



Winter 2017

Dear Friends of Bruton,

The annual Bruton holiday concert, holiday because it is still Advent, was a beautiful musical reflection of the themes we engage, this season. We heard the call of Mary, and pondered her unique vocation in salvation history.

The fifth movement, At Christmas Be Merry from Ringeltänze by Libby Larsen, reminded me of something else. I share the text below.

At Christmas be merry,
and thank God for all.
And feast thy poor neighbors,
the great and the small.
All year long have an eye to the poor,
and God shall send luck
to keep open your door.
Let's sing and let's dance,
and let's make good cheer.
For Christmas comes but once a year.

The text acknowledges a few important ideas. This is a time for celebration and gratitude, recognizing the gift of God in Christ. The gift is universal, a gift for all, regardless of response to the Christ child, exercising care for and celebrating all, intended to breach a day or season, and live all year long.

That is my wish for you. Recognize the gift. Practice the compassion God in Christ demands. Do so all your days.

Glad you are a Friend of Bruton. Be a friend to all.

Peace on Earth,

Chris +

The Fourth Sunday of Advent
Sunday, December 24

Holy Eucharist, Rite I @ 7:30am

Holy Eucharist, Rite II @ 10am

Christmas Eve - Sunday, December 24

Childrens' Pageant & Holy Eucharist @ 3pm

Holy Eucharist, Rite II @ 4:30, 6:30,
8:30 & 10:30pm

We will have two lines to bring worshipers into the church. Parishioners are asked to form a line from the Palace Green Gate down the walk toward the Governor's Palace. As always, wearing your parish nametag is helpful. Ushers will help form this line. The ushers will be sensitive to health and fitness of those members of the parish in line, and do their best to offer comfort and expedience. Visitors will form a line down Duke of Gloucester Street and will be admitted once parishioners have entered the church.

Christmas Day - Monday, December 25

Holy Eucharist, Rite II @ 11am

First Sunday after Christmas
Sunday, December 31

Holy Eucharist, Rite I @ 7:30am
Nine Lessons & Carols @ 9:15 & 11:15am
Evening Prayer @ 5:30pm





"We travel not to escape life, but for life not to escape us."

Traveling With Friends

Join our rector, The Rev'd Chris Epperson, and other friends for an unforgettable trip to the Emerald Isle sponsored by the Friends of Bruton from May 1-12, 2018. This twelve-day tour will visit Dublin, Belfast, Derry, Limerick, Killarney, and along the way visit historic castles, cathedrals and many wondrous sites such as the Cliffs of Moher and, of course, Blarney Castle.

Total Price from Washington, DC
\$5,899/person, double occupancy
\$1,599 single room supplement
(The price includes all air taxes and fuel surcharges) and includes

Airfare from Washington, DC, economy class

Hotels: 10 nights in deluxe hotels (where available), all rooms with private facilities

Meals: Breakfast, lunch, and dinner daily

Sightseeing: In private deluxe motor coaches, expert guides, and all entrance fees

Director: Experienced Tour Director will accompany group throughout Ireland

Transfers: In private deluxe motor coaches

Miscellaneous: Hotel taxes and service charges, baggage handling and portage at the hotels.

For the complete itinerary and to get registration details, please visit <http://bit.ly/FOBIRELAND2018>. Make your reservation today to join us next year!

Friends' Travel Reception & Informational Gathering

The Friends of Bruton hosted an evening talking about where we've been (Scotland & England), the advantages of traveling with Friends, and details about our customized group travel and local day trips that we've arranged in the past (National Cathedral, Richmond, Jamestown, Smithfield).

If you're one of our over 1750 Friends of Bruton who live outside of the Williamsburg area and are interested in the overseas trip to Ireland in 2018, a video of the presentation is available on our YouTube Channel directly at <http://bit.ly/travelingwithbpcfriends>.

Stay in Touch through Our Website

Whether you live near or far, there are many ways in which to stay in touch with Bruton Parish just by visiting our website at www.bruntonparish.org — concert schedules, calendar, ministries, children's and youth programs, adult formation and much more!

Bruton Sermons on the web ... become a subscriber!

"Doing vs. Being - This is one of the most important distinctions in our lives. We often spend too much time asking what we need to do as a Christian, when we should instead be asking the question, "Who is God calling me to be?"

Visit our website to watch or read the entire sermon given on the Eighteenth Sunday after Pentecost (October 8) by The Rev'd Tyler Montgomery, Associate Rector & Episcopal Chaplain to The College of William & Mary. You can also view the sermon on our YouTube Channel.

Each week, the sermons given by our clergy at the Sunday morning services are recorded and posted online for the members of our community 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 Annual Greening of The Church

Anne Conkling

Did you know that when you hang a wreath or light a Christmas candle, or arrange holly and ivy for our table, that you are following customs which are thousands of years old? Each action is full of symbolism and tradition – and hope. It may be that when you were growing up, you were fortunate to have a Grandmother or Great Aunt who taught you about the Advent wreath, or helped you make one, and then carefully explained the circle, the four candles, and read a prayer. Perhaps your family read a passage from the Bible every morning.

As Episcopalians, we sit on a very important stool of Scripture, Tradition and Reason. A part of the tradition involves what our Colonial ancestors knew as the long Christmas – observed from St. Andrew's Day on November 30, through Advent and all the big dates in December, all the way through Epiphany to February 2. That is both a reminder of the presentation of the baby Jesus in the Temple (remember Anna and Simeon?) ... and Candlemass ... and a day often used for the Churching of Women, giving thanks for recovery after childbirth. All of this is based on the purification of Mary after the birth of Jesus. Quite a combination of remembering.

In all this panoply of tradition, we have taken the customs of ancient Rome and claimed them for Christianity. That wonderfully human process of syncretism, where we adopt a habit and make it ours – Christmas falls on Saturnalia, a Roman holiday. So on we go.

For Romans, evergreens were signs of victory and valor, so we add the meaning of eternal life, eternal love of God, and hang them at Christmas. Wreaths were a sign of honor, and were treasured gifts exchanged between peers. The circle speaks of our God who has no beginning and no end. Everlasting. Evergreen!

