



The Bruton Fount

Friends of Bruton: Our Worldwide Congregation

Spring 2019

FRIENDS DAY RESERVATIONS NEARING CAPACITY FOR MAY 4TH AT HISTORIC JAMESTOWN

Reservations have filled up rapidly, but we have a bit more space available for the Seventh Annual Friends Day to be held this year at Historic Jamestown. And what a special day it will be!

The Friends of Bruton Committee has been working with Jamestown Rediscovery to provide a truly profound experience. The Committee decided to hold this year's Friends Day events at Historic Jamestown because this year marks the 400th anniversary of three very significant events. In 1619 the first representative assembly to be held in the English New World met in the church at Jamestown; Africans were first introduced into the settlement as slaves, and the London Company began advertising for young women to sail to Jamestown to marry and establish families.

The day's events will begin at 10:30am when we gather at the site of the 1608 church inside the fort. We also plan to visit the memorial to the Rev'd Robert Hunt honoring the first communion service held at Jamestown.

Luncheon on the patio at Dale House on the banks of the James River will feature guest speaker The Hon. Judge John Charles Thomas, Associate Justice, Virginia Supreme Court, Retired. He will speak on *The Fracture in the Soul of America: Slavery and Freedom Born at the Same Time*.

In addition, there will be an introduction to the *Tenacity: Women in Jamestown and Early Virginia* exhibit at Jamestown Settlement that honors the role of women in Jamestown and early Virginia.

Following the luncheon, participants will assemble at the site of the 1617 church, where the first representative assembly met and the likely burial place of Governor Yeardley. There they will be treated to a presentation by Mark Summers, Manager of Educational Programs at Jamestown Rediscovery. He will speak on *Religion and Politics: Faith and Faction in Early Jamestown*.

Due to the size of the group, weather conditions and other considerations such as completion of the work at the Memorial Church, the schedule of events for the day is subject to change.

Conclude Friends Day by attending a Candlelight Concert at Bruton Parish Church that evening at 8pm. The Williamsburg Harp Society will present their annual concert at Bruton Parish. These harpists are all students of Cynthia Campbell, a much respected teacher in Williamsburg.

Students play a variety of pieces in varied groups, and the concert is always popular. Doors open at 7:30pm, and parking is available on Duke of Gloucester Street in front of the church. There is no admission charge; a freewill offering will be gratefully received.

For reservations and more information, please contact Hilary Cooley, our Communications Director, at either (757) 345-2252 or hcooley@brutonparish.org.



THE HYMNS WE SING

Jim Morford

One of the great hymns associated with the Easter season is The Strife is O'er, The Battle Done. It is one of the older hymns in the Christian church having first appeared anonymously in a 1695 Catholic hymnal and translated into English in 1861 by Anglican priest Francis Pott. The music



had been written some-time in the mid-1500s by Vatican choirmaster, Giovanni Pierluigi da Palestrina. It was English organist William Monk (1823-1889) who matched Pott's lyric to Palestrina's tune and added the Alleluias ("Praise the Lord") at the beginning and end.

The hymn captures the triumphant joy of the Resurrection of Jesus Christ.

Dr. C. Michael Hawn, professor of sacred music at Perkins School of Theology, SMU, in his commentary on the hymn, wrote, "Christ has redeemed humanity by being a ransom for us through his death, conquering the powers of hell and restoring the link between a fallen humanity and heaven."

Hawn continues, "Indeed, the classic Resurrection icon (sometimes called the redemption of Adam and Eve) of the Orthodox Church provides a visual depiction of the victorious Christ standing over a chasm, trampling the gates of hell.

Beneath the cross that Christ now triumphs over is a gaping black pit often depicted with instruments of torture and destruction floating in its gloomy space. In this icon, the resurrected Christ pulls Adam and Eve by the wrist from their graves indicating that his redemption extends back to the beginning of time as well as forward to the end.

The final stanza draws upon Isaiah 53:5 — 'But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.' — and I Corinthians 15:55 — 'O death, where is thy sting? O grave, where is thy victory?'"

