



Fall 2018

"LET ME TELL YOU A STORY"

The Rev'd Dr. Daniel W. McClain, Associate Rector & Canterbury Chaplain

I spent three days earlier this month in Denver with the Episcopal priest, educator, and theologian Jerome Berryman. Jerome is the founder and author of the Godly Play catechetical program, a Montessori-based model of childhood Christian formation. Godly Play enjoys widespread use in the Episcopal Church, as well as in other denominations in the United States and Canada. Moreover, the curriculum has been translated into nineteen other languages and is becoming popular across the globe.

What makes Godly Play so popular? Is it the familiarity that many already have with Montessori? Perhaps. But I believe that what distinguishes Godly Play from other catechetical models is its emphasis on story-telling. In fact, Godly Play is organized around a story-telling time, after which children reflect on the story they've heard through creative action and play. This is what initially drew me to Godly Play, and continues to hold my interest both as priest and a scholar.

While I was with Berryman in Denver, our conversation kept returning to the social and collective importance of stories. He expressed a concern that we seem to be losing a shared language for religious experience. That concern animates his most recent publication, *Stories of God at Home: a Godly Play Approach*, a book that he wrote to help parents and caretakers integrate storytelling in the home as a way of building "a reservoir of meaning to draw from when needed."

Stories, in Berryman's view, help shape the way we see the world. Stories, both sacred and secular, give us a shared language, a means to relate to one another, to collaborate. Godly Play helps us to do this in the Church

by teaching Scripture through story-telling. Yet, the work of catechesis can only do so much on its own. A partnership between the home and the Church is crucial for formation. Otherwise, we risk creating a culture of conflicting formation. Sadly, this is usually the case;

children, young people, and mature adults alike live disconnected lives. The messages they hear in the marketplace, the home, and the church conflict with one another. It does not help that Christians often present a less-than-compelling story; the Christian story struggles to compete with that of the marketplace. You can guess which story becomes dominant in the home and the individual life.

Collectively, we're not sure why we need stories or what they're good for. This stems from a deeper confusion about what we owe each other. Parents are anxious to give their children the right answers when asked difficult questions. Open-ended answers leave the matter unsettled and leave our children with more questions. So, too, with our

peers; we think that we need to offer neatly packaged answers to lived, existential, and theological problems. And yet, the issues and questions that animate our lives – from relationships and careers to our relationship with God – aren't easily answered. Nor, I believe, are easy answers what these questions really demand.

Telling stories is an important and time-honored way of helping us ponder those questions. Story-telling engages us through a process of self-reflection and spiritual examination. Indeed, because stories aren't didactic lessons and don't offer simple answers, they can't be reduced to a moral or a point. Yes, sometimes there is an obvious "moral of the story." But even when



The Rev'd Dr. Jerome Berryman (left) founder and author of Godly Play, at the Godly Play with The Rev'd Dr. Dan McClain.

I can say, "well, obviously this story is clearly telling us that sometimes being fast is not enough to win the race," there will still be more that I can say about the story. I can talk about humility versus pride, or that anxiety and pressure we feel to succeed, or what we learn about ourselves in failure.

Here, you might be wondering how such an open-ended perspective of story-telling actually helps us deal with life's problems, or raising children, or teaching Christians. My belief, however, is that we can't really begin dealing the real challenges of life, or rearing our young, or teaching each other until we embrace that open-endedness as endemic to both life and education. It's easy for us (adults) to rush to judgment, to force an easy interpretation when we're talking to children or students about stories. It's even easier to dismiss a child's or a student's seemingly awkward or immature thoughts about a story when it doesn't fall into the spectrum of "correct" interpretations.

Likewise, it's too easy to thoughtlessly pass judgment on or offer solutions to difficulty and pain, as Job's friends did, rather than to sit quietly and offer empathy. It's easy to see the real difficulty of the religious life as one of relevance, as if things like the Eucharist and the Trinity find their value in their ability to solve the world's problems. And at the heart of our reactions, I'm convinced, is the generous and good will of people who desperately want to be helpful, to make a difference, to do the good work we're called to do.

But when we reduce stories to a clear point or moral, we miss out on a rich experience. When we reduce difficult questions and life experiences to simple solutions and answers, we miss out on the way a life is being shaped or a person is being formed. When we reduce the Gospel to this thing that makes us uncomfortable, so that our first impulse is to neutralize that discomfort, we short-change our own spiritual development.

