The Rev’d Dr. Daniel W. McClain, Canterbury Chaplain
The College of William and Mary
Rev’d Chris Epperson

It is with great pleasure that we announce the call of the Rev’d Dr. Daniel W. McClain to the clergy staff at Bruton Parish as the Canterbury Chaplain. He joined the Bruton Parish clergy team on June 1.

Dan was a priest in the Diocese of Maryland, where he was the Associate Rector for Formation at St. David’s Episcopal Church in Baltimore. At St. David’s, Dan oversaw children’s and youth ministries. He is also a theologian and has taught at Loyola University Maryland, a Jesuit college in Baltimore, since 2012.

Dan earned his MPhil and PhD in Systematic Theology at the Catholic University of America in Washington, DC. His dissertation focused on the theology of St. Bonaventure. He is also editor of Reading Scripture as a Political Act, and authored an article in the Anglican Theological Review on martyrdom and the poetry of John Donne and George Herbert. Dan has taught courses at Loyola, the George Washington University, and the General Theological Seminary on Children’s Literature and Theology. He hopes to publish a book this Fall on that same topic. Additionally, he writes about issues at the intersection of Theology and Science, and will be co-leading a seminar at the University of Notre Dame this summer on Atheism in Science and the Humanities.

Dan’s personal, academic, and spiritual journeys have taken him all over the United States. He was born into a military family and was raised mostly in the desert in Southern California. Although he was baptized in the Presbyterian Church (USA), Dan later joined a Baptist Church in Northern Virginia, and then attended a Baptist college. In college and his early twenties, he played guitar and toured North America.

Dan and his wife, Kate, met in church in Northern Virginia. They were married in 2001, and were both confirmed in the Episcopal Church at St. Mark’s Locust Street in Philadelphia in 2004. They now have four sons — Henry (11), Jude (8), Felix (7), and Ezra (3). Their family shares a love for the arts, the outdoors, and coffee. They are overjoyed by the invitation that Bruton has extended to them to work alongside parishioners in the Canterbury chaplaincy.

Please join us in welcoming Dan to Bruton Parish!

If you are an alum of The College of William and Mary, or if you know of anyone who would like to become a Friend of Bruton, please send an email to BPC@brutonparish.org.
In the season before Lent we spent our Sundays reading through The Sermon on the Mount in Matthew, which constitutes the largest bulk of recorded teachings from Jesus in the New Testament. The Sermon on the Mount sets the proverbial table for Lent beautifully, and it aptly articulates the antidote to one of the greatest challenges facing young adults today.

College students at William & Mary are largely experts at making and completing to-do lists, figuring out how to “get good grades,” and navigating a complex system of requirements, tests, and extra-curricular activities. The average William & Mary student wants to achieve, and he or she will thrive when given concrete, measurable objectives and outcomes. The greatest challenge facing these students is most often not a question of achievement — they are comfortable in the world of achievement; rather, it is a question of purpose. Why achieve? Why get out of bed in the morning? What am I going to do with my life? These are the questions that seem to cause students the most anxiety, and our culture’s preoccupation with “success” serves only to distract students from the arena in which they need the most help.

When we talk about the “good life” in the secular world, we often talk about a checklist of things to achieve or do (or perhaps not do). The “good life” of the secular mind is one in which you “make a difference,” participate in community service, care for others, and don’t hurt anyone else. This sort of list is precisely what Jesus excoriates in The Sermon on the Mount when he examines the Jewish Law.

“You haven’t murdered anyone? Congratulations! That is not good enough,” says Jesus.
You haven’t committed adultery? Congratulations! That is not good enough.
You don’t swear or break your word? Congratulations! That is not good enough.
You seek justice and fairness? Congratulations! That is not good enough.
You love your neighbor as yourself? Congratulations! That is not good enough.
You give to the poor and tithe to Church? Congratulations! That is not good enough.

Jesus forces us to confront the fact that our checklists are always superficial and meaningless unless they are accompanied by spiritual commitment and faith. There is a piece inside each of us that gives our lives meaning and purpose. Every decision that we make has the potential to make that inner piece either a little more Holy or a little more despairing. We make these decisions while we are just having a thought, when we are alone in a room, or when we look across a crowded dining hall and comment to ourselves about another human being. And the stakes are eternal.

