The theme for this edition of The Bruton Fount is balance. I want to consider how the Episcopal Church's expression of Christianity reflects a weight toward the center, or a core.

In general terms, Christians center on a belief that Jesus is the crucified and risen Lord. Through Jesus' life, death and resurrection, salvation is brought to the world. There have been various articulations over time about the specific ways this works, but Jesus is the common ground. The Episcopal Church certainly places Jesus at the center.

I would argue that the mechanics of Jesus' redemptive work are open to a certain amount of interpretation. The Episcopal Church has allowed for a certain graceful latitude when considering the nuances of theological perspectives.

Consider the Eucharist, or Holy Communion. Within the Episcopal Church one can hold a number of faithful positions regarding the presence of Jesus in the sacrament. One might believe that the bread and wine of the Eucharist become the body and blood of Jesus, while the appearance of the elements remains the same. An individual receiving the sacrament believes that he or she is feasting on Christ in a quite literal sense. Another Episcopalian might emphasize his or her connection with the redemptive acts of Jesus, signified by the Eucharist, and experience Christ's presence in the recall. Both presentations embody faith, but the emphasis is different.

The Episcopal Church has long sought to honor grappling with these kinds of theological questions. Differing positions on the presence of Christ in the sacrament of the Eucharist, within limits, need not be the source of division. This way of thinking is at the root of our Anglican identity.

The value expressed in the Episcopal approach to matters of faith is the centrality of the integrity of the Church. Being a community hinges not on absolute agreement about a single understanding of the mysteries, but on a commitment to the unity of the Body of Christ. As Episcopalians, we expect Christ, through the power of the Spirit, to be revealed in the fellowship of the Church. We need one another to see and know the Living God.

The central value of discovering Christ in one another, and the fellowship of the Church, shapes all that we do as the Church. It is at the heart of all mission. It is at the core of the sacramental life of the Church. It is the essence of Jesus' prayer that we all may be one.
Friends of Bruton is sponsoring a very special pilgrimage to Historic Jamestowne on **Wednesday, October 12**. The program will include presentations by Dr. Jim Horn, President of Jamestown Rediscovery, Dr. William Kelso, Director of Archaeology, and Bruton Rector, the Rev’d Chris Epperson.

Years of work led by Dr. Kelso have resulted in the discovery in 1996 of the original fort begun shortly after the first settlers landed in May of 1607. The fort was long thought to have been lost to the currents of the James River. In 2010-2011 Dr. Kelso’s team discovered the site of the 1608 timber-framed church, the earliest in English America.

In 2013 archeologists, working at the site of the church’s chancel, discovered four graves. With the greatest of care and skill, study of the grave sites yielded “evidence of the complex interplay of church and state that marked the early 17th century, and also a remarkable find leading to an enthralling mystery.” That most “remarkable find” turned out to be a small silver box placed on the coffin of Captain Gabriel Archer – a reliquary. Such a sacred object was generally associated with Catholicism, making it an extraordinary find in a grave at the altar in a Protestant English church. Another grave at the altar contains the remains of the Rev’d Robert Hunt, who conducted the first Protestant service at Jamestown under a sailcloth stretched among trees shortly after the first settlers arrived.

New archaeological studies are underway at the site of the 1907 brick church built on the foundations of the 1617 and 1639 churches. It is thought to be quite likely that buried at this site are the remains of Thomas West, Lord De La Warr, the first Governor of the Colony of Virginia.

Participants will meet at 8:15am in the parking lot behind the Parish House and travel by carpool to the Visitors’ Center at Historic Jamestowne. From the Visitors’ Center the group will go to the site of the 1608 church inside the fort — the first English Church in the New World. Next, participants will gather in the 1907 brick church to learn of recent discoveries and plans for further investigations at this site. The tour will conclude with a visit to the Archaearium to view artifacts and discoveries related to the early church.

The cost for the half-day tour which should conclude before lunchtime will be $25/individual and $35/couple and will include a copy of the recently published book Holy Ground, Archaeology, Religion, and the First Founders of Jamestown.

**The group size is limited, so register early!**

For reservations, please contact Hilary Cooley (757-345-2252 or email hcooley@brutonparish.org).