The genuine encounter with a story pushes all of us into a creative and curious space that affirms our humanity while challenging it and expanding it. When we hear a story, we look for familiarity and difference; we reflect on our own lives, our experiences, struggles, and joys. In and through stories, we are challenged to reflect on ourselves before we pass judgment. We are surprised to find ourselves

empathizing with one character, or frustrated with another. And all the while we develop bonds, unknown to us at the time, with other readers or hearers. Through story-telling, therefore, we create culture. And we hand that culture on as long as we keep telling stories.

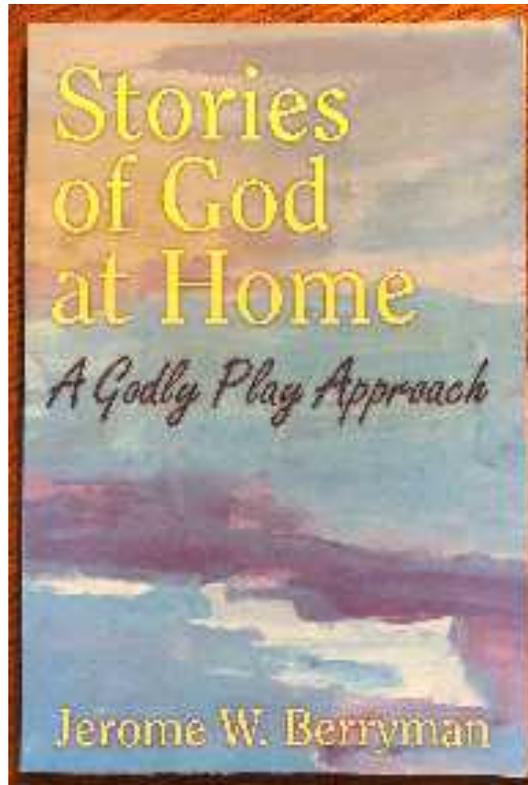
Unfortunately the stories we tell do not always foster such healthy reflection. At times, we tell stories in order to escape from reality, or to reshape reality in ways that suit less-than-honorable purposes. At times, our stories romanticize awful situations or valorize questionable actions.

Certain narratives can animate the imaginations of young people, fostering corrosive images of identify. The problem with such stories is not always that the story itself is bad; rather, these stories and the way they are told short-circuit the work of reflection and engagement, that spiritual work – for some reason they stop us from saying more. And if stories have any virtue, it should be in their prompting us to keep talking, keep reflecting, keep interpreting.

Earlier this month, we encountered Jesus in the Gospel in conversation with a certain Syro-Phoenician woman from the region of Tyre. Fr. Epperson's sermon on that passage is quite good (September 9, Pentecost 16). Visit our website at www.brutonparish.org where you can view it if you missed it. Sadly, I've heard too many homilies on this text that either make excuses for Jesus, or condemn him. Bad theology aside, by forcing a fast moral

from the reading, such homilies take something precious away from us as hearers of the Gospel; they deprive us of our ability and right to sit with the tension of the story, to reflect on a difficult passage, and then to say more. A homilist who does that regularly will foster a church culture that is incapable of dealing with difficulties, whether in the Gospels or in elsewhere. Similarly, a parent or teacher who fore-closes on questions with children or students will foster an environment that is resistant to wonder. By contrast, telling stories will encourage wonder and reflection, which in turn will foster depth and resilience, two characteristics that we all need a lot more of.

What stories do we enjoy telling and re-telling today? What stories excite us? What kind of culture are we handing on to the church of tomorrow?



A NEW OPPORTUNITY: CHURCH & HERITAGE CENTER TOUR

Marcia Hibbitts

The Bruton Parish Church Guides Ministry in cooperation with the Heritage Center Committee has created a new tour called The Heritage Tour.

The tour begins in St. Mary's Chapel with a brief conversation about the Episcopal Church led by a Bruton clergy person. A Heritage Tour guide will share the story of Bruton Parish from 1674 to the present. The tour moves into the Heritage Center where your guide will point out highlights of the museum. The tour continues outside and down the street to the church. Along the way, your guide will share points of interest on Duke of Gloucester Street. After observing some of our most interesting tombstones and a brief look at the architecture of the church, the tour moves inside where your guide will share the history of our church by interpreting the visual components of the interior. The tour concludes with a brief question and answer period.

Friends of Bruton are invited to request a Heritage Tour during your next visit to Williamsburg. To request a tour, please contact Hilary Cooley at hcooley@brutonparish.org or 757-229-2891. Please make your request at least five days before your preferred day and time.