There is no checklist that will give meaning to our lives, no matter how virtuous we may consider our checklist to be. What really matters is how we have bound our soul to the faith to which we swear allegiance. The Good News — the miraculous and life-giving Joy — is that when we do this in Christ, we can look ourselves in the mirror and say with Him, “Congratulations, you are good enough.”
FRANCIS FAQUIER: “THE ABLEST MAN”

Anne Conkling

It was 1703. Williamsburg had been the capital of Virginia for barely four years. It was a tiny village, as people often say in the South, ‘just a wide place in the road’. The road was our Duke of Gloucester Street, then the remains of a horse path which ran down the ridge of this peninsula in newly settled Middle Plantation. 3,735 miles away in London, a baby boy was baptized on July 11. The church was St. Andrew Undershaft, and the baby was named Francis Fauquier.

The son of a Huguenot refugee who served under Sir Isaac Newton, Francis would grow up to be a financial adviser, a writer, and an intellectual with a healthy respect for science, which would soon see him selected for the Royal Society. As a gentleman born to wealth and privilege, he was well placed to serve in government. He published his opinion on how to pay for war without adding to the public debt. As one of the Governors of the Foundling Hospital, he acted on the social gospel and our mandates to care for the least in society.

In 1758, after losing his entire fortune in a single evening’s gambling, he was sent to Williamsburg, as acting Crown Governor, a position he held until his death. Fauquier was officially ‘lieutenant governor’ of Virginia, one of several deputies who represented those full governors who never came to Virginia.

Fauquier and his wife Catherine were in residence at the Palace, and he took his duties here very much to heart. His lively intellect coupled him with the brightest of our Virginia galaxy...George Wythe, Dr. William Small, Peyton Randolph, Robert Carter of Nomini Hall, and William Nelson of Yorktown were among his closest friends. He and George Washington were well acquainted. Thomas Jefferson often dined at the Palace, and several famous gentlemen shared Fauquier’s fascination with the roll of dice.

As Governor, Fauquier danced a complicated minuet between the wishes of the empire and the demands of the Virginia gentry. The rhythm usually led him to side with the Virginians. He warned the Privy Council that the Stamp Acts would be ill received. When George Mercer arrived here with the hated stamps, Fauquier physically protected him from the angry mob — quietly walking beside him from the coffee house all the way to the Palace. Shortly thereafter the Act was repealed, and in Williamsburg, Francis Fauquier kept the peace. He fostered compromise while trying to control land speculators.

A supreme challenge lay in recruiting and outfitting large numbers of troops to fight against the natives while keeping a delicate peace with our close Cherokee neighbors. The clergy presented another dilemma when their salaries were converted from tobacco to actual money. The Two Penny Act and its lawsuits would make Patrick Henry a household name. Governor Fauquier thought Henry to be a hothead. Fauquier stayed involved in all aspects of governance. He even envisioned a graduated income tax.

Lavish parties and grand balls were balanced by his heavy hand with the Burgesses. More than once he instructed them to take care of those of unsound minds who had lost their ability to reason. Parish churches were responsible for the safety net — all who needed care, maintenance, medicine or a hand up. But Fauquier had a bigger plan, and after a while, lots on Francis Street were purchased, a drawing produced, the right undertaker hired, and the Public Hospital was built.

While he suffered through a long illness, he prepared a will. Far ahead of his time, he decreed that his twelve adult slaves were to choose their new masters, and enslaved mothers and children were to stay together, not separated by sale. He authorized an autopsy of his remains, so that, “I may become more useful to my fellow creatures by my Death than I have been in my Life.” In 1768 he was buried in the North aisle of Bruton Parish Church, where you may see his stone today, along the side of the Governor’s pew box, right by the Roosevelt “Angel of Peace” lectern. Fauquier County was named in his honor.

BRUTON SERMONS ON THE WEB

"Last time I checked, the world in which we lived has no shortage of division. We are hooked by the incessant banter of a news cycle with little to say but much to argue about to keep the ratings high."