Very shortly our pristine white puritan-looking venerable old church will be transformed by evergreens, fruit, and 48 wreaths! The nearly magical process is highly orchestrated, and years of practice has produced veterans who stage the beauty with efficiency and great joy. Everyone shares the duties and the labor.

Member Sarah Darling has had her talented hands in the process since 1967, when as a toddler, she was put on the floor of the Governor's pew to get used to the baby's breath. In those days, ladies prepared the decorations and gentlemen hung them. So the Baby's Breath Society has become a treasured tradition. For more than forty years, Warren Green managed the Greening, and his design and plan are still in place. He worked closely with Dan Hawks, who took over the task. Sarah was privileged to learn from both gentlemen.

On a certain Friday, when all the necessary materials have been carefully gathered and arranged in Lewis Hall of the Parish House, about twenty parishioners gather to build wreaths, braid roping, and decorate the greens. Some are naturally talented with God's green gifts – some follow simple, careful and time-tested instructions. All are welcome. Sarah is willing to teach the skill to new learners.

Early the next morning, another group gathers to hang the church. That usually takes about five hours. From the



tower to the altar table, there is a design, a system, and a patter. Everything is hung to draw the eye to the altar. It is very subtle, and very effective. The scent of Fraser Fir and other greens trigger memories for all of us. Harking back to the days of incense rising in praise to God, the scent joins our sight in awe-filled appreciation. After the four weeks of Advent spent in anticipation of what is coming, there is a sweet reward in the transformed church. Until Epiphany we enjoy the decorations, and generations of visitors come back year after year to be thrilled, cheered and blessed by the sight.

This year the calendar dictates a long time for the decorations to be up – and we will enjoy every minute. And we won't be alone – neighboring squirrels picnic on the apples on our arched doorways!

Reserve a Private Tour

When planning your next trip to Williamsburg, you may want to arrange for a private tour of the church and/or churchyard with one of our experienced Bruton Parish guides. Whether it be for a group of two or twenty, we are pleased to offer you the convenience and personalized attention of a private tour by reserving a specific date and time in advance of your visit. To make a reservation, please email BPC@brutonparish.org.

The Hymns We Sing

Jim Morford

In the early to mid-1700s, hymns were being written and sung throughout England. Not so in most American churches because the clergy were opposed to their inclusion. It was not until well after the middle of the eighteenth century that hymns began to achieve a significant place in American worship. Today music is an essential part of both protestant and Roman Catholic services.



The Music of the Advent season and Christmas includes some of the most beautiful compositions in all the world. Choirs work months to bring to our welcoming ears the beauty of the season in song. The great carols we have sung since childhood warm our hearts and bring back memories of Christmases past.

One of the magnificent old hymns we sing during Advent is O Come, O Come Emmanuel, but few of us know much about it other than its slow, majestic and haunting melody that supports the splendid lyrics foretelling the coming of the Son of God. Each verse concludes with the resounding: Rejoice. Rejoice. Emmanuel shall come to thee, O Israel.

The origin remains something of a mystery. The words were probably written centuries ago and the author is unknown. The Rev. Dr. Jeff Sanders, in an essay about the hymn wrote, "Just some monk sometime before 800 A.D. A time in history we often call 'the Dark Ages'. But someone, somewhere in a monastery in Europe, penned (words) that would reach across the ages to encourage and thrill millions even in the 21st century."

Much of the credit for the hymn as we sing it today goes to an Anglican priest, John Mason Neal. Born in London in 1818, he was a scholar, hymn writer and co-founder of the Society of Saint Margaret, an order within the Anglican Church dedicated to nursing the sick. An early ecumenicist, he was both revered and persecuted throughout his career for his desire to bring a unity of ideas between the Roman Catholic Church and the Church of England. Rev. Neale was a brilliant scholar who could write and speak over twenty languages. He was best known for his hymn writing, and his translations from Latin, Greek, Syrian and Russian.

The tune that went with the text was from a 15th century French Franciscan convent of nuns ministering in Portugal. Rev. Neale easily translated the Latin into English and gave the world a hymn. Soon his translation made it to England, then to America and from there around the world.

A poem was penned by an anonymous monk over 1200 years ago, a tune was generated by nuns in an obscure convent. Both were discovered and merged by a humble Anglican priest and, buried for centuries, are now enjoyed by millions worldwide.

Emmanuel— God with us.

photo from saintjameswestminster.ca

Holiday Music at Bruton

Rebecca Davy, Music Director

The service of Nine Lessons and Carols has roots in ancient Christmas vigils, but its current format was set in 1918 at King's College, Cambridge. Then Dean, Rev. Eric Milner-White prepared the service for Christmas Eve just after the end of WWI. Knowing that the war had decimated the male population of the college and community, his desire was to bring some comfort and meaning to all the pain, suffering, and death that had been endured.

Surely especially poignant for those who had recently lost so many in the war is one line of the traditional bidding prayer: "Lastly, let us remember ... all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one."

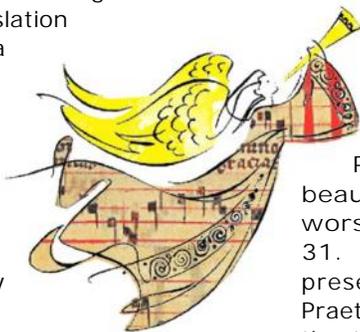
In 1919 the opening carol was changed to Once in Royal David's City, which is sung as a coveted solo by one of the boy choristers, followed by the choir and then the congregation. The chorister who sings this solo is chosen just 10 seconds before he begins, in order to avoid jealousy and nerves, although I don't imagine this last-minute choice eliminates the latter, given the millions of listeners each year!

The entire choir at King's College consists of 16 treble boys, 14 undergraduate men, and 2 organ scholars, who play the prelude, postlude, carols and any anthem accompaniments. The size of the choir was dictated by King Henry VI's statutes, although the men were originally older, rather than college students. The boys audition and begin as probationers around the age of nine and become full choristers around 11. By 12 or 13 they leave, or earlier if their voices begin to change. They come from all backgrounds and are chosen solely on their musical merits. Those selected for the choir live at the school as boarders and study, practice, and play together, even staying through Christmas to sing the morning service before heading home to be with their families.