Lord, by the stripes which wounded thee,
From death's dread sting thy servants free,
That we may live, and sing to thee: Alleluia!

We are called to join the celebration of this epic event by singing and rejoicing.

To view a YouTube video of the choir and congregation at the National Cathedral in Washington, DC singing The Strife is O're, the Battle Done, cut and paste this link: <https://youtu.be/jGVazujx9Lc>.

WORSHIP WITH US

HOLY WEEK & EASTER

HOLY MONDAY, TUESDAY & WEDNESDAY
April 15, 16 & 17

Holy Eucharist @ 6:30pm

MAUNDY THURSDAY, APRIL 18

Holy Eucharist &
Stripping of the Altar @ 6:30pm

Canterbury-led Vigil with Footwashing
@ 8 pm in St. Mary's Chapel

GOOD FRIDAY, APRIL 19

The Hours from Noon to 3pm

Stations of the Cross @ 3pm

Good Friday Liturgy @ 6:30pm

HOLY SATURDAY, APRIL 20

The Great Vigil of Easter @ 9 pm
begins in the churchyard (with incense)

EASTER SUNDAY, APRIL 21

Holy Eucharist in the Church
@ 7 am, 8:30 am, 10:15 am**
12 noon & 5:30 pm

Holy Eucharist in the Churchyard **
@ 10:15 am - Egg Hunt follows

** Child care for nursery through
four-year-olds will be available in the
Parish House during this
service only.

RENOVATION - NOT NEW TO BRUTON

Dr. Carl Lounsbury

The renovation of Bruton Parish Church made necessary by the installation of the new Dobson Pipe Organ is the first major change in the appearance of the interior in over 80 years. During the more than 300 years since the present building was completed, the church has undergone several major renovations and more than a few minor ones. It was pretty much always, to one degree or another, a work-in-progress. The most dramatic renovation occurred in 1839. The following account tells the story of that major project. The complete story of the building of Bruton Parish Church can be found in my book *Bruton Parish Church, An Architectural History*.



The removal of the capital from Williamsburg in 1779 and the disestablishment of the Episcopal Church in the mid-1780s precipitated a long period of declining membership and straitened finances for Bruton's congregation. Austerity meant the building suffered years of neglect with broken windows, peeling paint, and decaying brickwork. Despite the shabby appearance of the building, the college used it to host its commencement exercises every fourth of July and somehow the organ continued to function although patched together from time to time.

Partition and re-orientation, 1839-1886

By the late 1830s, the vestry decided that the form of the old church no longer suited the needs of the congregation. The church had many empty seats in its pews and galleries, but had no place for Sunday school classes, which had been established in the 1820s and met in private homes. To remedy this, in 1839 the vestry subdivided the church into two rooms — a Sunday school room for the educational programs in the west end and a much reduced sanctuary in the east end and cross wings. Workmen removed all the eighteenth-century woodwork and fittings, except the original west gallery. The sanctuary was reordered with a new pulpit and altar placed against the new partition wall and the installation of slip pews that faced westward toward the pulpit and altar. Only the 1752 altarpiece survived and was placed against the partition wall behind the pulpit. The church tower was used as coal storage for the stoves that heated the building.

Further alteration occurred in the years before the Civil War. A doorway was cut into the east wall of the church to provide an additional entrance into the sanctuary and a new

Special Collections, John D. Rockefeller Jr. Library,
The Colonial Williamsburg Foundation

organ was installed in a new east gallery over this doorway. In 1852, workers erected a gallery in the north wing to segregate its few black congregates who reached their new seats by way of an enclosed exterior staircase that rose along the west side of the north wing. The Civil War periodically disrupted services in the church. In May 1862 it served briefly as a hospital for those wounded in the nearby battle of Williamsburg. Following the war, the vestry resumed its meetings and struggled for a number of years to put the sanctuary back in order.

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 — along with the new Heritage Center Museum — 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.

DOBSON ORGAN INSTALLATION

Rebecca Davy, Music Director & Organist

What exciting times for the music ministry at Bruton Parish! On January 21 our newly-rebuilt Steinway B piano was delivered to Lewis Hall, where it will remain for parish and community use.