Hear what the Church might offer this type of world in the sermon from the Third Sunday of Pentecost by the Rev’d Josh Stephens, our 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.

Along with other videos of parish life, they can also be viewed on our YouTube Channel at https://www.youtube.com/user/BrutonParish. Become a subscriber today!
The Hymns We Sing: God of Our Fathers

Jim Morford

The period from Memorial Day in late May to Labor Day in early September marks the summer season in the United States. Highlighted between these two holidays is Independence Day on July 4th. These holidays emphasize three uniquely American celebrations. One hymn that is often sung during this period, especially around Independence Day, is God of Our Fathers.

Most hymns are written to commemorate a solemn occasion or a joyful experience. God of Our Fathers was written to celebrate the 100th anniversary of the signing of the Declaration of Independence. There were several hymns and patriotic songs written for this Centennial event, but this hymn is the only one that survived. It has become a traditional patriotic hymn of American Christian churches.

Daniel C. Roberts (b. at Bridgehampton, New York, Nov. 5, 1841), a Civil War veteran and an Episcopal priest, wrote the text. At the time he was serving as rector of St. Thomas & Grace Episcopal Church in Brandon, Vermont, the hymn was to be used during a small patriotic celebration there. The lyrics ask God to continue, as in the past, to guide and protect us. The words convey a feeling of patriotism while honoring the greatness of God. When Rev’d Roberts introduced the hymn to his congregation, it was sung to music known as the “Russian Hymn.”

Several years later Roberts sent the hymn anonymously to the General Convention of the Episcopal Church for consideration by the Commission, formed to revise the Episcopal hymnal. If approved, he promised he would send them his name. The commission approved it, and it was printed in its report. The Rev’d Tucker, who was the editor of the “hymnal,” and George W. Warren were commissioned to choose a hymn for the celebration of the Centennial of the United States Constitution. They chose Roberts’ text, and George Warren wrote a new tune for it. This tune is known as the “National Hymn.”

George William Warren was born August 17, 1828 in Albany, New York. Like most great composers, he displayed a talent and love for music at an early age. Upon graduation from college at age 18, he became a church organist, eventually winding up in New York City at St. Thomas and later at Holy Trinity. Upon his death in 1902, mourners, which numbered thousands, believed they could find no finer organist in America, so no music was played at his funeral.

Today, God of Our Fathers, sung to the melody of the National Hymn, is one of the few “patriotic” hymns in the Episcopal Hymnal.

A New Organ is Coming

Rebecca Davy, Music Director

Ten years have now passed since the idea of a new pipe organ for Bruton Parish was first broached. In January of 2008 we received an extensive report from the Foley-Baker Company, detailing all the problems with our current organ and suggesting a way forward for our thriving music program. The church had hired Mike Foley and Phil Baker to assess our instrument with the full expectation of recommendations for a major (much needed) restoration. Instead, both passionately appealed to the vestry to consider purchasing a new instrument, better placed in our sanctuary, avoiding the acoustic pitfalls that have haunted our Aeolian-Skinner organ from the start. Fast forward and we find ourselves on the brink of the transition to that new instrument, being built by one of the finest organ builders of our time, Lynn Dobson of Lake City, Iowa.

We are very pleased that our Aeolian-Skinner, which has served Bruton since 1955, will be going to a new home. Despite the many problems we have experienced with the instrument, it still has many fine, usable parts that can be reconditioned and properly placed so that the pipes again sing. St. John’s Episcopal Church in Savannah, Georgia, will be removing the organ beginning in mid-September of this year and will entirely rebuild it for their large space.

Our new organ is scheduled to arrive on February 25, 2019, with installation slated to begin early that morning, keeping the number of Sundays we will need to worship in the Parish House to only two weeks. The organ installation and voicing will continue through the summer, with the expectation that we will be able to begin using the organ by August. Inaugural festivities are slated for September, with details to follow. In the meantime, we will rent a small portable (portable) pipe organ to use along with our harpsichord for both worship services and concerts. Additional construction work that is needed for the new organ will likely begin in September but will work entirely around all scheduled events in the church.