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**Share your connection**

Readers of the The Bruton Fount enjoy learning of Friends’ connections to Bruton Parish Church. What is your link to Bruton? Are you a former member, descended from a colonial Virginia family, alumnus/a of William and Mary, a student of history? For these or other reasons, you have chosen to become a Friend of Bruton, and we would like to share your story. Whether you write a sentence, a paragraph, or an essay, tell us about your attraction to Bruton that we may share it with others. Send your story to Hilary Cooley, Communications Director, at hcooley@brutonparish.org. Photos are welcome.
Friends of Bruton Adopt Hymn
By Jim Morford, Chair
Friends of Bruton Committee

At its July 2016 meeting, the Friends of Bruton Committee adopted a well-known hymn as its "Signature Hymn" because it expresses the spirit of Our Worldwide Congregation.

IN CHRIST THERE IS NO EAST OR WEST

In Christ there is no East or West,
in him no South or North,
but one great fellowship of love
throughout the whole wide earth.

In him shall true hearts everywhere
their high communion find,
his service is the golden cord
close-binding all mankind.

Join hands, disciples of the faith,
whate'er your race may be;
Who serves my Father as a son
is surely kin to me.

In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.

The inspirational words of the hymn were written in 1908 by John Oxenham — a pen name used by English-born businessman William J. Dunkerly (1852-1941). Dunkerly, along with his father, operated a wholesale grocery business with branches in Europe and the United States. He traveled extensively in the States, as well as in Canada, South America and Europe. He made his home in the U.S. for a time before returning to England, where he died at the age of 89.

The poem was originally part of a libretto, "Darkness and Light," prepared in 1908 for an exhibition of the London Missionary Society on the theme "The Orient in London."

United Methodist Hymnal editor Carlton Young observed, "[t]he theme of Oxenham's hymn, one of the most durable hymnic statements of Christian unity in the twentieth century, is from Galatians 3:28: 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ.'"

Changes in attitude toward inclusive language in recent years affected the hymn. Some hymn book editors felt that a hymn espousing Christian unity should reflect gender equality in its language. This presented a problem with respect to the original stanza three:

Join hands, then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

The third verse, now in common use (as above), was rewritten by Lawrence Stookey, a member of the language and theology subcommittee of the Hymnal Revision Committee for The United Methodist Hymnal (1989). Given the task of revising the words of the hymn, Dr. Stookey, a retired professor of worship at Wesley Seminary, noted in correspondence that, "after numerous unsatisfactory attempts to make Oxenham's language inclusive, I decided to write a replacement stanza based on Galatians 3:28."

The standard tune for this text is ST. PETER, composed in 1836 by English-born early American composer Alexander Reinagle (1799-1877). He created the tune as a solo setting for Psalm 118 when he was organist at St. Peter-in-the-East Church in Oxford, England. The tune appeared with the name ST. PETER in a collection published by the composer in 1840. It is also called OXFORD or CHRIST CHURCH.

The hymn, with its focus on Christian unity, is ideal as a signature hymn for Friends of Bruton with its logo — the historic Bruton Weathervane — signifying the unity of the Christian message to a worldwide congregation.

[Note: The historical information for this article was drawn from an article written by Dr. C. Michael Hawn, professor of sacred music at Perkins School of Theology at SMU.]

Friends of Bruton Badges Now Available
In addition to members' names, the Friends of Bruton badges feature Bruton's historic weathervane — the symbol for Friends of Bruton. They are an ideal way to show support for Our Worldwide Congregation and are appropriate to be worn at all parish events, especially on Friends Day or while attending travel and other Friends' sponsored programs. The badges are available to all (Charter Members will be designated on the badges). Badges may be purchased at a cost of $10 (an additional $2 for magnetic pin). To request your Friends of Bruton name badge, please contact Hilary Cooley (hcooley@brutonparish.org or 757-345-2252).
Throughout its long history, five future Presidents of the United States attended services at Bruton Parish Church either as students at the College of William & Mary, members of the House of Burgesses or both. Two modern era presidents attended services at Bruton while in office — Lyndon Johnson in 1967 and Ronald Reagan in 1983. Officiating at both services was Bruton’s Rector, the Rev’d. Dr. Cotesworth Pinckney Lewis.