The timing of its arrival was perfect for worship services that have temporarily moved out of the church to Lewis Hall during the installation of our new pipe organ. An inaugural performance of the new Parish House Music Series which took place on February 26, with a wonderful quartet of singers and piano 4-hands bringing 19th-century Lieder and Liebeslieder Waltzer by Johannes Brahms. Concerts will continue on an occasional basis, offering an informal setting for the performance of repertory not possible in the church Candlelight Concert Series. We are grateful to both the E.K. Sloane Fund of the Hampton Roads Community Foundation and the bequest of former choir member, John Matherne, for making the purchase of this wonderful piano possible.

After a one-day delay from white-out storm conditions in Iowa, the Dobson crew and our new organ arrived on Tuesday, February 26. By 9am the next morning, every large and small part had been removed from the transporting truck and carefully placed in our sanctuary. The work of moving everything into place commenced immediately, beginning with the portions that will be in a new-climate controlled space in our attic. After less than a week of work, the case in the gallery is now being assembled, and the finished look is beginning to take shape. The incredible craftsmanship of the Dobson crew is immediately evident in every small and large detail of the project, from the beautiful console to each pipe and part of the instrument. This initial stage of construction will wrap up sometime near the end of March, allowing worship to return to the sanctuary, even if some details remain unfinished at that time.

April will likely be a quiet month, allowing the Dobson crew, many of whom are church musicians, to be home for Holy Week and Easter. This break will also allow our church to be open to visitors during that busy spring month.

Tonal finishing is scheduled to begin on Monday, April 29. During this stage each pipe will be adjusted to sound best in our specific acoustic space, a procedure known as "voicing" the organ. Because this demands acute listening, the church will be closed to visitors Monday through Friday, although the evening concerts will continue to take place. The church will be able to be open every weekend through this process, which will likely last through July.



Once back in the church we will resume using the portable (continuo) organ and harpsichord for services and concerts until the Dobson organ is completed. Inaugural celebrations are set for the month of September, with special events scheduled every weekend after Labor Day. More details will follow, but be sure to save these dates:

Saturday, September 7 at 8pm
Sunday, September 8 at 5:30pm
Gala Inaugural Concerts
Gordon Stewart, resident concert organist
at Huddersfield Town Hall in England

Sunday, September 15 at 5:30pm
Choral Evensong with a commissioned anthem
of Philip Stopford and a commissioned prelude for organ
and handbells by Sondra Tucker

Saturday, September 21 at 8pm
Music for Organ and Instruments

Saturday, September 28 at 8pm
New Music for a New Organ, with commissioned works
by Dan Locklair, Tom Trenney, and Aaron David Miller

This new instrument is the result of over a decade of careful planning and with the generosity of many, guided by a far-sighted vision for our future. It will serve Bruton Parish for many decades to come, and I hope you will each have an opportunity to share in its unveiling as the organ begins its life in the thriving music program at our church.

There are many more pictures on our website at www.brutonparish.org of the building of the organ, along with pictures of the delivery and assembly.



BRUTON SERMONS ON THE WEB

"Loving those who hate us, forgiving those who hurt us, praying for those who mistreat us is some of the hardest work we will ever do. It's the work that Jesus calls us to do. It's the work that he showed us how to do. It's the work that God helps us to do."



Click the links below to revisit the sermon given this past Sunday by The Rev'd Lauren McDonald, our Associate Rector for Women's Ministry on the Seventh Sunday after the Epiphany.

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!

MINISTERS FOR COLONIAL VIRGINIA PARISHES

Linda Rowe

Ever wonder about where eighteenth-century Bruton rectors and other parish ministers in early Virginia came from and how they were recruited? The following excerpts from a respected study of these issues will be of interest. You can read the entire article at the link included in the source information below.

THE SEARCH FOR GOOD MEN: RECRUITING MINISTERS IN COLONIAL VIRGINIA

Virginia began the eighteenth century with 50 parishes and 40 ministers. When the colonial period ended in 1776 with independence, there were 100 parishes and 109 ordained ministers.