While certainly not under the radar, the transition should cause only minimal disruption to our normal routine for both services and concerts. Stay tuned for more articles with specifics about the Dobson organ that will be forthcoming as the arrival draws near. Many thanks are due to the vision of Bruton’s clergy and vestry and to the many who have generously contributed to the considerable cost of this wonderful venture.

New Pipe Organ Forum

If you’re in town, join us at 6pm in the Parish Hall on Thursday, June 28, when Lynn Dobson of Dobson Pipe Organ Builders, Ltd. will be the guest speaker and presenter at a forum to address the building, arrival and installation of our new pipe organ. This will be a wonderful opportunity to learn more about what to expect in the upcoming months and a chance to see pictures and learn about the actual construction of our instrument.
James Horrocks held these positions: Master of the Grammar School (College of William and Mary), Commissary of the Bishop of London, President of the College of William and Mary, Rector of Bruton Parish Church, and member of the governor’s Council, Ordinary of Newgate.

James Horrocks, born in Wakefield, Yorkshire, England, and educated at Trinity College, Cambridge, in 1757 became an usher (assistant instructor) in the Wakefield School. (Several prominent Virginians received their pre-university education at Wakefield School.) Ordained a minister of the Church of England (Anglican Church), Horrocks received a license to preach in Virginia in 1761. The following year he became master of the Grammar School of the College of William and Mary instructing young men in preparation for their later entry into the College proper or university in England.

On August 25, 1763, Horrocks preached a sermon at the church in Petsworth Parish in Gloucester County, Virginia, the day proclaimed in observance of the Treaty of Paris that ended the French and Indian War (Seven Years’ War). Joseph Royle, editor of the Virginia Gazette in Williamsburg, published the sermon under the title, Upon the peace. A sermon. Preach’d at the church of Petsworth, in the county of Gloucester, on August the 25th, the day appointed by authority for the observance of that solemnity.” On the title page is this dedication: To the Honorable FRANCIS FAUQUIER, Esq his Majesty’s Lieutenant-Governor, and Commander in Chief of the Colony and Dominion of Virginia, and F. R. S [Fellow of the Royal Society]. Fauquier served from 1758 to 1768 during most of the war. The full text of the sermon can be accessed online by searching for the title as noted above or at this link: https://quod.lib.umich.edu/e/evans/N07372.0001.001?view=toc.

At the death of Rev’d William Yates in 1764, the Bruton Parish vestry named Horrocks rector of Bruton Parish. In addition, he became the sixth president of William and Mary, though he was the youngest member of the College faculty at the time. Horrocks’ appointment as president was criticized because Rev’d Richard Graham, who had taught at the College for twenty years, was passed over in favor of Horrocks. The faculty and Board of Visitors of the College were embroiled in a struggle for control of the college. Horrocks swore his support for the Board’s plans that included its right to remove and replace faculty, to enforce the requirement that professors reside on campus, and to prevent faculty members from accepting additional positions outside the college.

Commissary William Robinson accused Horrocks of obtaining “a profitable and honourable Post by favour granted to compliance.” The in-college controversy raged in the first few years of Horrocks’ presidency that resulted in the hire of incompetent faculty and many heated exchanges. By 1768, a sort of stalemate ensued whereby the Board controlled finances and held on to its authority, but professors gained the right to hold positions such as parish clergymen.

On the death of Robinson in 1768, Horrocks was appointed commissary of the Bishop of London. He also received appointment to the governor’s Council. This made Horrocks an advisor to the governor, member of the upper house of the General Assembly of Virginia, and a judge of the General Court, Virginia’s highest court. In addition, he was appointed Ordinary of Newgate, that is, chaplain to the Public Gaol in Williamsburg. It was his duty to provide spiritual care to condemned prisoners awaiting execution.

Richard Bland wrote in 1771 that Horrocks had been a “tolerable Pedagogue in the Grammar School of our College — but unfortunately, for his Reputation, as well as for the College, he was removed from the only Place [the Grammar School] he had abilities to Fill, to be President of the College. This laid the Foundation, for his other Exaltations; and by a Sycophantic Behaviour, he had accumulated upon him, the rectorship of Bruton Parish, the office of Bishop's Commissary, of a Councillor, of a judge of General Court, and of Ordinary of Newgate.”

