



Fall 2020

Dear Friends,

I write to you in the midst of uncertain times. The virus continues to be a source of concern. None of us are doing business or pleasure as usual. This is certainly true for Bruton Parish Church.

We are attempting to find as many creative ways to provide spiritual support and to stay connected with you as possible. This is not an easy task. I hope you have been to our website to see our offerings.

We are live-streaming services and offering a 9am outdoor service of Morning Prayer or Eucharist on Sundays. For those of you who live at a distance, live-streaming is your best option. If you are in town, we

offer reservations for the 9am Sunday service. We have to require reservations to ensure that we are compliant with state requirements. You can call the parish office at (757) 345-2256 or email measton@brutonparish.org to make reservations. Masks are required for the service.

We have updated our equipment for our Sunday service at 11am for the livestream. We did this in hope of eliminating glitches and to create a better viewer experience. That said, please be patient with us. We have gone from normal worship to running a television station in a very short period of time!

Our Facebook page is also available with new content.

I hope that you find our efforts useful in this challenging time. Know that you remain in our prayers. We look forward to updating you on new developments. Keep the faith.

Faithfully yours,

Chris+



Visit our YouTube Channel at www.youtube.com/user/BrutonParish.

WHEN A PANDEMIC LAST VISITED WILLIAMSBURG

Jim Morford, Chair, Friends of Bruton

Over one hundred years have passed since the last worldwide pandemic killed millions of people. No one is alive who can recall what life was like when the Spanish Flu spread throughout the world. We have to rely on the notations of history to be reminded of what it was like in 1918 and '19.

It is now thought that the first case of what is known as the Spanish flu occurred in March of 1918 at Fort Riley, Kansas. The initial outbreak of the disease reported there was followed by similar outbreaks in army camps in various regions of the country. The disease soon traveled to Europe with the American soldiers heading to France during the "Great War".

The flu would eventually kill 675,000 Americans and an estimated 20 million to 50 million people around the world, proving to be a far deadlier force than even World War I itself.

It was late in the summer of 1918 when the flu first appeared in Virginia. From the autumn of 1918 through the spring of 1919, it spread through cities, small towns, isolated rural areas, and military camps. By the time it diminished, the epidemic had claimed the lives of at least 16,000 Virginians.

Authorities prohibited public gatherings and the Red Cross distributed cloth masks, but viral infections were unknown to medical science at the time and are to this day often untreatable. Doctors and nurses were driven to exhaustion caring for their patients. In rural areas without access to hospitals, the weight of coping fell on family members.

In the fall of 1918, as the Spanish flu pandemic raged across America, many of the nation's churches were closed. Most, however, remained closed for only a few weeks before reopening. An editorial in *The Living Church* (a publication of news and information on the Episcopal Church since 1878) on October 19, 1918 opened with this paragraph:

The very general closing of churches by direction of health authorities presents an extraordinary condition. We have grave doubts of the necessity and of the wisdom of the order, but we have no doubt of the obligation of obedience to it everywhere. We shall earnestly trust that the willingness of all people to obey will not be subjected to an unreasonable strain by keeping the order in force a day more than is deemed absolutely necessary.

When the flu arrived in Williamsburg, it was at the College of William & Mary where it primarily made its presence known. According to the *Virginia Gazette*, as of September 25, 1918, as many as 20 students were quarantined due to illness. At that time, the period of quarantine was only a couple of days.

Martha Barksdale, one of the first women admitted to the College when it became coeducational in 1918, kept a diary during this time. One of her entries dated November 26, 1918, describes the brief period in mid-September when classes ceased due to the quarantine. She wrote, "I arrived here on Sept. 19, and came up in an automobile with Ruth Conkey and Celeste Ross. After several days we got straight and had classes one day before we were quarantined [sic] for Spanish influenza. This was a good thing for us. None of the girls had it so we used our time in getting well acquainted. We had met none of the boys and the quarantine served to make them want to meet us."

Notwithstanding Barksdale's cheery account, the situation in Williamsburg and the rest of Virginia was far from positive. As the flu continued to spread, Virginia state health officials began to take action, distributing thousands of flyers with information on disease prevention. Some communities took further action, closing schools, theaters and other meeting places.

It is interesting to note that many of the basic rules such as covering coughs, wearing masks and avoiding crowds are the same today as they were a century ago.