At the beginning of the eighteenth century there were no native Virginian ministers serving the colony's parishes. All were missionaries, recruited elsewhere. Most were English, although some came from the church in Ireland, and an influential group led by the bishop's commissary, James Blair, were Scots. William and Mary College, founded in 1693 in part to train men for the ministry, was just a struggling grammar school, and colonials who hoped to pass the canonical examinations had to attend an English university.

In general, the pattern for filling parish vacancies followed a time-consuming routine. A request by the local vestry was forwarded by sea to the bishop in London who then made a search throughout the British Isles. Once the bishop found a willing candidate (and ordained him if he was not yet in orders), the minister took ship and sailed sight unseen to the waiting Parish.

By 1758 a new factor appeared which would alter the structure of the priesthood. While two thirds of the clergy were English or Scots, the remaining third were mainly Virginia-born. The few parsons of Welsh, French or Irish birth were overshadowed by the native-born colonials.



William and Mary had become by 1775 the leading alma mater for Virginia clergymen. One-fifth of the parsons attended that college. Another fifth had attended other colonial colleges, academies, or were self-educated in the colonies.

Figure A - National Origins of the Clergy

	1726	1754	1776
Virginia	0	15	41
Colonial, Non-Virginian	0	0	11
England	11	24	13
Wales	4	1	4
Scotland	10	23	25
Ireland	2	2	4
Non-British	5	1	0
Unknown	10	9	11
Total	42	75	109

Figure B - Education of the Clergy

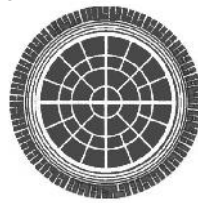
	1726	1754	1776
William and Mary	0	13	26
College of Philadelphia	0	0	3
Yale	0	0	2
Princeton	0	0	2
Other Colonial	1	1	20
Oxford	9	15	5
Cambridge	3	8	7
Unspecified English	1	1	4
Edinburgh	2	2	5
Aberdeen	1	6	8
Glasgow	2	3	1
Unspecified Scot	1	4	6
Unknown	16	19	14
Foreign	1	1	1
Trinity, Ireland	5	2	4

No matter how candidates were recruited, each followed a similar routine toward taking orders which grew more detailed with the passing years. Candidates had to have letters certifying their good behavior for the previous three years from three ministers in the area of residence. The candidate had to be 24, to be ordained priest, and to have some knowledge of Greek and Latin. This requirement, as noted, was ignored occasionally, but the test for languages in any case was hardly severe.

Despite the obvious dangers and discomforts, the number of candidates for holy orders leaving Virginia [for ordination in England] increased throughout the century; one-half of the men who served Virginia parishes from 1723 to 1776 had been recruited in Virginia. For those immigrants to the colony, it meant weathering at least three Atlantic crossings. For Virginians, born and bred, the journey was a cultural shock.

Although there were a few casualties along the way, most did return to Virginia. By 1775, three-quarters of the priests in the colony had been recruited there. Over half of those were native Virginians; another eleven were from other colonies. The church was no longer without an adequate supply of clergy. In fact, the problem now for the young minister was finding a vacant parish.

Excerpted from: Joan R. Gundersen, "The Search for Good Men: Recruiting Ministers in Colonial Virginia," *Historical Magazine of the Protestant Episcopal Church*, Vol. XLVIII (1979), pp. 453-464. Online at bit.ly/2Hx4fAm.



THE BRUTON PARISH CHURCH FOUNDATION, INC.

INVEST IN THE FUTURE OF BRUTON PARISH

JOIN THE 1715 SOCIETY

Do your ties to Bruton Parish run deep, or have you only recently come to know the parish? In either case, you are invited to consider becoming a member of the 1715 Society. Society members share the commitment to building our permanent endowment, The Bruton Parish Church Foundation, Inc.

Planned gifts assure that future generations of children and adults will worship, learn and serve in this historic setting as we do today. For more information about including the Foundation in your estate plan, please visit www.brutonparish.org/bpcfoundationinc and call Marty Easton, Development Director, at 757-345-2256 or email measton@brutonparish.org. If you have already included Bruton Parish in your will, please let us know.