This first article in a planned three-part series, will tell of the visit of President Lyndon Baines Johnson on Sunday, November 12, 1967. Subsequent articles will tell of the special service held at Bruton at the request of President Reagan when he hosted the G7 Economic Summit in Williamsburg in May of 1983. In between we plan to write about Rev’d Lewis whose distinguished service at Bruton spanned nearly 30 years.

President Johnson was in Williamsburg on Saturday evening November 11 to attend the annual dinner of the Gridiron Club, the nation’s oldest press association. It is a gathering that each year features off-the-record skits that poke fun at politicians and other newsmakers. The Gridiron broke with tradition to hold its annual dinner in Williamsburg rather than in its usual location, Washington, DC.

First Lady, "Lady Bird", daughter Linda and her fiancé (future Virginia Governor) Charles Robb, joined the president to attend the Sunday morning worship service at Bruton Parish Church.

The president’s visit resulted in a national — indeed international — kerfuffle.

According to Dr. Lewis, only after he learned late on Friday that the President was likely to attend the 11:00 AM Service on Sunday, did he add the comments "heard ‘round the world." Members of the press, some of them likely hung over from the festivities of the night before, sat dozing in the rear of the church only to start hastily scribbling notes when the sermon turned to the war in Vietnam. Rev’d. Lewis later said that it was a moral obligation that led him to insert the references to Vietnam.

The sermon essentially contained a "social gospel" message. Lewis spoke of Moses and Martin Luther who, he said, with boldness reflected the voice of God. He spoke of the need for racial equality stating, “Lives will be far richer as our society becomes more inclusive.” He praised current efforts to bring Catholics and Protestants closer together.

Then he began speaking the words that woke up the press and apparently angered the president: “The overshadowing problem before us is in the international realm. The political complexities of our involvement in an undeclared war in Vietnam are so baffling that I feel presumptuous even in asking questions. But since there is rather general consensus that something is wrong in Vietnam (a conviction voiced by leaders of nations traditionally our friends — leading military experts — and the rank and file of American citizens), we wonder if some logical, straightforward explanation might be given without endangering whatever military or political advantage we hold.”

It was about at this point that Anne Conkling, a member of the choir at the time with a direct view of the president, saw Johnson reach out and grab the front of the pew box. It seemed he might bolt, but Lady Bird reached out and patted his arm, perhaps whispering "now Lyndon, calm down.”

Dr. Lewis continued: "Relatively few of us plan even the mildest form of disloyal action against constituted authority. 'United we stand, divided we fall.' We know the necessity of supporting our leader. But we cannot close our Christian consciences to consideration of the rightness of actions as they are reported to us, - perhaps erroneously, perhaps for good cause (of which we have not been apprised). ……. We are mystified by news accounts suggesting that our brave fighting units are inhibited by directives and inadequate equipment from using their
capacities to terminate the conflict successfully. While pledging our loyalty — we ask humbly, WHY?"

According to Colonial Williamsburg Historian Linda Rowe, seated with her husband in the congregation, there was a noticeable silence, when even a gasp or two could be heard. Some clearly were uncomfortable while others were likely pleased with the words directed at the president.

With an increasingly agitated Johnson, itching to rebut or storm out of the church, Rev’d Lewis continued his sermon by discussing international economic problems and the political threat of Communism. His concluding paragraph began, "The years ahead will be painful." Little did he realize that the days ahead would be, for him, painful indeed.

At the conclusion of the service and as the congregation remained seated, the rector led the president and his party to their waiting limousines. The president shook Dr. Lewis' hand apparently not saying a word, but one can almost read Lady Bird's lips saying "Lovely choir." Few, if any, actually knew with certainty what the president thought of the sermon. The president's Press Secretary said, "We never comment on sermons." However, many others did.

The caption in the cartoon to the right reads, "One more sermon like that and I've a good mind to stop answering His prayers."

The press had a story. A report filed for CBS Evening News on November 13, observed, "What the president hears, as well as what the president says, is news." The report continues, "Mr. Lewis failed to realize this fact. He didn't know his thoughts, although important to him, were newsworthy. He didn't comprehend (that) what to him was a Sunday sermon was a radio bulletin and a newspaper headline."

The wire services sent word throughout the country and overseas. Early in the week Rev’d Lewis was besieged by calls from the media including one from as far away as Australia. A New York Times article in its November 14, 1967 edition summed it up with a headline that read, "Rector Who Questioned Johnson on War Assailed."