As Commissary, Horrocks ostensibly led the parish clergy in Virginia. After a disastrous fire in Montreal in 1768, Horrocks placed a notice in the Virginia Gazette wherein he “begs that the remaining Clergymen would hasten their collections for the sufferers by fire at Montreal.” He also played an important part in recruitment of young men from Virginia to study for the Anglican ministry.

In 1765 Horrocks married Frances Everard of Williamsburg, who was thirteen years younger than he. Frances’s father Thomas Everard owned a house facing Palace Green in Williamburg and was the clerk of the York County Court for forty years. As rector of Bruton Parish, Horrocks baptized a number of infant and adult slaves. Among them were two of his own slaves, John the son of Aggy and Molly the daughter of Sally.

In 1771 Horrocks advocated the establishment of a bishop for the colonies which created a furor in Virginia. As Commissary, he called a conference of all 120 Anglican clergymen in Virginia to consider his proposal; only eleven attended and four of them opposed the plan. The controversy played out in the press, but in July of 1771 the House of Burgesses voted unanimously to condemn the idea of an American episcopate. Some Virginians suspected that Horrocks had ambitions to fill that post himself.

Shortly after the episcopate crisis, Horrocks and his wife left Virginia for England to recover his ill health. Horrocks died at Oporto, Portugal, early in 1772.

We had the pleasure of welcoming Miss Isabella Spotswood Britton to Bruton Parish on Sunday, May 6. As she was just six months old at the time, Isabella was accompanied by her parents Jim and Heather Britton and others of her family from Rock Hill, South Carolina. Their visit was planned with the help of the Rev’d Josh Stephens.

Isabella is a direct descendant of Alexander Spotswood (1676-1740). Her grandmother, Margaret Hickson Britton, has traced Isabella’s lineage back 11 generations to Gov. Spotswood and Anne Butler Brayne, who were married in 1724.

After attending the 11:15 service in the church, Isabella and her family took part in the liturgy A Thanksgiving for the Birth or Adoption of a Child from The Book of Common Prayer (page 439). The Rev’d Tyler Montgomery was celebrant with the Rev’d Jan Brown assisting. This short service is a time to offer thanks for God’s gift of a child through prayers and psalms, and concludes with a blessing of the family.

After some time in the church, the Brittons walked to the Shop and Heritage Center. They chose some items to purchase, enjoyed the displays, perused the list of churchyard memorials and took some photos with Gov. Spotswood. As the person credited with drawing up the initial plan for the present church building, Gov. Spotswood is featured in the Heritage Center, and his portrait by Charles Bridges is reproduced on the Colonial-era panel.

Isabella appeared to have a wonderful time throughout the day. We hope that many future occasions (school trip? William & Mary tour?) will bring her back to Williamsburg and Bruton Parish Church— for other happy visits like this one.

Confirm their joy by a lively sense of your presence with them, and give them calm strength and patient wisdom as they seek to bring this child to love all that is true and noble, just and pure … following the example of our Lord and Savior, Jesus Christ. Amen. (Book of Common Prayer pg 443)
The Order of St John convened for its annual world conference in Williamsburg in late May. As a part of its multi-day program, the Order met for a service of evening prayer at Bruton Parish Church on Thursday, May 24.

The Order of St. John is formally known as The Most Venerable Order of the Hospital of Saint John of Jerusalem. It is a Royal Order first chartered by Queen Victoria in 1888. Currently Queen Elizabeth II is the Sovereign Head of the Order, followed by the Grand Prior, Prince Richard, Duke of Gloucester.

The Order of the Hospital of St. John of Jerusalem originated in a hospice founded around 1070 AD (or CE) to care for pilgrims, and which was dedicated to St. John the Baptist. The brothers and sisters of the Hospital, which was recognized as a religious Order by the Pope in 1113, nursed the poor and sick of any faith. It remains today an important humanitarian charity providing community-based first aid, healthcare and support services around the world.