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

NATIONAL ORIGIN AND EDUCATION OF EARLY BRUTON PARISH RECTORS

BPC Rector/Years @ BPC	Place of Birth	Education
Rowland Jones / 1674-1688	Oxfordshire, Eng.	Oxford U. (Merton College)
Samuel Eburne / 1688-1697	London, Eng.	Cambridge U. (St. John's College)
Cope Doyley (D'Oyley) / 1697-1702	Gloucestershire, Eng.	Oxford U. (Merton College)
Soloman Wheatley (Whately) / 1702-1710	Unknown	Unknown
James Blair / 1710-1743	Scotland	Edinburgh U. (Marischall College)
Thomas Dawson / 1743-1760	Cumberland Co., Eng.	Cambridge U. (Queen's College), W&M
William Yates / 1761-1764	Virginia	W&M
James Horrocks / 1764-1772	Yorkshire, Eng.	Cambridge U. (Trinity College)
Samuel Henley / 1771-1772*	Devonshire, Eng.	Dissenting Academy then Cambridge U
Josiah Johnson / 1772-1773	England	Unknown
John Bracken / 1773-1818	Westmoreland Co., Eng.	Had Doctor of Divinity degree

* Acting Rector

Sources: Nelson, *A Blessed Company*; Gundersen, "The Anglican Ministry in Virginia, 1723-1776" Ph.D.diss., U. of Notre Dame; Bruton gravestone
L. Rowe, BPC

VISITING BRUTON DURING ORGAN INSTALLATION

Jim Morford

As February turned to March the new Dobson pipe organ arrived at Bruton and the crew began installing the complex works and thousands of pipes. The church has been closed for services, concerts and touring since early last month and remained closed until the near end of March.

A couple of weeks ago I visited the church to take a look at the work-in-progress. The number of pipes and parts occupying pew boxes and aisles was amazing. Company President and Artistic Director Lynn Dobson was on site to supervise the installation. A chat with him revealed that Sunday worship services and visitation could resume in the church the weekend of March 23.

After Easter, they'll begin the demanding and complicated work of "voicing" each pipe, a process which will take many weeks. I asked if some completed ranks might be playable as they were tuned. Mr. Dobson said that while they might, the organ would not be playable for public performance — even for church services — until the voicing process is completed for the entire instrument, hopefully by the end of July.

If you are visiting Williamsburg during this time, how can you plan to experience the spiritual and historic heritage of Bruton Parish Church? Fortunately, and quite coincidentally, the Bruton Parish Heritage Center opened just a year ago next to the Parish Shop on Duke of Gloucester Street. Just a couple of blocks west of the church, the Heritage Center is a wonderful place to visit at any time but especially now that the church is temporarily closed. The self-guiding Center tells the story of Bruton Parish Church in photos and text. The exhibits cover the story of the Anglican church in the Virginia Colony, the turbulent times when Williamsburg was the Colonial Capital, Bruton



during the Civil War, the many renovations and restorations, and the active church today. Also, at the Heritage Center you will find the original weathervane that flew above Bruton's steeple for some 250 years and the beautiful Bible that was given to the church by England's King Edward VII on the occasion of the 300th anniversary of the founding of Jamestown in 1907.

If you are planning a visit to Williamsburg during this period you may still request a Bruton Guide to meet you at the Heritage Center and enhance the stories presented by the exhibits. To arrange for a tour please contact Hilary Cooley at hcooley@brutonparish.org.



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.

SUPERHEROES OF THE CHURCH

Anne Conkling

Who are your personal heroes and heroines? Have they always been the same famous personalities who stepped off of the pages of a history book to live in your heart or your conscience? Have you ever met one of your personal idols?

March is a month which gives us several saints to study — and whether it comes in like a lion or a lamb, the personalities are always waiting for us to come closer and get acquainted.

March 1st is graced by St. David of Wales, known to have been a vegetarian, eating only herbs and plants, and more amazing, drank only water, never wine or beer! As the patron Saint of Wales, he is famous for building monasteries and preaching and teaching. His symbol is the leek, whose flower looks much like our daffodils. He lived in the sixth century, and eventually became the Archbishop of the Cambrian church.