PLANNING FRIENDS DAY 2019

Jim Morford, Chair, Friends of Bruton Committee

As this issue of The Bruton Fount goes to press, the Friends of Bruton Committee is planning for events and projects for 2019. A highlight of the year will be the 7th Annual Friends Day, and a tentative date of Saturday, May 4, 2019 has been set. The committee is exploring a variety of program options.

We take special note that 2019 marks 400 years since several very significant events took place at Jamestown. 1619 marked the meeting of the first representative assembly in the New World. The assembly met in the church at Jamestown. 1619 also marks the introduction of the first African slaves into the Jamestown Colony.

Late in 1619, December 4 to be exact, a group of voyagers arrived at their destination - Berkley Plantation - and there (following instructions) they conducted the first Thanksgiving in the English Colonies with a commitment to repeat it annually. It was also in 1619 that the Virginia Company of London ordered that "... a fit hundredth might be sent of women, maids young and uncorrupt, to make wives to the inhabitants and by that means to make the men there more settled and less movable...". Truly 1619 was a momentous year and one that deserves recognition.

The Committee will also be considering events and projects that might be funded through the generosity of Cornerstone Circle members. Be sure to check the Winter issue of The Bruton Fount due out in December for further details about Friends Day and other Friends of Bruton activities.



Alice and Silas receive a cow as a gift on their wedding day in a scene from the "Jamestown" TV series.

VISIT OUR WEBSITE AND STAY IN TOUCH, WHETHER NEAR OR FAR

Whether you live near or far, there are many ways to stay in touch with Bruton Parish. Visit our website at www.brutonparish.org to see worship schedules, Candlelight Concert schedules, The Link Library, calendar of events, ministries, children's and youth programs, adult formation, history, parish records, and much more!

THE HYMNS WE SING: COME, YE THANKFUL PEOPLE, COME

Jim Morford

With Labor Day behind us, the kids back in school or off to college, our thoughts turn to fall, to football and to leaves. Soon it will be Thanksgiving Day. Although not an official Christian holiday, it is a public holiday in the United States. America's traditional Thanksgiving celebration is closely associated with giving thanks to God for a successful conclusion of the harvest season.

The first Thanksgiving celebration in what is now the United States took place, not in Plymouth, Massachusetts but at Berkeley Plantation in Virginia on December 4, 1619.

The Berkley Company, sponsor of the venture that brought a company of men to Virginia in late 1619, had given very specific instructions to the settlers. The first was that upon landing they were to give thanks in prayer for their safe voyage and to do so annually. The ship's captain, John Woodlief, led the service by proclaiming, "We ordaine that this day of our ships arrival, at the place assigned for plantacon, in the land of Virginia, shall be yearly and perpetually kept holy as a day of Thanksgiving to Almighty God."

America's first official English speaking Thanksgiving took place one year and 17 days before the Pilgrims landed in Massachusetts and almost two years before they held a three-day Harvest Feast with their Native American friends in October of 1621, which is mistakenly thought to be the first Thanksgiving.

One of the great hymns sung by Christian congregations throughout the country on the occasion of Thanksgiving is *Come, Ye Thankful People, Come*. It is an English harvest festival hymn written in 1844 by the Rev'd Henry Alford while he was the rector of St. Michael and All Angels Church in Buckinghamshire, England. When first published, it had seven verses. In 1865, Alford revised the hymn publishing it in his *Poetical Works* with only four verses. Over the years, there had been a number of unofficial revisions of the hymn, which led the Rev'd Alford to add a footnote to his book stating his disapproval of the revisions that had been made without his agreement. The hymn later gained popularity in the United States where it is used today as part of Thanksgiving celebrations.

The hymn is sung to the tune of St. George's, Windsor by George Job Elvey who was a distinguished English organist and composer. He was born at Canterbury on March 29, 1816. For several generations, his family had been connected with the musical life of the cathedral city. He studied music at Canterbury, Oxford and at the Royal

Academy of Music. In 1835, he became organist of St. George's Chapel, Windsor. He was a prolific composer of church music. Of his best-known works produced chiefly between 1856 and 1860, many were composed for special services at St. George's Chapel. He was knighted on March 24, 1871.

His works include two oratorios, a great number of anthems and services, psalm chants and some pieces for the organ. In addition to his music adopted for *Come, Ye Thankful People, Come*, Elvey's most famous work is probably the hymn tune *Diademata*, to which the hymn *Crown Him With Many Crowns* is commonly sung.