There are eleven Priories (chapters) primarily in member countries of the British Commonwealth and the United States. The leader of the Priory of the United States is Prior Palmer Hamilton KStJ who observed that, while visiting Williamsburg several years ago, it occurred to him that this would be a good place to host the annual meeting when it was the United States’ turn. Having the Duke of Gloucester visit Duke of Gloucester Street in Williamsburg would be a splendid idea.

At the May 24th service of Evening Prayer, the Duke and Priors were seated in the Governor’s pew box. The service Participants included the Right Rev’d Stacy F. Sauls, Sub-Prelate, Priory of the United States who officiated; the Right Rev’d Timothy Stevens, Prelate, The Most Venerable Order who delivered the sermon, and the Rev’d Christopher L. Epperson, Rector, Burton Parish Church.

Prince Richard joins the list of distinguished British visitors to Bruton that includes the Queen Mother Elizabeth, Sir Winston Churchill, Prime Minister Margaret Thatcher and the Right Reverend and Right Honourable Richard John Carew Chartres, Bishop of London.

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.

We beg You, Lord, to help and defend us.
Deliver the oppressed.
Raise the fallen.
Show Yourself to the needy.
Heal the sick.
Bring back those of Your people who have gone astray.
Feed the hungry.
Lift up the weak.
Take off the prisoners’ chains.
May every nation come to know that You alone are God, that Jesus is Your child, that we are Your people, the sheep that You pasture. Amen.

St. Clement, 101AD

It is with deep sadness that we inform you of the passing of Jeff Coy. In 2001, Jeff and Jo Anne Coy became the first Charter Members of Friends of Bruton. He retired in 2011 after 37 years of public service to the citizens of Pennsylvania, including 22 years as a member of the Pennsylvania House of Representatives. For more than 40 years Jeff served as Director of Music and organist at the Memorial Lutheran Church in Shippensburg. Jeff and Jo Anne were frequent visitors to Williamsburg and served as members of the Friends of Bruton Advisory Council. Rest eternal, Jeff.

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

Jim Morford

In 1761 James Tarpley, “a prominent merchant of Williamsburg”, gave a very special gift to Bruton Parish Church. He was not a man of extensive wealth and the gift – a bell - was not given without sacrifice. It was cast at Whitechapel Foundry just outside of London, England, the same place where many of the great cathedral bells such as those at Westminster and York were cast. It is where Big Ben, the great bell at the English Parliament, was cast. It is also where the bells at the Washington National Cathedral in our nation’s capital were cast.

When the Bishop of London visited Bruton Parish Church in the fall of 2014, he observed that Whitechapel Foundry was the oldest manufacturing company in Great Britain still operating on its original site. The foundry produced primarily church bells. It also produced carillon bells and hand bells. It is where Philadelphia’s Liberty Bell was first cast. After nearly 450 years of bell making, the foundry closed in May of 2017.

The Tarpley Bell rings out across Williamsburg nearly every day. It is rung before each of the four services conducted on Sunday. Brides and grooms are invited to ring it following their wedding service. In colonial times, the bell was rung to signal emergencies such as fires; it was tolled at funerals and to announce special occasions. In 1766 it celebrated the repeal of the Stamp Act. In May of that year, it was rung to celebrate the passing of a resolution by the House of Burgesses to establish a Declaration of Rights, and to instruct the Virginia Delegates in Congress to offer a resolution to declare the united Colonies free and independent states. Yes, independence was born in Williamsburg. The bell was rung to announce the British defeat at Yorktown in October of 1781 and in 1783 it celebrated the signing of the Treaty of Paris officially ending the War for Independence. This is why the bell is also known as the Virginia Liberty Bell.

Bells may be rung joyfully or solemnly. They may be rung to give alarm or to inform. Bruton’s Tarpley Bell is rung each day – Monday through Saturday – to announce mid-day prayer, a tradition reaching back to the colonial days.