Although the other carols and anthems can change from year to year and place to place, the readings remain the same as they trace the loving purposes of God through Jesus as seen through the words of Scripture. It is this immediacy that touches even nonbelievers and has spread the service's popularity. The afternoon service at King's College each

Christmas Eve is broadcast worldwide, as it has been since the early 1930s, even during WWII, when the chapel was cold and open to the weather, with the ancient stained glass having been removed for safe keeping. Other iterations of the service, as ours, are now meaningfully celebrated throughout the world.

As has long been our tradition at Bruton Parish, our combined choirs will offer this beautiful service for both the 9:15 and 11:15 morning worship on the Sunday after Christmas, December 31. The choirs will sing music by composers past and present, from German Renaissance composer Michael Praetorius to America's own Libby Larsen, interspersed with the traditional scripture readings and carols. Since our Lessons and Carols service will not be broadcast, I hope you will be able to join us for one of the services that morning.



An Eighteenth-century Christmas Sermon Preached in Bruton Parish Church by Rev. William Dawson (1704-1752)

With additions and sermon transcription by Linda Rowe

Having arrived in Virginia in 1728 and already substituting at Bruton Parish Church for its aging rector James Blair, Rev. William Dawson was in his late twenties when he delivered the sermon printed below.

The lengthy second paragraph makes it clear to modern readers that eighteenth-century Christmas messages were quite different from what they might expect to hear today. Quoting from scripture with explanatory text in his own words, Dawson went to great lengths to set Good against Evil by means of defining what "good" joy is—and is not. He did not even mention Jesus' birth until a few lines from the end. The sermon closes with a warning against Christmas joy expressed in luxury and intemperance or degenerated into sin and sensuality.

While the sermon is interesting for no other reason than that it was preached in Williamsburg on Christmas Day in 1732, this sermon is, as historian J. E. Morpurgo has described Dawson himself, somewhat pedestrian. It does, however, give us a window into one well-educated churchman's

thoughts on how Virginians ought (and ought not) to observe Christmas in the first half of the eighteenth century. Given the Virginia Anglican gentry's taste for feasting, gambling, dancing, and high fashion later in the century, it may surprise some that a Church of England minister in colonial Virginia would preach that austerity ought to be the hallmark of the Christmas season. He thought the lesson worth driving home for he used this sermon on four separate occasions between 1732 and 1740.

If the sermon strikes us as a bit dry, we can nevertheless catch a glimpse of a very human William Dawson: The good reverend must have shuffled among his papers as he read the sermon in Bruton Parish Church.

What suggests such a scenario? Dawson's handwritten manuscript shows that he revised this sermon more than once. He not only deleted a line (see the line crossed out in the printed text below), but he also added lengthy sections at two places in the middle of the text. In a day long before word processors made revision easy and seamless, Dawson chose not to write out a corrected copy of his sermon, even though that would have made reading it aloud to a congregation much easier. Instead, he wrote the new sections down on separate sheets and marked each with a unique symbol keyed to the appropriate locations in the original text. A workable solution, to be sure, but it forced Parson Dawson to thumb to those extra pages in the midst of his delivery.

William Dawson was born in Aspatria, Cumberland County, England, in 1704. He entered Queen's College, Oxford, at age fifteen and was awarded a BA and MA degrees, and eventually, a Doctor of Divinity by Oxford University. Soon after he arrived in Virginia in 1728, Dawson became Blair's assistant at Bruton Parish Church. By 1729 he was professor of moral philosophy at the College of William and Mary. His brother Thomas Dawson arrived in Williamsburg in 1735 and studied for the Anglican priesthood

at William and Mary. When Blair died in 1743 at the age of 88, William Dawson succeeded Blair as president of the College of William and Mary and commissary (representative in Virginia) of the Bishop of London. On Governor Gooch's recommendation, Dawson also succeeded Blair as a member of the governor's Council. His brother, Rev. Thomas Dawson, replaced Blair as rector of Bruton Parish Church.

Based on "A Sedate, Rational, and Manly Pleasure" by John Turner originally published in *The Colonial Williamsburg Interpreter*.



Christmas Sermon, 1732

"be of good Comfort:" we our selves must "live in Peace," in Peace with God, with our own Consciences, with all the World, "and then the God of love and Peace will be with us." (2 Cor. 13.11)

Without these good Dispositions, we have no Title to "rejoyce in the Lord," and are unqualified likewise for any true Joy in any Thing beside him. ~~The~~

~~Joy of the Wicked is soon kindled but it is quickly extinguish'd; it is glaring, but transient; it makes a Shew, but there is little Heat in it.~~ "As the crackling of Thorns under a Pot, so," says the wise Man, "is the laughter of a Fool." (Eccl. 7.6) Such is the Joy of the wicked; it is soon kindled, but it is quickly extinguish'd; it is glaring, but transient; it makes a Shew, but there is little Heat in it. But the Joy of those who "rejoyce in the Lord," is a sedate, rational, and manly Pleasure: their Delight is as much beyond that of the wicked, as the Enjoyment of our Health, and our Senses is more desirable, than those seeming Transports of Pleasure, w[hi]ch Man may sometimes fancy themselves to have in a Fever or in a Frenzy. The Delights w[hi]ch some may hope to reap f[ro]m the Pleasures of Sin, are all empty and deceitful, stinted in their Measure, short in their Duration, bitter in the End, fatal in their Consequences, and unsatisfactory even in the very Enjoyment: For, as the wise Man assures us, in the midst of all such Joy, the "Heart is sorrowful, and the End of that Mirth is Heaviness." (Pr. 14.13) Such Joy as this is indeed forbidden us, but it is because it robs us of truer and more valuable Joys: it cuts off our Title to much greater Pleasures in Reversion, and spoils the present Relish, w[hi]ch the Prospect of those Pleasures w[hi]ch even now afford us. We are to deny our selves in sensual, immoderate, excessive Joy, not because God hath forbidden us to rejoyce at all, but for this Reason, that "our Joy may be full" (1 John 1.4), and that we may rejoyce the more abundantly. For as I propose'd to shew in the [1st] Place, We lawfully may, and are in Duty bound, so to rejoyce.