The Rev'd Alford's words for *Come, Ye Thankful People, Come* were drawn from two of Christ's parables; Matthew 13:24-30 [the wheat and the tares] and Mark 4:26-29 [the story of the seed springing up without the sower knowing of it].

"The first verse acknowledges our dependence on 'God our maker' and invites the worshipper to give thanks for harvest home. The second celebrates our partnership with God in creation - we sow and reap but it is God who gives the growth. The verse ends with a prayer that we too might grow and bear fruit as 'wholesome grain'. The last two verses look to the spiritual harvest of the last judgment, when 'all be safely gathered in ... in God's garner to abide.'" (From an article published by the Parish of Oystermouth, Swansea, Wales.)

Either on Thanksgiving Day or at other services dedicated to giving thanks, let us remember and be grateful that, "God our Maker doth provide for our wants to be supplied..."



A COMMISSIONED ANTHEM: SOURCE OF ALL HEALING

Rebecca Davy, Music Director & Organist

During this month of September the Bruton Choirs will again have the privilege of premiering a new choral anthem. "Source of All Healing" was commissioned from Michael John Trotta last year with the intention of an early October arrival, squeezing the creating of this music into a small window in a busy composer's schedule.

Alas, I learned just this summer that our Aeolian-Skinner organ would be removed before the intended premiere. After discussing the possibility of an a cappella anthem or one with sparse accompaniment that could be played on a continuo organ, Trotta graciously agreed to fit the work into his summer projects. Few emails generate excitement like the arrival of a brand new piece of music, and I was thrilled to find this anthem in my inbox in time for the August rehearsals. Our choirs have enjoyed singing some of Trotta's music before, most especially his setting of Seven Last Words, which we sang for Passion Sunday this past spring, and they are looking forward to sharing this new anthem with you in morning services on September 23, on the last Sunday we'll have our current organ.

Trotta was born in New Jersey in 1978 where he studied piano, trumpet, French horn and vocal music. He earned both a bachelor's and master's degree in music from Rowan University where he studied with American composer Z. Randall Stroope and then went on to earn a doctoral degree from Louisiana State



University. He has studied with recently deceased Sir David Willcocks as well as Morton Lauridsen and John Rutter. Trotta taught at the Virginian Wesleyan College before launching a full-time career as a freelance composer in the New York City area. His music is beautifully melodic and engaging for performer and listener alike.

"Source of All Healing" sets a new text by Angier Brock, who has again generously gifted us, drawing on her rich writing talent and deep spirituality. As we discussed the possible theme, I mentioned the seeming lack of adequate anthems appropriate for the many Sundays after Pentecost when we follow the life of Jesus with his disciples. Healing is, of course, one of the recurrent parts of Jesus's ministry and one that brought many followers to his message of love and forgiveness. As human beings in an imperfect world, we are all touched at various times of our life with the need for healing, either for ourselves or for others we love. This new text reminds us yet again the source of that healing.

At your word, the heat of a fever fled.
Now bid me rise from my fevered bed.
You shielded a sinner caught in blame.
I too have sinned. Come, heal my shame.
Source of all healing, come by this place.
Bring your compassion, and grace.
Source of all healing, before you I bow.
Come, Holy Jesus, abide with me now.
You ordered unclean spirits to flee.
From all that would bind me, I pray, set me free.
You opened deaf ears. To the blind, you gave sight.
You made the lame stand and the bent stand upright.
Source of all healing, come by this place.
Bring your compassion, and grace.
Source of all healing, before you I bow.
Come, Holy Jesus, abide with me now.
When lepers cried out, you made each one whole.
Hear now my cry. Cleanse my body and soul.
At your command, rough seas grew calm.
So be to my anxious heart a balm.
Source of all healing, come by this place.
Bring your compassion, and grace.
Source of all healing, before you I bow.
Come, abide with me now. — Angier Brock

It's hard to imagine that I have now commissioned more new music than I can quickly count up in my head, and the entire process has been an unexpected joy and privilege during my time at Bruton. The commissions have never been part of the budget but rather gifts from individuals, sometimes in memory of loved ones, sometimes in celebration, as during our 300th anniversary year, and sometimes simply in support of the wonderful music program here and all who make it possible. Most (including the first commission I spearheaded) have been choral anthems, but hymns, solo organ and handbell pieces are also part of the growing list. My gratitude and the gratitude of both the performers and listeners go out to those who have made these inspiring projects possible.

