



Winter 2018

Dear Friends,

I hope this edition of The Bruton Fount finds you well and looking forward to a meaningful Christmas and promising New Year's celebration.

At Bruton Parish Church, we will have celebrated the birth of our Lord with some 1800 people, replete with profound worship and glorious music. I hope that many of our Friends of Bruton were able to celebrate with us. There is much to be grateful for at Bruton!

We look forward to another calendar of events designed for our Friends. You will soon be hearing more about Friends Day and all the activities planned for the coming year. So, "Keep awake," as someone once said.

I am in the midst of exploring a pilgrimage to the holy land. There are many details to be worked out and many related possibilities. I am hoping to go on a pilgrimage with a group of clergy, late Spring. This would enable some advanced scouting and planning for a Friends' excursion.

If the holy land is of interest, please let us know. As always, we work toward creating an interesting and meaningful program for Friends. If there are particular areas of interest, or you have an idea, please let us know.

Wishing you all the best,

Chris +



Christmas Eve  
Monday, 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 worshippers 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  
Tuesday, December 25  
Holy Eucharist, Rite II @ 11am

This is a time for celebration and gratitude, recognizing the gift of God in Christ.  
Recognize the gift. Practice the compassion God in Christ demands.  
Glad you are a Friend of Bruton. Be a friend to all.

# BRUTON'S HISTORIC RECORDS: A BOON TO MANY DOING FAMILY RESEARCH

Jim Morford

There are many reasons to learn and record family history. Our history tells us from where we came -- our roots; it provides connections to ancestors; it helps us make informed health decisions; and children love to hear stories about life in the "olden days" when their parents were young. The life path our ancestors chose -- the experiences, adventures, hardships and successes -- influenced what we are. Our ancestors' lives form, at least to some degree, our own identity.

Creating a family history is much more than creating family trees and charts of begets and begots. There are stories to be shared. They need to be written down and added to as more details are revealed through research. It is sometimes frustrating but it is definitely a rewarding experience to trace your family's background.

Bruton Parish Church has records going back four centuries contained in the Middleton and Bruton Parish Register, 1672-1797. These records, with some missing and fragmented pages, record births, baptisms, deaths and burials. The church also has the Bruton Parish Church Register, 1886 to 1908, again recording baptisms and burials, but also including confirmations, marriages and other information. An additional aid to family history research is the Guide to Memorials of Bruton Parish Church. This book includes the wording on tombstones and tablets in both the church and churchyard.

All three volumes have been digitized and are available for viewing at the Bruton Parish Church website at [www.brutonparish.org](http://www.brutonparish.org).

Just as these records help us understand our past, what we record today will become important information for those who follow. Interviewing senior family members will provide a starting point. Ancestry.com has suggested ten questions that might be asked in interviews with parents and older relatives in order to add their life experiences to a family history. 1. What were your favorite songs, books, or movies when you were young? 2. What were your hobbies as a child or teen? What are they now? 3. What was your childhood like? Describe your childhood home. 4. Why did your parents

give you your name? 5. What did you do for fun when you were a child? A teenager? 6. How did you meet your spouse? What are your favorite qualities about him/her? 7. What is your earliest childhood memory? 8. What makes you the happiest? Has it changed since you were young? 9. How has the world changed since you were a child? 10. What's your happiest memory?

When doing these interviews use video or sound recording of the questions and answers.

Another important aspect in creating a family history is photographs. Today, virtually every move we and our children make is digitally recorded. However, for those family members born before digital photography, "old" photos are a treasure. One of the most important things to do with all photos is to label them with the names of those in the picture, where the photo was taken and the date.

There are numerous websites that offer suggestions for genealogical research and hints on creating family histories.

Whether it is known or suspected that you have a family link to an early resident of Williamsburg, time spent with Bruton's Historic Records Collection is a fascinating journey into the past.

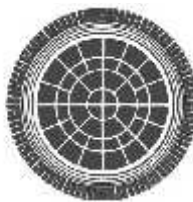


## INVEST IN THE FUTURE OF BRUTON PARISH JOIN THE 1715 SOCIETY

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

Planned gifts assure that future generations of children and adults will worship, learn and serve in this historic setting as we do today. For more information about including the Foundation in your estate plan, please visit [www.brutonparish.org/bpcfoundationinc](http://www.brutonparish.org/bpcfoundationinc) and call Marty Easton,

Development Director, at 757-345-2256 or email [measton@brutonparish.org](mailto:measton@brutonparish.org). If you have already included Bruton Parish in your will, please let us know.