Unlike the COVID-19 virus, the Spanish flu struck hardest at people between twenty and forty years old, whereas ordinary flu tends to be most dangerous to young children and the elderly. The current pandemic is most lethal to those over 65.

Claire Hogan, digital media editor of *The Flat Hat* at W&M last April wrote, "As we continue to push through the current pandemic, it's often useful to reflect on our past.

The 1918 Spanish flu was devastating, forcing the College to close, shutting down businesses, and causing thousands of unnecessary deaths, consequences that are all too familiar in 2020. But the College stood strong. In late 1918, the university (sic) reopened, and months later, much of society had returned to normalcy."

In the fall of 2020, Williamsburg continues, as does the rest of the country, to look forward to that "return to normalcy."

Sources for this article include:

Stranger Places: Bucktrout Cemetery, by Claire Hogan - *The Flat Hat*, April 8, 2020 and *Encyclopedia Virginia*, (https://www.encyclopediavirginia.org/Virginia_The_Influenza_Pandemic_in_1918-1919) and *The Living Church*, <https://livingchurch.org/>



HUGENOTS IN EARLY VIRGINIA: AN OPEN BIBLE, FREEDOM OF CONSCIENCE AND POLITICAL AND RELIGIOUS LIBERTY

Anne Conkling

When the three now famous ships sailed to what would become Jamestown in December of 1606, they came under the terms of a famous charter, The First Charter of Virginia. Sealed on April 10, 1606, the charter included the instruction that the "true word and service of God are to be preached, planted, and used." As we were to be an Anglican colony, this service of God was to be along the protestant English lines of thought, and those Roman Catholics who do emigrate, surely do not head for Virginia.

So when the infamous St. Bartholomew's Day massacre occurs in Paris on August 24, 1572, thousands are slaughtered, and any survivors become refugees. In a very short time, France lost leaders, artisans, nobles, solid workmen and women. Though a Roman Catholic country, French Protestants had been welcomed and generally tolerated for some time.

Less than 100 years later, descendants of the those refugees lived in Holland, England, Ireland, Germany and Scotland. As Virginia takes her first tentative steps, there is evidence that not every settler was English, and the oddity — a German or a Frenchman, is clearly noted. By 1621, Governor Sir George Yeardley at Jamestown cautions the council to "take care of the Frenchmen" who were here as vigneron, growers of grapes for winemaking. Several governors hoped that vineyards would add to the economy and the need for beverages.

In the 17th century, more than one hundred thousand French Protestant refugees were in England, and their churches, neighborhoods, and skills are well-known. They had suffered from the pendulum swing of politics and prejudice. Sometimes they were in high favor with a government, sometimes they were persecuted. Should they become fodder for a new colony? What to do with all these refugees?

By 1700, several shiploads of refugees arrived here, certainly into Jamestown as the port of entry. Col. William Byrd was one of the councillors involved in the project of resettlement. The French thought they were coming to Jamestown or perhaps closer to Norfolk, but meeting at the College of William and Mary, the Governor's Council agreed they would be better served if dispersed around the colony. During Bacon's Rebellion in 1676, many of the Monacan tribes had been wiped out, and their lands had yet to be patented, so it seemed a healthier place to build new life.

Ten thousand acres were claimed for this resettlement and Gov. Sir Francis Nicholson approved the project. The

French were trekked through the wilderness from Jamestown to a spot about 25 miles north of Richmond, the absolute frontier. Surely after the bustle of London, they found this a culture shock.

A large square was laid out with a church, the minister's home, a schoolhouse and hospital on the corners, and the center named Nicholson Square. Houses (really huts) and gardens are laid out. Visitors found it functioning and hopeful, but clearly temporary. Virginia had been instructed to be of assistance — providing land, help with planting, and helping refugees get through the seasoning time. So what was Monacan became Manakin. As with all other settlers, they suffered from sickness, loneliness, and the temptation to desert to the native people.

But many of the settlers had bigger dreams, and branched out to settle farms. Though they brought clergy along, after 1715 they fit nicely into the established Church of England. Some of them had come with considerable resources, and soon they found their way to Williamsburg, where a number became tavern/ordinary keepers. A few substantial men became burgesses and vestrymen. Yorktown also welcomed the French, who were excused from all levies for several years and granted all the rights of Englishmen.

