



Fall 2019

Now THANK WE ALL OUR GOD

Marty Easton

Now thank we all our God, with heart and hands and voices, who wondrous things hath done, in whom his world rejoices; who from our mothers' arms has blessed us on our way with countless gifts of love, and still is ours today.

The Hymnal 1982, page 397 Words: Martin Rinckart; tr. Catherine Winkworth

All stood and sang this hymn in unison at the Gala Inaugural Concerts held here September 7 and 8. It was a joyful way to celebrate the new pipe organ. God working through us brought about the instrument we see and hear.

The first week of October saw the final stage of the project, when pipe shades were affixed to the organ case. The term pipe shades is used to refer to carved embellishments for the tops of the façade pipes.

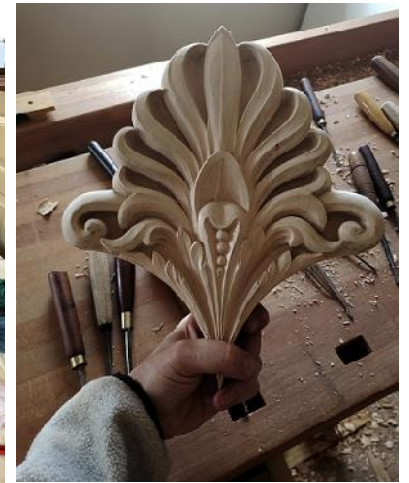
Pipe shades are important to complete the visual, artistic effect of the case. Laurent Robert, woodcarver and cabinetmaker, designed and carved the pipe shades, using his knowledge of ornamental style in early 18th century Georgian architecture, and the organ builder's suggestions. Research on the history of English organs built in the mid-eighteenth century, and study of significant instruments of the period, also provided details to inform Mr. Robert's work. Thus, he created carvings in the decorative style of organs that began to come to the colonies at that time. Six drawings resulted in a total of eleven carvings of basswood.

The pipe shades are placed beneath the cornice and also below the swan neck pediments. A pair of consoles (brackets) supports the pediments in the central area of the organ. An acroterion is situated at the apex of the two swan neck collars.

Both in the church (floor to ceiling!) and behind the scenes, it took collaboration among many committee people, staff members of Bruton Parish, and outside artisans. We wish to thank the 200 or so individuals and families who contributed \$2.1 million toward the organ project. To all Friends of Bruton who live away, we hope you will plan to visit for a service or concert very soon.

Pictured below:

- 1) Ryan Mueller at work gilding one of the carvings captured attention of visitors in the church.
- 2) A single palmette carved to sit front and center.
- 3) Work in progress on October 3 to place gilded carvings.



AN ADVENTURE OF A LIFETIME IN THE HOLY LAND OF ISRAEL

Jim Morford

The Friends of Bruton Committee is planning to send a group of twenty on a very special trip to the Holy Land in October 2020. The Committee is at work now, a year in advance, to be certain that this trip is designed especially to meet the needs and interests of Our Worldwide Congregation.

Our rector, The Rev'd Chris Epperson, traveled to the Holy Land last May and is enthusiastic about leading a Bruton Parish group there next fall. The Rev'd Lauren McDonald, Bruton's Associate Rector for Mission and Women's Ministries, has also visited the Holy Land and some photos from her trip are included here.

The tour being planned will be all-inclusive. Airfare and ground transportation in luxurious motor coaches, accommodations in deluxe hotels, and all meals throughout are to be included in the price of the trip.

Deepen your understanding of your Christian faith as the words of the Bible come alive. Walk where Jesus walked. See what the apostles saw. Visit sites made famous by Jesus' life and ministry including the "Little Town of Bethlehem" where He was born, His home town of Nazareth, the River Jordan where He was baptized, the Sea of Galilee, the Garden Tomb where it is believed Jesus was buried and from where He rose on the third day. Visit the city of Jerusalem, the spiritual home of three great religions.