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 email BPC@brutonparish.org.

EDMUND PENDLETON: A MAN OF HONOR

Anne Conkling

In the famous Peale portrait of Edmund Pendleton which has hung for years in our reconstructed Colonial Capitol building here in Williamsburg, we see an alert and wizened face, lively eyes and just the hint of smile. Wise beyond his years even as a teenager, his first earned money went to buy books. Law books. Latin books. Books became his constant companions and his reliable lifelong friends. One wonders what was behind the smile — amusement, dry wit, or someone waiting for just the right moment to get in the last word in a political debate?

Known for his intellect and his dedication to detail, he was a fast learner and one who valued education, all the while sharing knowledge and books, and advising others. A young Patrick Henry was the recipient of both advice and a suggested reading list, and the Father of Our Country accepted Pendleton's semantic guidance in getting a bill through the House of Burgesses. While George Washington's motives were pure, just renaming the bill to align with clean water brought success to an earlier failed attempt.

Pendleton was six feet tall, affable, engaging, a fine speaker, practical, dedicated, a hard worker, a true friend, very charming, and gracefully wore the reputation of being the handsomest man in the Colony of Virginia! Yet he carried no patrimony, as did the biggest names in politics. His immigrant ancestor was an indentured school master from Norwich, in Norfolk County, England, who arrived in the Rappahannock area in 1674.

Edmund worked hard, came from very little, and eventually amassed great acreage and a fortune. His early years were a struggle and his newly widowed mother remarried quickly, which was customary here and then. At thirteen he was apprenticed to the Caroline County Clerk of Court, and later was Clerk of the Vestry in his parish. These experiences gave him intimate knowledge of day-to-day struggles and behaviors of all of society — from top to bottom. He was dedicated, but more importantly, consistently reliable. He accepted each post graciously, and continued to read, absorbed by the study of law.

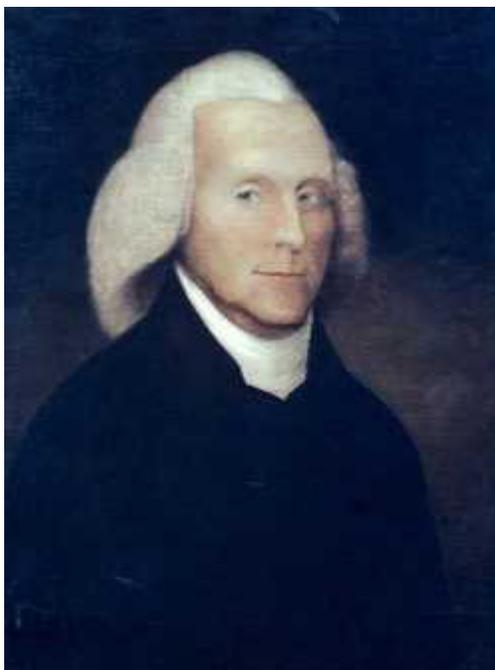
The spring of 1741 brought the young man to our Colonial Capital to be examined by Edward Barradall, the noted and notable Attorney General (who is buried in the East end of our churchyard). Pendleton passed easily, and

went home to begin a career riding the legal circuit from one county to another. Just ten years later he was made a county justice, and one year after that, a Burgess. From there his career soared like a rocket — he served more than fifty years on the bench, and as the Revolution began to bubble, he served on numerous committees, most famously the Committee of Safety, which managed the war effort in Virginia. He was a representative to the House in each of the Virginia Conventions, and served as president of the convention in both 1775 and 1776.

Up through 1775 he was known as a devout conservative, and he spoke, wrote, and lobbied for reconciliation with Mother England. Something changed his heart and his mind, and he reached that life or death tipping point which many statesmen fear — he completely changed his views on the coming Revolution. He and Patrick Henry rode up to Mount Vernon to meet their esteemed colleague, and together the three men rode to Philadelphia for political exercises which would change their world.

Despite a fall while horseback riding which left him crippled and in severe pain for the rest of his life, he was active in politics through the Revolution, the formation of the Constitution and the birth of our new nation. He continued his lifelong commitment to Anglican churchmanship, serving on the Drysdale Parish vestry until its dissolution on May 25, 1779. Always respected by his peers, he moved to a moderate position and became a mediator, lessening the hot blooded language and persuading delegates to work together. He strongly believed that both sides must talk with each other in order to find success. His patience and resilience smoothed many obstacles as the Constitution was coming together.