St. Patrick is remembered on March 17, the day which clever marketing has turned green, from hair to beer to flowers. His was an age of pirates, Vikings, Druids and some seriously holy monks. Patrick was probably born in Britain, but when kidnapped by pirates, he ended up in Ireland. Through a vision he found a ship to take him home, but later he returned to the fabled emerald isle where he converted Druids, baptized from a holy well, planted schools, built churches from barns to cathedrals, and left us some impressive writings. Before his remains were interred beneath Down Cathedral, he spoke of saying 100 prayers during the daylight hours, and the same number in the dark. One of his most famous compositions is "Christ be within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me, Christ beneath me, Christ above me, Christ inquired, Christ in danger, Christ in hearts of all that love me, Christ in mouth of friend and stranger."

Through the Christian era, Saints have been both the living and the dead. We believe that the saints are in the nearer presence of God, which may be an ethereal world of spirit. St. Paul refers to the congregations to whom the Epistles are written as saints — not just once, but also in Romans, 1st and 2nd Corinthians, Ephesians, Philippians and Colossians. Saints are holy, sanctified, patient, kind, meek, Godly and charitable. Often they are set apart from the crowd in some visible way. They are set apart because they are chosen for a holy use. David and Patrick were absolutely set apart. Having ultimate faith in Christ seems to be the first step. The primary source languages for our sacred scriptures are Hebrew, Greek and Latin, and they

all bear out the meaning of saint as "a most holy thing, set apart."

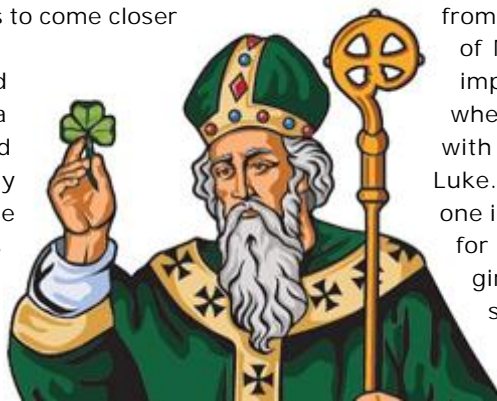
Our next saint was not a Celt, though both Brigid and Columba were — they are celebrated on other dates. They deserve study, devotion and examination as well. The Saint for March 19 is our beloved Joseph, earthly father to Jesus.

Everything we really know of him comes straight from scripture. We learn of him as the betrothed of Mary, then again when he has some very important and demanding dreams, and again when Jesus wanders off to the Temple to dialog with the rabbis. Check out both Matthew and Luke. Joseph is described as righteous, but no one included the word brave. Think what it took for him to marry a pregnant unwed teenage girl in those days. He saved her from being stoned. He took his precious charges on the long lost journey to Egypt. He labored with his hands to provide for the holy family, and we know from other scripture that Jesus had both brothers and sisters, so Joseph had to make good money. He is the patron saint of families, pregnant

girls, immigrants, craftsmen, engineers, and both buyers and sellers of real estate. Legend says he was older than Mary, and probably died before Jesus began His earthly public ministry. He was a working class carpenter, and when he pays for the sacrificial animals for the Temple presentation of Jesus, he uses two turtledoves and a pair of pigeons. A wealthy family would certainly have offered a lamb. Chosen by God, set-a-part, righteous, holy, faithful, constant — all saintly habits. And we should include heroic virtue with Joseph. His heroism saved and protected the King of Kings and Lord of Lords.

Our Colonial forefathers and foremothers in Virginia were Reformation Anglicans with puritan minds and hearts. Bruton has clear glass, not Roman stained glass. Our plain white walls speak volumes about the Reformation attitude. The Virginia settlers held on to a few Papist trappings — saints were very popular several times a year, particularly in Advent and Christmas. Multiple generations have found inspiration, delight and strength in learning of their witness to God through the ages. They may not have worn exotic costumes or traveled at the speed of light, but they have a living imprint on both our history and our present. Thanks be to God.