Specific dates and details will be announced as soon as they are confirmed, but you are urged to begin planning now to join with fellow Brutonians and Friends to be among those who experience a unique adventure.



CLERGY BOOK REVIEW

INSPIRED: SLAYING GIANTS, WALKING ON WATER, AND LOVING THE BIBLE AGAIN

By Rachel Held Evans

Review by The Rev'd Lauren McDonald

Stories shape our lives. Family narratives, cultural narratives, historical narratives, and biblical narratives form us and our children. They not only teach us how to live but how to make meaning of our lives.

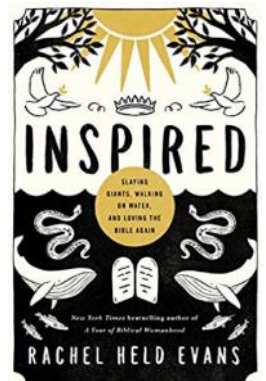
In *Inspired*, Rachel Held Evans explores how her own relationship with the Bible changed from the "magic book" of stories she loved as a child, to the instruction manual of her evangelical youth, to a stumbling block in her young adulthood. As she questioned and studied and engaged with scholars, wrestling with some of scripture's most disturbing stories, she discovered that reading the Bible was challenging her faith more than strengthening it.

In time, she made the journey back to loving the Bible again, accepting it as it is, not as she would have it be.

With humor and wisdom, through retelling the stories of scripture, interacting with scholars and theologians, and sharing stories from her own life, Rachel travels from Genesis through the letters of Paul with a storyteller's eye, looking at the Bible as a collection of different kinds of stories: Origin, Deliverance, War, Resistance, Wisdom, Gospel, Fish, and Church. She asks questions like, "If God is supposed to be the hero of the story, then why did God behave like a villain?" She wrestles to reconcile stories of war and violence with the God of love. She opens up new ways of thinking about scripture without providing definitive answers. Throughout the book, her reflections inspire even as she invites her readers to be inspired by the Bible.

Rachel suggests that all of our stories are part of the biblical story. "The gospel means that every small story is part of a sweeping story, every ordinary life part of an extraordinary movement. God is busy making all things new, and the life, death, and resurrection of Jesus has opened that work to everyone who wants in on it. The church is not a group of people who believe all the same things; the church is a group of people caught up in the same story, with Jesus at the center."

Reading *Inspired* is bittersweet because it's the last book Rachel Held Evans will write. She died earlier this year while receiving treatment for an infection. In her chapter on Gospel Stories, Rachel describes how when God becomes flesh and lives among us, God spends most of the time telling stories. "God With Us is a marvelous storyteller," she writes. Indeed. Rachel Held Evans was also a marvelous storyteller, and when she weaves her stories into God's stories, you don't want to miss it.



THE HYMNS WE SING

Jim Morford, Chair

In the long history of the Christian Church, congregational hymn singing is a relatively recent happening.

Dr. David Music (yes, that's his real name), Professor of Church Music at Baylor University, wrote in an essay published in *Christian History* in 1991, "In the New England colonies in 1707, no church organ had yet been installed. The first singing-instruction book would not be written for fourteen more years, and "Hymns and Spiritual Songs" would not be reprinted until about 1720." [Bruton's first organ was installed in 1756.]

"While the new hymns were being written and sung throughout England, many American churches and ministers opposed them. Not until well after the middle of the eighteenth century did English hymns achieve a significant place in American worship."

In early American churches, where there were organs, music consisted mostly of preludes, postludes and interludes played to give the presiding clergy a break. To the extent there was congregational participation, it consisted of the psalms being chanted by a leader with the congregation chanting in response. Hymns, as we know them today, did not exist. At Bruton, it was the boys from the College of William and Mary seated in the west gallery who led the responses. They were well-versed in them as they attended chapel at the college every weekday.