He lived through the infant years of the new Republic, and while still working with the Council, died in 1803. Buried at his home at Edmondsbury, he was re-interred in the North aisle in Bruton Parish Church. The remains of both of his wives and one infant were also moved to the church. When we walk in those amazing footsteps from the past, we may rejoice in both the legacy and the responsibility we have inherited.



SABBATH: FINDING REST, RENEWAL, AND DELIGHT IN OUR BUSY LIVES BY WAYNE MULLER

"Sabbath time can become our refuge. During the Sabbath, we set aside a sanctuary in time, disconnect from the frenzy of consumption and accomplishment, and consecrate our day as an offering for healing all beings." (p. 10)

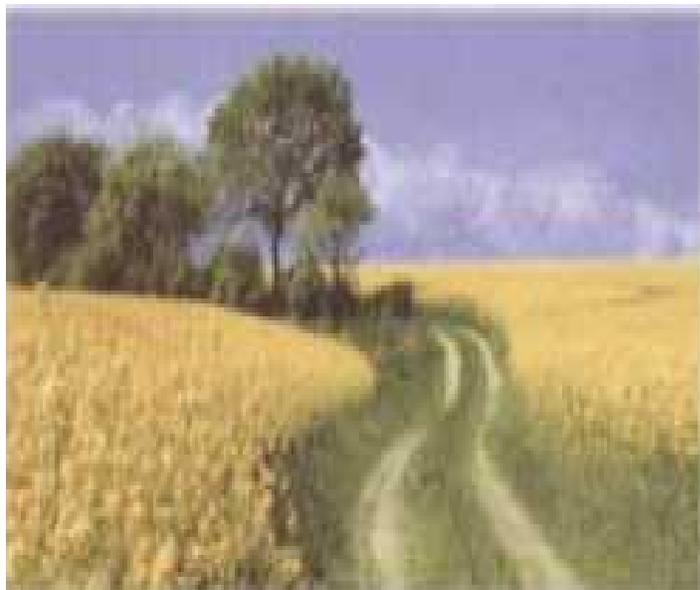
One of the new features planned for each issue of The Bruton Fount is a book review by one of our clergy. We thank the Rev'd Lauren McDonald for her following review.

As summer winds down and our calendars fill up with the myriad activities that start in September, reading Wayne Muller's book about keeping Sabbath reminds us of the importance of rest and renewal. Some of us may have taken vacation during the summer. Some of us may have slowed down or had a break from one activity or another. Some of us may have continued our hectic schedules, sure that if we stopped, all the plates we'd been juggling would tumble to the floor. Even if we took a holiday, we probably jumped back into our frantic pace with such vigor that the benefits of our rest quickly evaporated.

In his book, Muller reflects on various facets of Sabbath and offers practical exercises for Sabbath-keeping at the end of each short chapter. One of the things I appreciate is how doable the exercises are. From preparing a Sabbath meal to lighting candles to taking a Sabbath walk to practicing gratitude to taking three deep breaths whenever we touch a door knob or before we eat or drink, the variety of exercises ensures that there's something each reader can find to engage.

Another thing I appreciate about the book is how Muller counters every argument I have about why there's not enough time for Sabbath. With a gentle but firm tone, he explains how our busyness is violent and how observing Sabbath can heal the results of that violence. Our endless pursuit of work and consumption can make us sick to the point that we are forced to rest. Even without the many negative effects of overworking, overachieving, overconsuming, and overdoing, the truth is that God commanded us to "remember the Sabbath." If we need an argument to talk back to the guilt that we feel when we do "nothing," we can remember that God said so. Even God rested!

Muller describes the gifts and benefits of Sabbath-keeping, including the ways in which it deepens our spiritual lives. Sabbath isn't intended to be a chore; it is intended to give us freedom. In the chapter, "Sensuality and Delight," Muller writes, "The Sabbath rocks us and holds us until we can remember who we are." If you find yourself getting lost in the tyranny of your calendar this fall, treat yourself to Muller's book on Sabbath and discover ways you can incorporate rest, renewal, and delight into your daily life.



A PRAYER FOR FRIENDS

We know that prayer changes things. Prayer gives us strength when we need it and discernment when we are looking for answers. Visit bit.ly/friendsprayers online if you have a prayer request. Your confidential requests will be forwarded to our clergy, who will lift you up in prayer daily for a month.

