inherent in the new Book. The 1979 Prayer Book is more closely "Catholic". (However, as comedian Robin Williams said about the Episcopal faith compared to the Catholic faith, "Catholic Lite --- same rituals, half the guilt".

As the decade of the nineties opened Saint Paul's had a stabilized congregation size of approximately 75 attendees at a typical Sunday Worship service. The Church Sunday School numbered around 50 children. Members were actively involved in all the traditional Christian roles. The Parish had formed a Rector Search Committee to identify a new priest; the Committee was comprised of Julie Powers, Rick Baker, Jan White, Emile Dumais and Tinka Baker. The parish lost its long-time member, Lloyd Gates in 1990.The Parish became fully handicap accessible the following year with the construction of a handicap ramp.

Reverend Dale Van Meter ended his valuable service late in1991, as the parish identified Reverend Joan Porteus as the new Rector. Reverend Porteus arrived on January 1, 1992, and was installed by the nations first female Bishop, Barbara Harris, on February 21, 1992. Also present was the Right Reverend Morgan Porteus, former Bishop of Connecticut, who delivered a memorable sermon at the institution service. Morgan and Joan were husband and wife. Saint Paul's was privileged to have Bishop Porteus as a member of the parish. He fit right in with the other members, and was a wonderful source of wisdom and guidance throughout the period that wife Joan served as Rector. Bishop Porteus also assisted the Bishops of Massachusetts in many special duties within the Diocese.

In 1994 the church building caught fire. While badly damaged, the structure survived the fire thanks to the fortuitous arrival of a member of the parish at 6:15 in the evening of January 13th. Tony Parente, the Junior Warden, walked into the church to drop off a bag of groceries and smelled smoke. Then, the smoke alarms sounded, and Tony raced to the boiler room to investigate. Finding nothing there, he looked through the windows of the Sunshine Preschool, which occupied the lower level of the building. "I was stunned when I saw the amount of flames shooting up the wall", Tony said. "I just ran out of the church at that time because I wanted to get out of the building." At that moment a second member pulled into the parking lot. Rick Baker, whose daughter Perry had a school report due the next morning, was going to photocopy photographs of dolphins and whales for her. Rick Baker heard Tony Parente yell "Fire!", and Rick ran inside and grabbed a fire extinguisher. Both men heard fire engine sirens, so knew help was on the way. The automatic alarm system had notified the Fire Department, and Chief Macmillan's crew had immediately responded from the downtown and Woodville stations. Rick Baker said that when he entered the Sunshine Preschool area, "I got hit by a cloud of smoke. There was smoke halfway from the ceiling down." Rick stayed low as he attempted to fight the fire. The fire seemed to be centered on the west wall entryway. A neighbor who was a volunteer fireman ran to the church in full gear and took charge. The fire trucks pulled up and extinguished the flames. The Preschool area suffered major structural damage, and the Parish Hall which is located above the preschool was made unusable due to smoke damage. The worship area of the church remained functional, if a bit smelly. It was most fortunate that the children had not been in session, and that church members happened to arrive at a time when the church would not normally have anyone present. The initial actions most likely saved the church from being engulfed in flames. It was also appropriate that the parish had learned from its long history to take precautions regarding the danger of fire. The reader may recall that the Town had suffered major fires a century earlier, destroying churches and other buildings. Saint Paul's had burned down in 1865. Unlike in the past, this time the members had placed insurance on the property. They had also been diligent in providing smoke detectors, automatic alarms, and fire extinguishers. Christine Kyriakakos, the Preschool Director, insured that the children were provided psychological help. It took some time, but the Sunshine Preschool later was able to resume classes.

'Someone was watching over us'



BRUCE F. STONE

Firefighters check St. Paul's Episcopal Church after the fire.

CHURCH AVOIDS DESTRUCTION BY FIRE
January 1994

Reverend Porteus placed emphasis on property enhancements during her tenure. She arrived shortly after the Parish had said "enough" regarding further delaying installation of the Gethsemane Stained Glass Window that had been removed from the previous church building in 1965 (26 years previously). The members decided that it could be mounted in an exterior wall of the Parish Hall (rather than in a tower constructed on the grounds as originally planned), and went ahead with the project. Reverend Porteus felt this was a great idea, and was inspired to set the groundwork to install additional stained glass windows and accomplish other beautification projects within the church building. She established a Beautification Committee under the chairmanship of Pat Spencer. She also directed the rehab of some structural issues. Among these were resurfacing of the main roof as well as major restructuring of the roofs over the administration offices where water penetration was becoming a major problem. The west wall was found to be a victim of rot from the moisture, and required rebuilding. Paula Vosburgh's green thumb was key in upgrading the landscaping. Paint and stain was applied to all surfaces. These efforts came at a price. Despite self-help efforts, the parish took on heavy debt. The financial situation became tentative. The parish was unable to pay its share of Diocesan expenses for several years. Additionally, the parish hired an organist and choir leader, further placing a strain on the budget. Several beautification and repair projects were funded by generous members who gifted money and talents. Ed Camille, in memory of his wife Barbara, gifted a stained glass window that was mounted on the wall above the altar in 1998. A host of members contributed the labor to make the window, and install it. It was designed based on a concept introduced by Ellen Faden, refined by many, and constructed under the guidance of Michael Martino of Framingham. The project required the removal of the large cross that had hung over the altar; later it would be mounted outside at the site of a reflection area near the memorial garden. On March 13, 1999, a service of dedication was held for Saint Paul's new stained glass window in memory of Barbara Camille. This project would result in planning for another stained glass window at the other end of the church, above the choir loft, for a later date. Another project that was accomplished was the creation of a memorial garden, done in memory of Jenny Ramsley, the daughter of Ken and Sue Ramsley, who had given her life helping at a winter accident scene. The accomplishment of this project proved to be helpful to the members of the parish who deeply grieved the loss of our young sister. Jenny's Garden was completed in 1999, and serves as a memorial to Jenny and others, some of whom have used the site for interment of ashes. It is a site for prayer and quiet contemplation. Receptions and family photographs at weddings and baptisms are also within the scope of the garden's use.

With all the work going on with property upgrades, the needs of everyday maintenance and cleaning of the building intensified. Jim and Ruth Warner were hired as Sextons to meet the increased workload. They have done yeoman's work since that time, donating their time and skills far beyond the expectations of their job description.



"GETHSEMANE"

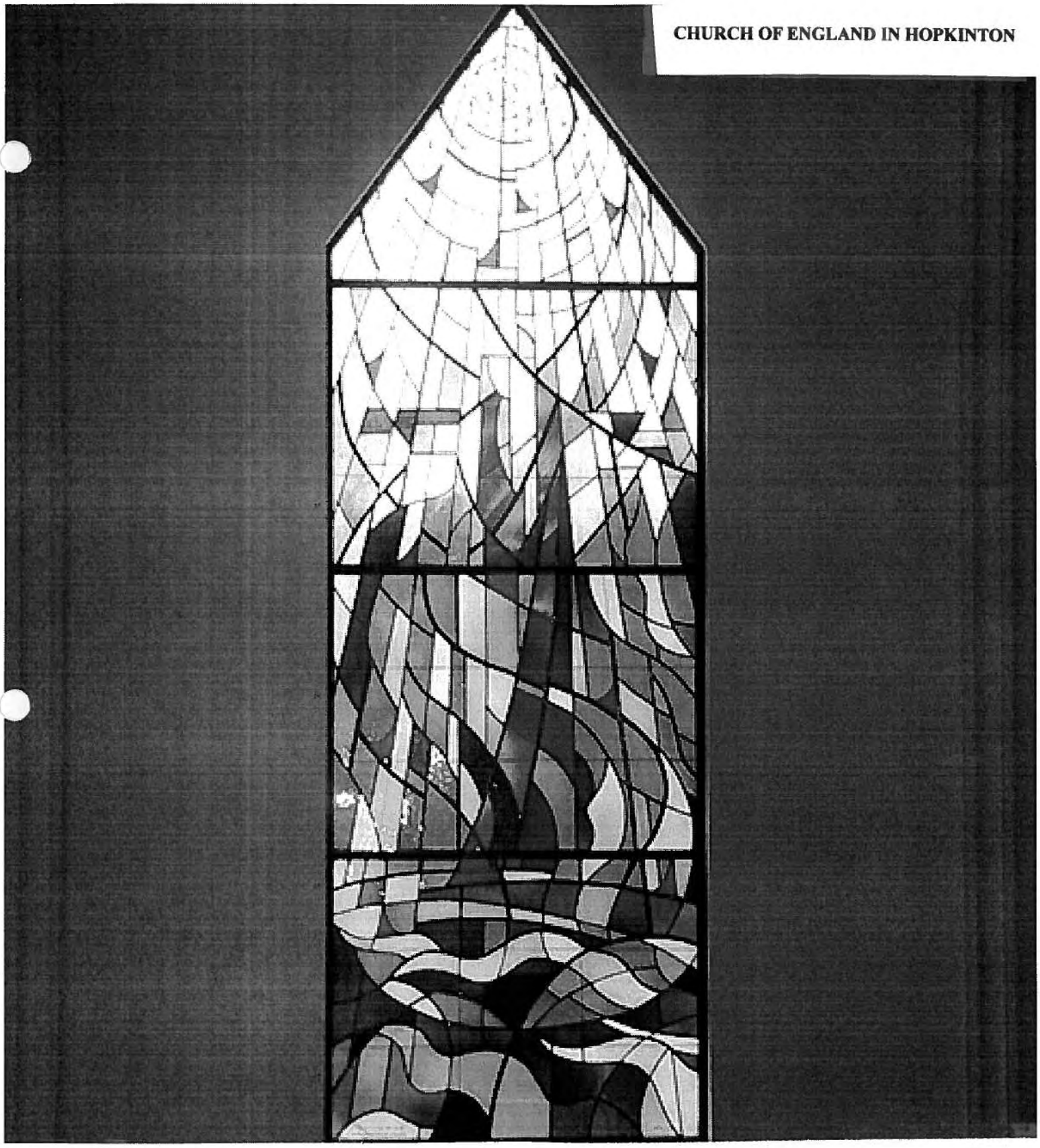
SAINT PAUL'S EPISCOPAL CHURCH — STAINED GLASS WINDOW

Installed in Main Street Church in 1898.
Reinstalled in Wood Street Church in 1991.



Reverend Joan Porteus
Rector, Saint Paul's Episcopal Church
1992 – 2000

Ordained to priesthood in 1985.
Served as Associate Rector at St. Thomas' Church
in Sunnyvale, California, 1985 – 1988.
Served as Associate Rector at St. Andrew's Church
in Edgartown, Massachusetts, 1988 – 1992.
Married to Rt. Rev. Morgan Porteus, former Bishop of Connecticut.



"CAMILLE MEMORIAL"

SAINT PAUL'S EPISCOPAL CHURCH — STAINED GLASS WINDOW

Installed at 61 Wood Street Church in 1999

CHURCH OF ENGLAND IN HOPKINTON

The Year 1995 marked the point where a long-awaited prophecy finally was realized. Back in the 1960s the "experts" had predicted that a population explosion would occur in Hopkinton in the mid-sixties, largely a result of the construction of Route 495 and its connecting intersection with the Massachusetts Turnpike in Hopkinton. It was to meet the projected need for greater worship capacity that Saint Paul's had built the larger church at 61 Wood Street. As previously noted the population surge was delayed. But it did arrive --- in 1995, some three decades later than expected.

In the mid-sixties the population of Hopkinton approximated 5,000. For the next thirty years population increased at a moderate rate --- it doubled over that thirty year period. Then, starting in the mid-nineties it only took fifteen years to double again. During part of this period Hopkinton was the fastest growing community in the state.

It would seem that each church's population should have doubled along with the town population. However, the number of churches had also doubled during the same period. In 1965 there were four churches in town --- in the growth period there were eight. Therefore, essentially each church continued to serve relatively the same number of the town's population. Obviously, some congregations attracted a larger proportion than others.

Not only had the Town's population changed , but the demographics of that population had also changed. The newcomers were younger. They were more affluent. They were more upwardly mobile. They purchased new, large and expensive residences in the outskirts of Town. They were highly educated. They were more apt to move from one denomination to another with ease. They were less likely to attend church worship services every Sunday, the children especially being attracted to outside Sunday athletic events. The nature of neighborhoods changed --- isolation became more prevalent; cul-de-sacs provided some of the relationships once provided by larger neighborhoods. The automobile was the method used by family members to move from organized activity to organized activity. Families were perpetually "busy". Self-esteem depended less and less on performance --- a trend identified in parenting and the schools. Traffic increased far beyond the increase in population; most families had more than one car; most traveled some distance by auto to workplaces. Citizens became more socially aware of educational and income differences. The affluent arrivals demanded a higher level of town services, especially in education, with resultant increases in property taxes that were difficult for the less affluent to afford. Because Hopkinton had been successful in maintaining its traditional New England rural flavor, there were very few businesses to offset the residential tax burden. Many of the senior citizens and those on fixed incomes felt it necessary to relocate to more affordable areas of the country. As of 2010 half of the residents have lived in Hopkinton less than six years (according to statistics provided by the Hopkinton Community Endowment).

These changes impacted the churches. Saint Paul's, for example, found the congregation supportive of better Sunday School facilities. The congregation became less that of "Cradle Episcopalians" and much more a diverse group consisting of members from Catholic and various Protestant backgrounds. This diversity was well received within the parish, and felt to be a great strength. The numerical membership grew at Saint Paul's, and by 2000 the "pew" capacity was reaching its limit.

Not only were the pews full during Sunday services, but the Sunday School classroom space was quite tight. Hopkinton's population growth was primarily in the categories of "youth" (age 1 – 17) and "middle age" (age 34 – 50), and so was the growth at Saint Paul's. The dominant focus in the community and the parish was on children. The attendance at the 1997 Christmas worship service was 300, an unusually high number historically. In the years 1997 and 1998 the worship attendance doubled. Approximately 120 - 135 families were attending services, and a third of those in attendance were under age 12. The need for assessing the situation and developing methods to handle the growth was evident. The Vestry organized a Planning Committee to identify and articulate the vision and direction that the membership held for the future of the church, and comment on its viability. The Committee reported its findings to the parish in 1999.

The Long-Range Planning report included some key points:

- Saint Paul's is in a period of growth along with the community.
- The Parish is moving from a "Pastoral" size (50 -150 members) church towards a "Program" size (150 – 350) size church --- on the cusp, but not there yet.
- Should the growth continue it will mean a diminished opportunity for a continued one-on-one relationship with the Rector and a need for development of group relationships within additional programs to replace that relationship. The Committee expressed concern that the membership fully consider this, as this change would be an emotional one for a parish that has a long tradition of being a friendly, intimate "family".
- The process of change will take years, requiring step-by-step actions.
- Members say that they want to call a full-time Rector. The Committee believes that that is not possible for at least 5 – 10 years, and only then if aggressive goals are successfully undertaken.
- Members also say they want to hire a Christian Education Director, invite others to join the congregation, expand mission work, renovate or expand the facility, add adult educational programs, expand the Office Administrator's hours to full-time, upgrade hi-tech equipment, and build on the wonderful Sunday School program. Again, the Committee felt these objectives would take time to achieve, but incremental steps could begin in 2000.
- Members say that accommodations for the Sunday School must be made in the short term. The Committee agreed, and offered several options regarding renovation and expansion of the School facilities to begin immediately. (Classrooms were constructed and rearranged in time for the 1999 classes).
- Saint Paul's consists of approximately 140 active members, although twice that number claim a semi-active or inactive relationship with the parish. The demographics of the area are changing from white middle class Yankee modest income populace to affluent diverse background upward mobile transient populace. Many of the new members at Saint Paul's have come from non-Episcopalian backgrounds. Approximately 75% of the members reside in Hopkinton, and the remaining parishioners reside primarily in Milford, Upton, and Ashland.
- Attendance at Sunday Worship services approximates 120, except in summer when attendance drops off to less than half that number.
- Approximately 70 - 75 members (family units) pledge financially to the church. Rent of church space adds to the total income (by a third of the pledged income amount). This is insufficient to support a full-time rector. $150,000 is the minimum required (in Year 2000 dollars). The Committee suggested a part-time rector with a small increase in hours over the next 5 – 10 years.

The outlook was upbeat as the parish entered the 21st Century. The Summary Sheet of the Planning Committee describes the optimism of this period of growth.

Long-Range Planning Committee Report, 1999

SUMMARY

- **St. Paul's has an identity.** The parish is healthy and thriving in the eyes of the members. It is at the boundary of an exciting transitional growth stage. It has the necessary resources to move to a new plateau. These resources include spirituality, finances, people, leadership, facilities, vision, will, and faith in God. Most importantly, unchurched people in the community are increasingly feeling a need for a religious relationship. In greater numbers our neighbors are experiencing uneasiness in a secular environment that offers little in values and meaning. Some will find what they need in other religious organizations. But St. Paul's is distinctive in the role it fulfills – it stands out in this area as the "liberal" main line Christian Protestant denominational parish — "liberal" in the sense that it is not exclusive to a narrow theological outlook, ethnic group, or to authoritative "requirements". Rather, it strives to be inclusive of all. It respects each person's personal relationship with God – based on a personal interpretation of the Scriptures, and of ones tradition, and of ones reasoning. It is not a fundamentalist church. It focuses on love and compassion, openness and inclusivity. It offers liturgical worship. It includes a high percentage of young, vigorous members. Because of all of this, St. Paul's can uniquely meet the needs for many that seek a place to find God in a free atmosphere of other like-minded Christians.
- **St. Paul's has strengths.** Upbeat new members. Youth. Enthusiasm. Mutual support. Children's education. Worship. Open, inclusive attitude. Positive outlook. Vigorous gifting of time and talent.
- **St. Paul's has limitations.** No financial reserves - lack of shared pledging by all members. Limited adult education. Projected limited facility space. Limited outreach into community. Organizational structure suited for Pastoral-size parish, not Program-size parish. Limited professional staff.
- **The members have goals.** Evangelism. Education. Facility improvements. Staff and organization upgrades. Financial growth. We should focus on these areas in the coming months and years.
- **One step at a time** should characterize our approach to moving forward.