Soon they gained respect as trustworthy, upright, peaceful, intelligent, liberty-loving people. Nicolas Martiau built some of fences/palisades at Jamestown which protected the settlement during an uprising in 1622. He settled in Yorktown and became the progenitor of now famous families.

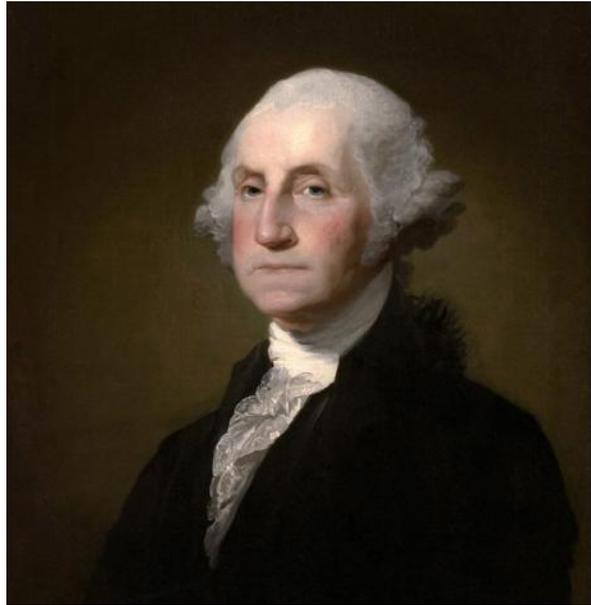
The Rev'd Latané, along with Messrs. de Joux, de Richeborg and Canon, shepherded their flock and navigated the church established here.

In just a few generations, French names show up in multiple counties. Here in Williamsburg we find Macon, Maupin, Ballard, and Marot. The famous Monsieur Martiau of Yorktown is the earliest immigrant ancestor of a now famous Burgess who worshipped at Bruton — named George Washington. Other leading families connected with both Yorktown and Williamsburg also trace their roots to Martiau.

Sources:

The Emigration of the French Huguenots to Virginia, Samuel W. Laughlon, University of Richmond, 1938

The Huguenots of Manakintown and Their Times by George MacLaren Brydon; The Huguenot Society



SACRED GROUND: LEARNING ABOUT RACE AND FAITH

The Rev'd Lauren McDonald

This summer three groups at Bruton Parish, including a group of Canterburians of The College of William & Mary, have been participating in the Episcopal Church's curriculum on race and faith, Sacred Ground. We've been learning history we didn't know, not only about people from Africa who were enslaved and their descendants, but also about indigenous people from all over the Americas plus indentured servants brought from from the British Isles, people emmigrating from China, Japan, and other parts of Asia, and so many more. I didn't know (or I've forgotten) about the laws preventing people from becoming American citizens if they weren't white — nor did I know who was considered to be white! Growing up in Georgia, I didn't learn much about the history of California, the multiplicity of people who settled there, or their complex interactions.

As part of the curriculum, we've been watching films, reading articles, and discussing them. We've also been reading two books, *Waking up White*, by Debbie Irving and *Jesus and the Disinherited*, by Howard Thurman. As a woman of faith, it's the Thurman book that has had the most significant impact on me. Other sources are teaching about lesser-known history, but Howard Thurman is helping me wrestle with the intersection of race and faith. An African American theologian, pastor, teacher, and mystic, Thurman was friends with Martin Luther King, Sr. and spent time learning from Mahatma Gandhi.

In *Jesus and the Disinherited*, Thurman asks what the good news of Christianity is for people who are standing with their "backs against the wall." In the words of Vincent Harding's Forward of Thurman's book, "In essence he was surveying the world of the oppressed and asking how it might be possible for human beings to endure the terrible pressures of the dominating world without losing their humanity, without forfeiting their souls" (viii). He compares the circumstances of Jews living in first century Palestine with those of African Americans living in 20th century America, explores how fear, deception, and hate hound the footsteps of the poor, the dispossessed, and the disinherited, and concludes with a thorough examination of Jesus' love-ethic.

At one point in the final chapter, Thurman explains his reasoning that segregation is an ethical and moral evil because of the ways that it poisons contact between all involved. "The first step toward love is a common sharing of mutual worth and value." In other words, as Deacon Jan Brown often says, "It's hard to hate up close." When we get to know people, have regular contact with them, see them as valuable and equal, those hounds of fear, deception, and hate grow gentle within us. When we're separated, it's all too easy to demonize others from a distance.