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

THE BRUTON PARISH  
CHURCH FOUNDATION, INC.

# COME, LORD JESUS

Anne Conkling

"When the Lord comes He will bring to light the things now hidden in darkness, and will disclose the purposes of the light. Therefore in the light of Christ let us confess our sins."

1 Corinthians 4:5

Welcome to the beginning of a new church year! Advent takes its root from the Latin *adventus*...what is coming. We are conditioned to a new year beginning on January 1, accompanied by resolutions, champagne and parties. As Christians we are called to be in the world, but not of the world ... so our spiritual year really begins with the first Sunday of Advent. In the Colonial years, the cycle of Christmas began with the Feast of St. Andrew on November 30, and continued until January 6. Just as the forty days of Lent prepare us for the Festival of Easter, Advent is set in place to prepare us for the birth of our infant King.

While Lent is penitential and a time for soul searching, somber prayer and study, Advent is a time of holy expectation.

The Feast of St. Andrew fell as the harvest was finished, elections were held, and towns around Virginia came alive with fiddlers, wrestling contests, horse races and festivity. Extant newspaper entries from the time speak to much mirth and hilarity. St. Andrew is a patron saint of Scotland, and was certainly a comfortable memory for the many Scots living in Virginia. Tobacco factors, plantation owners, merchants and even clergy often brought a tartan thread into our history. St. Nicholas was remembered on December 6. As much as our Virginia ancestors hung on to their Reformation way of thinking, they did hold on to their Saints.

Throughout the season, there is a holy tension between the sacred and the secular, light and dark. Advent begins in a dark time of the year, and the longing for light goes all the way back to our pagan fore fathers and mothers, who lit huge fires to call the sun back. Candlelight becomes a piece of our tradition, including candles in the windows and candles on the Advent wreaths. Advent has time for thoughtful examination of death, judgement, heaven and hell. We experience many Advents in our lives, and Christ had two; one as an infant, and His next will be experienced when He returns at the end of time. In 1 Corinthians 16: 22, we find 'Maranatha, Lord, come'.

Quickly after Christmas, which was a Sacrament Day to receive Holy Communion, we celebrate the Feast of Stephen the first Christian martyr. Next we remember King Herod and his attack on all baby boys under the age of two.

Masons and others celebrate the Feast of St. John the Baptist. Always there is the pairing of sacred and secular, light and dark.

Colonials fasted during Advent and feasted and celebrated non-stop during the twelve days of Christmas, from Christmas Day through Epiphany. January 6 is traditionally the day devoted to the Magi, Wise Men from the East who came bearing gifts. January 6 was also a popular day for weddings for the better sort, a perfect way to cap the Twelve Days of Christmas.

The long Christmas continued til February 2, which is both Candemas day (when in many communities household candles were blessed), and the day when women who had given birth were 'churched'. This custom also has ancient roots, and a form of it is still practiced in some cultures. The Colonial woman came to church neatly dressed, knelt for prayers of thanksgiving that she had survived the rigors of childbirth, and presented an offering for the poor women in childbirth. We know Feb. 2 as Groundhog Day, but our long ago relatives had a more spiritual motive for the day.

All of life was part of the church calendar. Feasts, fasts, and daily life knit the community together in spirit and spiritually.



## BRUTON SERMONS ON THE WEB

Watch the video of the sermon given on November 4th by our rector, The Rev'd Chris Epperson, for All Saints' Sunday on our website. Each week, the sermons given by our clergy at the Sunday morning services are recorded and posted online



for the members of our community — both local and worldwide — who are not physically present or for those who would like to revisit a particular sermon.

We keep a few months' worth of sermon videos online, along with other videos of parish life, they can also be viewed at [www.youtube.com/user/BrutonParish](http://www.youtube.com/user/BrutonParish).

Become a subscriber today!

# THE CAROLS WE SING AT CHRISTMAS

Jim Morford

The Christmas Season in our highly commercialized society seems to begin the day after Labor Day. It is the holiday that enjoys the greatest amount of music, not all of it worthy of note.

As Christians, we especially enjoy the great carols of the season, but carols have not always been associated with Christmas or even Christianity. The singing of carols goes back thousands of years in Europe when they were sung by pagans celebrating the Winter Solstice. At one time carols were sung during all four seasons but only the Christmas tradition has survived.