However, the period of joy and growth at Saint Paul's would soon come to an end, as the membership became embroiled in a most unfortunate controversy. Early in the 21st Century a period of pain and decline would occur.

Just before the turn of the Century friction was increasing between the Church and its tenant, the Sunshine Preschool. Perhaps the growth of the parish and the resultant need for additional space was one reason for the the tension within this long-term relationship. The lower level rooms were being shared between the Church's Sunday School and the Tenant's Preschool. Both parties began to express concern over things being out of place and the like. Renewal of the Tenancy was coming due in the late 1990s, and both sides were tentative regarding their future needs and intentions. Some parishioners took issue with their leaders who, in the opinion of some, were being unduly harsh and unfair with the Preschool. Some felt that the continuance of the preschool was important to the mission of the church within the community. Others felt the Sunday School requirements necessitated terminating the relationship with Sunshine. This became a divisive issue among the members of Saint Paul's --- one of the initial issues that would soon blossom into unresolved anger within the membership, and spread to additional issues.

While this issue festered, many positive events were underway at Saint Paul's. The increase of numbers of church-goers necessitated improvements in internal communications. Lori Gillin, Paul Gillin, Diane Belamarich, and Peter Dittman were among those who took the lead in upgrading communication methods. In 1998 Lori Gillin and Diane Belamarich stepped forward to enhance the "Epistle" Newsletter, and Peter Dittman and Paul Gillin brought the parish into the modern communications world with upgrades to the parish's Website and internet procedures. As divisions in the parish emerged in the early 2000s, communications increasingly became vital. Stan Hansen, organist and Choir Director, provided concerts, including a wonderful celebration of Morgan Porteus' eightieth birthday in 1997. The membership were united in increasing their support of Serenity House, Project Just Because, and other charitable organizations. By the beginning of 2000 the Stained Glass Committee was initiating construction of another window --- this time to be mounted above the church entrance. It would be completed four years later, having received broad participation and financial support by the congregation. The "All Saints" Stained Glass window was designed by Michael Martino of Martino Stained Glass Studio and was constructed under Michael's supervision by several members of the parish. The design was of a gentle landscape of rounded hills and stone walls which lead into a stand of cooling trees. This was reminiscent of the design of the church building itself when it was constructed in the 1960s. At that time the church building was designed to meld into the rural surroundings of Hopkinton --- brown in color to fit the wooded location, plain and rustic in design as in nature, and without ornamentation or decor alien to its natural setting. The "All Saints" Window was intended as a memorial to all those who came before the present congregation, and surrounding the scene is a frame of colored glass upon which is inscribed the names of present and past Saints of the membership. In the heart of the quiet forest a cross is placed as a beacon to the wider community and a reminder to the members of what lies at the center of our faith. The intention is to honor all whom have had an affiliation with Saint Paul's over the years. The project involved assembly of over 1,700 pieces of stained glass, bound together into 17 panels by lead separators and cement --- the window measures approximately 10 X 25 feet. The volunteer craftsmen and women included Pat Spencer, Peter Dittman, Jim and Ruth Warner, Shirlee and Don Macomber, Andy Starkis, Steve and Barbara Tuohig, Janet Moorman, Lori and Paul Gillin, Mike and Paula Vosburgh, Peggy Laneri, John Foster and a host of others who played key roles in creating the window. Individuals and organizations made generous donations and provided support in a myriad of ways. Many others took positive steps in other activities as members of the parish. Don Wilson was one of those. Donald was confirmed in October 1996, and participated in several work projects --- painting, maintenance of buildings and grounds, etc. He and his crew, while working towards earning his Eagle Scout badge, built a beautiful Memorial Garden on the Church grounds.

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Positive events were also present in the other religious organizations in Hopkinton. The 20th Century had brought many changes in the religious lives of Hopkintonians and the religious groups who worshiped in the Hopkinton churches. The reader may recall that the previous century had seen much activity in the construction of church meeting houses. The 20th Century was to see even more. By the year 1900 five churches were present in the town --- Congregational, Episcopal, Methodist, Catholic, and Baptist. The Congregationalists were first to face rebuilding of their Meeting House when the 1938 Hurricane destroyed the existing structure, requiring the construction of a new one in 1939. The Episcopalians were next to construct a replacement facility in 1966. The Community Covenant Church congregation, born in the Metrowest area in 1887, was next as they moved from Milford to Hopkinton in 1974 and began a restart program in 1997. The Covenant Church, with roots in the Swedish Lutheran Protestant Reformation movement brought a strong evangelical, mission-oriented emphasis based on the spiritual awakenings of America in the 19th Century. They constructed their new church building at 2 West Elm Street near the intersection of West Main and South Streets. A major expansion of the facility has recently been accomplished. The Pentecostal Church of His Coming was the next church to arrive in Hopkinton in the year 1979 The congregation renovated a building at 115 Wood Street, and moved into their new worship facility in 1983. A magnificent expansion of Saint John's Catholic Church took place in 1991. The Islamic Masumeen Center of New England moved into the previous site of the Church of His Coming at 115 Wood Street in 1995.The Shi ite Muslim Islamic congregation is comprised primarily of South Asian-Americans of Pakistani heritage. Another congregation accomplished another magnificent expansion in 1997, this time by the First Congregational Church. The Congregationalists, having experienced great growth, relocated to new facilities on 33 acres at 146 East Main Street, and transferred ownership of their previous meeting house at 2 Main Street to the Korean Presbyterian Church In Greater Boston. The Asian-American congregation brought their "New Life English Ministry" to the community that year (1997), preserving the legendary church building as a Hopkinton icon devoted to the spreading of the Gospel. The Vineyard Church of Hopkinton, with roots beginning in 1974 in Los Angeles and later in Framingham-Metrowest, moved to Hopkinton in 1998 . The Vineyard Church occupied the Golden Pond Center, then Public School buildings, and then relocated to 84 South Street in 2004.

Thus the religious groups that had been officially established in Hopkinton between the 17th and 20th Centuries were the **Nipmuc** Praying Church, the First **Congregational** Church, the Church of England /**Episcopal** Church, the **Presbyterian** Church/Korean Presbyterian Church, the **Baptist** Church, the Roman **Catholic** Church, the **Methodist**/Methodist Episcopal/United Methodist Church (2003), the Community **Covenant** Church, the **Pentecostal** Church of His Coming, the **Vineyard** Church, and the **Islamic** Center. Other religious groups had also been active in the community (such as the Jewish community), but had not officially founded meeting houses in Hopkinton.

CHURCH OF ENGLAND IN HOPKINTON

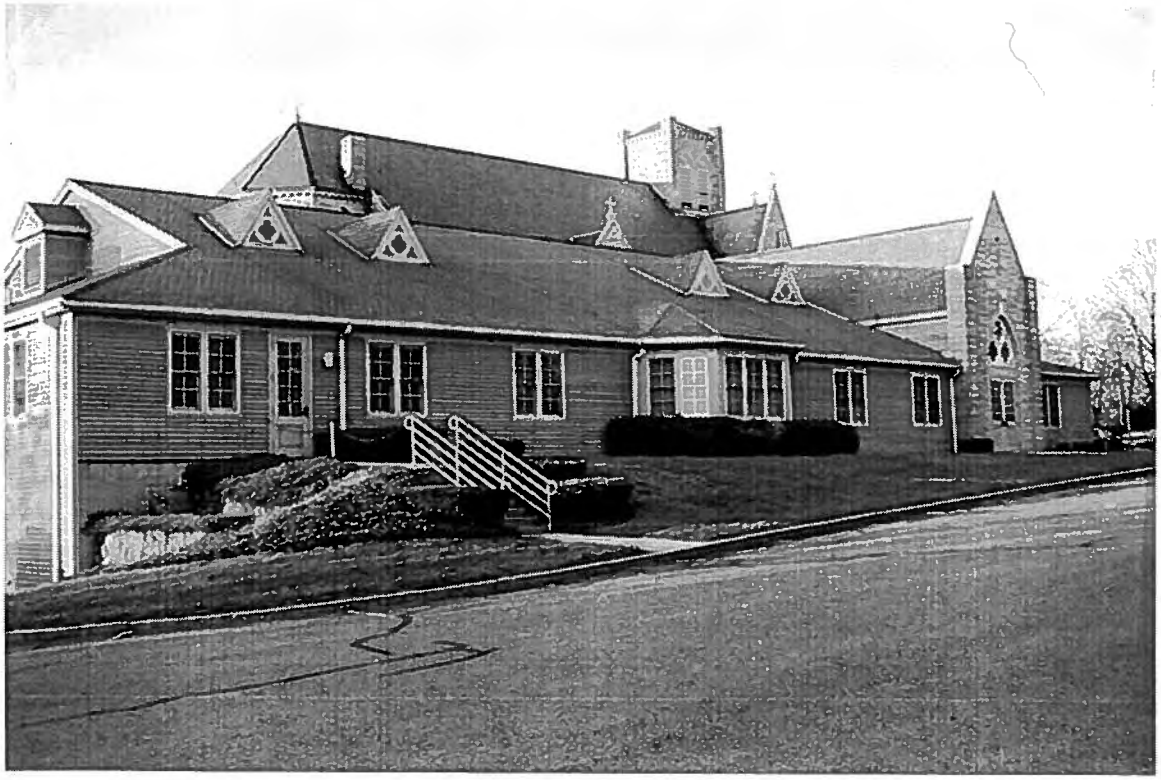


1974 --- Community Covenant Church
2 West Elm Street

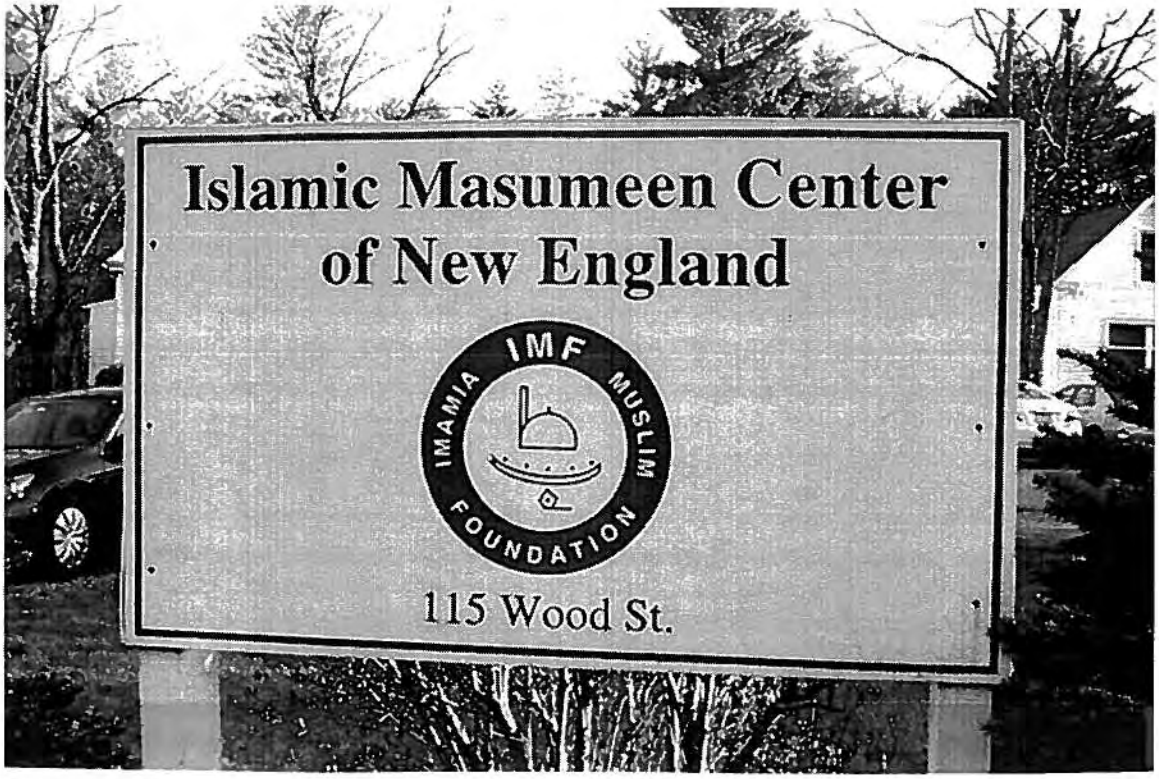


1979 --- Pentecostal Church of His Coming
115 Wood Street
(Present site of Islamic Center)