In a talk given on Friends of Bruton Day in April of 2015, Professor David Holmes observed, "Virtually all journalists and news programs assumed that Bruton's rector was an opponent of the war — that is to say, a 'dove' — because more and more clergy were speaking out. Yet in reality, Cotesworth Lewis actually favored intensifying the war."

Back in the days when it was not politically incorrect to find humor in the arena of public affairs, the White House Press Corps traveling with the president provided some much needed chuckles over the episode. On a bulletin board in the temporary press headquarters, reporters pinned imaginary headlines playing a kind of "can you top this." Journalist Hugh Sydney in a column published in the November 24, 1967 issue of Life Magazine cited a number of them including:

Washington: White House Press Secretary George Christian has announced that President Johnson did not attend church in Williamsburg Sunday. No services were held in Williamsburg.

Washington: The White House Board of History announced Monday that new studies show that Williamsburg never existed.

Fredericksburg, Texas: Mrs. Lyndon B. Johnson announced today that the choir from Bruton Parish Church in Williamsburg has been transferred to the St. Barnabas' Church here.

Williamsburg (via satellite): A spokesman for God said, "Cotesworth who?"

Williamsburg: The President announced his intention to stay here through next Sunday in order to hear the new pastor at the Bruton Parish Church.

Williamsburg: President Johnson left Williamsburg late Sunday by helicopter. As he left he was heard singing, "Give Me That Ol' Time Religion."

It is interesting to note who stood with the Rector and who tried to keep distant. Politicians responded, as they usually do, from a partisan perspective. Virginia's Democratic Governor, Mills Godwin, sent a letter of "apology" to President Johnson (released to the press) expressing his personal and official regret over the incident. House of Representatives Leader Carl Albert, Ohio Congressman Wayne Hays, and House Whip Hale Boggs were among prominent Democratic politicians who expressed varying degrees of anger and disapproval.

Colonial Williamsburg, in a statement, said the sermon was "in exquisite bad taste" and quickly added that Bruton Parish, an active Episcopal Church, is not part of Colonial Williamsburg. News accounts also suggested that Colonial Williamsburg was concerned that after years of building the image of a hospitable town, Rev’d Lewis’ sermon might damage its reputation (and damage revenues?).
On a recent hot afternoon, I took a look through past issues of The Bruton Fount, to find and re-read my article from fall 2015 about the Campaign for the Fourth Century. At that time, we were just several months into the Campaign and now here we are, several months from the anticipated finish. You may wonder what we have been doing in the intervening time!

The steering committee has been reaching out to visit members of the parish, to share Campaign plans and progress and ask for support. This personal approach makes our Campaign unique. We are addressing three priorities, which mean there are three objectives to articulate and track.

Specifically, they are the building up of three major areas supporting Bruton Parish mission and ministry: the annual operating fund, the fund for a new pipe organ, and the Bruton Parish Church Foundation. The total goal is $8.0 million; the amount pledged or received as of this writing is $6,910,201. Each objective is doing well: Annual Giving 2017 will commence soon for the benefit of the annual fund. The organ fund is growing nicely with gifts of every size. Many people are directing bequests to the Foundation, to provide for Bruton’s future, thus strengthening the Campaign in that fashion.

To complete our work, the steering committee will offer every parishioner and Friend of Bruton the opportunity to contribute for the benefit of one, two or three of the objectives. It’s been my privilege to hear firsthand the importance of Bruton Parish to so many. Because no two individuals or families are alike, this Campaign design enables you and me to participate in the way that seems right, whatever our interests, season of life, or connection to the parish.

Rector Chris Epperson also wrote about the Campaign in the Fall 2015 issue, summing it up as … about forming Christian community, caring for the least of these, offering God our best in worship and being people of hospitality. This is what we do here for our community near and far. Please take a minute to visit www.brutonparish.org/campaign. If you have pledged or given to the Campaign for the Fourth Century, thank you; if not, thank you for watching your inbox for upcoming information. In the next issue of The Bruton Fount, I look forward to reporting strong results in both dollars and participants.

Did closer associates stand with Rev’d Lewis? Diocesan Bishop George Gunn issued a statement of support but added that Dr. Lewis spoke for himself and not the Episcopal Church or the Diocese. It was noted by Professor Holmes, “(T)he ministerial fellowship of the Williamsburg area — which included moderates, conservatives, and liberals — voted to support the theological appropriateness of Lewis’s questioning of the president.” As might be expected, there were mixed views among members of the congregation, but Dr. Lewis went on to serve Bruton Parish Church for many years.