Lord Jesus Christ, I give you my hands, to do your work, my feet to follow in your way, my eyes to see as you see, my tongue to speak your words; take my mind and let my thoughts dwell always on you and in my spirit, pray always within me. Above all, I give you my heart; that in me you may love your Father and all people. I give you myself, that you may grow in me, so that it is you, Lord Jesus, who lives and works and prays in me. Amen.

Attributed to Lancelot Andrewes
1555-1626

CLEMENTINA BIRD RIND (c. 1740-1774)

A LADY OF LETTERS

Anne Conkling

In a span of just 34 years, this young woman contributed to the patriotic fervor sweeping the colonies, managed a business, supported her household as a young widow, and worked closely with the American icons who cut their political teeth in Williamsburg. Being in the right place at the right time probably guided her path. She published a piece by one of the young Burgesses entitled "A Summary View of the Rights of British America," second in importance only to his other noted piece, "The Declaration of Independence." Though Mrs. Rind was editor of our own Virginia Gazette for just 13 months, August 1773 until her death in September 1774, they were crucial times in American history. When she died leaving five orphaned children, the local Masonic Lodge saw to the care of two of the four boys. Daughter Maria would become governess to the children of St. George Tucker, and married their tutor, John Coalter. One son grew up to be a printer, though his political ties were to the Loyalists, unlike his parents' independent feelings.

Tracing a woman's life in early America can be a challenge, but there is some good evidence for Clementina. Coming from London, she settled in Annapolis and married William Rind. His apprenticeship under the publisher of the Maryland Gazette set his life in order, and when some of the Burgesses here invited him to move to Williamsburg and open a newspaper, he accepted. From the beginning, the Gazette was to be "Open to all PARTIES but influenced by NONE." A major function of newspapers in those years was to publish the government regulations, and the existing publication was under the Governor's thumb. When Clementina took over the paper, she stuck to the motto. She also introduced a definite feminine flavor, with bits of social news from London, prose, poetic tributes to women, and essays. Scientific news and educational items about the College of William and Mary were also included — broadening the paper far beyond politics.

With her husband's death, her status changed. As a married woman she was considered a femme covert — under the protection of a man. A widow was classed as a femme sole, and she could sue and be sued, pay taxes, incur debt, own property and manage her own finances, responsibilities most married women did not have. Collecting payments had plagued the paper, despite repeated requests. Following the death of William Rind, she faced huge debts, and urged her public once more to pay for their advertisements promptly.



Within just one month, ads in her own paper advertised the sale of the house and "ALL the estate of the late William Rind." Faced with raising five children alone and juggling the costs of paper and the household, she struggled to stay afloat, while praying to be equal to her task. Robert Carter Nicholas stepped in to guarantee payment for paper and supplies so she could continue to work. Very soon she too would be buried in an unmarked grave in the Bruton churchyard.

Wife, Mother, Public Printer, Editor, Widow — gone but not forgotten.

"A LADY OF SINGULAR MERIT, AND UNIVERSALLY ESTEEMED"

<http://www.womenhistoryblog.com/2009/03/clementina-bird-rind.html>

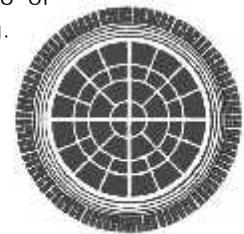
THE 1715 SOCIETY

The mission of the 1715 Society is to provide financial support for Bruton Parish Church and its Christian ministries by encouraging philanthropy, gratefully receiving money, securities and other valuable assets, and prudently investing all gifts and bequests made to the Foundation, building an endowment that will provide funds for the current operations and future needs of the church.

Common forms of Planned Giving are: Bequest in a Will or Trust; Life Income Gift; Life Insurance; Individual Retirement Account (IRA); A Gift of Property Reserving a Life Estate; and Appreciated Property, such as securities, real estate or tangible personal property for example.

Learn more about the ways that you can remember Bruton Parish Church by visiting www.brutonparish.org/bpcfoundationinc or by calling Marty Easton, Development Director, at 757-345-2256 or measton@brutonparish.org.

Proposed gifts of life insurance, real estate and personal property must be submitted to review by the Board of Directors of the Foundation.



THE BRUTON PARISH CHURCH FOUNDATION, INC.