Jesus commands his followers to love one another as God has loved us. Such a demanding, difficult command.

Thurman shows how oppressor and oppressed alike find hope when they follow that commandment. He wrote this book in the 1940s, but his words are as relevant today as they were then.

The symbol used in the Sacred Ground curriculum is the labyrinth. The films, readings, and discussion enable us to spend time in each of the four quadrants: Telling the Truth, Proclaiming the Dream, Practicing the Way, and Repairing the Breach. We can't even start if we don't tell the truth about our history, and for some of us, that means learning our whole history — both of the dominant culture and of the minority cultures. It means taking inventory —



what things were done well in the founding of America, and what things were not done well. We need to proclaim the dream of a Beloved Community, where all are valued as beloved children of God, where all have equal access to resources, where all can live with hope.

We practice The Way by examining our own family histories, our privileges, biases, and prejudices, making amends for things that we ourselves and perhaps our ancestors have done, and by beginning the hard work of dialogue, repentance, and forgiveness. We repair the breach by working to create the Beloved Community here in this life so that it more closely resembles the heavenly banquet table that God has prepared for us in the next.

Read more about this effort at the Episcopal National Church's website at <http://bit.ly/SACREDGROUND>.

CORNERSTONE CIRCLE RENEWALS

If you have not already done so, be sure to renew your membership in the Cornerstone Circle. Cornerstone members help to fund Friends of Bruton projects such as the Oral History project recently initiated. It's easy to make your tax deductible donation. Please visit bit.ly/bpconlinegiving and choose FOB-Cornerstone Member under Select Fund.

If you wish to become a first-time member, with your initial contribution of at least \$100, you will receive a Bruton Parish Weathervane lapel pin. The weathervane is the symbol of Friends of Bruton and is proudly worn by Cornerstone Circle members to show their support for the mission of Our Worldwide Congregation to preserve and promote the spiritual and historic heritage of Bruton Parish. To make your donation by check, make it payable to Bruton Parish Church and include Cornerstone Circle in the memo.



SERVICES & SERMONS ON THE WEB

Click the link below to revisit the most recent sermon given by [The Rev'd Chris Epperson, Rector](#). Each week, our 11am service on Sunday of either Holy Eucharist or Morning Prayer is being live-streamed via our Youtube Channel 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 service/sermon. We keep a few months' worth of sermons and services — along with other videos of parish life — which can be viewed on our YouTube Channel at www.youtube.com/user/BrutonParish. [Become a subscriber today!](#)

ISSUES OF THE BRUTON FOUNT IN THE HERITAGE CENTER

If you are a Friend of Bruton, whether part of our local congregation or when you're in town for a visit, drop by the Heritage Center near the Gift Shop where there's a binder that holds all of the issues of our quarterly newsletter, The Bruton Fount, which began in 2012. If you'd like to take a copy of any issue with you, please ask one of the Shop's volunteers to ask a staff member in the church office to please make you a copy or we can electronically send it to your email.



BRUTON PARISH GIFT SHOP

Diane Koun, Shop Manager

The Bruton Parish Gift Shop is open from 11:00 a.m. to 4:00 p.m. daily and is following all precautions to safeguard our volunteers and customers.

During the last few months, one of our top sellers has been masks. This health necessity has become the latest fashion accessory or statement piece. The good thing for us is that nobody has just one. As a result, people buy multiple designs.

Our most recent mask, which embodies the Episcopal shield, is pictured here. This mask, which comes in both men's and ladies' sizes, has been in such demand that we are taking special orders for them. To order, please call the shop at 757-220-1489. As soon as yours is available, we will call you for pickup or we will be happy to mail to you if you are out of town. We are extremely grateful to one of our parishioners, Libby Flowers, who has been lovingly making masks for us.

What else is new in the Shop? We have added a new section of Southern specialty food items which we are selling individually and packaging in creative pre-arranged gift boxes. These gourmet delights include sauces, candies and cookies as well as snacks. They are produced by small family businesses with many of the recipes passed down through relatives.



Our cheese straws come from a recipe that has been handed down for four generations, and our Scottish shortbread comes from a Grandma's favorite recipe. Some of our snacks are made in Indiana by a Benedictine order of nuns whose cookie recipe is said to have come from St. Hildegard who lived in the Middle Ages. These gift boxes will be a perfect choice for everyone on your Christmas list. If you have questions about how we can help you with your gift selections, please call the Shop at (757) 220-1489. We can also suggest other types of gift boxes which will include our ever popular soaps, hand creams, foaming hand wash, guest towels, and tea towels — all intended to make your shopping experience easy this year. As you know, proceeds from our sales benefit Bruton's Mission and Outreach.