Eighteenth-century hymnbooks were usually only collections of texts and did not include musical notes. The first American hymnal to join tunes with texts was not published until 1831. The usual method of singing in church was by "lining out." This involved having a leader say or sing one line, and the congregation repeat it. This was done because hymnbooks were expensive, and many worshippers could not read. The Episcopal Church in America used this system until 1916, when the first authorized hymnal with words and music was published.

One of the oldest of the traditional hymns we sing is the Doxology. The word doxology comes from two Greek words, *doxa*, which means glory, and *logos*, which means word. A doxology is literally "a word of glory." We sing doxologies to give glory or praise to God.

Today it is most commonly sung to the tune of the "Old Hundredth" a tune from the Genevan Psalter first published in 1562. It is frequently (but not exclusively) sung as the offering is brought to the altar.

The words were originally penned by Thomas Ken (b. 1637), an Oxford scholar and later a bishop in the Anglican Church. He wrote a manual of prayers in 1674, including a three-verse one simply named Morning Hymn. The doxology as we know it today is the final verse of this poem.



Dr. David, Music Professor of Church Music, Baylor University

Although the tune was first associated with Psalm 134 in the Genevan Psalter, the melody receives its current name from an association with the 100th Psalm. It comes from a translation by William Kethe entitled "All People that on Earth do Dwell." Kethe, a Scottish clergyman, was in exile in Geneva during the Scottish Reformation when he composed the tune.

All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice.

This version was sung at the coronation of Queen Elizabeth II in 1953.

In American Churches today the traditional lyric of the Old Hundredth is:

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

A PRAYER FOR OUR FRIENDS OF BRUTON

Amazing and wonderful things can occur when we keep our fragile lives wrapped in prayer. Whether it is the Lord's Prayer or the early sixth century Jesus Prayer (Lord Jesus Christ, Son of God, have mercy on me.) or a myriad of other possible prayers, each one brings a benefit and a sense of blessing and calm. It can be as simple as, Lord, have mercy! The prayer selected for this month is Prayer of Sir Francis Drake circa 1587

Disturb us, Lord, when
We are too well pleased with ourselves,
When our dreams have come true
Because we have dreamed too little,
When we arrived safely
Because we sailed too close to the shore.

Disturb us, Lord when
With the abundance of things we possess
We have lost our thirst
For the waters of life;
Having fallen in love with life,
We have ceased to dream of eternity,
And in our efforts to build a new earth
We have allowed our vision
Of the new heaven to dim.

Disturb us, Lord, to dare more boldly,
To venture on wilder seas
Where storms will show your mastery
Where losing sight of land
We shall find the stars.
We ask You to push back
The horizons of our hopes;
And to push into the future
In strength, courage, hope and love. Amen.

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.

WONDERFUL GALA INAUGURAL ORGAN CONCERTS

Rebecca Davy, Music Director & Organist

Inaugural Organ events were begun by our guest organist, Gordon Stewart. Gordon is both a consummate organist and completely engaging performer who kept the audience captivated from first to last chords of the performances. He took great care to use the full variety of the organ stops and performed works that run the gamut in both eras composed and musical styles, which ranged from serious to light-hearted.

We were honored to have Lynn Dobson, Bill Ayers and Ryan Mueller from the Dobson Organ Building Company present at both Saturday and Sunday concerts and were additionally touched to have Choirmaster-Emeritus Jock Darling present on Sunday. Receptions followed both programs with delicious food and gorgeous flowers, offering a welcome opportunity for fellowship. Those who work with me know I seldom use the word "perfect," but that is just what this weekend was. Thanks to all who made it such a success!