Joy is a Passion w[hi]ch God himself hath implanted in our Natures: and it cannot be thought therefore that the Design of Religion is entirely to root it out: it is only to direct it to, and fix it upon, its best, most proper, and becoming Object. It is not only lawful, but necessary for us to desire Happiness, and to endeavour to attain, what we look upon to be good

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for us. But now there w[oul]d Be no acct. to be given of these Desires; we sh[oul]d have no Inclination to choose and follow that, w[hi]ch we apprehend to be good, if it were not for that Complacency and Satisfaction, w[hi]ch we hope to take in it, when we are possess'd of it. The Pleasure and Delight we promise our selves f[ro]m the Enjoymt. of any Object, is the Spring that sets all our Faculties on work, and moves and quickens them in compassing the propos'd. End. Whatever therefore we may lawfully desire to obtain, that, when obtain'd, we may lawfully delight in.

Every good Xn [Christian], whatever his Condition and Circumstances are, hath always before him just Matter of Rejoycing. If the present Posture of his Affairs is not delightful and entertaining, He knows how to cast his Eyes forward, and place before his View such sure and lasting Materials of Joy and Comfort, as can never fail, as are never to be exhausted. He hath temporal, and he hath spiritual Joys; Joys common, and Joys peculiar; such as other Men may share with him, and such as the World hath no Part or Portion in: He is well pleas'd, when "He rejoyces with them that do rejoyce;" and He can be content also, when his Rejoycing is in himself alone, and not in another. The Taste He hath of spiritual Pleasures, the Delight He takes in them, is no Way inconsistent with the Joy and Satisfaction, w[hi]ch temporal Blessings may afford him. These are not the less, but the more agreeable to him, because He is sure of the other. He looks upon the temporal Felicity He possesses now, as a Pledge and Earnest of that far greater spiritual Happiness, He shall enjoy hereafter. He knows how to bring the Pleasure, w[hi]ch earthly Blessings yield him, within its proper Measure, Bounds, and Regulation; and being secure therefore of enjoying these Pleasures innocently, He must necessarily have a truer Taste of them, and a more just Satisfaction in them.

Temporal Blessings, Health and Plenty, Pleasure and Prosperity, Honour and Reputation, are us'd frequently in Scripture, as Spurts to quicken, and Rewards to encourage, our Obedience. But, these Motives w[oul]d be of no Weight with us, these Blessings w[oul]d be of no Advantage to us, if it was not lawful to be pleas'd with them, and to rejoyce in them. The Delight and Comfort w[hi]ch they afford us, is the only valuable Thing in them; and they would not therefore have been offer'd by God to us, if this Delight were any Way inconsistent with the Design and Scope of our Religion; if it were any Bar to our Holiness here, or to our Happiness hereafter: We are taught to pray to God for the Comforts and Conveniences, as well as the Necessaries of Life; and what we may without Sin pray for, that we may, no doubt, innocently be pleas'd with.

They who place Religion in a morose Dislike, and pretend Detestation, of all the innocent unforbidden Pleasures of Life; and think that a sower [sour], melancholy, reserv'd and sullen Temper is the only true Sign of Grace, seem wholly to forget, that it is God alone who created these earthly Blessings; that it is He only who bestows them on us, and makes us capable of taking Pleasure in them. It is none of the smallest of those Privileges that are annex'd to "the Fear of the Lord," that "maketh a merry Heart"; that it "giveth Joy and Gladness, and a Crown of Rejoycing." What mistaken Prejudices soever some Men may entertain ag[ain]st an easy, a cheerful, and a sprightly Temper; how inconsistent soever they may think it with that harsh, rigid, and severe Notion of Religion, w[hi]ch they have been taught to form; yet certain it is, that such a Frame and Temper of



Soul, as this, is so far f[ro]m being a Proof, that a Man hath no Sense of God and Goodness upon his Mind, that it is rather an Arg[umen]t that He hath made great Advances in Religion, and render'd the harshest and most difficult Instances of his Duty habitual and familiar, and therefore easy and agreeable to him. Innocent and inoffensive Mirth and Cheerfulness sh[oul]d rather, one w[oul]d imagine, be inseparable f[ro]m Goodness, than inconsistent with it: and it seems contrary to the Reason of the Thing, that an ill Man should ever be of a cheerful, or a good one of a sad Countenance.

True Joy, when it is founded upon a right Principle, directed to its proper Object, kept within its due Compass, and not suffer'd to exceed either in its Measure, or Duration, is not only lawful, but commendable; now only what we may, without Sin, allow our selves in, but what we cannot, without Folly, abridge our selves of. Pleasure and Good, Pain and Evil, are but different Expressions for one and the same Thing. No Action is ever forbidden us, but what, upon the whole, brings more Pain than Pleasure; none is commanded us, but what, all Things consider'd, yields greater Degrees of Pleasure, than it does Pain. And it can never therefore be an Objection ag[ain]st any Thing we undertake, that it will cause Joy; nor a Commendation of any Action, that it will produce Sorrow. True it is, the great Duty of Repentance does in the very Nature of it include Sorrow; but then the End of this Sorrow is, that we may be put into a Condition of rejoycing the more abundantly. The Sense of our Sins must make us "weep and lament" (John 16.20,21); but then "our Sorrow will soon be turned into Joy." Tho' our Conversion hath its Panes; yet we shall "no more remember the Anguish, for Joy that a new Man is born into the World."