While the Church has been closed, we find that more and more people are coming to the Heritage Center to discover the history of Bruton. A revised version of the video has been extremely well received. This video runs all during the hours we are open. Those who have specific questions are offered an inquiry form. Many fill them out onsite, and others prefer to email them later.

VIRGINIA'S STATE CHURCH AND RELIGIOUS TOLERATION

Linda Rowe

The Church of England (Anglican church) was the official church of the Virginia colony. Overseen by the bishop of London, the church in Virginia had the royal governor of the colony at its head. The General Assembly passed laws for the "suppression of vice" and set ministers' salaries, fixed parish boundaries, required attendance at Anglican churches, and restricted secular activities on Sundays. Heads of households paid mandatory church taxes levied by Anglican parish vestries to pay ministers, to build and repair church buildings, and to assist the needy. Anglican church wardens reported violators of religious laws to county courts for prosecution. Formal services from the Church of England's Book of Common Prayer were the rule in parish churches.

Over the seventeenth and eighteenth centuries, Quakers, Presbyterians, Moravians, Baptists, and other non-Anglicans, or dissenters, made their way into the colony. In the 1650s Virginia authorities persecuted Quakers who could be whipped or fined for worshipping outside the official Anglican church. Colonial officials gradually adopted a more tolerant attitude toward dissenters, allowing them to practice their religion unmolested so long as they voluntarily supported their own clergy and continued to pay Anglican church taxes. In 1699 the General Assembly recognized the English Act of Toleration (1689). In order to preach legally in Virginia, dissenting ministers were supposed to obtain licenses for themselves and their meetinghouses from the General Court in Williamsburg.

Presbyterians in Virginia and America

Founded in Scotland in the sixteenth century by John Knox, Presbyterianism was distinguished by lay control of church government instead of rule by bishops, a Calvinistic church doctrine, a well-educated clergy, and simple, dignified worship that emphasized scriptural teachings. Francis Makemie ministered to a few Presbyterian families in Lower Norfolk County, Virginia, in 1684. Although he obtained a license in Virginia in 1699, Makemie preached and organized congregations elsewhere in the colonies. Makemie formed the Philadelphia Presbytery in 1706, the first in America.

Presbyterians in Virginia remained few in number for decades. During the eighteenth century, authorities in the colony created new Church of England parishes as settlement spread westward. Beginning about 1730, they also encouraged Scots and Ulster Scots Presbyterians to settle in the Shenandoah Valley to help secure the frontier. These traditional, or "Old Side," Presbyterians outnumbered

Anglicans in some frontier parishes. A few Presbyterians even served on Church of England vestries which were an important unit of local government in Virginia. Vestries were the legal administrators of social welfare paid for out of Anglican church tax receipts.

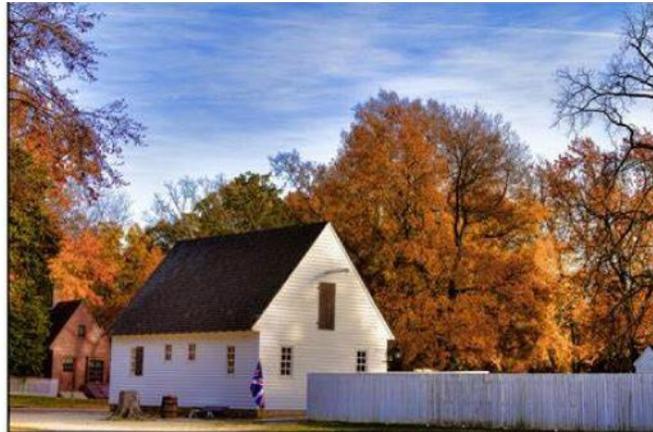
In the 1740s an evangelical, or "New Side," form of Presbyterianism took root in Hanover County seventy-five miles northwest of Williamsburg. Dissatisfied with the dry, formulaic sermons of their local Church of England minister, several Hanover County families stopped going to required Church of England services and studied the Bible and religious writings in their homes. The emotional preaching style of ministers sent by the New Side Presbyterian Synod of New York to the fledgling congregation in Hanover raised the ire of both Anglican and Old Side Presbyterian ministers.