1991 ---- Saint John The Evangelist Catholic Church Center
20 Church Street





1995 --- Islamic Masumeen Center of New England
115 Wood Street

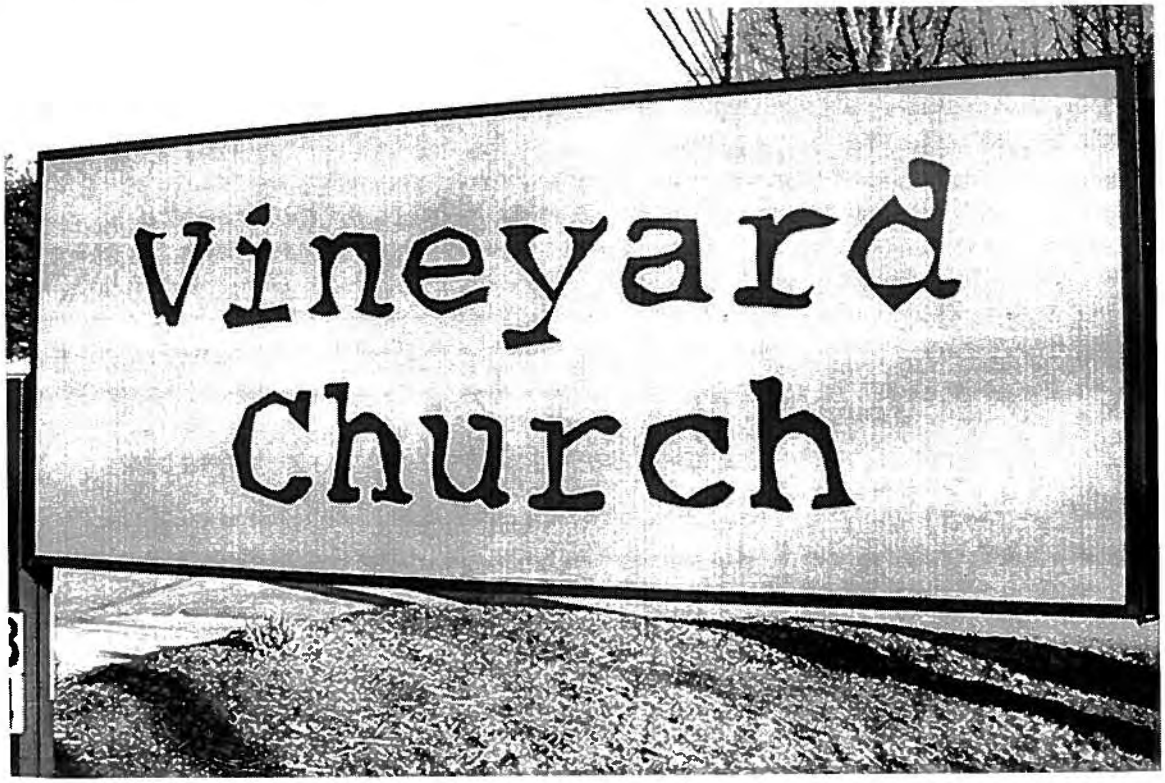


1997 --- First Congregational Church
146 East Main Street

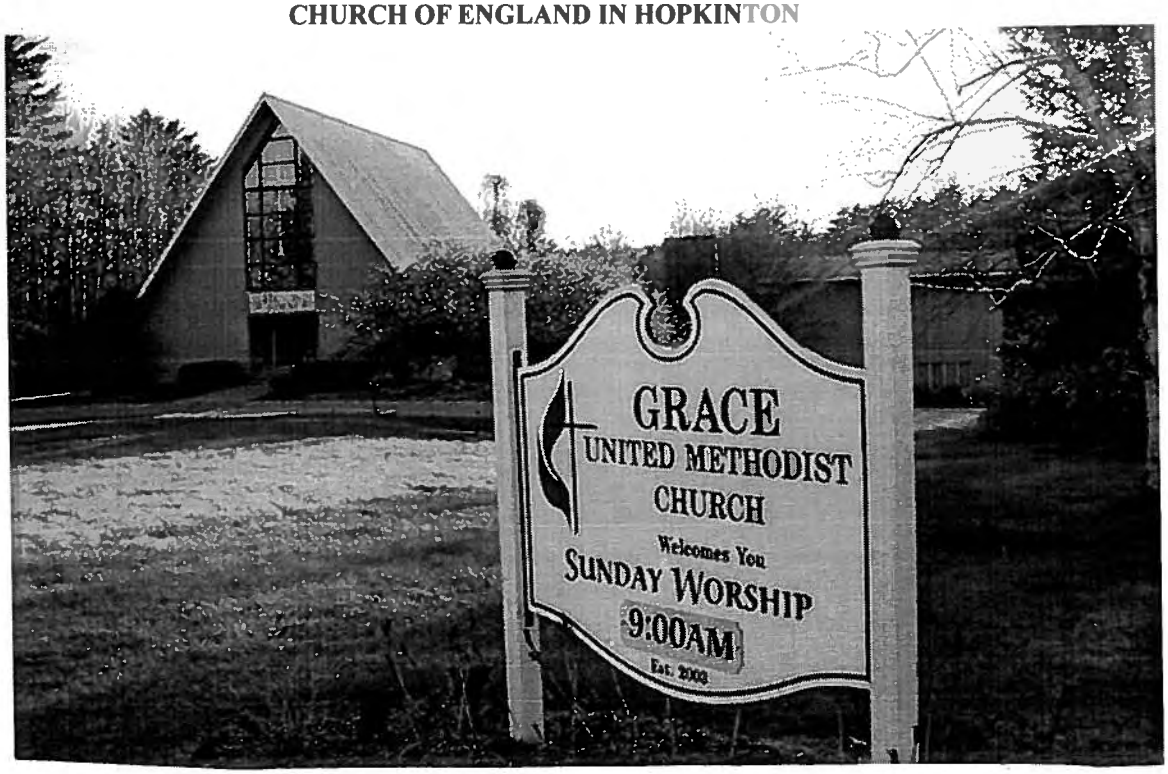


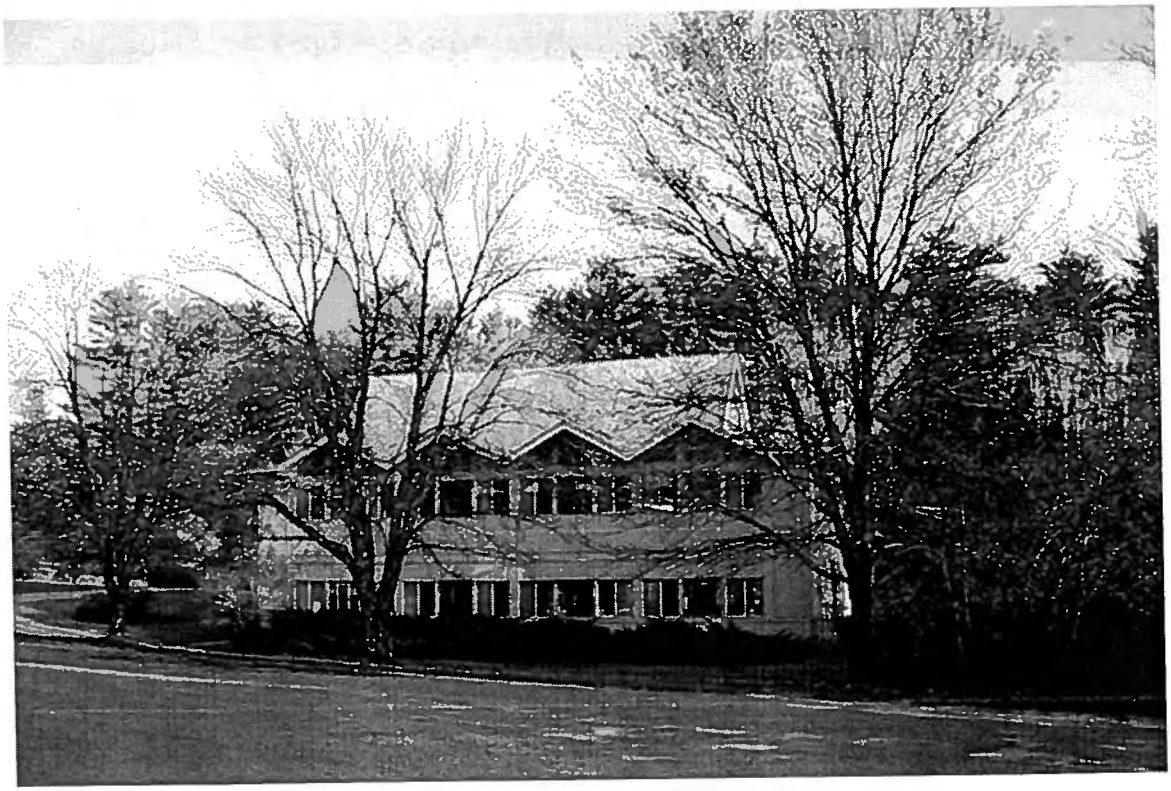
1997 --- Korean Presbyterian Church
2 Main Street





1998 --- Vineyard Church of Hopkinton
84 South Street





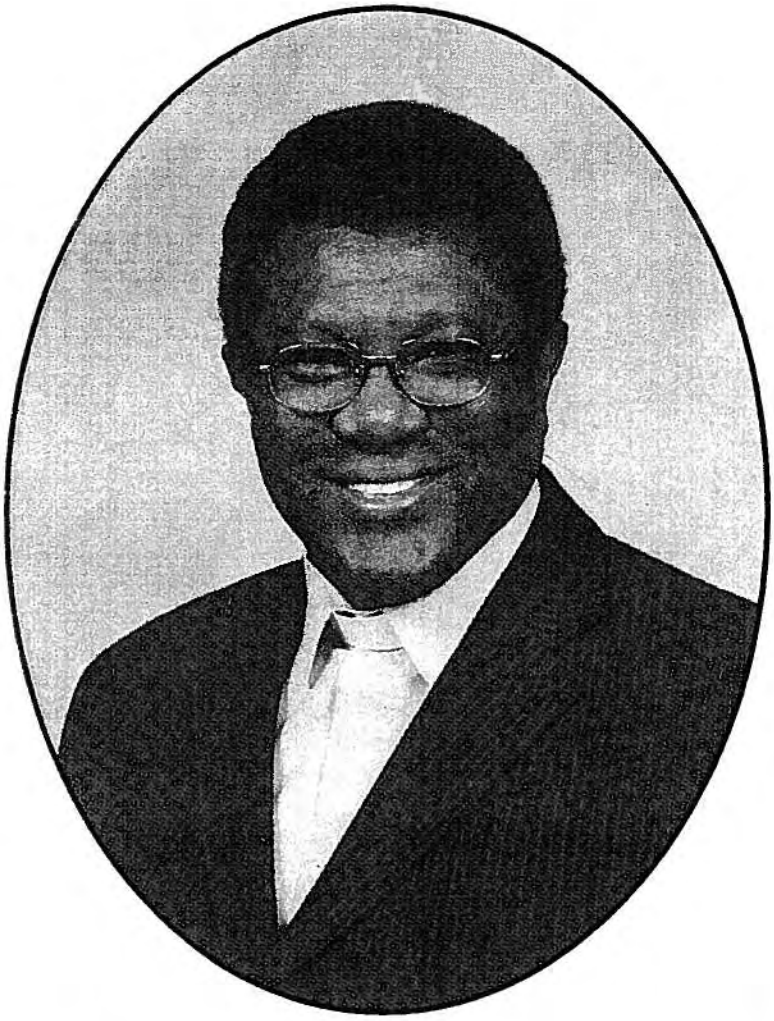
2003 --- Grace United Methodist Church
61 Wood Street

Reverend Joan Porteus retired in June 2000. The parish was in growth mode, and members' expectations were high. They wanted to call a full-time resident priest by 2002 although the financial and membership numbers were not yet at a level that would support such an action. The Planning Committee had advised that an annual income of $150,000 was necessary to support a full-time Rector, and it would require a minimum congregation size of 150 to do so. The congregation pledged that they would achieve those numbers by 2002, and the Vestry and Search Committee proceeded under that basis to search for a full-time candidate. The annual income in 2000 approximated $115,000, and the active congregation approximated 120 – 135 members, so the move to call a Rector full-time was one of courage and optimism. During the search period the parish would be served by Interim Rectors. The Reverend Bruce Blois arrived in January 2000 and served as Interim Rector for two years.

The Parish elected a Search Committee, and conducted a self assessment. Subsequently, a candidate for Rector was selected, and a call was issued. However, the decision by the Search Committee was not unanimous, and the minority contested the majority vote. The issue became contentious, and the divisiveness spread to the Vestry and congregation at-large. Previously undisclosed agenda and old personal wounds arose. The festering division about the status of the tenancy of the preschool once again erupted, and even became a topic of conversation within the town. The call to the candidate for Rector was terminated. The parish was in turmoil, probably more so than in any previous time in its long history. It was a terrible thing to see the church family in such an unloving dispute. The Search Committee felt itself too divided to continue, and the Vestry established a new Search Committee. Some members of the church, including Vestry members, threatened to leave if their demands were not met. Anger, pain, betrayal and hurt were prevalent emotions. Many exhibited attitudes of disenfranchisement. The Diocese provided consultation to ease discussion and healing. It seemed difficult for members to share honest feelings, yet they wanted leadership to "fix things". Some just left. Many sought reconciliation.

Clearly this situation forebode an impediment to financial and numerical growth. Nonetheless, the intent to call a priest on a full-time basis remained, as in 2001 many renewed their commitment to meet their previous pledges. In January 2002 Reverend Blois resigned to assume a position as Rector at another parish. Reverend Brian Murdock replaced him as Interim Rector, and continued efforts to facilitate healing within the membership. In 2002 the parish called Reverend Admire Cleeve as full-time Rector.

His tenure at Saint Paul's was not to be easy. The pain and hurts had not yet been healed. Among the Rector's first duties was to confront those who still made threats and withheld support pending acceptance of their personal wishes. He felt some, including Vestry persons, were trying to hold the Parish "hostage" by withholding support to get their way, and such was intolerable in a church of God. Several members left the church. Saint Paul's, which in 2000 was upbeat and in a rapid period of growth, was in 2002 wounded and in free-fall decline. Financially, giving plummeted drastically. Attendance at worship services did the same, as did attendance at Sunday School. Nonetheless, there remained a solid core of dedicated Christians who were the glue that sustained the parish in this troubled period. One of the priorities held by all the members was the welfare of the children --- the quality of the Sunday School program never faltered. Financial problems necessitated loss of church staff: administrator, music director, and organist. Reverend Cleeve attempted many initiatives. He added worship services on Saturday evenings. He initiated neighborhood "cell" groups. These were unsuccessful.



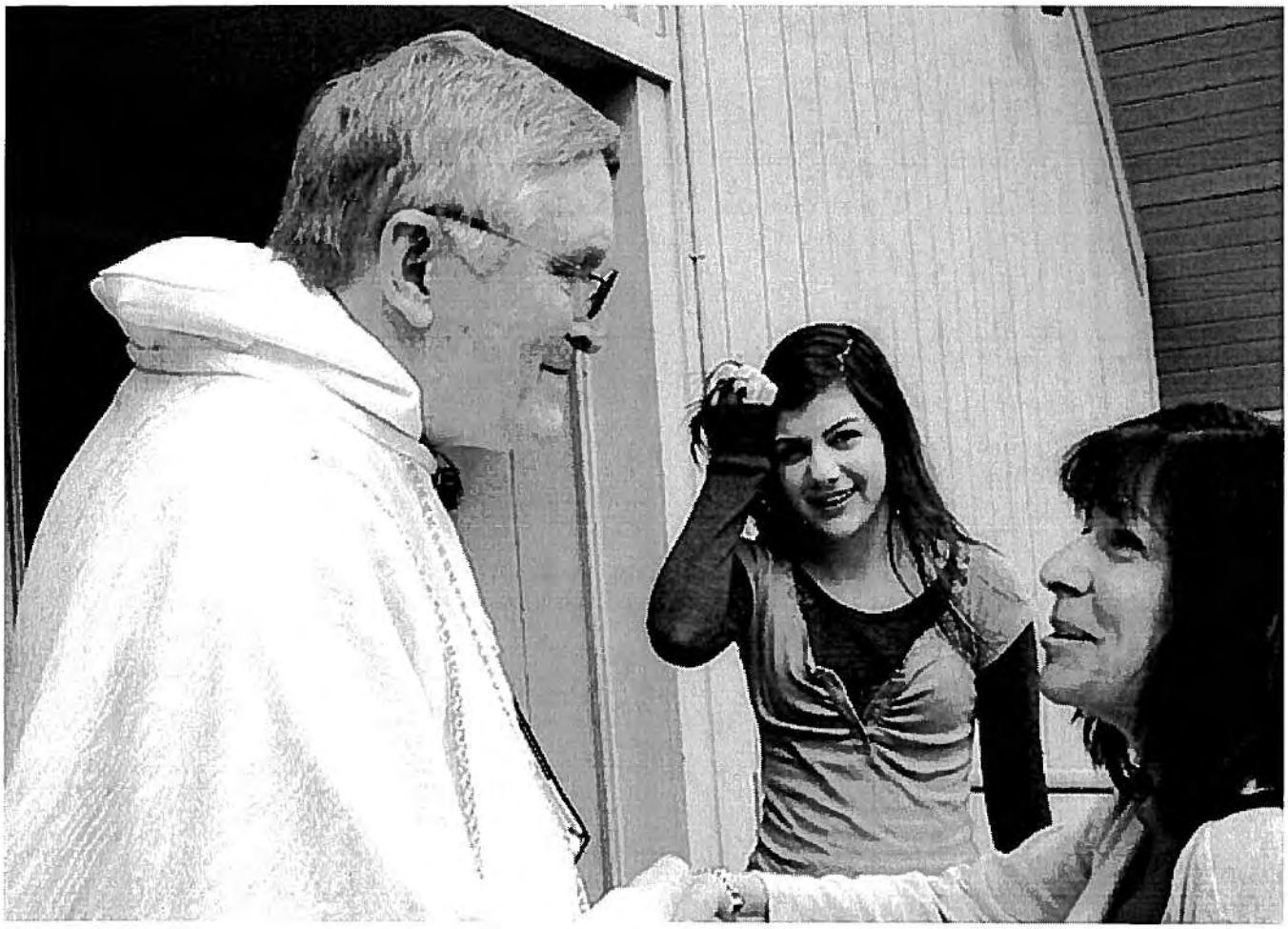
The Reverend Admire W. Cleeve
Rector

However, the initiatives to introduce a women's spirituality group, to have "All Ages" worship once a month, and to update Saint Paul's bylaws enjoyed a measure of success and support by the members. A Loss and Healing Group initiative was also helpful for awhile. "Edevotionals" promised improved communication and spirituality. The Bishop visited, and was informed of dissatisfaction and widespread problems. Open meetings were held to air these issues. Clarity was difficult to arrive at, but dissatisfaction seemed to revolve around personal hurts, need for support in personal growth, leadership failures, lack of Vestry communication, and Sunday Worship (centering on degradation of the music program). "I feel that nobody cares about me", was expressed. The Rector and Vestry promised greater attention to these areas. Shortly thereafter, Carol Spengler, previous Choir Director and Organist, volunteered her services to assist with the music program. The entire congregation felt uplifted by her presence and music.

The Rector, at the January 2004 Annual Meeting, stated that he had concluded that the members continue to hold unresolved deep problems, and that it was necessary to slow down expectations of growth, and instead deal with the prevailing pastoral, worship and communication issues. He pointed to the unfailing Christian maturity of many committed members as a great source of strength. Unfortunately, the Rector faced rising dissatisfaction when in that same year he took a public position not shared by the congregation. Opinion throughout the Episcopal Church and Anglican Communion was divided pertaining to the ordination of homosexual bishops and same-sex marriages. At Saint Paul's, however, the congregation, overall, fully accepted all people regardless of sexual orientation. Reverend Cleeve caused a negative reaction within the membership when he made a public news release on the controversial issue where he was quoted as opposing sexual equality. The outcome of these collective issues contributed to the resignation of the Senior Warden, the Vestry Clerk, and another Vestry person, and the loss of more parishioners. The financial capability to continue funding a priest on a full-time basis became problematic. In January, 2005, Reverend Cleeve resigned as Rector. The pews by then were typically half empty. Healing between the members was still incomplete.

The period of growth that had occurred between 1995 and 2000, followed by a period of decline between 2000 and 2005, was to turn into a period of repentance, forgiveness and healing in the period 2005 to 2010. Bishop Cederholm and the Diocesan staff were to be deeply involved in restoring Saint Paul's to the healthy position it sought.

The Bishop identified a priest to lead that effort. The arrival of Reverend Michael Billingsley as Rector in Residence in 2005 was a key to the healing that took place within the parish in the latter years of the decade.



Reverend Michael Billingsley, Rector
exchanging greetings with
Casey and Barbara Robidoux

Reverend Billingsley would find the parish in a "down" state, but receptive to rebuilding. He would find several willing and capable people present in the congregation to work to that end. He would also find that some members had already taken actions over the past few years that would prove valuable in the healing process that he was called upon to facilitate.

As Reverend Billingsley looked back over the five years between the time Reverend Porteus retired and he arrived he observed that several members stood out in keeping the parish afloat. Because a "church" is the "people" it is appropriate to identify several of them. One of them was Carol Spengler, the previous Choir Director and Organist who, without compensation, stepped in to revitalize the music at a time that the finances did not permit maintaining those staff positions. Bill and Pat Spencer and Stan Hansen had also played key roles in the music program prior to Carol's return. The membership was (and still is) well served by a small but reliable core of choir members. Communications was of great importance during these troubled years, and the efforts of Lori Gillin, Dianne Belamarich, Pam Rogers, Peter Dittman, Paul Gillin, Sally and Bob Snyder and Andrew Faden were notable. The Sunday School construction project was accomplished under the leadership of Clelland and Lynn Johnson. It was Robin Batchelder who created the "Noah's Ark" mural in the Nursery. The young peoples schooling was a top priority, and at the heart of the Sunday School was the faithful devotion of its teachers. Scores of members kept the Nursery and Sunday School classes at a high level. The parish was well served in the decade by teachers Lynn Johnson, Jill Smith, Stacy Le, Alexis Cholakis, Gaitin and Adrienne Robertson, Marijka Vosburgh, Laura Faden, Pam Rogers, Joanne Speak, Ashley Faden, Judy Johnson, Val Wesinger, Emily Hanson, Linda Dickason, Greg Smith, Ruth Robertson, Bill Jones, Paula Vosburgh, Mark Batchelder, Steve Zaorski, Lisa Sarno, Jill Snyder, Roxanne Donahue, Kate Cholakis, Margie Grabmeier, Shannon Reilly, Pam Jones, Bob Snyder, Pat Donahue, Chrystie Ballantyne, Samantha Wesinger, Jennifer Timpany, Ginny Foster, Debbie Pucci, Cindy Farrell, Beth Phalen, Pam Litchfield, Robin Bloomer, Sandy Aucoin, Barbara Robidoux, Ruth Warner, Dianne Belamarich, George Garabedian, Linda Mahoney, Caroline Correia, Eileen Slater, Alyssa Sarno, Andy Starkis, Rich Litchfield, Mary Arnaut, Jennifer Dilegge, Linda Lee, Christine Barrow, Marcy Cox, Rose Bertucci-Bissonnette, Jiggs Kent, Sue Ramsley, Katie Main, Merideth Carr, Oliva Kent, Samantha Lee, Casey Rector, Mitch Palmer, and others. Paula Vosburgh had a key part in the creation of Jenny's Garden and other property projects. Lynn Johnson contributed in the Sunday School, the Altar Guild, and Red Cross blood drives. Stewardship programs were run by Greg Smith, John Diercks, Chris Estey, and Steve Pelletier. The financially tight times required strong Treasurers, and Dave Spengler, Phil Robidoux, Linda Dickason, Clelland Johnson, Mike Vosburgh, John Pavlov and Mary Arnaut met the challenge. Altar Guild members were Ruth Warner, Mary Chase, Jane Desilets, Susan Cholakis, Lynn Johnson, Pam Jones, Peter Le, Janet Moorman, Barbara Tuohig, Resa Giles, Kathy Campbell, Vicki Jacobson, Sue Ramsley, Pam Litchfield, Cecilia Cleeve, Elizabeth Jones, Gwen Saffran and Jennifer Saffran. Graphic designer Pam Rogers prepared many artistic pamphlets. The Hospitality Committee included Cathy Bradley, Kate Correia, Alice Jacobson, Cynthia Robertson, Gretchen Carr, and Dave Spengler --- somehow at Saint Paul's food traditionally is at center stage of "hospitality" --- Dave Spengler put on many gourmet events, Jane and Dave Desilets presented Ash Wednesday "soups", Kate and Rick Correia hosted Halloween Party suppers (and other feasts such as Saint Patrick's Boiled Dinners), Pam and Rich Litchfield always managed to involve food in their

Christmas Childrens parties and the Teen Halloween Haunted House events, Shirlee Macomber ran the Poly Arts Bakers table, and Jane Desilets hosted Wine Tasting events. The Mens Kitchen Crew served breakfasts on Sunday mornings to the entire congregation, thanks to the efforts of many including Paul Gillin, Jon Rogers, Rick Schaller, Ted Ball, Alex Bradley, Eric Jacobson, Andy Starkis, Mark Dickason, Clelland Johnson, Rick Correia, and Rick Weldon. The Welcoming Committee included Diane Belamarich, Lori Gillin, Shirlee and Don Macomber, Andy Starkis and Ruth Warner. Of great importance was the work of the Women's Spirituality Group, which included Pam Litchfield --- the Spiritual Life Group including Ellen Faden, Sue Ramsley and Pam Liitchfield --- and the Prayer Group and the Loss and Healing Group including Sue Ramsley. The parish resident artist, Davison Welch, painted a beautiful picture of Saint Paul's church, provided a stable presence throughout the period of turmoil, and participated in many activities within the congregation. Planning was accomplished by Dave Desilets, John Foster, Pam Jones, Sally Snyder, Morgan Porteus, and Paula Vosburgh. Many led outreach activities, including Sally Snyder, Jo-Anne Wheeler, Dianne Belamarich, and Ruth Warner --- a host of members participated and contributed to a wide variety of service projects. Many also served as Vestry persons and in other ways sustained the parish mission.