Today many Bruton Guides invite young people to join in a brief bell-ringing ceremony which includes some history and why the bell is rung at 11:45 am. Before each youngster begins to pull the bell rope he or she is reminded to know where the parents (or grandparents) are standing, ready to record the moment with their digital cameras. As bell-ringers finish their turns, each is given a certificate to commemorate the event. On one side is a photo and brief history of the bell; the other side has space to record the name of the bell-ringer, and the date. It is signed by Bruton’s Rector. Youngsters and parents alike are pleased to take part in ringing Bruton’s Tarpley Bell — the Virginia Liberty Bell —

When listening to the sound of the Tarpley Bell, one is reminded that it is the same sound that George Washington, Thomas Jefferson, Patrick Henry and other patriots heard as they walked the streets of Williamsburg.

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**Bruton Parish Episcopal Church**
Williamsburg, Virginia

This is to certify that

[Signature]

Name

Rang the “Virginia Liberty Bell” at Bruton Parish Church

Date

The Reverend Christopher L. Epperson, Rector

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Children lining up to ring the Virginia Liberty Bell.
The Cornerstone Circle is the key to the foundation that Friends of Bruton is working hard to build in our efforts to preserve and promote the spiritual and historic heritage of Bruton Parish Church.

It is through the generous contributions of Cornerstone Circle members that our new Heritage Center has been able to incorporate and demonstrate the digitized records of the Bruton and Middleton Parish Records, 1692-1797, and A Guide to the Memorials of Bruton Parish Church. These important records, with more to come, are available for viewing in the Heritage Center and online at the Bruton website. The Friends of Bruton Committee has resolved to seek Cornerstone Circle support to help fund the production of a new brief history of Bruton Parish Church and a revision of the memorials book. There are plans to develop and publish a booklet expanding on the texts which accompany the displays in the Heritage Center. Every first-year Cornerstone Circle member receives a Bruton Weathervane pin in either gold dipped pewter or fine hand-cast pewter. Bruton’s ancient weathervane is the symbol of Friends of Bruton. Second-year renewal memberships receive a choice of an art tile. For those renewing for a third-year, we offer a set of notecards especially designed for Friends of Bruton by local artist, Gary Robertson. The four images represent Bruton Parish Church in three seasons and a fourth depicts our “Mother Church”, Church of St. Mary at Bruton in Somerset, England. Additional sets are available to continuing members of the Cornerstone Circle at a cost of just $15. Please email friends@brutonparish.org for more information.

**Ancient Christian Worship**

**by Andrew B. McGowan**

The Rev’d Josh Stephens

This year on Friends Day for our worldwide congregation, the Friends of Bruton included a fantastic lecture on sacred spaces by the Rev’d Dr. Andrew B. McGowan who is dean of the Episcopal seminary at Yale known as Berkeley Divinity School. All in attendance gave great reviews to Dr. McGowan for his thoughtful lecture on what has made spaces sacred over the centuries. He even included Bruton Parish as a sight of steadfast prayer and devotion to our Lord.

In 2014, McGowan’s book entitled Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective was published by Baker Academic Publishing. Ancient Christian Worship is a scholarly work with pages that turn easily. It reflects the wit and sense of humor that we all enjoyed from McGowan. I’d recommend it to anyone who wants to have a deeper understanding of the rituals that shape us as Christians, and especially as Anglicans.

McGowan surveys what we know about the origins of the Church’s rituals and how these rituals evolved during the first few centuries of Christianity (the Patristic Era). Did you know that we can document the shift in North Africa from the Eucharist being held as banquet meal (a love feast) to a simpler more ritualistic expression not dissimilar to our Holy Eucharist today? Have you ever wondered about where the feast and fasts of the Church originated? How did we come to celebrate Epiphany and Advent, Lent and Easter? McGowan’s book can be read in its entirety or used as reference for someone looking to gain a deeper understanding of the faith.