Itinerant New Side preachers alarmed colonial officials by challenging the status quo when they sometimes refused to obtain the required licenses and preached wherever they found willing hearers.

New Side minister Samuel Davies became the permanent Presbyterian minister in Hanover County in 1747. Davies's fervent yet dignified preaching, willingness to obtain the license to preach before he began his ministry in Virginia, and impassioned recruitment sermons during the French and Indian War won the goodwill of Virginia's governor and Council. During Davies's twelve-year stay in Virginia, Patrick Henry regularly heard him preach and from him learned "what an orator should be." Davies repeatedly sought to clarify the rights of dissenters in the colony. He debated Peyton Randolph, attorney general of Virginia, over religious toleration and registering meetinghouses in Williamsburg in 1750. Davies actively ministered to slaves in Hanover County. He taught them to read the Bible and obtained religious books and hymnals from his friends in England. Davies also proposed a plan of education for Native Americans. Davies left Virginia in 1759 to become the president of the College of New Jersey, later Princeton University.

In spite of increased toleration for dissenters by 1776, the free exercise of religion in Virginia was still a long way off when the American Revolution began. In the 1770s Presbyterians and Baptists repeatedly petitioned the General Assembly demanding repeal of laws that restricted dissenting worship and payment of the Anglican church tax. Dissenters kept the issue of religious freedom in the public mind during the Revolution and the years following. Their sustained effort was essential to James Madison's successful drive in 1786 to secure passage of the Virginia Statute for Religious Freedom, written in 1777 by Thomas Jefferson.

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TOLERATION

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Presbyterians in Williamsburg

Presbyterian minister Reverend Samuel Davies was a familiar sight in Williamsburg. He came to the General Court at the Capitol to obtain licenses, and Davies himself had personal connections to the town. Davies's second wife, Jane Holt, was the daughter of a merchant and former mayor of Williamsburg, and the Davies and Holt families exchanged frequent visits between Hanover County and Williamsburg. Davies published religious poetry in the Virginia Gazette newspaper printed in Williamsburg.

On June 17, 1765, a group of Presbyterians successfully petitioned the county court for permission to meet in a house in Williamsburg. The seventeen men who signed the petition were mostly Williamsburg tradesmen including a carpenter/joiner, blacksmith, hatter, printer/bookbinder, stay maker, cabinetmaker, wheelwright, two shoemakers, and two tailors. Two were former assistants to the keeper of the Public Gaol, and several served regularly as petit jurors in the county court. Solid members of Williamsburg society, they dissented from the established Church of England to worship as Presbyterians in staunchly Anglican Williamsburg.

Without a regular minister of their own, Williamsburg Presbyterians periodically received licensed Presbyterian ministers from elsewhere in the colonies. In 1767 Presbyterians in Pennsylvania and Delaware appointed Andrew Bay and Jacob Ker to minister to the Williamsburg Presbyterians for as long as they were needed. James Waddel, a student of Davies, received his license in 1763 from the General Court in Williamsburg. The Hanover Presbytery appointed Waddel to preach in Williamsburg two Sundays in 1767 and sent a Reverend Wallace to Williamsburg in 1777.

Source: The Colonial Williamsburg Interpreter

WHO COULD HAVE EXPECTED?

Beckie Davy, Music Director & Organist

Who could have expected a worldwide pandemic that would bring so much of our society to a halt, especially the performing arts? And yet, now months in, creativity cannot be stopped. At Bruton we have been greatly blessed to live-stream services from the early weeks of the shutdown, gradually adding musicians to worship as safety precautions allowed. A wonderful octet, widely spaced between our north and south galleries, sings every week in the church, and at Evensong once each month. A quartet of those singers additionally provide music for the socially distanced outdoor services in the churchyard, which we were able to add once Covid-19 cases declined enough in Virginia.

Just this week new speakers that will pick up music only for live-streaming or recording will be installed in the church along with other equipment that should greatly aid in the continued broadcasts of our services. With these improvements and copyright issues resolved, we look forward to soon launching a limited virtual Candlelight Concert series. This will allow a significant part of Bruton's music ministry to resume and may ultimately bring the

blessing of music created in a sacred space to a wider audience than was possible in person. That isn't to suggest such virtual concerts can ever replace the experience of live performance, but it will certainly be a safer substitute for the time we are in now.