JAMES MADISON, THE VIRGINIA BISHOP

Anne Conkling

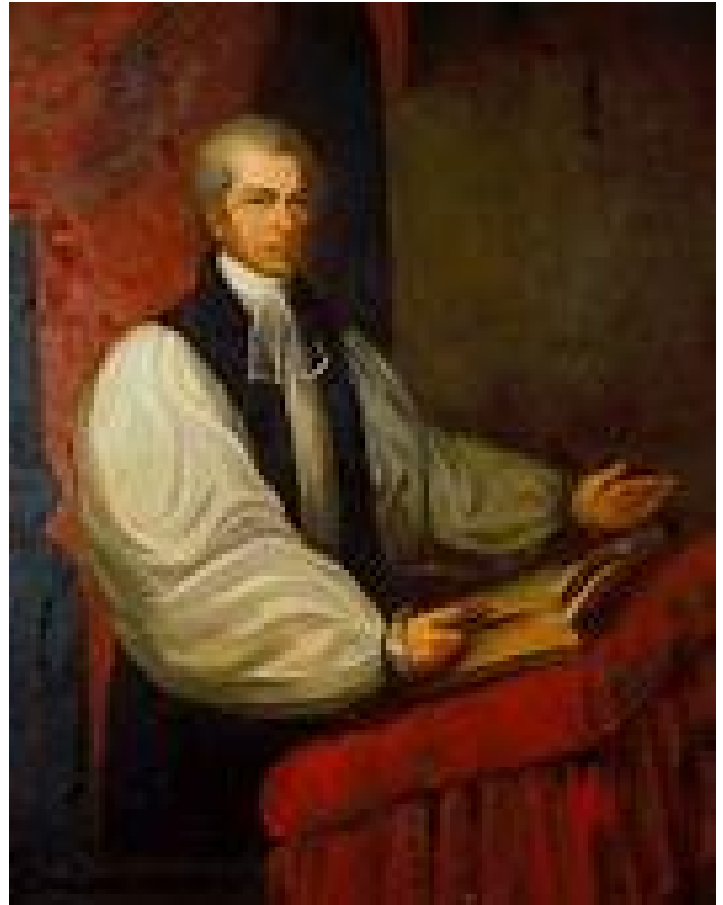
Desperate times demand strong leaders, sometimes charismatic, often learned, experienced, and whether military or civilian, they can influence the coming generations for good or for ill. Think over your lifetime, and look back at the leaders you admire — particularly if they led during crisis times in our country or church. In the history of the Episcopal church in Virginia, James Madison is one of the stars in the Anglican galaxy.

Kinsman to the more petite gentleman of the same name who became a President and the Father of the Constitution, our Mr. Madison was tall, very dignified, and thoroughly Anglican, while his more famous cousin was educated by Presbyterians. Our Madison studied at the College of William & Mary, and like his colleague Thomas Jefferson, read law under George Wythe. Though he passed the bar exam, he chose never to practice law, and found it totally disagreeable. He heard the call to the church early on, and answered with every fiber of his being.

He taught Moral Philosophy and Mathematics at the college, went to England to be ordained in 1775, and served as Chaplain to the Virginia House of Delegates. Well-rounded and interested in every facet of life, he was the secretary here of the Williamsburg Society for the Advancement of Useful Knowledge — gathering statistics, experimenting with new means of communication, and inspiring his students to explore, invent, and look way outside of the normal 18th century idea of a box or a boundary. He was remembered for impeccable diction, fine preaching, and a paternal and beneficent care for all the students — many of whom he organized into a college militia company as war approached.

A large part of his service was as rector of James City parish at the Church on the Main. He juggled time and duties and preached very often at Bruton. His sharp intellect, drive, dedication, and faith enabled him to ably fulfill many roles, and in 1790 he was elected Bishop. The diocese of Virginia covered all of the Commonwealth, West Virginia, Kentucky, Illinois, and areas in states north of the Ohio river. Because of his teaching and administrative duties, he could travel for parochial visitations only in the summer months. And our new American attitude strictly limited his shepherding duties to ordination, confirmation and ecclesiastical gatherings. No trappings of royalty or prestigious privilege here — Virginia has been low church since 1607!

His influence over the fledgling Episcopal Church was both clear and important. A remarkable consecration was held in an empty and nearly abandoned Bruton early in the 19th century, where Bishop Madison presided over the ceremony for a young priest by the name of William Meade. He too would grow up to be a Bishop of fame, carrying forward the task of bringing the infant Episcopal church into growth, albeit slowly. His leadership, visitations, and the



resultant organization, writing and management helped the church rise from the ashes of revolution.