Rev’d Lewis wrote to President Johnson to apologize and to affirm that no offense was intended. The president responded by, in part, saying, “If there were ‘more persuasive methods,’ as you put it … to explain our goals in Vietnam, I would try them.”

Challenging a president has always had its risks, but even though Rev’d Lewis questioned the president in a setting where Johnson could not respond, the Rector was not disrespectful.

Professor David Holmes wrote in his book, The Faiths of the Postwar Presidents, “In the Judeo-Christian tradition, religion was not intended to be all sop and sweetness. Those who spoke for God were to be something other than yes-men for royal policies.”

Special thanks to Linda Rowe, Anne Conkling, Bobbie Smith and Al Louer of the Bruton Congregation for sharing their knowledge of the event and to Susan Riggs of the Swem Library for her assistance in finding documentation.
Europeans in the 1500s knew nothing of the religious freedom and multiple religious choices that Americans enjoy today. In almost every country at that time, the religion of the ruler dictated the religion of the people of that country. During the upheavals of the Protestant Reformation, if the monarch accepted the teachings of one of the main Protestant reformers (such as Martin Luther and John Calvin), then the people in that country did the same. If the king continued in loyalty to the pope and papal teachings, the people of the land remained Roman Catholic.

Would English Christianity (the Church of England) remain Roman Catholic? By the 1520s the number of Christians in England influenced by the teachings of the Protestant Reformation was on the increase. Was English Christianity headed toward adoption of one of the forms of Protestantism spreading across the continent, or would England follow yet a third option? English monarchs were crucial to working out the answer to these questions.

Under Henry VIII, the Church of England became a kind of autonomous Catholicism, independent of Rome, with Henry — not the pope — at its head. However, Church of England worship and ritual under Henry appeared to be largely unchanged. For example, the mass continued to be said in Latin. During the six-year reign of Henry's son, the young Edward VI (r. 1547-1553), the Church moved firmly into the Protestant arena. Worship in England was conducted in English, the language of the people — a sure sign of Protestantism. Archbishop Thomas Cranmer fashioned the Book of Common Prayer, the order for worship, reflecting biblical teaching as Cranmer saw it. After Edward’s death (1553), his half-sister, Mary Tudor (r. 1553-1558), “courageously returned the country to papal obedience and to Latin masses.” Hundreds of clergy and lay people fled to Geneva though many of England’s ordinary people might willingly have returned to Catholicism. However, Mary’s marriage to the king of Spain (one of England’s main rivals) and her execution of a large number of Protestants won her the name “Bloody Mary.” Weary of religious strife, the English people looked to Mary’s successor, her half-sister Elizabeth I (r.1558-1603), to settle the question of a national church — whether Protestant or Catholic.

Elizabeth opposed Protestant reform because its republican thrust put monarchs and a hierarchy of bishops in less favorable light. At the same time, though she had outwardly practiced in the Roman Catholic way during Mary’s reign, Elizabeth opposed Roman Catholicism on religious grounds, but also because the pope had excommunicated her father, Henry VIII, and ruled that she herself was illegitimate (Henry’s daughter by Anne Boleyn).

Desirous of national unity and wishing to avoid the mistakes of Edward VI and “Bloody Mary,” Elizabeth and her bishops set about creating a national church designed to blend elements of Catholic and Protestant beliefs, thus steering a middle course between extreme Catholics unwilling to forgo allegiance to the pope and extreme protestants (later called pilgrims and puritans) dedicated to ridding the Church of England of all vestiges of medieval Catholicism.

Elizabeth wanted the Church of England to combine Protestant understandings with Catholic form and structure and to accommodate a wide spectrum of religious understandings. The protestant Church of England that emerged from the Elizabethan settlement "would not be among the Christian traditions whose members agreed to think exactly alike.” This hybrid of protestant and Catholic elements took time to mature, but “the Church of England’s hold on the English people steadily increased during Elizabeth’s reign.

Based on David L. Holmes, A Brief History of the Episcopal Church (Valley Forge, 1993), pp. 4-9. All quotations are derived from this work.