For further exploration into the lives and ministries of the saints, read *Holy Men, Holy Women and The Brightest and the Best*. The latter was written by Dr. Sam Portaro, former chaplain at the College of William and Mary and Associate Rector at Bruton Parish.



St. Patrick and four leaf clover, by Kelly Simms, Gannett Media, Shreveport Times, Creative Commons

CORNERSTONE CIRCLE PREPARES FOR FOURTH YEAR

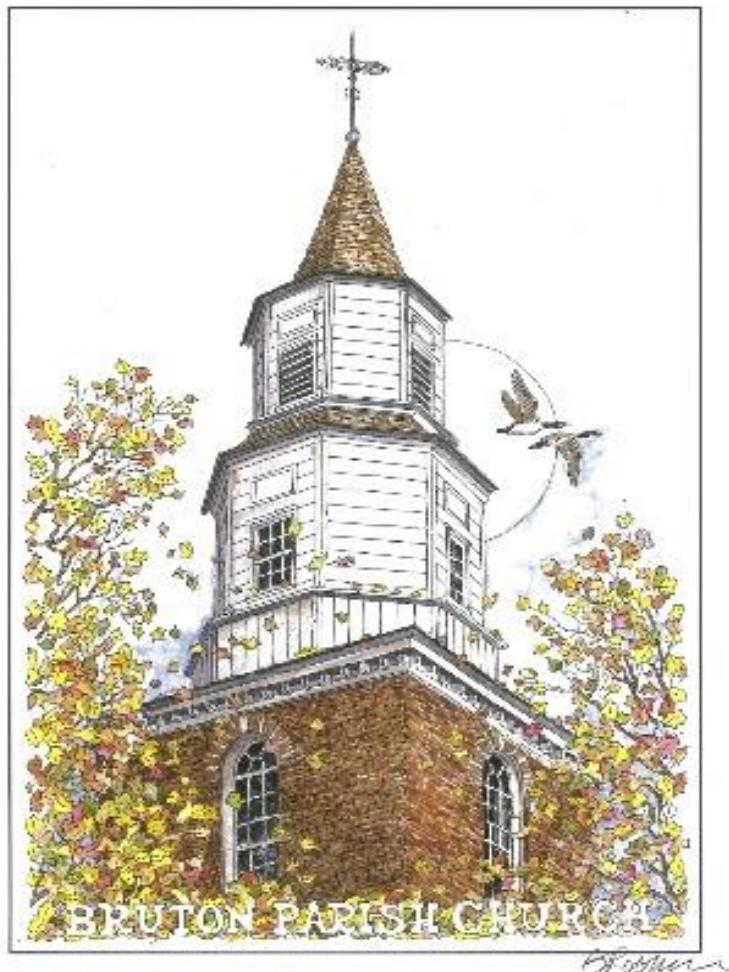
As another spring has arrived and the Seventh Annual Friends of Bruton Day is only about six weeks away, the Committee is developing plans for the fourth year of Cornerstone Circle membership.

In establishing the Cornerstone Circle, the Advisory Council and Friends of Bruton Committee embraced the view that the Circle would become the source of funds for implementing projects that further the goals of Friends of Bruton. Those goals are to promote and preserve the historic and spiritual heritage of Bruton Parish Church. The Friends of Bruton Committee continues to investigate projects to pursue and welcomes suggestions.

As a token of appreciation, each first-time member of the Cornerstone Circle receives a lapel pin depicting the weathervane that flew above the Bruton steeple for over 250 years and is the symbol of Friends of Bruton. Each year those who renew their membership receive a unique gift as an expression of appreciation for their continuing support.

In recognition of renewed Cornerstone Circle membership for the 2019/2020 year, which officially begins with Friends Day on May 4, the Committee has authorized and obtained original art by local artist Gary Robertson illustrating the steeple at Bruton Parish Church. Each print is signed by the artist and is suitable for framing.

It is the hope of the Friends of Bruton Committee that suitable funds will derive from Cornerstone Circle membership to enable work on specific church projects to begin in the near future.



A PRAYER FOR FRIENDS OF BRUTON

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.