Bishop Madison died on March 6, 1812, and is buried in the crypt under the Wren Chapel.

VISIT OUR WEBSITE 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, the Heritage Center and parish records, and much more!



BRUTON PARISH PETITIONS THE HOUSE OF BURGESSES (1755) AND THE HOUSE OF DELEGATES (1777) FOR ASSISTANCE

Linda Rowe

Recall that until the Virginia Statute for Religious Freedom was enacted by the Virginia General Assembly, church and state were not separate in Virginia. With the Church of England (later the Episcopal Church) the established or state church, Virginia parish vestries were the sole body responsible for providing for the persons within the parish who were poor orphans or adults unable to get a living due to illness, injury, or old age.

The two petitions following reveal that Bruton Parish was overwhelmed in 1755 and 1777. Both occasions were probably war-connected. 1755 would have been during the French and Indian War and the petition perhaps reflects wounded soldiers returning to town. We know of two who were able to make small livings as guards at the magazine.

The second, in 1777, likely is a reflection of the number of soldiers in and out of Williamsburg during the early years of the American revolution before being sent to join continental forces or other trouble spots. As a result of the 1755 petition, the General Assembly (House of Burgesses and Council) enacted a law permitting parishes to establish poor houses. No action was taken with regard to the 1777 petition by the General Assembly (House of Delegates and Senate) of the independent Commonwealth of Virginia.

Petition from Bruton Parish to the House of Burgesses
May 16, 1755

A Petition of the Minister [Thomas Dawson], Churchwardens, and Vestry of the Parish of Bruton, setting forth, That the Charge of providing for the Poor of the said Parish, hath always been burthensome to the Inhabitants thereof, and of late Years hath much increased, which they conceive is owing to the great Number of idle Persons, that resort to the City of Williamsburg (situate in the said Parish) in publick Times, who lurk about the Town, and Parts adjacent, till they gain a settlement [residency], and then become a Charge to the Parish. That there is a House belonging to the Parish, at the Capitol Landing, which might easily be converted into a Workhouse, where the Poor might be more cheaply maintained, and usefully employed; provided the Officers of the said Parish had sufficient Power to compel them to live there; and praying, that an Act may pass to empower them to compel the Poor of their Parish, to dwell and work in the said House, under such Regulations and Restrictions, as this House shall direct.

Ordered, That a Bill be brought in pursuant to the prayer of the said Petition, and it is referred to Mr. Waller, and Mr. Attorney [Peyton Randolph], to prepare and bring in the same.

Source: McIlwaine, Journals of the House of Burgesses of Virginia, 1752-1755, 1756-1758, p. 260.

Note: The General Assembly passed An Act for employing and better maintaining the Poor in May 1755 permitting parishes in Virginia to erect poorhouses, if needed. Bruton's poorhouse was near Capitol Landing on Queen's Creek.

Petition from Bruton Parish concerning poor relief.
1777.

To The Honble. The Speaker, & House of Delegates.

The Memorial of the Churchwardens & Vestry of the Parish of Bruton, In the Counties of York and James City, Humbly sheweth,

That in Consequence of the great Resort of Soldiers to the City of Williamsburg & it's Environs, besides a Number of other Persons who are necessary Attendants on the Camp, most of whom are of the poorest Sort of our People, your Memorialists are justly apprehensive of a very considerable Increase of their Poor-Rates, if such Persons should gain a Settlement in the said Parish, as they will, after a year's Residence therein, under the Act of the 22d of George 2d. (1748) Chapter 13th, intituled 'An Act, for the better securing the Payment of Levies, & Restraint of Vagrants, & for making Provision for the Poor'-

Your Memorialists beg Leave to represent, that in the Act of Assembly pass'd in the 28th Year of George 2d. [1754] Chapter 1st intituled 'An Act, for employing & better maintain the Poor' whereby the Vestries of the several Parishes are empowered to erect Work-houses, it was thought necessary to provide that no Person by being removed to any such Work-house should gain a Settlement in the Parish to which it belongs, but should be deemed a Resident of the Parish from whence he or she was removed. And if such Caution was judged necessary with Respect to a Measure which might be supposed to affect the several Parishes in the Country in nearly equal degree, it seems to your Memorialists to be much more so on the present Occasion, when from the Peculiarity of Situation the Inhabitants of their Parish are likely to be so very unequally burdened.