Reverend Billingsley's activities in the period 2005 through 2010 included all the variety of roles expected of each priest who has served at Saint Paul's. But, importantly, it was recognized that those traditional duties would not be enough. Rebuilding was required. He was challenged by the circumstances of the times, especially in the need for healing of past wounds within the membership. Concurrently, he would also need to address an issue facing several small parishes --- the declining financial resources sufficient to upkeep facilities and missions. He would receive substantial support from the Diocese and members of his parish in response to initiatives he would propose to address these needs. In short, the story of the period 2005 to 2010 was the story of Reverend Billingsley providing the necessary vision, leadership, and guidance to address these challenges --- and the response by the members to him. He did this by creating a multi-church collaborative, by providing insightful pastoral guidance to aid in healing, and by selectively raising up members to regrow ministries within the parish.

"Father Mike", as the membership became accustomed to addressing him, arrived as Priest-In-Residence in the latter part of 2005. His approach was calm and paced, he placed priority on listening to those who had experienced the past difficulties within parish relationships, and opened discussions on where members felt the parish was and where it wanted to go. The members reacted favorably --- they saw that he cared. At the January 2006 Annual Parish Meeting Father Mike addressed the congregation. He outlined some observations that members had made, and some priorities he felt appropriate. One priority was to develop "a pattern of worship services that would embrace the full tradition of our denomination". He sited the decision "to use the Rite 2 Holy Eucharist as our basic service", but also to provide a schedule for Rite 1 Holy Eucharist and also for Morning Prayer services. He reviewed the past internal relationship issues, pledged ongoing efforts for healing, and concluded that the membership was nearing the point where it could "turn the corner". He called for setting realistic goals and expectations --- and especially pointed out that the strength of the parish has always been its small and caring family character, and the members would be well served to honor that type church and adjust expectations and goals accordingly.

CHURCH OF ENGLAND IN HOPKINTON

Overall, the greater church in America was in decline during the first decade of the 21st Century --- membership and worship attendance fell in most religious organizations, including the Episcopalian churches in the United States. Cultural factors that tended to cause this included trends towards an aging population with declining birthrates and a rejection of affiliation with any organized religious group by a growing percentage of the national population. The Roman Catholic Church's scandal involving sexual abuse of children by priests, and the cover-up of these crimes by the Catholic hierarchy, was a major impediment to people's faith and trust in churches. Credibility of religious organizations of all faiths was diminished. But these broad cultural factors were not the primary determinants of decline. More importantly, research within the Episcopal Church indicated that decline and/or growth in the local parishes were dependent on actions taken or ignored at the parish level. The Episcopal Church Program Officer For Congregational Research, Kirk Hadaway, summed up the state of decline by stating, "The base problem is the fact that so many of our churches don't know why they're there. It's a caretaker sort of ministry, which is good and helpful, but it's a prescription for continuing decline." He urged the churches to pay greater attention to the things that result in growth. There was broad consensus that the growth factors over which a parish has control include having clarity of mission and purpose, caring and diligent followup with visitors, strong parish leadership, the forming of alliances, and a membership active in outreach and evangelism. There was also broad consensus that the factors for decline include conflict within a parish between members and leaders, a disproportionate aging membership (elder over youth attendance), a disproportionate gender membership (female over male attendance), and a "rote, predictable and uninspiring" style of worship. Obviously, these trends did not apply in every parish.

During the period 2000 to 2005 Saint Paul's experienced the impact of some of these factors, which led to decline. After 2005 the parish increased its attention on those factors most likely to lead to healing and growth. The Diocese was most helpful in assisting the local parish. Bishop Cederholm, Suffragan Bishop responsible for oversight of diocesan congregational development, was personally involved in guiding Saint Paul's recovery. His Development and Support Committee provided the parish with a well-thought-out path for improving the parish's vitality and viability. At the center of this was the call to recognize that God in Christ is active in healing, reconciling, and loving all his creation into wholeness --- the parish, at the core of its reason for existence, is to join in God's transforming mission. Bishop Cederholm pointed out the importance of emphasizing mutual interdependence between Saint Paul's and other parishes. He also outlined steps to increasing the church's viability (stability and strength) and vitality (the lively response to God's mission). He repeatedly advised the parish, as a means of discerning God's Will and in hopes of identifying a meaningful flagship mission, to draw out the passions of individual members, and act in support of them. The members response to the leadership by the Bishop, Rector, Wardens, and others enabled Saint Paul's to move toward a state of greater mutuality, viability and vitality.

Regarding mutuality, the parish embraced close relationships with a collaborative arrangement with another Episcopal congregation from a neighboring town, joined a United Methodist congregation in sharing local worship facilities and missions, strengthened ties with the Diocese of Massachusetts, joined in Cluster and Deanery meetings and activities with other Episcopal churches in the region, intensified inter-denominational connections with all religious groups in Hopkinton, and reached out to support secular and religious charitable organizations locally and beyond.

Central to the viability of Saint Paul's was the creation of the Hopkinton Medway Collaborative Ministry. The formal development of a collaborative occurred in the period 2005 to 2010, yet its evolution can be traced back to the very beginnings of Saint Paul's at its founding in 1735. It was at this time that the founding Rector, Reverend Roger Price, "yoked" the Hopkinton and Boston parishes together in the sense that two congregations collaborated in the practice of sharing a common rectorship. The practice continued throughout the years --- it was common for Saint Paul's to join in collaborative relationships with other parishes for the purpose of sharing priests and collaborative ministries. Among the parishes with which collaborative "yoking" was experienced were those from Boston, Milford, Westborough, Natick, Southborough, Framingham Centre, and South Framingham. In some cases the "collaboration" was strictly an arrangement to jointly share the financial cost of supporting a priest --- in other cases, the collaboration was more extensive, involving sharing of ministries and activities between the "yoked" parish members. Nonetheless, in some measure this experience of entering into a collaborative relationship prepared Saint Paul's to hold a receptive attitude toward the collaborative that emerged during the 2000s. Also, a period of shared cluster group ministry between Saint Paul's of Hopkinton and Christ Church of Medway in the early 1980s was perhaps a factor in the later development of the collaborative between the two parishes. Clearly, Saint Paul's long-time history of seeking out and engaging in ecumenical relationships was foundational to favorable consideration of a more intimate collaboration.

The impetus for exploring a possible collaboration in 2005 was the decline experienced by Saint Paul's after the conflict which arose out of the events of 2000 and the next few years. The loss of members, the decrease in financial giving by the members, and the congregation's desire to call a resident priest suggested the possibility of joining together with another parish to support a Rector and facilitate re-growth. The Bishop felt such a venture could be productive. In discussion with Reverend Billingsley --- a priest who had just relocated to Hopkinton and made himself available to take on a new challenge in the area --- the Bishop of the Diocese of Massachusetts and the Wardens of Saint Paul's came to the conclusion that Reverend Billingsley was an ideal person to assume duties as Priest-In-Residence at Saint Paul's, and explore an alliance with another parish. In January 2006 Father Mike and Hopkinton's Saint Paul's Senior Warden Jay Jacobson took the lead in congregational development and collaboration discussions with Christ Episcopal Church of Medway and Saint Paul's Episcopal Church in Millis. All three parishes were small, similar in situation, chemistry and makeup, and therefore seemed likely candidates for mutual support. The meetings were facilitated by Alice Mann of the Alban Institute. Jay Jacobson reported to the parish that "Saint Paul's in Millis dropped out of the process in early fall, but the bond between our parish and Christ Church grew." He further told the membership that "we have agreed to pursue areas of collaborative ministry with [Christ Church] in 2007. The form that these ministries can take is endless. Both parishes can benefit from working in a partnership with office and business tasks, property/maintenance items, and areas of worship. Additionally, having the clergy representation operate as a team can be a significant budget savings and provide a more stable situation for the churches. Both parishes will preserve their individual identity, and a more stable and consistent clergy presence will result." Father Mike added that the parish's steps toward healing and rebuilding, including its creation of a new Vision statement and recognition of its role as a family-sized parish, "opened the door to imagining life in a collaborative ministry with Christ Church in Medway – a parish with a very similar history, problems and hopes."

CHURCH OF ENGLAND IN HOPKINTON

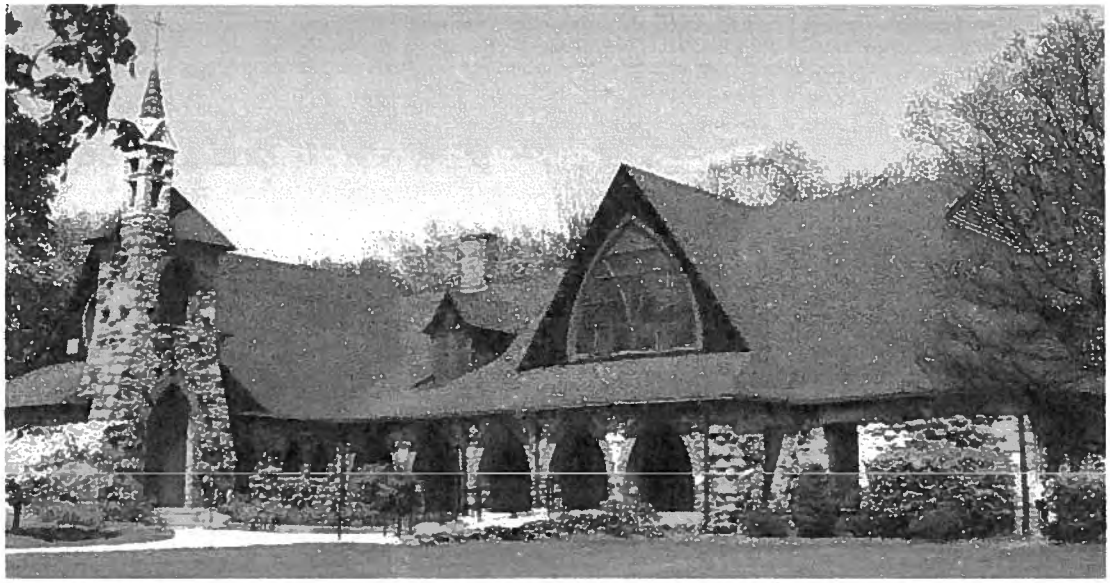
Consideration of creating a collaborative between the Episcopal parishes in Medway and Hopkinton made significant progress in 2007. By February the two parishes were exchanging priests on a monthly basis --- Reverend Priscilla Wood of the Medway parish and Reverend Michael Billingsley of the Hopkinton parish "swapped" pulpits until Reverend Wood retired in April. At that point a Task Force, formed for the purpose of taking steps toward formation of a formal collaborative, held a retreat, and set up a tentative arrangement under the name of "Hopkinton-Medway Collaborative Ministry"", named Reverend Billingsley "Shepherd" of the ministry, and began work on drawing up a formal Covenant for consideration by the members of both parishes. Then (in April) Reverend David Johnston replaced Reverend Wood as a pre-collaborative contract priest, and assisted Reverend Billingsley in priestly duties within the emerging collaborative. Reverend Billingsley held office hours in both parishes, and increased his involvement in functions at Christ Church. By fall, a Collaborative Youth Group was formed to address the needs of the youth of both parishes, under the guidance of Mark Landry and Joe Godfrey from Christ Church and Marie Therese Robert-Berry, Sue Ramsley, Ernie Paolini, and Amy and Jiggs Kent from Saint Paul's. The parish members approved the Collaborative Covenant that had been drawn up under the able leadership of Andy Starkis, marking the official birth of the Hopkinton Medway Collaborative Ministry (HMCM). Reverend Billingsley was installed by the Bishop Of Massachusetts as full-time Shepherd and Priest-In-charge of both parishes. The agreement provided for a sharing of clergy, program and administrative expenses and resources. A joint Collaborative Council was appointed from the memberships of both parishes to coordinate activities within the collaborative. Reverend Johnston continued as Assistant Shepherd through mid-2008, but it became financially necessary to remove his position at that time, leaving Father Mike alone to cover full priestly duties at both churches. Fortunately, Reverend Jeanne Hendricks, a retired priest and member of Saint Paul's, lovingly assumed part of the burden as Associate Priest until her death on January 26, 2010.

The development of the collaborative has continued through today, and has proven successful in bringing financial stability to both parishes. Ideas and programs have emerged from within, and promise even greater achievements into the future. The Diocese is closely monitoring the progress, as it is hoped that the HMCM might prove a model for other small parishes.

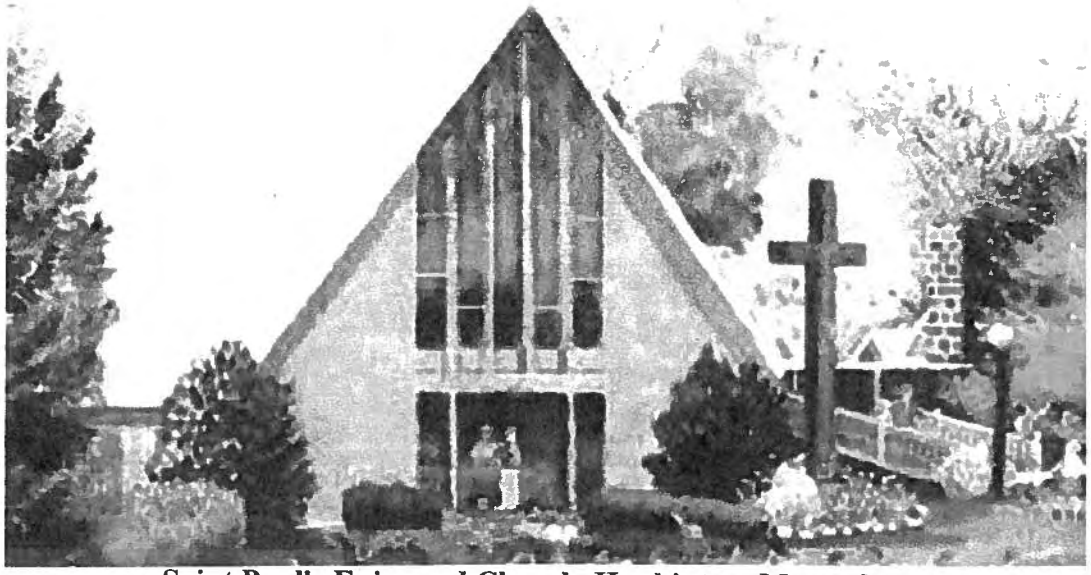
This year (2010) brought another change to Reverend Billingsley's role. He was called as "Rector" by each parish, and as "Shepherd" of the Collaborative. This assured the members, as well as Reverend Billingsley, of the permanence of the position, much to the satisfaction of all. Bishop Cederholm installed Reverend Billingsley into this role at a service on February 11, 2010. Deacon Maggie Geller was also installed and appointed as Deacon to the HMCM to assist the collaborative ministry grow in mission and outreach. She has made an immediate impact within the parishes.

Hopkinton Medway Collaborative Ministry

Covenanted January 27, 2008



Christ Episcopal Church, Medway, Massachusetts



Saint Paul's Episcopal Church, Hopkinton, Massachusetts

CHURCH OF ENGLAND IN HOPKINTON

While the creation of the Hopkinton Medway Collaborative in 2008 was central to the improved viability of Saint Paul's, an additional alliance with another church was simultaneously taking place and became a major factor influencing Saint Paul's. A new congregation of Methodists --- Grace United Methodist Church --- was formed in Hopkinton in 2003, and honored Saint Paul's by choosing to share common facilities. The presence of this Methodist congregation marked the return of a Methodist church to the Town of Hopkinton after almost a century. Grace United Methodist Church has made a positive impact on the Episcopalian congregation and on the community.