We have seen what it is to "rejoyce in the Lord," and have been shewn, that we may, and that we must rejoyce in him. Let us therefore with an humble Confidence offer up our Prayers at the Throne of Grace, that God w[oul]d be pleas'd to "lift up the light of his Countenance upon us," that he w[oul]d "make us to hear of Joy and Gladness, that the Bones w[hi]ch he hath broken may rejoyce;" that he w[oul]d be pleas'd to establish his Kingdom in our Hearts, not "in Righteousness only," but in "Peace and Joy in the Holy Ghost;" and that he w[oul]d teach, direct, and enable us "to rejoyce in the Lord," yea, "to rejoyce in him alway."

And may the God of Hope fill us with all Joy and Peace in believing, that we may abound in hope thro' the Power of the Holy Ghost, that "the Peace of God, w[hi]ch passeth all Understanding," may rule in our Hearts, that we may

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Peace in an Anxious Age

Rev'd Tyler Montgomery, Chaplain & Associate Rector

Anxiety is often palpable on college campuses, particularly those college campuses where the students are told that they are "elite." Colleges sell the selectivity of their brands to attract applicants, and students seduced by the hype often labor under the assumption that they have entered in the rarefied atmosphere of "success." What if I'm not as good or successful as everyone tells me that I am? What if I don't know the answers? What if I don't "change" the world? What if I don't get a job? Am I a fraud? A faker? A hypocrite?

In the face of this anxiety, some students conform to the narrative of success with a frenzied determination to "prove" themselves while some others reject the narrative and desperately search for authenticity in various acts of rebellion of authority. Both responses are directed by a flawed theological system that is spoon-fed to us by a society centered around acquisition and gratification. Wealth, comfort, power, and popularity are the central values of this system, and they are the foundation of college rankings, college "selectivity," a sense of being "elite," our understanding of "success," and the very real anxiety that is ravaging the lives of many college students.

In his 2008 book *Flow*, Mihaly Csikszentmihalyi reveals that what makes an experience genuinely satisfying is a state of consciousness which he calls "flow." During flow, Csikszentmihalyi argues that people typically experience deep enjoyment, creativity, and a total involvement with life. He writes that a person experiencing flow "needs few material possessions, comfort, power, or fame because so much of what he or she does is already rewarding. Because such persons experience this so-called flow in work and family life, or when interacting with people, when eating, even when alone with nothing to do, they are less dependent on external rewards.

They are independent because they cannot be as easily manipulated with threats or rewards from outside. At the same time, they are more involved with everything around them because they are fully immersed in the current of life." In a rather wonderful counter-point to the common canard of antagonism between science and religion, Csikszentmihalyi suggests that missionaries and scientists are particularly prone to this flow.

The characteristics of those prone to the flow belie the anxieties produced by our acquisition-focused and pleasure-seeking society. Self-help authors, advertisers of all products under the sun, business consultants, and financial advisors are tempted to make appeals which do not promote, "[need] few material possessions, comfort, power, or fame" as a recipe for a life well-lived. Frankly, most colleges and Universities don't promote what Csikszentmihalyi is talking about either. On the contrary, by the time most students show up to a college campus they have already internalized the idea that a college degree is valuable because it is the essential means to ends like material possessions, comfort, power, and fame. Indeed, as colleges compete for talented students, they have little incentive to challenge that narrative themselves.

Csikszentmihalyi's research raises crucial questions about the art of living, and is a clarion call to those of us

servicing young adults. Fr. Richard Rohr of the Center for Action and Contemplation recently published a book on the life of the Trinity in which he talks about God as "flow." The book, *The Divine Dance* (2016), talks about exactly the same kind of awareness and independence that Csikszentmihalyi features in *Flow*. Rohr writes that "the unending flow of giving and receiving between Father, Son and Holy Spirit is the pattern of reality. God is not only a dancer, but the Dance itself! We're all invited to participate in the rhythms of New Creation."

"The peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus." Philippians 4:7

As a Christian community at William & Mary, we are inviting students into the divine dance, the flow of eternal life, where by faith we can experience a peace that

overcomes the need for material wealth, comfort, power, and fame. As each of us learns the dance, we can experience true freedom and independence, unmoored from the demands of constant consumption – this is much of what we Christians mean when we say, "the peace of God which surpasses all understanding." It is a peace that comes when we step into a relationship of flow. We know and experience the flow by looking at Jesus' relationship with his heavenly Father and the Holy Spirit. Csikszentmihalyi, a scientist, and Rohr, a priest, are talking about life in remarkably similar ways, which are relevant to the concerns of today's anxious students. Perhaps both men have put their fingers on the pulse of the way of life that Jesus talked about – eternal life in him – where we can find at last a peace which surpasses all understanding.

Christmas Sermon (cont'd)

"rejoice with Joy unspeakable and full of Glory," and may at last "receive the End of our Faith, even the Salvation of our Souls." W[hi]ch God of his infinite Mercy grant, &c.

Whatever Reasons we may have for our Grief and Sorrow, they are mightily overbalanc'd by those Motives, that recommend Joy and Gladness. Christ's coming into the World was usher'd in with Joy; a Multitude of the Heavenly Host prais'd God, and sung Glory to Him, Peace on Earth, and Good-Will towards Men. We must receive these glad Tidings with a religious Joy, and inflame and raise our Minds to the highest Pitch that we can

Let us therefore break forth into Joy, for unto us this Day is born a Saviour.

But let us take Care, that, during this Holy Season, our Joy does not degenerate into Sin and Sensuality; that we do not express it by Luxury and Intemperance, to the great Scandal of our Saviour and His holy Religion. But let us so rejoice, that we may at last be made meet to be Partakers of those Rivers of Pleasure, that are at God's right Hand for evermore.

Williamsb. Xtmas [C]hristmas] Day 1732
Dec. 19 1736
24 1738
Augt. 17 1740

A Brief History of the Bruton Parish Church Guides Interpretive Program

By J. Douglas Smith

As Colonial Williamsburg grew more and more popular as a destination for tourists, many of them wanted to visit historic Bruton Parish Church. Efforts to accommodate them were implemented. Mr. Smith was one of the team invited by the Rev'd Dr. Cotesworth Pinckney Lewis to create a formal program for training parishioners to be interpretative guides. This article, the second in the series, tells the story of how the Bruton Guides Ministry developed.