Your Memorialists, therefore, humbly ask for such Relief in the Premisses as to the Honble House may seem just, & will, as in Duty bound, ever pray etc.

Verso: May 20, 1777
Churchwardens & Vestry of Bruton
Memorial
1777
May 20
Referred to Propo. [Committee for
Propositions and Grievances]
Reasonable

Note: A bill concerning poor relief in several parishes was drawn up and read for the second time in May 1777. House of Delegates takes no further action at this time.

Source: Library of Virginia, Religious Petitions online



Facsimile Bruton Parish poorhouse badge based on an emblem found in a Hogarth print. Credit Colonial Williamsburg.

FRIENDS OF BRUTON GEARS UP FOR NEW CHURCH PROGRAM YEAR

Jim Morford, Chair

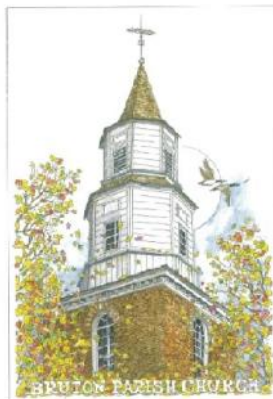
As with many aspects of our lives, September seems to be as much the beginning of a new year as does January. Just as Labor Day marks the end of summer, September marks the beginning of another year of activities at Bruton Parish Church.

Friends of Bruton is pleased that the long and complex installation on the new pipe organ has been completed. The church is once again open daily to welcome visitors and make new Friends. Bruton Guides have resumed welcoming visitors each day to share the story of our historic church. It is through the interaction between visitors and Bruton Guides that many people join Friends of Bruton and become a part of Our Worldwide Congregation.

With over 2,000 Friends of Bruton from throughout the nation and indeed around the world united with our more than 2,000 local Bruton congregants, Our Worldwide Congregation exceeds 4,000.

Last spring we celebrated our 7th Annual Friends Day with an all-day recognition of the momentous events of 1619 by conducting all activities at Historic Jamestown and Jamestown Settlement. Plans are now underway for the 8th Annual Friends Day, so you will want to mark your calendars now for Saturday, May 2, 2020.

The Cornerstone Circle, an extension of Friends of Bruton, which through annual sustaining contributions, permits the Friends Committee to sponsor projects that will make a lasting contribution to our church. Two projects are currently in the beginning stages of development. One is an oral history project that will capture recollections of senior parish members, who will help preserve the history of Bruton from as far back as the early 1940s to the present. A second project under consideration is to publish a book of selected articles from the past six or more years of The Bruton Fount. Both projects will require funding from Cornerstone Circle membership that is based on an annual contribution of \$100 or more per person. Each new Cornerstone Circle member receives a lapel pin representing the Bruton weathervane — the emblem of Friends of Bruton. Renewing members receive a gift in recognition of their continued support for the work of Friends of Bruton. This year's gift is a 9x13" beautiful portrait of the church by a local artist.



Under active consideration by the Committee is a trip to the Holy Land next year. The Rev'd Chris Epperson, having recently returned from a tour there, is looking forward to leading a group to visit the land where our Judeo/Christian heritage was born.

Because of our interesting activities, the Friends of Bruton Committee believes it is time to expand our working committee from its original seven members to eleven members. To that end, we invite members of the congregation, who are interested in contributing to the ongoing work of Friends of Bruton, to contact Hilary Cooley at either (757) 229-2891 or hcooley@brutonparish.org to let us know of your interest.