Grace UMC became far more than just a tenant sharing a common meeting house. Fellowship and joint activities soon flourished. The backgrounds of both congregations were similar, which eased rapid bonding. The UMC shares much the same heritage and theology as the Episcopal Church, both having roots in the Anglican tradition. The Town of Hopkinton was previously served by Methodist churches between the years 1816 through 1918. Since that time various branches of the denomination united, and in 1968 the United Methodist Church emerged as one of the world's largest Protestant churches, and Grace United Methodist Church of Hopkinton was formed by members of that faith living in Hopkinton in 2003. Among the hallmarks of the Methodist religion --- as the members of Saint Paul's soon recognized as they interacted with the members of Grace UMC --- are openness, love for God and neighbor, acceptance of individuals being in different places on their spiritual journeys, reliance on the transforming power of the Holy Spirit, and a driving purpose to perform mission work in God's name. Current theology of the two congregations matches closely with recognition of four balanced sources of authority --- Episcopalians with their "Four-legged stool" of scripture, tradition, reason and experience, and the Methodist Wesleyan Quadrilateral theology.

A multitude of joint activities have taken place between members and clergy of the two parishes. For examples, joint worship, various fellowship gatherings, youth projects such as shared Eagle Scout projects by Matt Dry of Grace UMC and Nick Dittman of Saint Paul's, shared work projects such as property improvement activities, charitable missions, and fund-raising activities. The synergy has been rewarding to both groups.



Reverend Leigh Dry, Ordained Pastor of Grace United Methodist Church (on right)
Mary Arnaut, Financial Officer of Saint Paul's Episcopal Church (on left)

CHURCH OF ENGLAND IN HOPKINTON

A bit of a mood of reflection arose within the membership as 2009 merged into the year 2010, as many contemplated the state of the parish at this time of the 275th anniversary. Comments were made somewhat like: "We must have done something worthwhile to have made it this far", and "Things sure are a lot better now than they were five years ago", and "Wonder what God has in store for us in the future?".

Most reflections seemed to center on relationships. Probably the most voiced comment was about the wonderful feeling members enjoy of being a part of a loving "family". Many were heard to express appreciation for other members of the parish who nurture and support them personally, and also seem to make time to be so helpful to others too. Concern was often prayerfully expressed for those in pain or distress. Joy and gratitude to God often was seen over good things that happened in the lives of fellow members and acquaintances. Appreciation was shown to individuals as well as organizations within the church. High praise was frequently made of the Rector and all he has done as pastor and priest. Comments were also exchanged expressing great thanks for the contributions made by those serving in the Choir, Sunday School, Vestry, Worship and Altar positions, Sexton, and other groups. The office administrative staff --- all volunteers --- Barbara Wilson, Mary Arnaut, Carolyn Anderson, Linda Lee, Ruth Warner --- brought deep appreciative thanks for their hours of dedicated service. Several said, "It really makes a difference to me to see familiar faces at worship every Sunday --- even if I don't know a person's name, I miss that person if they aren't present on a given Sunday". Others commented: "It's so important to have a home". "It's great to see new people arriving, and a modest increase in adult attendance" was a common reflection, as was, "I'm so pleased our outreach activity has increased". Also, "I'm so grateful that I'm prayed for, and I know someone cares".

Not all reflections were entirely positive and optimistic. Some felt concern over a declining teenage attendance. Also, the lowered enrollment in Sunday School was noted. "I wish more people would volunteer to help us do … (a multitude of various activities were mentioned) … I'm getting burned out". Others reflected that "while we are doing a lot in the area of outreach and missions, we need to do much more --- we need to follow the example of Grace United Methodist Church".

Overall, the tone of the "state of the parish" that was heard at the dawn of the 275th year was that the period of decline was considered over, that significant healing had been gained, that stability and confidence had returned, and it was time to get on to bigger and better things as God would have for us to do.

CHAPTER EIGHT

CELEBRATING 275 YEARS (2010)

Born in 1735, Saint Paul's celebrated its 275th Anniversary in the year 2010. Pam Litchfield led a volunteer group consisting of Mary Chase, Jane Desilets, Ruth Warner, and Chris and Nancy Jennison who planned and carried out the celebration events. A Strawberry Festival in late spring and a Fall Festival were planned as the major celebratory gatherings.

The parish had much to celebrate. Despite the opposition of political forces it had been successfully founded primarily due to the courageous and dedicated leadership of one man --- Reverend Roger Price. The Episcopalian Church had attracted the settlers and pioneers of the "wilderness" area west of Boston to worship as a congregation under conditions of persecution. Suspected of potential disloyalty by the colonial authorities, driven from their church and suffering the loss of clergy, these brave Anglican settlers maintained a remnant of worshipers during the upheaval of a war of revolution against their native country. They saw the destruction of their meeting house, and endured many desperate years of near extinction as they attempted to reestablish an organized church. They persevered, and at the dawn of the 19th Century reemerged as a serving and re-energized church and built a new meeting house as their home of worship. Despite the lack of stable clergy --- sometimes no priest was available for extended periods, sometimes priests arrived and departed after just a few months --- the vestry kept the parish intact over much of the 1800s.The destruction of the meeting house by fire in 1865 left the members without the stability of a permanent home for the next three decades, yet the congregation, though weakened, continued in faithful worship and mission. These parishioners, like all the residents of their community, experienced the heartbreaking fires that impacted all lives in Hopkinton during the second half of the 19th Century. Yet, with the help of Saint Mark's Episcopal Church in Southborough and their dynamic Rector, Reverend Waldo Burnett, the rejuvenated Hopkinton Episcopalians built a new parish worship site, and assisted in meeting the needs of the needy within the community around the time of the turn of the century. During the 20th Century the faithful experienced the joy of growth and progress at Saint Paul's. Certainly there were periods of setbacks and uncertainty, but the journey continued, enabling the parish to arrive at the the end of the 1900s growing and vital. But , as had occurred on previous occasions in their history, a dispute within the membership in the early 2000s once again caused a setback within the parish. The recovery from that dispute took place beginning in 2005, and the progress made is, at the present date, cause for special celebration. Warts and all, the members of Saint Paul's humbly thanked God for His grace and forgiveness over the long period of their struggles and achievements.

The celebration of their anniversary as a parish was not limited just to parties and celebratory gatherings. In addition to those methods of celebrating the church, some found expression of their lives as Christians by giving to and behalf of their church. Among these gifts were the devotion to the care of the property by Dianne Belamarich, Ann Bissonnette, Ruth Warner and many others, including Dave Dry of Grace United Methodist Church. Jiggs Kent's leadership as Head Usher provided another example of a gift which reflected a spirit of celebration of the presence of his church home. The gift of music stemming from the dedication of Carol Spengler, Gretchen and Everett Carr, Lori Robak, Beth Holohan, Pam Main, Ed Camille, Mike Smith, Samantha Jacobson, Timmy Bloomer, Rebecca Main, Casey, Jessica and Kyle Rector, and others was another wonderful example of gifts and talents which formed a type of celebration of the church. Those members of Saint Paul's who gave of their time, money and talents in support of the many outreach missions clearly celebrated God's church --- strong support efforts were made to Project Just Because, the Serenity House, Adopt A Soldier, Haiti Relief, Operation Christmas Child, Al-Anon, Scouting , Special Olympics, and a variety of other charitable actions. In a sense all loving activities taken by the members of the parish, past and present, celebrated God's church.

At its 275th Anniversary the parish found itself revitalized and prepared for a new beginning. Its history established its own unique identity, the prologue to its future. Hopefully its past squabbles --- the author recalls hearing someone say recently --- are now seen as tiny particles of dust blowing in the wind like a fresh life-saving breeze of the love of God. In the words of T.S. Eliot, "We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time."



In the 1800s Phillips Brooks, the great orator and Bishop, reflecting on the history of the early Church of England in Massachusetts, wrote the following eloquent words on a document found in Saint Paul's parish library:

Reflection

Bishop Brooks

"The attempt to establish the English Church in the of Massachusetts in the older days was not a successful, happy, shining part of our history; and yet I am sure that there was something that passed from it into the mental, ecclesiastical, social, and perhaps even the political life of America which it would have been a pity to have lost. Our mother, the English Church, trying to establish herself in the colonies, came somewhat awkwardly, as might have been expected. She tried to plant herself in the midst of an antagonism that made her awkward and ungraceful in her coming. But she did bring with her something of that profound reverence for the past, something of that deep sense of religious order, something which she had clung to as the true form of devotion, something which had all the respectability of form and communion which characterized the life of the English Church throughout her history and experience in the old land. .... She has stood, generation after generation, for the simplicity, the dignity, the majesty, and the worth of the Christian religion and the Christian ministry."

The Reverend Phillips Brooks, D. D.

The end.

Frank Chase. June 1, 2010

APPENDICES

A. Parish Priests

B. Parish Officers

C. Diocesan Bishops

D. Parish By-Laws & Covenant

E. Bibliography.

Inventory of additional Historical Documents recommended for further information.

Frank Chase
2010

APPENDIX "A"

Rectors 1735 – 2010

Saint Paul's Episcopal Church has had over 50 clerics during the past 275 years (1735 to 2010). Most of these have been Priests, although a few have been "Deacons". Some served as "Rectors", some as "Priests or Ministers-In-Charge" and some as "Interim Rectors or Ministers". Almost all have been non-residents of Hopkinton, and most have served Saint Paul's only on a part-time basis.

Throughout its long history the Parish has preferred to have a Rector who was resident in Hopkinton and available on a full-time basis. However, the small congregation has found this difficult to arrange, primarily because of the lack of money. Nonetheless, Saint Paul's has in a few instances been able to satisfy its desire to have a resident full-time Rector.

Reverend Roger Price, the Parish's first Rector, was the first to serve as a resident full-time Rector. Reverend Price served as Rector of both King's Chapel in Boston and The Church of England in Hopkinton for 12 years (1735 – 1747), and then served exclusively as Hopkinton's resident full-time Rector for the next 5 years (1748 – 1753). Reverend John Troutbeck was the next resident full-time Rector to serve the Hopkinton Parish. He began with exclusive service to Hopkinton in 1753, but within a few years spent part of his time also serving Boston churches. His service in Massachusetts ended in 1769, when he was transferred to Chaplain duty on an English ship. It became common practice for the Parish to share priests with other neighboring communities. It would be almost 200 years later before Saint Paul's was able to call a resident full-time Rector --- Reverend George Hearn arrived in 1961 and served until 1970. He was followed by another resident full-time Rector --- Reverend John Conn from 1971 to 1973. Others since that time have been resident, but not full-time (although, despite being paid as part-timers, they generally have put in more than full-time service).

The following list of Rectors has been gathered from records found in the Parish's Historical Archives, documents maintained at the Diocese of Massachusetts, and other sources. Because the list covers 275 years, and records during certain periods are scarce, some dates have been approximated.

CHURCH OF ENGLAND IN HOPKINTON

RECTORS (1735 – 2010)

1735 – 1746	Roger Price
1747	Henry Caner
1748 – 1753	Roger Price
1753 – 1769	John Troutbeck
1769 – 1786	(No Priests – Revolutionary Period)
1787 – 1817	(No records following Revolution)
1818 – 1823(?)	William Montague and Addison Searle, Deacon
1824	William Potter
1824 – 1828	James Tappen
1829	James Tyng
1830 – 1831	(No Rector)
1832 – 1834	Alfred Baury and Ephraim Munro, Deacon
1834	Ephraim Munro, Deacon
1835 – 1846	Francis Foxcroft
1846	Ten Broech
1847	Orange Clark
1847 – 1848	Nathaniel Allen
1849	William Withington
1850	(No Rector)
1851 – 1864	Alfred Baury
1867 – 1869	Charles Wingate
1869 – 1872	Robert Lowell
1873 – 1874	(No records)
1875 -1891	Franklin Bush
1892 – 1900	Waldo Burnett
1900 – 1903	George Hazard
1903	Robert Walker
1903 – 1904	Arthur Chapman
1904 – 1906	Walton Danker
1907	Albert Monk
1908	Robert Walker
1909	David Sprague
1910	Charles Hall
1911	George Barrow
1912 – 1913	Howard Dumbell
1913	Reginal Parker
1913 – 1915	Arthur Watson
1915 – 1918	Willis Hawk
1919 – 1920	Willis Parthridge
1920 – 1922	Frank Harrington
1922 – 1923	William Love
1924 – 1930	Walton Daggett

CHURCH OF ENGLAND IN HOPKINTON

1930 – 1935	Elbert Holmes
1936 – 1944	Chester Porteus
1945 – 1947	Augustine McCormick
1947 – 1948	Charles Parmiter
1948 – 1953	Edgar Sanford
1953 – 1957	Henry Wiesbauer
1957 – 1961	Arthur Peabody
1961 – 1970	George Hearn
1970	Everett Downes, Canon
1971 – 1973	John Conn
1973 – 1974	Reverend Kromer
1974 – 1983	Theodore Lewis
1981 – 1983	Elizabeth Marsh
1983 – 1989	Halley Willcox
1989 – 1991	Dale Van Meter
1992 – 2000	Joan Porteus
2000 – 2002	Bruce Blois
2002	Brian Murdock
2002 – 2005	Admire Cleeve
2005 – 2010	Michael Billingsley

APPENDIX "B"

Parish Officers (1735 – 2010)

The Vestry is the governing body of Saint Paul's Church. The Parish accedes to the doctrine, discipline and worship, and the Constitution and Canons, of the Episcopal Church in the United States of America, and to the Constitution and Canons of the Episcopal Diocese of Massachusetts, and acknowledges their authority. Specifics regarding the local Parish are contained in the Parish By-Laws. The By-Laws specify that the Officers of the Parish, together with the Rector, shall constitute the Vestry of the Parish. The current By-Laws dated Jan 27, 2008, state that the Vestry shall include a Senior Warden, a Junior Warden, a Treasurer, an Assistant Treasurer, a Clerk and eight additional Vestry persons. Previous editions of the By-Laws have specified different numbers of Vestry persons. Additionally, the Parish shall also have Delegates to Diocesan and Regional Conventions. The Vestry and Delegates are elected at Annual Parish Meeting by the members of the Parish. The Rector is elected at a Parish Meeting called for that purpose. The By-Laws specify the duties, responsibilities and authority of these elected members.

The following pages present a record of Parish Officers who have served Saint Paul's. Historical records are missing from the 1700s and early 1800s, and there are some gaps in the 1900 records. For many years, numerous Delegates were elected, and the following lists do not include every Delegate. In a few instances a Vestry person resigned during the term of office, and the Vestry appointed a replacement --- such replacements are usually not documented in the following lists.

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1891 – 1900)

	1889	1890	1891	1892	1893	1894
Rector	F Bush	F Bush	F Bush	W Burnett	W Burnett	Waldo Burnett
Senior Warden				W Kennedy	Dr W Phipps	Dr W Phipps
Junior Warden				Dr W Phipps	D Fisher	D Fisher
Treasurer				W Kennedy	W Kennedy	W Kennedy
Clerk				H Hemenway	H Hemenway	H Hemenway
Vestry				D Fisher	A Wheelock	H Lloyd
Vestry				G Davis	G Davis	G Davis
Vestry				H Brown		G McDonough
Vestry				J Braithwaite		
Vestry						
Vestry						
Vestry						
Vestry						
Vestry						
Delegate				W Kennedy	W Kennedy	G Davis
Delegate				W Phipps	W Phipps	W Phipps
Delegate				H Hemenway	H Hemenway	D Fisher

	1895	1896	1897	1898	1899	1900
Rector	W Burnett	W Burnett	Waldo Burnett	W Burnett	W Burnett	George Hazar
Senior Warde	Dr W Phipps	Dr W Phipps	Dr W Phipps	Dr W Phipps	Dr W Phipps	Dr W Phipps
Junior Warde	David Fisher	D Fisher	D Fisher	D Fisher	D Fisher	David Fisher
Treasurer	W Kennedy	W Phipps	W Phipps	W Phipps	W Phipps	W Phipps
Clerk	H Hemenway	H Hemenway	H Hemenway	H Hemenway	H Hemenway	Harry Hemenv
Vestry	G Davis	G Davis	G Davis	G Davis	G Davis	George Davis
Vestry			G McDonough	G McDonough	G McDonough	George McDo
Vestry			H Lloyd	H Lloyd	H Lloyd	Henry Lloyd
Vestry			John Ween	W Kennedy	W Kennedy	William Kenne
Vestry						
Vestry						
Vestry						
Vestry						
Delegate	D Fisher	D Fisher	W Kennedy	W Kennedy	G Davis	Walter Phipps
Alt Delegate	W Kennedy	H Hemenway	H Hemenway	D Fisher	H Hemenway	David Fisher

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1901 - 1912?)