Be a bright flame before me, O God,
A guiding star above me.
Be a smooth path below me,
A kindly shepherd behind me....
Today, tonight and forever.
Alone with none but You, my God
I journey on my way;
What need I fear when You are near,
O Lord of night and day?
More sure am I within Your hand
Than if a multitude did round me stand.
Amen.

St. Columba, 521-597, Iona, UK

REST ETERNAL GRANT TO
HIM, O LORD; AND LET
LIGHT PERPETUAL SHINE
UPON HIM.



It is with sadness that we note the passing of Cornerstone Circle member Howard (Howie) Eckhart of Lancaster, Pennsylvania

ANNUAL
JOHN D. ROCKEFELLER, JR.
MEMORIAL CONCERT

BRUTON PARISH CHURCH

SATURDAY, APRIL 27 @ 8PM



"Sweet Victory" by Shavon Johnson

CANTATA 66, BE JOYFUL,
YOU CHRISTIANS

BY JOHANN SEBASTIAN BACH

MASS IN B-FLAT, OP. 77

BY JOHANN HUMMEL

BRUTON CHOIRS & ORCHESTRA
REBECCA DAVY, DIRECTOR

Doors open at 7:30pm. No ticket required.
A freewill offering will be received.

Parking will be permitted on the Duke of Gloucester
Street during the concert.

CLERGY RECOMMENDATIONS

DIDEROT AND THE ART OF
THINKING FREELY

The Rev'd Chris Epperson

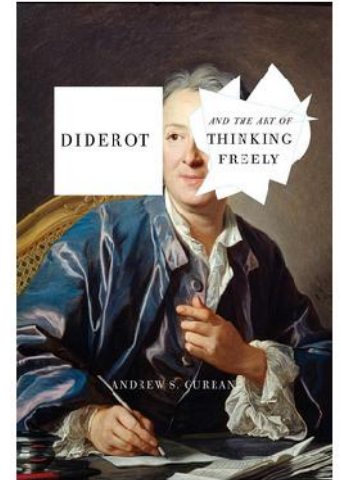
Diderot and the Art of Thinking Freely by Andrew S. Curran does not strike one as a volume useful for one's spiritual devotion. Diderot was an 18th century enlightenment philosopher. His life was dedicated to many pursuits that seem contrary to things of faith.

Diderot is perhaps most famous for his Encyclopédie, a seventy-four thousand entry text. It was expansive in scope and sought to address the sorts of topics one would expect in a reference work. Diderot used cross-references to make potshots at religion. For instance, religion and superstition are linked.

Curran unpacks Diderot's journey from seminarian to atheist. Journey is the appropriate word. The shift Diderot experienced didn't happen overnight. He wrestled with all the implications of jettisoning God. What would this mean for morality and ethics?

Curran shines a light on Diderot's personal life which is marked by relationships with distinguished characters like Rousseau and Catherine the Great. He was appealing to other thinkers, offering an abiding sense of the importance of inquiry.

Perhaps, free thinking is Diderot's great gift to us. Not all need arrive at Diderot's conclusions, but thinking through one's deeply held convictions is inescapable. If faith is unexamined, do we really have faith?



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WHETHER NEAR OR FAR

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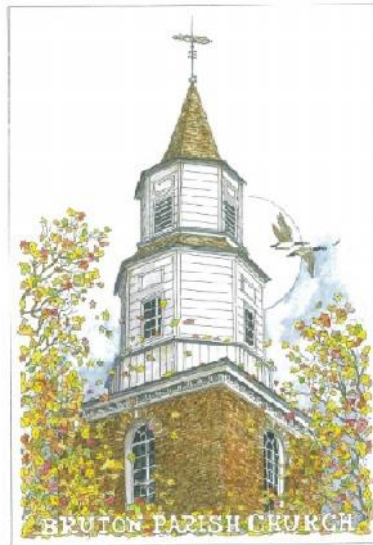
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Bruton Parish Church, P.O. Box 3520
Williamsburg, VA 23187-3520
Phone: 757-229-2891
Fax: 757-221-0290
Email: BPC@brutonparish.org