PARISH RECORDS MADE POSSIBLE THROUGH CORNERSTONE CIRCLE

The second volume of the Parish Records, which contains records from 1868-1908, is now available online. It is indexed along with the Parish Register of 1662-1779. These two volumes of parish records and A Guide to the Memorials of Bruton Parish Church are all available online from your home computer!

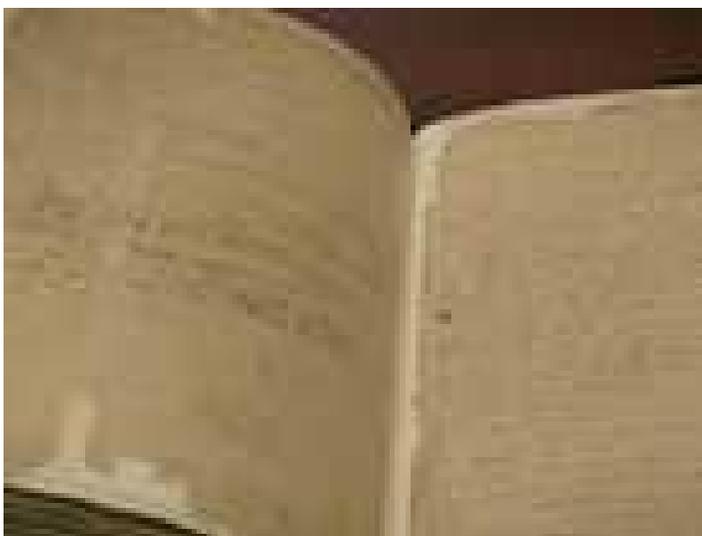
The recently added register lists families, baptisms, confirmed communicants, marriages, and burials (although coverage is irregular and spotty). To access these three volumes, visit <http://heritagecenter.brutonparish.org>.

Work continues on making the site viewable on mobile screens, but it will work best on desktop or laptop computers for now. A video demonstration and information about the Parish Records project is available at the Heritage Center located adjacent to the Parish Gift Shop.



This important and valuable project was made possible through Friends of Bruton's Cornerstone Circle as a result of a generous gift from Cornerstone members Don and Elaine Bogus.

It is through the Cornerstone Circle that Friends of Bruton is able to support projects and events that are vital to promoting and preserving the historic and spiritual heritage of Bruton Parish Church. The Cornerstone Circle is sustained by annual renewable contributions of at least \$100 per person. Just complete the online form at <http://bit.ly/BPCCORNERSTONE> or contact Hilary Cooley at hcooley@brutonparish.org to become a Cornerstone Circle member of Friends of Bruton.



BRUTON SERMONS ON THE WEB

"There is an interiority there, whether they recognize it or not. That Spirit sent by Christ dwells deep in the heart of us, closer to the center of ourselves than we are often able to penetrate, consumed as we are by the daily and minute-by-minute preoccupations of our lives. As St. Augustine put it, God is closer to me than I am to myself."



Watch the full video or read the text of the sermon given on Sunday, September 2, by the Rev'd Dr. Daniel McClain, Associate Rector & College Chaplain on our website. Each week, the sermons given by our clergy at the Sunday morning services are recorded and posted online for the members of our community — both local and worldwide — who are not physically present or for those who would like to revisit a particular sermon.

Along with other videos of parish life, they can also be viewed at www.youtube.com/user/BrutonParish.

Become a subscriber today!



Friends of Bruton

Name Badges

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 and 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 at hcooley@brutonparish.org or 757-345-2252.

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Jo Anne Coy, Charter & Cornerstone Circle Member

Rebecca Davy, Bruton Music Director & Organist

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Channing Hall, III
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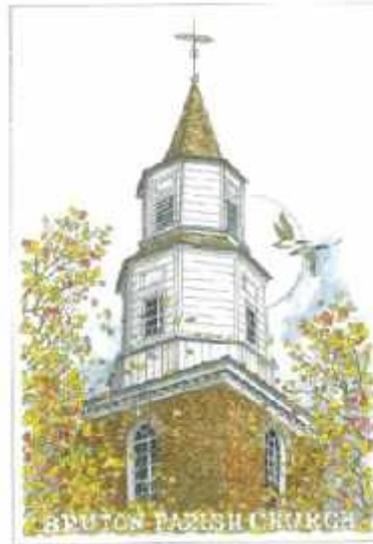
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Bruton Parish Church, P.O. Box 3520
Williamsburg, VA 23187-3520
Phone: 757-229-2891
Fax: 757-221-0290
Email: BPC@brutonparish.org