	1901	1902	1903	1904	1905	1906
Rector	G Hazard	G Hazard	A Chapman	W Danker	W Danker	W Danker
Senior Warden	David Fisher		Dr W Phipps	Dr W Phipps	Dr W Phipps	Dr W Phipps
Junior Warden	H Hemenway	H Hemenway	David Fisher	Dave Fisher	George Davis	George Davis
Treasurer	Dr W Phipps	W Phipps	W Phipps	W Phipps	John Stone	John Stone
Clerk	H Hemenway	H Hemenway	H Hemenway	H Hemenway	H Hemenway	John Stone
Vestry	George Davis		George Davis	Norm Johnsor	Norm Johnsor	Norm Johnsor
Vestry	G McDonough		Ed Sewell	Ed Sewell	Ed Sewell	Ed Sewell
Vestry				George Davis	Dave Fisher	H Hemenway
Vestry				W Moshier	W Moshier	B Hobson
Vestry				John Stone	W Bellows	W Bellows
Vestry						Dave Fisher
Vestry						W Moshier
Vestry						
Delegate	Dr W Phipps		Dr W Phipps	W Phipps	W Phipps	Dr W Phipps
Alt Delegate	David Fisher		H Hemenway	W Moshier	John Stone	W Moshier

	1907	1908	1909	1910	1911	1912
Rector	A Monk	R Walker	D Sprague	C Hall	G Barrow	H Dumbell
Senior Warden	Dr W Phipps	W Moshier	W Moshier	W Moshier	W Moshier	W Moshier
Junior Warden	George Davis	W Bellows	W Bellows	W Bellows	W Bellows	W Bellows
Treasurer	J Stone	J Stone	John Stone	J Stone	J Stone	J Stone
Clerk	J Stone	J Stone	John Stone	J Stone	J Stone	J Stone
Vestry	W Moshier	W Oakley	W Oakley	E Johnson	E Johnson	W Oakley
Vestry	Norm Johnsor	Norm Johnsor	Norm Johnsor	H Hemenway	E Briggs	H Hemenway
Vestry	W Bellows	G Davis	G Davis	G Davis	G Davis	G Davis
Vestry	H Hemenway	E Sewell	E Sewell	F Gerry	Fred Gerry	E Sewell
Vestry	E Sewell	B Hobson	B Hobson	B Hobson	E Sewell	F Gerry
Vestry	B Hobson	S Kennedy	S Kennedy	E Sewell	Drawbridge	W Drawbridge
Vestry		F Gerry	F Gerry	E Briggs		
Vestry						
Delegate	Dr Phipps	W Moshier	W Bellows	H Hemenway	W Bellows	W Moshier
Alt Delegate	W Moshier	W Bellows	G Davis	W Oakley	H Hemenway	W Oakley

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1913 – 1924)

	1913	1914	1915	1916	1917	1918
Rector	A Watson	A Watson	Willis Hawk	W Hawk	W Hawk	W Hawk
Senior Warde	W Bellows	W Bellows	W Bellows	W Bellows	W Oakley	W Moshier
Junior Warder	W Oakley	W Oakley	W Oakley	W Oakley	Walt Libby	F Glynn
Treasurer	J Stone	J Stone	J Stone	J Stone	John Stone	J Stone
Clerk	J Stone	J Stone	J Stone	J Stone	John Stone	J Stone
Vestry	H Hemenway	H Hemenway	H Hemenway	H Hemenway	H Hemenway	F Wakefield
Vestry	W Gerrish	W Gerrish	W Gerrish	W Gerrish	L Martindale	C Lane
Vestry	C Merrell	E Sewell	F Gerry	G Davis	W Moshier	H Evans
Vestry	Ed Sewell	F Gerry	C Stearns	L Martindale	H Heckles	H Heckle
Vestry	J Furth	C Merrell	W Libby	Gerry		
Vestry	Fred Gerry	C Stearns		Libby		
Vestry						
Vestry						
Delegate	W Bellows	W Oakley	W Bellows	Wbellows	W Oakley	F Glynn
Alt Delegate	W Oakley	J Stone	W Oakley	L Martindale	H Hemenway	J Stone

	1919	1920	1921	1922	1923	1924
Rector	W Parthridge	W Parthridge	F Harrington	F Harrington	W Love	W Daggett
Senior Warde	W Moshier	W Oakley	W Oakley	W Oakley		W Oakley
Junior Warder	W Oakley	W Libby	Walt Libby	Walt Libby		Bob Wilson
Treasurer	J Stone	H Judkins	H Judkins	H Judkins		M Macomber
Clerk	J Stone	John Stone	E Brifges	E Bridges		E Bridges
Vestry	W Libby		Bob Wilson	Bob Wilson		Mr Lovell
Vestry	W Matindale	Martindale	George Conar	G Conant		G Conant
Vestry	H Hemenway	Hemenway	H Hemenway	H Hemenway		H Hemenway
Vestry						
Vestry						
Vestry						
Vestry						
Vestry						
Delegate	Martidale	H Hemenway				
Alt Delegate	J Stone	Martindale				

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1925 – 1936)

	1925	1926	1927	1928	1929	1930
Rector	W Daggart	W Daggart	W Daggart	W Daggart	W Daggart	W Daggart
Senior Warden		W. Oakley	W Oakley	W Oakley	W Oakley	W Oakley
Junior Warden		Tom Wilson	Bob Wilson	Bob Wilson	Bob Wilson	H Hemenway
Treasurer	M Macomber	M Macomber	M Macomber	M Macomber	M Macomber	M Macomber
Clerk	E Bridges	E Bridges	E Bridges	E Bridges	E Bridges	E Bridges
Vestry	T Wilson	G Conant	W Conant	H Stevens	W Bridges	N Fairbanks
Vestry		Mrs Lovell	W Lovell	H Hemenway	W Robbins	E Hemenway
Vestry		H Hemenway	Victoria Cole	G Conant	N Fairbanks	W Robbins
Vestry		Mrs Cole	H Hemenway	N Fairbanks	E Hemenway	Bob Wilson
Vestry						
Vestry						
Vestry						
Vestry						
Delegate		Martha Cole	Ida Oakley	Bob Wilson	N Fairbanks	C Fairbanks
Alt Delegate		M Macomber	Martha Lovell	W Oakley	H Phipps	Bob Wilson

	1931	1032	1933	1934	1935	1936
Rector	E Holmes	E Holmes	E Holmes	E Holmes	E Holmes	C Porteus
Senior Warden	W Oakley	W Oakley				
Junior Warden	H Hemenway	H Hemenway				
Treasurer	M Macomber	M Macomber				
Clerk	E Bridges	E Bridges				
Vestry	N. Fairbanks	N Fairbanks				
Vestry	E Hemenway	E Hemenway				
Vestry	Bob Wilson	Bob Wilson				
Vestry	W Robbins	Mae Pewrkins				
Vestry	J Bancroft	J Bancroft				
Vestry	H Fairbanks	H Fairbanks				
Vestry						
Vestry						
Delegate	Mae Perkins	Jean Wallace				
Alt Delegate	C Fairbanks	Mae Perkins				

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1937 – 1948)

	1937	1938	1939	1940	1941	1942
Rector	C Porteus	C Porteus	C Porteus	C Porteus	C Porteus	C Porteus
Senior Warde	W Oakley		W Oakley		Bob Wilson	Bob Wilson
Junior Warder	H Hemenway		Bob Wilson		Russ Hill	Russ Hill
Treasurer	M Macomber	M Macomber	M Macomber	M Macomber	M Macombe5r	M Macomber
Clerk	E Bridges	E Bridges	E Bridges	E Bridges	Bridges/Salsm	man Salsman
Vestry	O Cheney					Mrs Wallace
Vestry	Russ Hill					Mrs Dwyer
Vestry	J Bancroft					Mrs Fairbanks
Vestry	H Taylor					Mrs Thompso
Vestry	Frank Chase					Harold Taylor
Vestry	Bob Wilson					Joe Heckle
Vestry	W Robbins					Oliver Cheney
Vestry						
Delegate						Mrs Chase
Alt Delegate						Mrs Salsman

	1943	1944	1945	1946	1947	1948
Rector	C Porteus	C Porteus	A McCormick	A McCormick	A McCormick	C Parmiter
Senior Warde	Bob Wilson	Bob Wilson	Bob Wilson	Bob Wilson	Bob Wilson	Bob Wilson
Junior Warder	O Cheney	O Cheney	O Cheney	George Lay	George Lay	George Lay
Treasurer	M Macomber	M Macomber	M Macomber	M Macomber	M Macomber	A Oehley
Clerk	M Salsman	M Salsman	M Salsman	M Salsman	M Salsman	
Vestry	Mrs Haskell	D Wright	Christ. Chase	C Chase	B Thompson	
Vestry	H Fairbanks	C Fairbanks	C Fairbanks	C Fairbanks	Mrs Aldrich	
Vestry	J Bancroft	George Lay	Anne Lay	Anne Lay	Dave Welch	
Vestry	Mrs Cole	Mrs Cole	D Wright	Shepherd		J Bancroft
Vestry	Mrs Dwyer	Mrs Dwyer	G Lay	Dwyer		Al White
Vestry	R Wallace	R Wallace	R Wallace	Mrs Noonan		J Wright
Vestry	Mrs Wright	Mrs Wright	Mrs Wright	R Wallace		
Vestry	Al White	Al White	Al White			
Vestry	W Thompson	W Thompson	Wthompson			
Delegate	S Aldrich	C Fairbanks	G Varnum	Bob Wilson	C Fairbanks	M Macomber
Alt Delegate	Mrs Porteus	Mrs Porteus	C Chase	C Chase	Mrs Bridges	C Chase

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1949 – 1960)

	1949	1950	1951	1952	1953	1954
Rector	E Sanford	E Sanford	E Sanford	E Sanford	E Sanford	H Wiesbauer
Senior Warde	Bob Wilson	Bob Wilson	Bob Wilson	A Oehley	A Oehley	A Oehley
Junior Warder	A Oehley	A Oehley	A Oehley	D Wright	W Smith	W Smith
Treasurer	A Oehley	A Oehley	A Oehley	E Studley	E Studley	E Studley
Clerk	M Salsman	M Salsman	Al White	W Wright	W Wright	W Wright
Vestry	Mrs Thompson					
Vestry	Mrs Aldrich					
Vestry	Mrs Nunan					Johanson
Vestry	Dave Welch	W Gray	J Mclean	Al White	F Edwards	D Winslow
Vestry	Al White	W Robbins	W Gray	J Mclean	Fred Dodson	Fred Dodson
Vestry	R Wallace	R Wallace	R Wallace	W Smith	J Braim	J Braim
Vestry	Mrs Dwyer	W Smith	W Smith	W Robbins	W Robbins	W Robbins
Vestry	J Wright	E Turcotte	E Turcotte	E Turcotte	E Turcotte	E Turcotte
Delegate	C Chase	Mrs Wright	Mrs Nunan	Johanson	M Wright	M Macomber
Alt Delegate	Anne Lay	R Claflin	C Chase	M Macomber	M Macomber	W Robbins

	1955	1956	1957	1958	1959	1960
Rector	H Wiesbauer	H Wiesbaurer	A. Peabody	A Peabody	A Peabody	A Peabody
Senior Warde	A Oehley	A Oehley	A Oehley	A Oehley	A Oehley	A Oehley
Junior Warder	W Smith	W Robbins	W Robbins	W Wright	W Wright	W Wrght
Treasurer	E Studley	E Studley	D Winslow	R Wilson	R Wilson	D Oehley
Asst Treas						
Clerk	W Wright	W Wright	W Wright	J Donovan	J Donovan	J Donovan
Vestry		D Oehley	F Edwards			
Vestry		D Winslow	W Bancroft			
Vestry		Andersen		Tom Robson	R Haynes	Bob Wilson
Vestry				E Small	W Bridges	R Hanover
Vestry						
Vestry						
Vestry	J Donovan	J Donovan				
Vestry	E Dumais	E Dumais				Sussenberger
Delegate	M Macomber	Lois Dodson	M Macomber	C Chase	M Macomber	A Oehley
Alt Delegate	Lois Dodson	Helen Bridges	C Chase	C Oehley	D Merrifield	C Oehley

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1961 – 1972)

	1961	1962	1963	1964	1965	1966
Rector	G Hearn	G Hearn	G Hearn	G Hearn	G Hearn	G Hearn
Senior Warde	A Oehley	J Donovan	J Donovan	J Donovan	Tom Robson	C Schultz
Junior Warden		E Dumais	W Wright	W Wright	W Wright	W Wright
Treasurer	D Oehley	D Oehley	D Fairbanks	L Gates	T Graves	T Graves
Asst Treas						
Clerk	F Adams	G Magee	R Jorgenson	D LaRocque	D LaRocque	D LaRocque
Vestry				L Budd		
Vestry			G Magee	L Fergerson	I Fergerson	
Vestry	R Wilson	R Wilson		D Fairbanks	D Fairbanks	F Edwards
Vestry	R Hanover	R Hanover		F Adams	F Adams	J Gates
Vestry		R Richards	R Richards	C MacKay	C MacKay	C Martell
Vestry		C Martell	C Martell	W Bancroft	W Bancroft	W Bancroft
Vestry		R Moody	R Moody	R Moody	G Wheeler	C MacKay
Vestry	R Haynes	Dave Welch	Dave Welch	Dave Welch	R Zaorski	R Zaorski
Delegate		A Oehley	Nan MacKay	A Oehley	W Pynn	C MacKay
Delegate						
Alt Delegate		Mrs Moody	I Brown	C Oehley	C MacKay	N Bancroft

	1967	1968	1969	1970	1971	1972
Rector	GeorgeHearn	G Hearn	G Hearn	G Hearn		John Conn
Senior Warde	C Schultz	C Schultz	D German	Bill Wright	Lloyd Gates	R Zaorski
Junior Warder	C MacKay	D German	Bill Wright	Lloyd Gates	R Zaorski	Ben Duce
Treasurer	Jim Whalen	Bob Cook	Bob Cook	Bob Cook	Bob Cook	Bob Cook
Asst Treas				Ben Duce	Ben Duce	
Clerk	D LaRocque	D LaRoque	G Claggart	V Pickwick	V Pickwick	P Marquis
Vestry					C Martell	Macomber
Vestry		Gord Marquis	Bob Wilson		D Claggart	Claggart
Vestry	FrankEdwards	F Edwards	W Morey	H Schmidt	H Schmidt	H Schmidt
Vestry	Joyce Gates	Joyce Gates		M Eynon	M Eynon	M Eynon
Vestry	C Martell	V Aijala	V Aijala	V Aijala	J Lewis	C Pickwick
Vestry	G Marquis	R McCaig	R. McCaig	R. McCaig	J Lewis	C Pickwick
Vestry	Bill LaRocque	Bill LaRocque	Bill LaRocque	W Morey	John Hagberg	J Hagberg
Vestry	R Zaorski	S Eynon	S Braithway	S Braithway	S Braithway	Jim Whalen
Delegate	S Hitchins	R Martell	F Edwards	W LaRocque	B LaRoque	V Pickwick
Delegate						
Alt Delegate	J Donovan	T Graves	Charl Chase	D LaRocque	D LaRocque	J Aijala

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1973 – 1984)

	1973	1974	1975	1976	1977	1978
Rector	John Conn		Ted Lewis	Ted Lewis	Ted Lewis	Ted Lewis
Senior Warden	H Schmidt	H Schmidt	H Schmidt	C Pickwick	Bill Simpson	Bill Simpson
Junior Warden	C Pickwick	C Pickwick	C Pickwick	Bill Simpson	Ralph Zaorski	Ralph Zaorski
Treasurer	Ben Duce	Ben Duce	Ben Duce	Ben Duce	Ben Duce	C Anderson
Asst Treas	G Claggart	G Claggart	J Knowles	J Knowles	Diane Duce	Diane Duce
Clerk	P Marquis	Judy Aijala	V Nopalitano	D Pacheco	Judy Aijala	L McCaig
Vestry	W Merrifield	W Merrifield	Ben Duce	Higginbottom	W Merrifield	D Dumais
Vestry	C Carter		R Williams	Jim Whalen	Joyce Gates	G Waybright
Vestry	L King	L King	L King	V Napalitano	JohnKnowles	John Knowles
Vestry	Bill Simpson	Bill Simpson	Bill Simpson	P Williams	P Williams	P Williams
Vestry	S Macomber	S Macomber	S Macomber	John Hagberg	J Hagberg	J Hagberg
Vestry	J Hagberg	R Zaorski	R Zaorski	R Zaorski	Higginbottom	Higginbottom
Vestry	Jim Whalen	Jim Whalen	Judy Aijala	Judy Aijala	N Bancroft	N Bancroft
Vestry	P Stevens	P Stevens	C Anderson	Lenny Main	Lenny Main	Dick Deming
Delegate	V Pickwick	E Manning	V Pickwick	H Schmidt	H Schmidt	Frank Chase
Delegate						
Alt Delegate	Diane Duce	Diane Duce	H Schmidt	V Pickwick	M Williams	Ralph Edward

	1979	1980	1981	1982	1983	1984
Rector	Ted Lewis	Ted Lewis	Ted Lewis	Ted Lewis	Eliz Marsh	H. Willcox
Senior Warden	Bill Simpson	Frank Chase	Frank Chase	Frank Chase	C. Anderson	C. Anderson
Junior Warden	Frank Chase	Dick Deming	Dick Deming	John Hagberg	L Ehrenzeller	Ehrenzeller
Treasurer	C. Anderson	C Anderson	R. Gould	Bob Snyder	Bob Snyder	Bob Snyder
Asst Treasure	Diane Duce	Bill Brown	Bill Brown	Mary Chase	Mary Chase	Mary Chase
Clerk	Linda Pilsch	Linda Pilsch	Linda Pilsch	R. Gould	Sally Snyder	P. Taylor
Vestry	L McCaig	Higginbottom	M. Williams	M. Williams	M. Williams	Jane Desilets
Vestry	G. Waybright	S Snyder		N Anderson	N Anderson	N Anderson
Vestry	J. Knowles	J Knowles	J Knowles	J Knowles	Chet Baldwin	Chet Badlwin
Vestry	H Schmidt	H Schmidt	H Schmidt	L Ehrenzeller	P. Taylor	T Parente
Vestry	S. Barkley	S. Barkley	S. Barkley	L. McCaig	L. McCaig	L. McCaig
Vestry	Higginbottom		S. Snyder	S. Snyder	P Taylor	P Taylor
Vestry	N Bancroft		Cathy George	C George	C. George	Dave Spengle
Vestry	Dick Deming	Ben Duce	Ben Duce	Ben Duce	Frank Chase	J Desilets
Delegate	B. Bartley	B. Bartley	Frank Chase	S Bartley	S Bartley	Bob Snyder
Delegate						
Alt Delegate	Judy Aijala	H Schmidt	B Bartley	H Schmidt	H Schmidt	J Desilets

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1985 – 1996)