If you have not already done so, tune in to our YouTube channel at www.youtube.com/user/BrutonParish to share in meaningful and beautiful worship services and stay tuned for concerts to be uploaded to the church website. As always, God is in the midst of us, through joys and trials. Stay safe and find all the silver linings you can.



PRAYERS 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!

A Prayer attributed to St. Francis

The Book of Common Prayer, p. 833)

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

PRACTICING GENEROSITY: GIVING IN THESE DAYS

Marty Easton

Since mid-March, Bruton Parish has responded continually to changing information about the pandemic. This has meant keeping an eye on the Commonwealth of Virginia's reopening phases, the Diocese of Southern Virginia's COVID-19 guidelines, and, of course, reports from our own people. With most staff working remotely, and Sunday services mostly virtual, it has taken vigilance to stay in touch. Certainly this is a change from seeing each other once a week, or more!

A topic that rose fairly quickly was giving to Bruton Parish. Usually, the offertory comes about mid-way through the worship service. We are seated for an anthem and ushers pass the alms basins (offering plates) to receive contributions. To many, it is as natural as standing to sing.

But as spring went on and the coronavirus lingered, people everywhere wanted to try out other options. Using the home computer or smartphone for online giving became a useful solution. A quick link from the home page of our website goes to a screen to accomplish this.

The backbone of our body, fiscally, is the Annual Fund, recipient of the regular, unrestricted gifts from members and other supporters. Annual Fund gifts are put to work immediately toward programs and ministries, building operations and maintenance, personnel, and outreach beyond our walls. Many Friends of Bruton support the parish by becoming members of Cornerstone Circle for a yearly contribution of \$100. In lieu of Sunday contributions in the plate, more and more gifts are arranged from home by:

- Checks mailed to Bruton Parish Church, P.O. Box 3520, Williamsburg, VA 23187-3520.
- Automated payments arranged with your bank.
- Credit card on our website at www.brutonparish.org. You may choose the fund you wish and also opt to schedule gifts on a certain day of the month.
- Gifts of Stock Donate appreciated securities or mutual funds held longer than one year and receive a tax deduction without paying capital gains tax. Please let Marty Easton know when you have initiated a stock gift so that she can watch for the shares to arrive in our account and sell them promptly. Marty can provide brief transfer instructions at your request.

Nearly six months ago, Congress passed the economic relief package known as the CARES Act, giving fast and direct assistance to American people and businesses. The CARES Act also contains provisions providing incentive to individuals to increase charitable giving — including to religious institutions. These provisions have to do with deducting charitable contributions and making qualified charitable distributions from traditional IRAs.

The Coronavirus Aid, Relief, and Economic Security (CARES) Act

- A new charitable deduction for taxpayers who do not itemize. Beginning in 2020, individuals can deduct \$300 in charitable contributions from their gross income even if they do not itemize their deductions.
- No cap on charitable deductions for taxpayers who do itemize. For 2020, the previous cap is lifted; donors contributing cash to charity may deduct up to 100% of their income.
- No required minimum distributions, but qualified charitable distributions still possible. The CARES Act waived required minimum distributions (RMDs) from many retirement plans in 2020, but donors who are 70.5 years of age or older may still contribute up to \$100,000 directly to a charity without paying tax on the distribution.

The CARES Act is a new law. The three provisions summarized above might help your decision-making about giving to Bruton Parish in 2020. For personal advice, please consult an attorney or tax advisor. To discuss general giving preferences you may have, please email Marty Easton, Development Director, at measton@brutonparish.org or phone 757-345-2256.

We can't mask our appreciation for your ongoing support! Though we can't welcome you back physically at this time, Bruton Parish is always your Williamsburg church home. Our staff and clergy strive for creativity and dedication in ensuring that worship and other activities continue. We appreciate your partnership in our mission — in this unusual year and beyond.

Friends of Bruton Resource Associates

The Ven. Jan Brown, Deacon, Bruton Parish

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

Jo Anne Coy, Charter & Cornerstone Circle 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, 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

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

Friends of Bruton Committee

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The Rt. Rev'd Susan Bunton Haynes, Bishop
Diocese of Southern Virginia

The Rev'd Christopher L. Epperson, Rector

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

The Ven. Jan Brown, Deacon

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