1945-1956

With the end of World War II, visitation to Williamsburg began to increase. Colonial Williamsburg was the main attraction and the architectural restoration and reconstruction program that had begun in the 1930s resumed after the war.

The growing number of visitors had an impact on Bruton Parish Church. The Rector, Francis Craighill, and the Vestry decided to keep the church open so that visitors could come in. There was no interpretive program, but there was a presence in the church throughout the day – the organist, Arthur Rhea, would be practicing and teaching organ students; the Colonial Williamsburg custodian assigned to the church was present for most of the day cleaning and polishing brass, mopping the floors; and the church Sexton, whose main duties were in the Parish House, would also be in and out of the Church through the day.

1956-1970

In 1956, a new Rector of Bruton Parish Church, The Rev'd Cotesworth Pinckney Lewis, began his productive tenure. His early years as Bruton's rector coincided with a reorganization and expansion of Colonial Williamsburg's interpretive program. This is important because three teachers in that program were all Brutonians: Elizabeth P. Callis, Mary J. Daniel, and Shirley P. Low. Rev'd Lewis had a keen sense of history and believed deeply in the importance of sharing with our visitors the story of Bruton Parish in the formative years of our country.

Lemuel Jones, devoted and longtime Sexton of the church, would with the Rector's blessing, occasionally don a black robe and station himself in the church to talk informally with the visitors. Lem's interpretation was colorful and captivating – part accurate history and part Lem's imaginative creation. Whatever its accuracy might have been, Lem's narratives captured visitors' interest, and he was warmly received. Long



Mary Daniel, one of the three parishioners hired ca. 1960 to interpret the church (Photo courtesy of The Colonial Williamsburg Foundation)

after his death, returning visitors would inquire about him with great affection.

A more formal presence was established around 1960 when three parishioners - Mary J. Daniel, James G. Driver and Lucy M. Sneed – were hired to work full-time as paid church guides. Mrs. Daniel and Mrs. Sneed were both former costumed interpretive hostesses for Colonial Williamsburg. As noted above, Mary Daniel had been one of the three Training Supervisors for Colonial Williamsburg. Both these ladies brought to their work a deep fund of knowledge and strong Anglican roots.

1970-1974

Visitors to the Church increased significantly by the early 1970s. It was decided to establish a new interpretive system with a new group of paid church guides; a formal training program with an initial series of basic training lectures on key, core subjects taught by knowledgeable parish members and Colonial Williamsburg personnel.

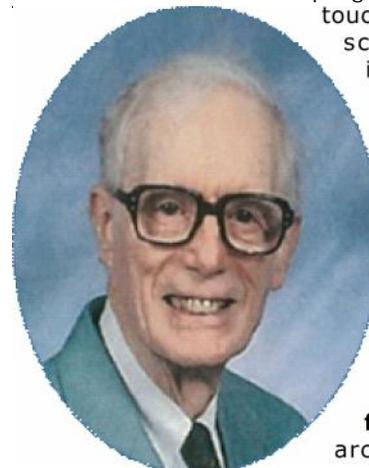
The initial training was followed by an ongoing series of winter lectures for the entire Guide group. Along with the expanded and enriched training program, a new traffic pattern for visitors was developed and a set of written procedures adopted to provide consistency in the daily church interpretive program.

1975-1999

With the continuing encouragement and strong support of the Rev'd Lewis, by the close of the 1970s the program was well-established. The Guide Corps had grown in size and the Vestry had created the Visitor Outreach Committee to provide oversight of the program.

A most important step was taken with the hiring of Horace J. Woodward, a member of the 1974 guide training class and a retired U.S. Navy Captain, as the first Supervisor of Bruton Church Guides. Horace Woodward held this position from 1975 to 1999. He was an excellent administrator of the program, who also kept in close touch by serving as a regularly scheduled guide serving to interpret the church. The stability, continuity, and strength of the guides in these years were all tributes to Horace's faithful stewardship of his duties.

The comprehensive basic training sessions that were developed in 1974-1975 were the bedrock of the program in the period 1975-2000. Subjects covered were focused on Bruton: its architecture, the churchyard,



Capt. (USN Ret.) Horace Woodward, the first Guides Supervisor.

The Advent Wreath

Anne Conkling

Bruton and Williamsburg are steeped in tradition -- some are seasonal, some are old, and we actually make new ones along the way. New can be relative in a place which is more than three hundred years old -- and our Advent wreath is definitely part of the new.

Only since 1977 has it made its annual appearance in the Rector's pew, and even when it started, almost everyone thought it was a one-time arrangement. But then it was a great success -- the fragrant herbs lifted our spirits, candles added to the ambience, and everyone who had anything to do with it was happy.

Dick Mahone provided many of the herbs from Colonial Williamsburg gardens. Betty Babb and Lucy Gunn did the creative piece, and this lovely addition has become a standard part of Advent preparations. Local gardeners contributed herbs, and that is true for this Advent as well, though some were cut from the Bruton herbal garden. Dianne Spence and Marty Jones built the wreath this year, and many hands provide the gentle misting to keep it fresh and fragrant.

Four white candles represent the four weeks before Christmas, and a Christ candle has pride of place in the center. Since at least 1444, London churches have boasted greenery at Christmas, and long before that the Celts and Druids used greens as part of their annual celebrations.

The wreath speaks to the nature of our God -- no beginning and no end. The continuous power and presence of God are perceived as circular energy by many. Advent comes from the Latin *Adventus*, which translates Coming. The forty-day cycle is similar to Lenten preparation for Easter, but Advent is thoughtful and expectant, rather than penitent.

Our wreath has always been made of herbs which are native to the Holy Land, and were growing there at the time of Christ's birth, providing a living link to the time and place. Each herb has a symbolic significance: Rosemary for remembrance, loyalty and love -- old legends say it changed its flower from white to blue in Mary's honor. Sage represents immortality. Lavender has always been coupled with purity and virtue, while Rue recalls repentance and sorrow. Thyme is a famous manger herb and brings bravery to mind -- and the Holy Child who would endure such suffering. Eternal life is remembered with Cockscomb, righteousness by Wild Strawberry, and since Medieval times, common garden mint has been called Our Lady's Mint.