	1985	1986	1987	1988	1989	1990
Rector	Hally Willcox	Hally Willcox	Hally Willcox	Hally Willcox	Hally Willcox	D. Van Meter
Senior Warden	L. Ehrenzeller	L Ehrenzeller	J Desilets	J. Desilets	M Sanwald	Rhigginbottom
Junior Warden	Chet Baldwin	Chet Baldwin	T. Parente	T. Parente	Rob White	Rick Baker
Treasurer	D. Spengler	Bill Sadd	Bill Sadd	Bill Sadd	S. Cholakis	S. Cholakis
Asst Treasure	L. Sniffen	L. Sniffen	L. Sniffen	Frank Chase	Rick Baker	G. Martin
Clerk	P. Taylor	V. Clemente	J. Carchetti	Jan White	Jan White	Jan White
Vestry	H. Schmidt	H. Schmidt	H. Schmidt	H. Schmidt	H. Schmidt	Rob White
Vestry	R. Zaorski	R. Zaorski	R. Zaorski	L. Sniffen	Higginbottom	Frank Chase
Vestry	J. Carchetti	D. Spengler	D. Spengler	D. Spengler	Frank Chase	J. Hildreth
Vestry	J. Lanier	J. Carchetti	Rob White	Rob White	Rob White	L. Pardee
Vestry	S. Melandez	S. Melendez	S. Melendez	Laura Thiel	Laura Thiel	T. Probert
Vestry	D. Griswold	D. Griswold	D. Griswold	D. Griswold	S. Tuohig	S. tuohig
Vestry	D. Desilets	J. Desilets	Higginbottom	A. Biglow	A. Biglow	Pat Sadd
Vestry	Rob Taylor	T. Parente	M. Sanwald	M. Sanwald	S. Ressler	S. Snyder
Delegate	J. Desilets	J. Desilets	P. Marquis	P. Marquis	Judy Navez	Linda Pardee
Delegate						
Alt Delegate	T. Parente	D. Griswold	Judy Navez	Lee Leahy	B. Zino	S. tuohig

	1991	1992	1993	1994	1995	1996
Rector	D Van Meter	Joan Porteus	Joan Porteus	Joan Porteus	Joan Porteus	Joan Porteus
Senior Warden	Bill Sadd	Bill Sadd	Bill Sadd	R. Zaorski	R. Zaorski	R. Zaorski
Junior Warden	Rick Baker	T. Parente	T. Parente	T. Parente	Bob Snyder	Bob Snyder
Treasurer	S. Cholakis	S. Cholakis	S. Cholakis	Dan Powers	Dan Powers	Dan Powers
Asst Treasurer	S. Duckett	Bob Snyder	Bob Snyder	S. Cholakis	Lori Gillin	M. Vosburgh
Clerk	Judy Hildrith	P. Bergstrm	J. Powers	J. Powers	M.Dickason	Lori Gillin
Vestry	R. Robertson	Tina Baker	C. Bergstrom	C. Bergstrom	Pat Spencer	Pat Spencer
Vestry	J. White	J. White	Ruth Warner	Ruth Warner	Ruth Warner	L. Fulrath
Vestry	Cathy George	Pat Spencer	R. Zaorski	Frank Chase	Frank Chase	Frank Chase
Vestry	J. Deaderick	J. Deaderick	J. Deaderick	B. Lucas	B. Lucas	V. Wesinger
Vestry	T. Probert	G. Carr	G. Carr	Bob Snyder	M. Vosburgh	A. Faden
Vestry	Steve Tuohig	Jan Moorman	J. Moorman	J. Moorman	J. Desilets	J. Desilets
Vestry	P. Bergstrom	M. Tortlione	S. Macomber	S. Macomber	S. Macomber	S. Snyder
Vestry	L. Pardee	J. Hildritch	R. Hughes	D.Hamlet	D. Hamlet	D. Hamlet
Delegate	Tina Baker	P Marquis	Jan White	Jan White	Jan White	Jan White
Delegate						
Alt Delegate	M. Griswold	Tina Baker	Tina Baker	J. Deaderick	P. Vosburgh	P. Vosburgh

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(1997 – 2000)

	1997	1998	1999	2000
Rector	Joan Porteus	Joan Porteus	Joan Porteus	Joan Porteus
Senior Warden	Dan Powers	Pat Spencer	Pat Spencer	Bill Jones
Junior Warden	Pat Spencer	Artie Faden	Frank Chase	Sally Snyder
Treasurer	Mike Vosburgh	Mike Vosburgh	Mike Vosburgh	Clelland Johnson
Asst Treasurer	Artie Faden	Linda Dickason	Linda Dickason	Linda Dickason
Clerk	Lori Gillin	Lori Gillin	Ellen Faden	Ellen Faden
Vestry	A.Giles	Ellen Faden	Jill Smith	Jill Smith
Vestry	L. McLaughlin	L.Mclaughlin	RussBayley	T. wallace
Vestry	Ellen Faden	Ginny Starkis	Mark Batchelder	J. Speak
Vestry	Valerie Wesinger	M. Batchedler	Clellend Johnson	Lori Gillin
Vestry	Rich Correia	Rich Correia	Lori Gillin	Steve Tuohig
Vestry	Jane Desilets	R. Marchessault	R. Marchessault	E. Ballantine
Vestry	Shirley Macomber	Stan Hansen	Stan Hansen	Stan Hansen
Vestry	Darrel Hamlet	Joanne Wheeler	Ginny Starkis	Ginny Starkis
Delegate	Ruth Robertson	Ginny Starkis	Valerie Wesinger	Chuck Hancock
Delegate		Pat Spencer	Pat Spencer	Valerie Wesinger
Alternate Delegate	Sally Snyder	Valerie Wesinger	Ginny Starkis	S. Le

CHURCH OF ENGLAND IN HOPKINTON
Parish Officers
(2001 - 2010)

	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Rector Priest-in-Charge Interim - Priest	Interim Bruce Blois	Interim Brian Murdock- - A. Cleeve	Admire Cleeve	Admire Cleeve	Admire Cleeve --- Michael Billingsley	Michael Billingsley	Michael Billingsley	Michael Billingsley	Michael Billingsley	Michael Billingsley
Senior Warden	Bill Jones	Bill Jones	Paula Vosburgh	Paula Vosburgh Paul Gillin	Paul. Gillin Janet Moorman	Jay Jacobson	Jay Jacobson	Steve Pelletier	Steve Pelletier	Sue Ramsley
Junior Warden	Janet Moorman	Janet Moorman	Janet Moorman	Alice Jacobson	Ruth Warner	Ruth Warner	Sue Ramsley	Sue Ramsley	Sue Ramsley	Mitch Palmer
Treas	Clelland Johnson	Clelland Johnson	Greg Smith	Phil Robidoux	Phil Robidoux	P. Robidoux	P. Robidoux		John Pavlov	John Pavlov
Asst Treas	Linda Dickason	Linda Dickason	Laurie Ball	Jill Smith	Susan Cholakis	Susan Cholakis	Mary Arnaut	Mary Arnaut	Mary Arnaut	
Clerk	Pam Rogers	Pam Rogers	Jennifer Saffran	Jennifer Saffran--- - J Jacobson	Jay Jacobson	Diane Belamarich	Diane Belamarich	Dianne Belamarich	Diane Belamarich	Dianne Belamarich
Vestry	Jo-Anne Wheeler	Jo-Anne Wheeler	Jo-Anne Wheeler	Peter Dittman	Peter Dittman	Peter Dittman	Peter Dittman	John Pavlov	Mitch Palmer	Nancy Jennison
Vestry	Jill Smith	Shirley Macomber	Shirley Macomber	Shirley Macomber	Ralph Edwards	Ralph Edwards	Ruth Warner	Ruth Warner	Ruth Warner	Rose Bertucci-Bissonnette
Vestry	Paula Vosburgh	Paula Vosburgh	Roxanne Donahue	Roxanne Donahue	Sue Ramsley	Sue Ramsley	R. Mahoney	David Spengler	David Spengler	David Spengler
Vestry	Steve Hanson	Greg Smith	John Diercks	John Diercks	John Diercks	John Diercks	John Diercks	Sally Snyder	Sally Snyder	Sally Snyder
Vestry	Steve Tuohig	Steve Tuohig	Steve Tuohig--- Alice Jacobson	Chris Esty	Chris Esty	Chris Esty	Chris Esty			Bob Snyder
Vestry	Lori Gillin	Evan Ballantyne ---Jill Snyder	Frank Chase	Ruth Warner			Steve Pelletier	Frank Chase	Frank Chase	Frank Chase
Vestry	Evan Ballantyne	Pam Litchfield	Pam Litchfield	Steve Tuohig			Gretchen Carr	Grethen Carr	Grethen Carr	
Delegate	Jane Desilets- -- Pat Spencer	Ellen Faden --- Chuck Hancock	Ellen Faden--- Chuck Hancock	Ellen Faden --- Chuck Hancock	Frank Chase	Mary Chase	Mary Chase	Mary Chase	Vicki Jacobson	
Delegate	Rosalie Allen	Valerie Wesinger	Valerie Wesinger	Valerie Wesinger		Frank Chase	Frank Chase	Frank Chase	Ruth Warner	

APPENDIX "C"

Bishops

Diocese of Massachusetts

BISHOPS OF THE DIOCESE OF MASSACHUSETTS

The Diocese of Massachusetts is among the oldest and largest in the Episcopal Church, with 74,000 baptized members in 194 congregations. It officially dates from 1784 when delegates from a few struggling parishes around Boston met with others in the first convention of the Episcopal Church since the Revolutionary War. It took a great sense of mission to build a diocese out of a handful of 18 th century parishes, but the spirit matched the purpose. With the 19 th century leadership of bishops Griswold, Eastburn, Paddock and Brooks, the church in Massachusetts entered the 20 th century as the second largest Episcopal diocese in the country—growth that resulted from a focus on ministry in mill towns and emerging cities.

The accelerated pace of social and economic change in the late 19 th century gave enormous opportunity for mission. By 1900 the church's responsibilities threatened to become unwieldy. Bishop William Lawrence pushed for the establishment of the new Diocese of Western Massachusetts in 1902, and immediately sought to unify the now compact eastern Diocese of Massachusetts in a common mission around a physical symbolic center. The vision for a cathedral church was brought to fruition in 1912, when the Cathedral Church of St. Paul in Boston was commissioned to be the "People's Church."

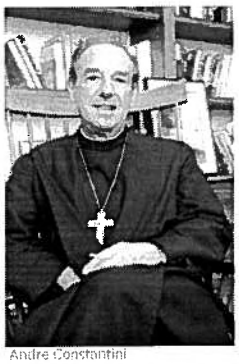
The Diocese of Massachusetts is known for some auspicious firsts. In 1970 the Rt. Rev. John M. Burgess was installed as the diocese's 12 th bishop, thus becoming the first African-American diocesan bishop in the Episcopal Church. In 1989 the Rt. Rev. Barbara C. Harris was the first woman to be consecrated a bishop in the worldwide Anglican Communion.

The Bishops of the Diocese of Massachusetts

	Diocesan Bishops	Suffragan Bishops	
1797-1803	Edward Bass		
1804-1804	Samuel Parker		
1811-1843	Alexander V. Griswold		
1843-1872	Manton Eastburn		
1873-1891	Benjamin H. Paddock		
1891-1893	Phillips Brooks		
1893-1927	William Lawrence		
1913-1938		Samuel G. Babcock	
1927-1930	Charles L. Slattery		
1930-1947	Henry K. Sherrill		
1938-1954		Raymond A. Heron	
1947-1956	Norman B. Nash		
1956-1970	Anson P. Stokes, Jr.		
1956-1968		Frederic C. Lawrence	
1962-1969		John M. Burgess	
1970-1975	John M. Burgess		
1972-1982		Morris F. Arnold	
1976-1986	John B. Coburn		
1986-1995	David E. Johnson		
1989-2002		Barbara C. Harris*	*First woman to serve as Episcopal bishop
1995-	M. Thomas Shaw III, SSJE		
2001-		Roy F. Cederholm, Jr.	
2003-		Gayle E. Harris	

Biographies of Current Bishops --- Year 2010

The Rt. Rev. M. Thomas Shaw, SSJE, Diocesan Bishop


Andre Constantini
Bishop Shaw

Bishop Shaw was consecrated a bishop in 1994 and became the 15th bishop of Massachusetts in 1995. A life-professed member of the Society of St. John the Evangelist, a religious order of priests and lay brothers in the Episcopal Church, he is in demand nationwide as a preacher and retreat leader. His writings include the recent book, Conversations with Scripture and With Each Other.

He is a former chair of the Episcopal Church's Standing Commission on National and International Concerns and member of the Advisory Council for the Anglican Observer to the United Nations. He currently serves on the program planning committee for the Episcopal Church's House of Bishops and its formation program for new bishops.

Bishop Shaw is an active witness and voice for peace with justice in Palestine and Israel. He travels frequently and leads groups to the Holy Land, Africa and Central America, developing and strengthening mission relationships within the Anglican Communion and partnerships to further the church's work of reconciliation and service to the world, with a particular focus on eradication of poverty and disease.

The completion in 2003 of the Barbara C. Harris Camp and Conference Center in Greenfield, N.H., is the result of his vision and leadership toward building strong lay and ordained leadership and ministering to children and youth to bring about their full inclusion in the life of the church, as is his 2008 initiation of a relational evangelism program with young adults.

The Rt. Rev. Roy F. "Bud" Cederholm, Bishop Suffragan


Bishop Cederholm

Bishop Cederholm was consecrated a bishop in 2001, and as senior bishop suffragan (assisting bishop), he serves alongside the diocesan bishop M. Thomas Shaw, SSJE, and Bishop Suffragan Gayle E. Harris, with oversight for diocesan congregational development, including clergy and congregation transition ministry and Safe Church policy.

A gifted teacher and preacher, Bishop Cederholm is an active voice and witness for environmental stewardship.

He provides leadership for a sustained diocesan commitment to relief and development work in the Gulf Coast following Hurricane Katrina in 2005. His participation in numerous mission work trips to Mississippi and Louisiana have inspired parish and student groups to similar service.

A native of Brockton, Mass., he was ordained to the priesthood in 1972 in Massachusetts. Before his consecration, Bishop Cederholm served for more than 10 years as rector at Christ Church in Needham. He and his wife, Ruth Ann, have two sons and five grandchildren.

The Rt. Rev. Gayle E. Harris, Suffragan Bishop


Bishop Harris

Bishop Harris was consecrated in 2003, and serves as a suffragan (assisting) bishop alongside the diocesan bishop M. Thomas Shaw, SSJE, and Bishop Suffragan Bud Cederholm.

She is a vice chair of the Church Pension Fund Board of Trustees; serves on the Board of Directors of CREDO (a national resource program fostering Episcopal Church clergy leadership and wellness); and is a member of the Steering Committee of Bishops Working for a Just Society.

A native of Cleveland, she was ordained to the priesthood in 1982 in the Diocese of Newark. Prior to her consecration, she served most recently as rector of St. Luke and St. Simon Cyrene Church in Rochester, N.Y., where she was also an adjunct professor at Colgate Rochester Divinity School.

APPENDIX "D"

Parish By-Laws
and
Hopkinton-Medway Covenant

Saint Paul's Episcopal Church
Hopkinton, Massachusetts

By-Laws

Revised 1994
Amended January 9, 2000
Amended January 27, 2008

By-Laws for
Saint Paul's Episcopal Church
of Hopkinton, Massachusetts

(Revised 1994)

(Amended January 9, 2000)

(Amended January 27, 2008)

Preamble

St. Paul's Church, (hereinafter Parish), Hopkinton, Massachusetts, having associated as a parish for the purpose of maintaining the worship of Almighty God according to the faith and usages of the Episcopal Church in the United States of America, has adopted the Articles attached hereto as its By-Laws.

Article I - Authority Acknowledged

The Parish accedes to the doctrine, discipline and worship, and the Constitution and Canons, of the Episcopal Church in the United States of America, and to the Constitution and Canons of the Episcopal Diocese of Massachusetts, and acknowledges their authority.

Article II - Membership

Any baptized person of the age of sixteen years or more, who declares his or her intention to support the Parish by regular attendance at public worship and by financial aid according to his or her abilities, shall be considered a member of the Parish. Members who acknowledge the authority of the Parish By-Laws in writing shall be entitled to vote.

To ensure a quorum at meetings, any member who, for one year, shall have refrained from regular worship, and from contributing toward the support of the Parish, after due notice and an opportunity to be heard, may, by a vote of the Vestry be removed from the list of voting members of the Parish. No person who disclaims or refuses conformity to the authority of the Episcopal Church shall be eligible to hold office in the Parish or entitled to vote in its affairs.

Article III - Officers, Delegates and Elections

Section 1. Officers

The Officers of the Parish - all of whom shall be voting members of the Parish (as defined in Article II), shall be at least eighteen years of age, and confirmed communicants of the Episcopal Church - shall include two Wardens, a Treasurer, an Assistant Treasurer, a Clerk and eight (8) Vestry persons. The Officers, together with the Rector, shall constitute the Vestry of the Parish.

Section 2. Delegates

The Parish shall also have such Delegates to the Diocesan Convention, and to the Regional Assembly, as it may be entitled to under the relevant canons and rules. Delegates shall be confirmed, voting members of the parish, may also be members of the Vestry and shall be elected by ballot.

Section 3. Elections

The Wardens, Treasurer, Assistant Treasurer, Clerk, Delegates and Vestry persons shall be elected at each Annual Meeting of the Parish. The Wardens, Treasurer, Clerk and Delegates shall hold office until the next Annual Meeting following their election, and the Vestry persons until the third Annual Meeting following their election, and all shall hold office until their successors are elected and qualify. At the meeting at which this Article takes effect, the two present one-year Vestry positions shall become three-year positions, with initial terms of two and three years respectively, to provide for a staggered expiration of Vestry terms. Upon expiration of a consecutive three-year tenure, any Warden shall be ineligible for re-election to the same office for a period of one year. Vacancies may be filled at any meeting of the Parish. Unless so filled, they may be filled by the Vestry until the next Annual Meeting.

Section 4. Nominations

The Vestry shall, no later than its November meeting, appoint a Nominating Committee consisting of (a) two Vestry members (who will not be up for election that year), and (b) three parishioners (who are not eligible to be nominees themselves). A Vestry member will serve as chair.

This Nominating Committee shall present a single slate of nominees for election as Officers and Delegates at the Annual Meeting of the Parish and said shall be posted on the door or some other conspicuous place inside the church at least one week prior to said Annual Meeting.

In addition to the above mentioned single slate of nominees, any eligible member of the Parish may be nominated from the floor of the Annual Meeting. There shall be a call for nominations from the floor. All elections shall be by ballot.