All Christians will find edification by becoming acquainted with the writings of Origen of Alexandria, Tertullian, Justin Martyr, Ignatius of Antioch, Cyprian, and Irenaeus of Lyon. McGowan’s Ancient Christian Worship is just the book to get us back into that foundational period of Christianity and to get us thinking about how our worship shapes us today.
On Saturday morning, April 28, nearly 100 Friends of Bruton gathered at the church to be greeted by Colonial Williamsburg’s mascot, Liberty and to welcome Martha Washington as portrayed by Katherine Pittman. An attentive audience listened as she recalled her early days growing up near Williamsburg. She told of her long-time connection to Bruton Parish Church where her maternal great grandfather had been the first rector. Among the stories she recounted was how she had personally persuaded her future father-in-law to accept her engagement to his son, Daniel Parke Custis. She recounted her days as a young mother and widow prior to her marriage to George Washington. It was an informative and memorable presentation.

We were honored to have as our guest speaker at the 6th Annual Friends Day Luncheon the Very Rev’d Dr. Andrew McGowan, Dean and President of Berkeley Divinity School and McFaddin Professor of Anglican Studies and Pastoral Theology at Yale University. Speaking to the largest Friends Day Luncheon gathering to date, Dean McGowan offered an instructive presentation on the ideals that governed the earliest Christian churches.

He shared precious bits of Christian history during his keynote presentation, taking us on a meditative tour of the scene of the Crucifixion, the tomb of Christ, and the churches which have stood on that site through the centuries. Holy places — sacred space — he maintained, are continually made holy by our actions, worship, and prayers. We stand on the shoulders of the apostles, deacons, martyrs and patriarchs of the past. We try to see what they saw and sense what they sensed.

After the Temple was built in Jerusalem, it became the central holy place for the ancient Jews. They made yearly pilgrimages, offered sacrifices and prayers to God. When Christianity is born out of Judaism, it immediately becomes a portable practice. The words of Steven, the first martyr, are clear — the Most High does not live in a house. In First Corinthians, chapter three, we read that “You are God’s temple.”

Our Christian faith is suddenly a movable Temple. We can worship God in the woods, or by the riverbank, as well as in our inspiring 1715 structure. We are truly free of geographical constant.

The Roman style of a shrine usually had a statue of a god, a place for burnt offerings, likened to a holy BBQ. Christians tend to gather in community in a basilica-like structure, with prayer and Eucharist.

Christianity became more coherent and seemed to threaten the political drama of their day. Since God is everywhere, there was no need to go to Jerusalem. As Eusebius agreed, God is portable. When Constantine had his conversion experience, churches were built on significant places. As people remembered a saint, and celebrated his or her life, that day became special. When there were relics, bones or surviving fragments, they added to the unique remembrance. And therefore Saints Days became a part of our tapestry of tradition.

There is a living, almost elastic tie between martyrs and Jesus and vice versa. In Jerusalem, the Anastasis covers the area of Calvary, and perhaps the burial cave. It has been adorned, gilded and preserved. Pilgrims daily pray and seek God there, as they do in holy places all over the globe, including in Bruton Parish. We all mirror the Anastasis, East-West orientation, worship space, a table for the holiest of meals, and some add stations of the Cross. All of us witness to the story, and to the living body of Christ. Daily, all over the globe, the past becomes our present as we seek to become one with Our Lord.

Following the luncheon, Friends Day guests were offered guided tours of the new Heritage Center.

Again this year, Friends Day events concluded at the church with the evening performance by the Bruton Choirs for the Annual John D. Rockefeller, Jr. Memorial Concert.
TRAVELING WITH FRIENDS: OUR THIRD OVERSEAS TOUR
Jim Morford & Anne Conkling

Our Friends of Bruton travelers recently returned from a 12-day tour of the Irelands – The Republic of Ireland and Northern Ireland. The trip received rave reviews including this comment from one couple who have traveled on the two previous Friends of Bruton overseas trips:

The trip was excellent! Everyone really enjoyed and especially appreciated our tour guide, Irwin. He was rated as one of the “best” ever. All meals were rated as very good to excellent. The choice of hotels was fantastic, all were clean and had excellent service. Breakfasts were outstanding.

Our Friends of Bruton tours are gaining a reputation for excellence in quality of accommodations, dining, sites visited, tour guides and attention to every detail. Here are some photos from the trip.
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Jo Anne Coy, Charter & Cornerstone Circle Member

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

The Rev’d Joshua P. Stephens
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