Reserve a private tour
When planning your next trip to Williamsburg, you may want to arrange for a private tour of the church and/or churchyard with one of our experienced Bruton Parish guides. Whether it be for a group of two or twenty, we are pleased to offer you the convenience and personalized attention of a private tour by reserving a specific date and time in advance of your visit. To make a reservation, please contact Marcia Hibblitts at guides@brutonparish.org.
The Postmodern Loss: With everything gained there is something lost.
By The Rev’d Tyler Montgomery

In the tumultuous decades of the 60s and 70s, important new voices emerged that challenged the status quo. Long established and sometimes violent colonial powers were dismantled, and women, blacks, and other minority groups were empowered. Many of the changes that occurred during that era were good and necessary.

Today, we might pause to ask ourselves, has the pendulum swung too far? What might we have lost or sacrificed to make those important gains? One of the realities that I have witnessed in both secondary school and higher education is a cultural timidity to proclaim a search for the Truth. Instead, we seem to be situated in a vast array of culturally dependent opinions. I can hear the postmodern refrain, "How can you say that is the Truth?" or "What is your truth?" or "Isn't that just your opinion based on your cultural perspective?"

Religious traditions that make absolute claims about transcendental reality have suffered in the era of postmodernism, and self-centered pseudo-religions like meditation and yoga have flourished. However, this macro shift away from making truth claims is correlated with the most severe emotional and spiritual crises to face young adults since we have been keeping statistics.

It is clear that young adults are hurting. One thirteen-year study published recently found that the number of college students being seen for depression has doubled, the number of suicidal students has tripled, and the number of students seen after sexual assault has quadrupled (The Commission on Children at Risk, "Hardwired to Connect: The New Scientific Case for Authoritative Communities" [A report to the nation, Institute of American Values: New York, New York], 8). This data has been met by a massive popular outcry claiming that the Institute of American Values: New York, New York], 8). This data has been met by a massive popular outcry claiming that Millennials (d.o.b. 1982 - 2000) are emotionally fragile.

David Brooks recently made an astute observation in one of his New York Times editorials. He wrote, "We are all fragile when we don't know what our purpose is, when we haven't thrown ourselves with abandon into a social role, when we haven't committed ourselves to certain people, when we feel like a swimmer in an ocean with no edge."

Swimming in an ocean with no edge.

I believe this is how many college students feel. As a result, I believe that they are desperate for purpose in their lives. They are thirsty for someone, anyone, to make a claim that isn't relative. My experience leads me to believe that young adults, in spite of what many of them have inherited, want to believe in something more than their own opinion. They want to seek out and find the Truth, not your truth or my truth.

The problem isn't that this generation is fragile, as many commentators are quick to conclude. On the contrary, I believe that Millennials have been swimming without any view of the shore for a long time. The question for those of us who love and care about young adults is this: Are we brave enough to make absolute Truth claims, even in the face of harrowing resistance from the postmodern consensus? Are we willing to give ourselves to be for them a foothold to strive, to seek, to find, and not to yield in pursuit of the Truth?

The Class of 2020

The great question for all campus ministers is “How many students are involved?” This is a question that is as important as it is difficult to answer. Student involvement is organic, and quantitative, and qualitative analysis can offer strikingly different pictures of what is going on in any given ministry. That being said, I believe that we can get some sense of our ministry by taking a look at the incoming student population this fall.

William and Mary enrolled roughly fifteen hundred students this fall. Seven hundred and twenty of those students self-identified as religious to William & Mary (from “agnostic” to “Universalist Unitarian” alphabetically). There were seventy-two incoming Episcopal students, whom we identified in four ways:

1) Thirty-nine students self-identified to William & Mary as Episcopal or Anglican
2) Nineteen students were graduated and identified by Episcopal Schools
3) Eight students identified themselves for the first time during the opening week of term
4) Six students were identified by Episcopal parishes in Virginia

One month into the school year, thirty-two of those students have attended at least one service and/or made themselves known to the chaplain. This means that we have yielded a forty-four percent participation rate from those students who we know are connected to the Church.

Is this good or bad? I don't know. I can say that the ministry will continue to grow in size over the next two years if we continue to yield as many students as we have this year. Of course, all of that is meaningless unless we are showing those students who are involved something of the life of Christ in this place. It is encouraging to know that students are showing up to Church, and in increasing numbers.