Article IV - Meetings of the Parish

Section 1. Annual Meetings and Special Meetings

The Annual Meeting shall be held at such date, hour and place as the Vestry shall determine.

Special Meetings may be called at any time by the Wardens or Vestry, and shall be called by the Wardens whenever so requested in writing by the Rector or by five (5) members of the Parish.

Section 2. Warrant

All meetings of the Parish shall be announced by posting an attested copy of the Warrant calling the meeting at a public entrance of the church or place of worship occupied by the Parish. The Warrant shall be posted at least fourteen (14) days before the date fixed for the Annual Meeting and a least seven (7) days before a special meeting. No action shall be taken at any meeting of the Parish other than that set forth in the Warrant for such meeting.

Section 3. Presiding Officer

The Rector, or in the Rector's absence, one of the Wardens, shall preside; in the absence of all three, a moderator shall be chosen by the meeting. Twenty-five percent (25%) of the voting members shall constitute a quorum, and a majority vote of those present determine any matter presented, except as provided in Article XIV respecting the amendment of these By-Laws.

Section 4. Proxy

No vote shall be given by proxy.

Article V - The Rector

Section 1. Election

The Rector shall be elected by the Parish at a meeting duly called for that purpose by the Vestry. Such election shall not take place, however, until after all the steps required in Section 1 of Canon 15 have been taken. No person shall be eligible to the office of Rector unless he or she is a qualified Minister of the Episcopal Church in good standing. The Rector shall have jurisdiction over the spiritual affairs for the Parish and supervise and direct the Parish staff.

Section 2. Vacancy

If the office of Rector becomes vacant or the Rector is incapacitated, the Vestry shall appoint an interim after consultation with the Bishop, until such time as a new Rector is elected as provided under this Article in case of a vacancy, or the Rector can resume his or her duties in case of incapacity.

Section 3. Search Committees

The Vestry shall elect two Vestry persons to serve as official Vestry liaisons on the Search Committee. The Parish shall elect from two to eight parishioners (other Vestry persons are eligible to serve as 'parishioner' members). Vestry persons shall not constitute a majority of the membership of the Committee at the time of its establishment. The Committee shall elect a candidate to be presented to the Parish for election.

"Section 4. Shepherd, Priest in Residence

Except as to election by the parish under Section 1, above, the term "Rector" as used in these By-Laws shall include the Shepherd (or similar official) of a Collaborative Ministry or a Priest in idence."

Article VI - Wardens

It shall be the duty of the Wardens, when the Parish has no Rector, or in the Rector's absence, to provide for the temporary performance of the Rector's duties. In the absence or incapacity of either Warden, or of a vacancy, the powers and duties of the Wardens shall devolve upon the remaining Warden.

Article VII - Treasurer

Section 1. Duties

It shall be the duty of the Treasurer to receive and disburse all moneys collected under the authority of the Vestry, to keep a true record of receipts and disbursements, and to present a full statement of these and other financial condition of the Parish at Annual Meetings and at other times required by the Vestry. The Treasurer shall also maintain the records of all trusts and funds, the terms governing the use of principal and income, to whom and how often accounts are to be made and how trusts and funds are invested.

Section 2. Voting of Securities

Except as the Vestry may otherwise designate, the Treasurer may act or appoint any member of the Vestry (with or without power of substitution) to act as proxy or attorney in fact for the Parish at any meeting of stockholders of any corporation, the securities of which may be held by the Parish.

Article VIII - Assistant Treasurer

The Assistant Treasurer shall be responsible for accounting for, recording, and depositing all Parish receipts and submitting a full account to the Treasurer. In the absence or incapacity of the Treasurer, the Assistant Treasurer shall be authorized to carry out the full duties of that office.

Article IX - Clerk

It shall be the duty of the Clerk to keep full records of all the Parish and Vestry meetings which shall be read and approved at each subsequent meeting, and countersigned by the presiding officer; the same shall be subject to the inspection of any member of the Parish. The Clerk shall also call the Annual Meeting and all Special Parish and Vestry meetings when required to do so. It shall be the duty of the Clerk to keep the records of the Parish and of the Vestry and to keep a roll of the members entitled to vote in its affairs. The Clerk shall make available a membership list for any member to inspect as long as the purpose of the inspection is related to the general affairs of the Parish.

Article X - Bonds

The Treasurer, Assistant Treasurer and other custodians of funds as designated by the Vestry shall be bonded under a blanket bond maintained by the Diocese for that purpose. If such blanket bond is at any time not available, adequate bonds shall be procured by the Parish and each bond shall be placed in the custody of some officer other than the person who is bonded. (See Canon 17, Section 3)

Article XI - Vestry

Section 1. Authority and Duties

The Vestry shall exercise all its powers in accordance with the usage and discipline of the Episcopal Church, in compliance with the statutes of the Commonwealth and the Provisions of these By-Laws. It shall be the duty of the Vestry to prudentially manage the affairs and to care for the property of the Parish; to provide for the furniture, books, vestments, and all things necessary for the celebration of public worship and the Christian education of its members; to see that all buildings and personal property belonging to the Parish are adequately insured (See Canon 17, Section 3); to supervise the investment of funds of the Parish (See Canon 17, Section 1); to authorize and direct such purchases and sales as the Vestry may from time to time deem wise, and any and all transfers, assignments, contracts, deeds, leases, bonds, notes, checks and other instruments which may be necessary or proper in this connection; and to supervise and direct the officers in the discharge of their duties.

The Vestry, in consultation with the Rector, shall authorize staff positions and the terms of employment. The handling of all or any of the investments, including their purchase, custody, sale and transfer, may be delegated by the Vestry to the Wardens or Treasurer.

The Vestry may delegate to the Wardens and/or Treasurer generally, or in particular cases, the authority to execute contracts, deeds, leases, bonds, notes, checks and other instruments which may be necessary or proper. The Vestry may appoint, or authorize the appointment of, any committee that it deems desirable. All such committees shall be accountable to the Vestry.

Section 2. Annual Audit

The Vestry shall cause to be made an annual audit of the accounts of the Treasurer and other custodians of funds of the Parish. The audit shall be made by a certified or independent public accountant or by an audit committee as shall be permitted by the Diocesan Council or by the Office of the Treasurer of the Diocese. Such auditor shall be appointed by the Vestry at least thirty (30) days before the end of the year. (See Canon 17, Section 2)

Section 3. Restrictions on Alienation or Encumbrance of Real Estate

No consecrated church or chapel, nor any church or chapel which has been used solely for divine service, nor any property which is being used as a parish house or rectory, nor any land incidental to or regularly used in connection with any of the foregoing, shall be alienated or encumbered without the previous written consent of the Bishop, acting with the advice and consent of the Standing Committee. (See Canon 18)

Section 4. Meetings

Meetings of the Vestry may be called by the Rector or either Warden or any two members of the Vestry. The Vestry may schedule regular meetings and determine the manner of notifying its members. The Rector, or such other member of the Vestry designated by the Rector, shall preside. A majority of the Vestry members shall constitute a quorum and a majority vote of those present shall determine any matter presented. The records of the Vestry shall be open to the members of the Parish at its meetings.

Article XII - Organizations

All formal organizations connected with the Parish shall be responsible to the Rector. Each organization shall present at the Annual Meeting of the Parish a report containing a summary of its activities and finances, and a list of its officers. The funds of any organization which has not met for three years shall be turned over to the Treasurer of the Parish to be used as the Vestry may direct.

Article XIII - Gifts and Memorials

No object intended as a permanent addition to the Church or Parish property, or to be used therein during public worship, shall be accepted as a gift or memorial without the approval of the Rector and the Vestry. All objects so accepted may be removed when deemed necessary by the Vestry. The names of donors of such gifts and memorials, any terms and conditions, and the dates of acceptance shall be recorded in the permanent records of the Parish.

Article XIV - Revisions

These By-Laws must be signed by the Rector and at least two-thirds of the voting members of the Parish. They may be amended in the following manner: first, the proposed change shall be approved, at a properly called meeting, by vote of two-thirds of the voting members of the Parish present; next, the proposed change(s) shall be submitted to the Bishop and Standing Committee with a copy of the By-Laws; and finally, if they are approved as submitted, they shall become effective immediately. If the proposed change(s) are approved subject to specific revision, they shall become effective upon approval by a vote of two-thirds of the voting members of the Parish present at a second Parish meeting called for that purpose. Fifty percent (50%) of the voting members of the Parish shall constitute a quorum for the purpose of amending these By-Laws.

Saint Paul's Episcopal Church
Hopkinton, Massachusetts
&
Christ Church
Medway, Massachusetts

Covenant

of the Hopkinton/Medway Collaborative Ministry

January 27, 2008

APPROVED AT ANNUAL MEETINGS OF SAINT PAUL'S CHURCH, HOPKINTON, AND CHRIST CHURCH, MEDWAY,

January 27, 2008

COVENANT OF THE HOPKINTON/MEDWAY COLLABORATIVE MINISTRY

Preamble

We, the parishes of Christ Church, Medway, and St. Paul's, Hopkinton, hereby join with the help of the Diocese of Massachusetts to collaborate in sharing our resources to meet the needs of our parishes, our parishioners, and the larger communities of which we are a part. After many months of research, work, sharing, reflection, discussion, and mutual support, representatives of each of our parishes have joined to propose the following means for the sustenance and growth of our separate parishes and our shared mission in Christ.

Neither parish alone has the ability, under current conditions, to maintain regular worship and meet its pastoral needs. But together, as we envision a sharing future, we can build a viable base that allows each parish to not only meet its current needs but grow in service and membership and that allows as well for the development of more and deeper ties between our two parish families. We envision neither the merger of the two nor the creation of a third entity to govern or oversee the affairs of the separate churches. The proposed council will in effect be the linked arms of our separate church bodies lending strength to one another.

While we have looked at, visited with, and drawn upon the experience and work of other "cluster" groups of parishes in Massachusetts and Connecticut, we are unaware of any other effort in this diocese to bring just two parishes together for their mutual sustenance. This has underscored for us the need to craft with a light hand and to preserve the utmost flexibility in the arrangements we propose.

Mission

To provide for shared ministry and administrative expense as well as such other resources or activities as the parishes may from time to time identify to further the health and vitality of each parish.

Commitment

Each parish by its assent to this Covenant agrees to continue its participation for a minimum of three years and to give at least a one-year notice to the other to either terminate or substantially alter the terms of the relationship.

Each parish shall be assessed and shall contribute to the Covenant budget in proportion to its respective annual diocesan assessments.

Council

Membership. There shall be a Council consisting of three representatives and one alternate from each parish and the Shepherd. The members and alternates shall be designated by the vestry to serve for staggered three-year terms (members) or one year (alternates). At least one member from each parish shall be a member of the vestry or, failing that, a designated liaison to that vestry. Ideally and to foster wider participation, no member should serve more than one consecutive three-year term. Vacancies shall be filled by the vestry, but in the absence of vestry action the remaining members and alternate from that parish may with the consent of the Shepherd designate an individual to fill the vacancy until the vestry acts. The vestry shall have the power, by the unanimous vote of the vestry members in attendance at a properly noticed meeting, to remove a member of the Council following reasonable notice to that member and an opportunity to be heard.

Officers. The Council shall at its first meeting and no less than annually thereafter choose two presiders, one from each parish, who shall be responsible for calling and presiding at meetings, communicating with members, and coordinating with the shepherd. The presiders shall, at the initial and at subsequent meetings (and with the advice and counsel of the Shepherd as needed), designate which of them shall bear the principal responsibility for carrying out particular tasks. The Council shall designate from time to time one of its members as clerk and shall choose a treasurer from outside its membership, who shall have voice but not vote at Council meetings.

Meetings. The Council shall meet at least three times per year to set the budget, to agree on programs, to review the progress under the Covenant and more frequently as may be deemed necessary among the chairpersons and the Shepherd.

Decisions. Two thirds of the membership shall be a quorum for Council decisions. The Council shall endeavor to make its decisions through consensus, but may reach decisions through majority vote except where such decisions may expressly require a larger majority.

Responsibilities. The Council shall budget for, receive, administer, and account to the vestries for funds needed for the support of the collaborative programs, staff and other shared expenses. Under appointment of the Bishop with the consent of the Council, the Shepherd, Assistant, and staff are responsible to the Council, which shall oversee their work and coordinate as needed with each parish. The Council shall also consider and from time to time recommend such changes to this covenant as it may deem in the best interests of the parishes and the continued vitality of the covenant. And the Council shall address and respond to such concerns as may from time to time be raised with it by the vestries or parish members.

Committees. The Council may create such committees and give them such authority as it may from time to time deem appropriate, except that it may not delegate any final authority specifically requiring full Council action.

Shepherd and Assistant

Shepherd. The Shepherd shall be appointed by the Bishop with the consent of the Council and shall be a full-time employee responsible to the Council. The Shepherd will bear primary responsibility for coordinating with the Assistant, subject to the approval of the Council, to meet the liturgical and other customary needs of each parish.

Assistant. The Assistant shall be a Sunday-only contract supply priest, hired by the Council, but working under the direction of the Shepherd.

Amendment

This covenant may be amended by the vote of no less than two thirds of the Council and the vestry of each parish. Any proposed amendment must be made available to the general membership within each parish at least one month before any such vote.

APPENDIX "E"

Bibliography
Inventory of Historical Documents as sources of additional information.

The following documents were used as sources of the information contained in the ***"Church Of England In Hopkinton".*** They are recommended for further reading. The documents may be found in several locations, including:

- the Parish Historical archives at Saint Paul's
- the "Treasure Room" of the Hopkinton Public Library
- the Diocese of Massachusetts Historical archives
- the Hopkinton Historic Society library
- Saint Mark's Historical archives, Southborough
- the Town of Hopkinton records
- the Middlesex Registry of Deeds
- the Internet
- the Rector's and Parish Clerk's office files at Saint Paul's
- additionally, the plaques and inscriptions on walls, pews, windows, memorials, and other artifacts within the church building and grounds at Saint Paul's.

The following documents are (as of the year 2010) among those of special importance located in the Historical archives at Saint Paul's Church in Hopkinton:

- BOUND BOOKS
  1. Parish Register 1863-1957 --- bound in black
  2. Parish Register 1958-1964 --- bound in green
  3. Register of Church Services 1967-1981 --- bound in red
  4. Register of Church Services 1982-1999 --- bound in red
  5. Parish Register 1961-2010 --- large; bound in green
  6. Register of Church Services 1943-1967 --- bound in dark green
  7. Check & Voucher Register --- bound in black
  8. Parish & Vestry Meeting Minutes 1924-1931 --- bound in black
  9. Parish & Vestry Meeting Minutes 1892-1923 --- bound in black
  10. Book of Remembrance --- bound in red

11. Parish & Vestry Meeting Minutes 1961-1970 --- bound in black
12. Parish & Vestry Meeting Minutes 1970-1975 --- bound in black
13. Parish & Vestry Meeting Minutes 1975-1985 --- bound in black
14. Editions of "Historical Magazine" 1945 & 1952 --- bound in orange

BINDERS

1. St. Paul's Women's Guild Meeting Minutes 1970s --- green binder
2. St. Paul's Women's Guild Meeting Minutes 1940s – 1950s --- black binder
3. Diocese of Massachusetts Data 1958 --- black binder
4. Saint Elizabeth's Guild History 1954-1965 --- black binder
5. Church School 1989-1994 --- black binder
6. Correspondence 1951-1965 --- black binder
7. Parish & Vestry Meeting Minutes 1942-1950 (includes Mary Salsman's "History of Saint Paul's 1735-1941")--- black binder
8. Record of Music (4 binders) --- red binders

FILE JACKETS

There are approximately 150 hanging file jackets containing historical information separated by subject matter, including such topics as:

1. Written histories
2. Parish Historians file
3. Record of each priest that served at Saint Paul's since 1735 (some 50+ jackets)
4. Anniversary celebrations
5. Stained Glass Windows
6. Church building construction
7. Church memorials, gifts
8. Parish Profiles
9. Parish Plans
10. Education – Church Sunday school
11. Statistics
12. Ecumenical relationships
13. HMCM Collaborative
14. The Glebe
15. Stewardship
16. Safe Church program
17. Human rights actions
18. Charitable events
19. Membership rosters
20. Church fires
21. Church Bulletins
22. Newsletter - Epistle
23. Vestry Meeting Minutes
24. Annual Parish Meeting Minutes

PHOTOS, MISCELLANEOUS

Parochial records, Parish registers, Collaborative records and other documents may be found in the Rector's and Clerk's possession. There are boxes of photographs depicting individuals, buildings, and events of Saint Paul's history. There are also rolled tubes containing maps, diagrams, and plans pertinent to the parish history.

WRITTEN HISTORIES

In addition to relatively brief history accounts found in the hanging file jackets, there are some major written history accounts filed in separate binders. These include:

1. "A History of Saint Paul's Church of Hopkinton, Massachusetts" written by Angelo Spinosa in 1976.
2. "Early Episcopalians in Hopkinton (1736-1750)" written by C. K. Bolton c.1942.
3. "History of Hopkinton Churches" written by Dorothy McIntyre c 1960s. (Full copy available in the Hopkinton Public Library).
4. "From Legacy To Destiny --- The Story of The First Congregational Church of Hopkinton --- 1724 through 2001" by Joyce Lombardo and Dr. Richard A. Germaine c. 2001. (Full copy available in the Hopkinton Public Library).
5. "The Reverend Roger Price (1696-1762), Commissary to New England (1730-1748)" written by Mary Plummer Salsman c. 1940.
6. "History of St. Paul's Church, Hopkinton, Massachusetts, 1735-1941" written by Mary Plummer Salsman c. 1941.
7. "The Life & Times of Saint Paul's, Hopkinton, in the 1890s" (Extracts of notes by Reverend Burnett, Rector in the 1890s) written by Don Leavitt of Saint Mark's Episcopal Church, Southborough, in 1989.
8. "Planting The Prayer Book In Puritan Massachusetts, 1600-1800" written by Thomas E. Jessett c. 1952 (Published in "Historical Magazine, September 1952).
9. "Church of England In Hopkinton --- Saint Paul's Then and Now (1735 – 2010)" written by Frank Chase, 2010.