In another significant action, the Friends of Bruton Committee has determined to redesign the Advisory Council. Rather than a group that meets annually, the Committee is compiling a list of individuals who may be called on from time to time to lend their particular knowledge or skill to assist the Committee in meeting its goals. These individuals will be known as "Resource Associates".

FRIENDS DAY 2020

Please mark your calendars to save Saturday, May 2, 2020, as the day on which we will have our annual Friends Day event!

In past years, we will have

a morning program followed by a

luncheon with speaker. While plans

are not yet complete, we do have

our luncheon speaker, our own Ron

Hurst, whose "day job" is serving as

the Carlisle Humelsine Chief Curator and

Vice President, Collections and Museums, at the Colonial Williamsburg Foundation. Ron's talk will center on the 65,000 square foot addition to the Art Museums of Colonial Williamsburg expected to be completed by Spring 2020. Ron currently serves on the Vestry and is Junior Warden at Bruton Parish. Stay tuned for updates in future issues of The Bruton Fount.



BRUTON SERMONS ON THE WEB

Click the links below to revisit the sermon given on the Twelfth Sunday after Pentecost by The Rev'd Josh Stephens, Associate Rector for Family Ministry.

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.

We keep a few months' worth of sermon videos online, 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 Advisory Council

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Colin Campbell, Former President & CEO
Colonial Williamsburg Foundation (Emeritus)

Jo Anne Coy, Charter & Cornerstone Circle Member

Dr. Bryant Cureton, Advisory Council Chair
& Bruton Member

Rebecca Davy, Bruton Music Director & Organist

Marty Easton, Bruton Development Director,
Cornerstone Circle Member, Bruton Member

Channing Hall, III, Cornerstone Circle Member,
Attorney, Bruton Member

Marcia Hibbitts, Bruton Guide, Cornerstone Circle Member,
Bruton Member

Valarie Holmes, Colonial Williamsburg
Interpreter

Dr. James Horn, President
Jamestown Rediscovery

Dr. William Kelso, Director of Research
Jamestown Rediscovery (Emeritus)

Virginia Lee, Daughters of the American Revolution,
Bruton Member

Albert Louer, Charter Member, Cornerstone Circle Member
Bruton Member

Dr. Carl Lounsbury, Senior Architectural Historian
Colonial Williamsburg Foundation (Emeritus)

The Rev'd Lauren McDonald, Associate Rector
Outreach & Women's Ministry, Bruton Parish Church

The Hon. T. Montgomery "Monty" Mason
Senate of Virginia

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

Joe Poole, III, Director of Special Gifts
Colonial Williamsburg

W. Taylor Reveley, III, Former President
The College of William & Mary

Susan Riggs, Manuscripts and Rare Books Librarian
at Swem Library, William & Mary & Williamsburg
Historic Records Association Archivist

Linda Rowe, Historian, Colonial Williamsburg Foundation
(Retired), Charter Member, Cornerstone Circle Member,
Bruton Member

Scott M. Spence, Architect, Bruton Member

Joseph L. Spruill, Sons of the American Revolution,
Bruton Member

The Rev'd Joshua Stephens, Associate Rector
Family Ministry, Bruton Parish Church

Friends of Bruton Committee

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Member, Bruton Member

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Charter Member, Cornerstone Circle Member,
Bruton Member

Linda Rowe, CW Historian (Retired), Charter Member,
Cornerstone Circle Member, Bruton Member

Bruton Parish Church

The Most Rev'd Michael B. Curry, Presiding Bishop

The Rt. Rev. James "Jay" Magness
Bishop Diocesan Pro Tempore

The Rev'd Christopher L. Epperson, Rector

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

The Rev'd Lauren M. McDonald, Associate Rector
Mission & Women's Ministries

The Rev'd Joshua P. Stephens
Associate Rector - Family Ministry

The Rev'd Jan Brown, Deacon



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