When you are in church, enjoy the scent, appreciate both the beauty and the dedicated efforts -- and take the time to meditate on the spiritual connections within the herbal circle.



Lucy Sneed, one of the three original guides shown here with Queen Elizabeth II and Prince Philip during their 1957 visit to Williamsburg. (Photo courtesy of The Colonial Williamsburg Foundation)

the interior, the organ, the historic silver; on Bruton in the 18th century: 18th century concepts of religion, the Anglican Church in the Colonial Period and the Great Awakening, religion and family life, how services were conducted in the church; on techniques: public speaking and interpretive techniques, how to relate to visitors, useful details for guides, trial interpretations; and on the setting: tours of the churchyard and the historic area surrounding the church, the important relationship between Bruton Parish Church and Colonial Williamsburg.

Guides were carefully recruited, thoroughly trained, and paid. The result was that loyalty and a sense of responsibility were clearly manifest. New classes were recruited every four years -- 1975, 1980, 1984, 1988, 1990, 1994 and 1998.

1999-2005

An important change was made in the Guides Program in 2000, when the Vestry decided to end the policy of paying the guides. New guides were now recruited as volunteers. The veteran guides continued to be paid until 2005, when the entire Guides group was made a volunteer group.

New classes of volunteer Guides were recruited at least once, and sometimes twice, a year in the years from 1999 to 2005. These classes were somewhat smaller, on average, than the classes recruited in the period 1975-2000.

2005-2017

The Vestry placed oversight of the guides in the hands of a Guide Advisory Committee. This committee works closely with the Guide Supervisor, who is a member of the committee, and the Vestry.

Bruton Parish Guides for over fifty years have conducted one of the most vital ministries of Bruton Parish. They have informed and inspired literally millions of visitors who have entered the church. Bruton Church Guides can take justifiable pride in the certain knowledge that they have had an impact, in ways large and small, on untold numbers of these visitors.

Friends of Bruton Visit Oldest Surviving Brick Church

By Jim Morford

On Saturday, October 21, Friends of Bruton sponsored a tour to Isle of Wight County and Smithfield, Virginia, to visit ancient Newport Parish Church (aka St. Luke's and Old Brick Church). It is of particular interest to Bruton Parish Church, because (absent the tower) its dimensions are within inches of the brick church that preceded our present 1715 church building.

According to historian and architect, Dr. Carl Lounsbury, who led the tour. "... (T)he precise date of its construction is unknown. Newport Parish Church, or St. Luke's Church as it became known in the nineteenth century, is easily the oldest Anglican parish church to survive in Virginia. Local tradition holds that the building was constructed in 1632, but that date is plainly too early for a building of this size, construction, and containing so many classical features that do not appear in English parish church architecture until the middle of the century.

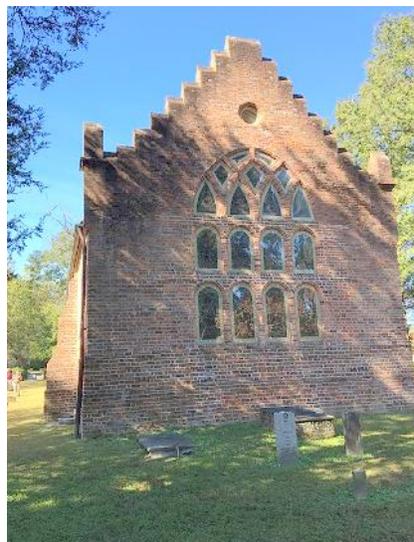
Recent dendrochronological testing of two surviving framing members suggests that the building was constructed sometime in the early to mid 1680s, which would link this building to two other churches (the firmly dated first Bruton Parish Church and the Jamestown Church) that featured similar plans and details. All three churches were twice as long as they were broad, contained a chancel door on the south side, and had a series of buttresses on the sidewalls between apertures. The body of the Newport Church measures 64 feet 9 3/4 inches by 28 feet 6 3/4 inches, nearly identical to Bruton's dimensions."

"Like all Anglican churches in Virginia, Newport is oriented with its altar in the east end of the church, which is lit by a large brick mullioned window, four lights wide and divided into three tiers. This massive east-end window was characteristic of church architecture in Virginia until the second quarter of the eighteenth century..." Lounsbury continued, "Since the early nineteenth century, visitors recognized the building as an historic relic. In 1828-29 the building was repaired and put 'in comfortable order.' However, it gradually fell on challenging times after this when an Episcopal Church was built in nearby Smithfield. The minister of the parish described it in 1837 as 'a venerable relic of antiquity, the oldest building of any kind, possibly on the continent.' However, the 'congregation [was] small, prospects gloomy; services regular once a month.'

By 1845 the building must have appeared ruinous as a Connecticut



The group examines buttresses similar to those used at early Bruton Church.



The exterior of St. Luke's similar to early Bruton Church.



Dr. Carl Lounsbury, Senior Architectural Historian (Ret.) CWF

traveler had the temerity to remove one of the oak balusters in the altar rail as a souvenir. The fabric declined precipitously in 1887 when the roof collapsed, necessitating major repairs in the early 1890s. In the 1950s a national panel of architects and historians headed a well-publicized and thorough renovation of the church." Today the historic church survives as a museum and welcomes visitors.

Following the tour of St. Luke's, the group enjoyed luncheon at the historic Smithfield Inn. The remainder of the afternoon was spent at Bacon's Castle.

Bacon's Castle, the nation's only surviving High Jacobean structure, was originally home to a prosperous planter, Arthur Allen, and his family. Following Allen's death, the house was inherited by his son, Major Arthur Allen II. A loyalist supporter of the colonial government and member of the House of Burgesses, Major Allen was driven from his house in 1676 by followers of the patriot rebel Nathaniel Bacon, whose uprising later came to be known as Bacon's Rebellion. The episode later gave Bacon's Castle its name though the house remained in the Allen family until 1844.