Calling all W&M Alumni

Please email alumni@wmepiscopal.org or call 757-345-2255 so that we can include you in our communications and outreach.
Arthur Rhea: A Life in Music
By Beckie Davy, Bruton Music Director & Organist

Former Bruton Parish Choirmaster and Organist Arthur Rhea, Jr., died of cancer in his home in Baltimore on Sunday, August 14, at the age of 97. Arthur grew up in Pittsburgh, the son of a Congregational minister. He studied music for two years at what is now Carnegie Mellon University and another two years in New York City at Delacroze School of Music.

Induction into the Army interrupted his studies while he served in Europe during WWII. Upon return home he earned a bachelor and a master of music degree from Yale University, where he was a classmate of Bruton Choirmaster Emeritus, Jock Darling. In 1950 Bruton lured him to Williamsburg to serve as Organist and Choirmaster for the parish’s burgeoning music program. Our current Candlelight Concert series was established during his tenure, and Arthur oversaw the installation of our 1955 greatly expanded Aeolian-Skinner organ.

The internationally renowned Williamsburg native artist Robert Singleton fondly remembers turning pages for Arthur’s many concerts, including the dedication of the new organ. The routine included an afternoon run-through of the program, followed with dinner served by Arthur’s wife Dollie, before a return to the church for the actual concert. While in Williamsburg, Arthur was also employed as harpsichordist for Colonial Williamsburg and sent to Europe by the foundation to find and purchase instruments for their growing collection. He located more instruments than any other single person, and his acquisitions include the 18th-century organ now in the Wren Chapel.

In 1961 Arthur accepted the position of Organist and Choirmaster at the Episcopal Church of the Redeemer in Baltimore, where he served until his retirement in 1984. He was beloved there and here for his fine musicianship, supportive spirit, and ever-present sense of humor. Arthur also taught at both William and Mary and Peabody Conservatory.

Additionally, he served on the committee that edited our 1982 Hymnal. One of his own hymns, College of Preachers, made the cut, and upon his last surprise visit to Bruton two years ago, we quickly substituted that into communion, eliciting a warm smile and hearty laugh after the service. An earlier visit in 2010 was made to commemorate the 50th anniversary of John D. Rockefeller, Jr. at that year’s Rockefeller memorial concert. Arthur conducted the first of those memorial concerts in May of 1961, and his attendance along with Jock Darling, JanEl Will, and me gathered all who had conducted the memorial concerts since their inception.

Arthur leaves behind Dollie, his wife of 62 years, two sons, Clifton and R. Douglas, and eight grandchildren, as well as a long legacy of music, friendships, and cherished students.

In attendance at the celebration of the 50th anniversary of the Annual John D. Rockefeller, Jr. Memorial Concert are Dr. JanEl Will, Bruton Organist; Bev Kelly, choir member; Arthur Rhea; Beckie Davy, Bruton Music Director & Organist; and Jock Darling, Bruton Choirmaster-Emeritus. Arthur was also here at Bruton during our 300th celebrations.

The Cornerstone Circle

The Cornerstone Circle has been created to provide for sustaining membership through an annual tax deductible contribution of at least $100 per individual.

The name Cornerstone Circle was chosen based on Ephesians 2:20: Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the Cornerstone.

When joining, and each year upon renewal, Cornerstone Circle members will receive a gift in recognition of their commitment. In addition, Cornerstone Circle members will receive our quarterly electronic newsletter, The Bruton Fount; invitation to a private reception preceding the Annual Friends Day Luncheon; opportunity to receive private guided tours of the church and churchyard; early opportunity to register for travel programs sponsored by Friends of Bruton; and other programs and benefits as they become available.

There remains no charge for basic membership in Friends of Bruton. However, annual renewable membership in the Cornerstone Circle will enable Friends of Bruton to initiate or support parish programs that promote and preserve the historic and spiritual heritage of Bruton Parish Church. Future projects may include support for the soon-to-be-opened Heritage Center, development of a computer-based genealogy program, and a project to digitally preserve historic photographs of Bruton Parish Church.

Visit the Bruton website at www.brutonparish.org, click on Friends of Bruton in the left-hand column and follow the link to Cornerstone Circle Application or contact hcooley@brutonparish.org.
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