Friends of Bruton continues to offer day-trips to historic and interesting locations in Tidewater Virginia.

6TH ANNUAL FRIENDS DAY

As we turn the page to a New Year, it is time to plan to be in Williamsburg and at Bruton Parish Church for our Sixth Annual Friends Day at Bruton on Saturday, April 28, 2018. Plans are underway and specifics will soon be announced about the day's program.

Once again, we plan to begin with a special morning program at the church. The Annual Luncheon & General Meeting of Friends of Bruton will be held at noon at the Parish House with another outstanding speaker. The afternoon program will feature a special event highlighting the heritage of Bruton. The day's events will again conclude with the John D. Rockefeller, Jr. Memorial Concert at the church.

With the exception of the concert, Friends Day events will require advance registration. Please watch for more information and a registration form which will be available early in the New Year. If you have any questions, please contact Hilary Cooley by either calling 757-345-2252 or emailing hcooley@brutonparish.org.



Friends of Bruton

A Prayer for Friends

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

Holiday Prayer

Lord Jesus, Master of both the light and the darkness, send your Holy Spirit upon our preparations for Christmas. We who have so much to do seek quiet places to hear your voice each day. We who are anxious over many things look forward to your coming among us. We who are blessed in so many ways long for the complete joy of your kingdom. We whose hearts are heavy seek the joy of your presence. We are your people, walking in darkness, yet seeking the light. To You we say, Come, Lord Jesus!

Henri J. Nouwen (1932 - 1996)
Esteemed Dutch priest, professor, author

A Cornerstone for a Sure Foundation

from Isaiah 28:16
Jim Morford



The special focus of the Cornerstone Circle is to provide a way for Friends of Bruton, especially for those who live distant from Williamsburg, to provide financial support for the goals of Our Worldwide Congregation. Those goals are to preserve and promote the unique historic and spiritual heritage of Bruton Parish Church, and the Cornerstone Circle is intended to provide a "sure foundation" for achieving them.



Bruton Weathervane Pin
First-year Membership in Cornerstone Circle

The Friends of Bruton Committee is considering a number of projects, both short- and long-term, that may be funded by the Cornerstone Circle. An early priority is to support the new Bruton Heritage Center. Of the projects under consideration, each is aimed at enhancing the experience for all who visit Bruton Parish Church.

Annual membership in the Cornerstone Circle requires a minimum donation of \$100/person. If you have not already done so, please renew your tax deductible membership now or become a first-time member. Cornerstone members are pleased to wear the Bruton Weathervane lapel pin.

Members renewing for 2017-2018 may select a limited edition art tile signed by the artist. (shown at left)

For more information go to the Bruton website at www.bruntonparish.org and click on Friends of Bruton.



Art Tile: Second-year Membership in Cornerstone Circle

Friends of Bruton Advisory Council

Albert Louer, Advisory Council Chair
Bruton Member Charter Member
& Cornerstone Circle Member

Colin Campbell, Former President
& CEO Colonial Williamsburg
Foundation

Jeff & Jo Anne Coy, Friends of
Bruton, Charter & Cornerstone
Circle Members

Dr. Bryant Cureton, Bruton Member

Rebecca Davy, Bruton Music
Director & Organist

Channing Hall, III
Bruton Member, Attorney

Marcia Hibbitts, Bruton Guide
& Cornerstone Circle Member

The Rt. Rev'd Herman Hollerith IV
Bishop, Diocese of Southern
Virginia

Dr. James Horn, President
Jamestown Rediscovery

Dr. William Kelso, Director of Research
Jamestown Rediscovery

Virginia Lee, Bruton Member
Daughters of the American Revolution

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

The Rev'd Tyler L. Montgomery
Associate Rector & College Chaplain

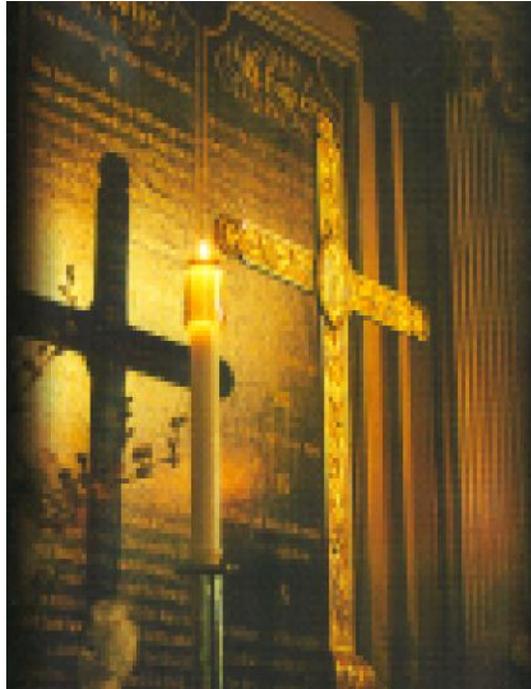
Joe Poole, III, Director of Special Gifts
Colonial Williamsburg

W. Taylor Reveley, III, President, William & Mary

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

Scott M. Spence, Bruton Member & Architect

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



Friends of Bruton Committee

The Rev'd Christopher L. Epperson, Rector

James C. Morford, Committee Chair
Charter & Cornerstone Circle Member

Donald Bogus, Bruton Member
Charter & Cornerstone
Circle Member

Isabel Burch, Bruton Member
& Cornerstone Circle Member

Anne Conkling, Bruton Member,
Guide Trainer,
The Bruton Fount Editor

Hilary Cooley
Communications Director

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William O. Kafes, Bruton Member
& Cornerstone Circle Member

Linda Rowe, Bruton Member,
CW Historian, Charter Member

Bruton Parish Church

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

The Rt. Rev'd Herman Hollerith IV, Bishop
Diocese of Southern Virginia

The Rev'd Christopher L. Epperson, Rector

The Rev'd Tyler L. Montgomery
Associate Rector & Canterbury Chaplain

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

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

The Rev'd Jan Brown, Deacon

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