Early Christians replaced the celebration of the Winter Solstice with Christmas and added songs to the Christian observance. In 129 AD, a Roman Bishop urged that a song called "Angel's Hymn" be sung at a Christmas service. In 760 AD, Comas of Jerusalem wrote a Christmas Hymn for the Greek Orthodox Church. Soon, many composers throughout Europe began to write Christmas carols. However, they did not win wide acceptance as they were written and sung in Latin. By the Middle Ages most people had lost interest in celebrating Christmas altogether.

In 1223 AD, St. Francis of Assisi introduced Nativity Plays in Italy where the characters sang songs that told stories. These new "carols" spread to other European countries. Most carols from this time and on into the Elizabethan period told fictional tales loosely based on the Christmas story. Most often they were sung in homes rather than in churches.

In 1647 when Oliver Cromwell and the Puritans came to power in England, the celebration of Christmas and singing of carols was banned. Carols remained largely unsung until the Victorian period when the singing of carols and performances of Christmas music became popular. The church, however, resisted the introduction of carols and singing especially at Christmas. Gradually, that resistance declined until today when carols and other music are an essential part of the Christmas celebration. Now it wouldn't be Christmas without special concerts and choral performances featuring music especially created for the season.

A popular and well-known carol service is Lessons and Carols. This service blends carols and Bible readings to tell the Christmas story. It traditionally takes place at Bruton on the Sunday following Christmas. This year Lessons and Carols will take place on Sunday, December 30, at both the 9:15 and 11:15 am services.

Based on an article found at  
<https://www.whychristmas.com/>



## WE NEED YOUR ASSISTANCE

Friends of Bruton: Our Worldwide Congregation, founded in February 2012, is dedicated to preserving the spiritual and historic heritage of our unique church. Bruton is loved and cherished not only by its dedicated local parishioners but also by more than 1,800 people such as you, who live distant from Williamsburg but wish to maintain a continuing relationship with Bruton.

Our Rector, Chris Epperson, captured the spirit of our mission with these words: "Given that God has planted and tended Bruton Parish Church and blessed us with an opportunity to have a more distant reach than most churches, I hope we can build community with those of you who seek to be part of our extended congregation."

From the beginning, it was determined that there should not be a charge to be a Friend of Bruton. That policy has not changed, but we need your help to defray the costs associated with our sponsorship of the annual banquet for our graduating William and Mary Canterbury students, for expenses associated with our Annual Friends Day, for the quarterly publication of The Bruton Fount, and additional incidental expenses.

We are asking you to join with other Friends and make a tax-deductible contribution of \$10, \$20, or more. All contributed funds are used exclusively for the work of Friends of Bruton.

Please visit our website or go directly to [bit.ly/ONLINEGIVING](http://bit.ly/ONLINEGIVING) and choose Friends of Bruton in "Select A Fund" to make an online contribution with a credit card — or you can make your check payable to Bruton Parish Church and indicate Friends of Bruton in the memo line and mail to Bruton Parish Church, P.O. Box 3520, Williamsburg, Virginia, 23187-3520.

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## REV'D SAMUEL HENLEY, MAN OF LETTERS

PROFESSOR OF MORAL PHILOSOPHY AT THE COLLEGE OF WILLIAM & MARY FROM 1770 TO 1775

ACTING RECTOR OF BRUTON PARISH, 1771-1772

Linda Rowe

Samuel Henley was the son of Samuel and Elizabeth (née Venning) Henley of Abbots Kerswell in Devonshire, England. Born into a family that dissented from the Church of England (Anglican), Samuel the younger attended Caleb Ashworth's Dissenting academy at Daventry in Northamptonshire and then Cambridge University.

His dissenting background notwithstanding, Henley was ordained an Anglican priest by the Bishop of London in 1770. Henley sailed for Virginia to take up his post as professor of moral philosophy at the College of William and Mary where the faculty save one were all ordained Anglican clergymen.

During his five years in Williamsburg, Henley made many friends and even more enemies. He was controversial and vociferous, rushing his opinions into print as both letters in newspapers and in pamphlet form. Given his background, it is not at all surprising that Henley was a liberal, even unorthodox clergyman, and that—plus his arrogance—was the root of his difficulties in Virginia.

Henley hoped to be appointed rector of Bruton Parish, but the closest he ever came was to substitute for Rev. James Horrocks when Horrocks and his wife traveled to England and the continent in 1771. When Horrocks died in Portugal in 1772, the Bruton vestry chose Josiah Johnson (soon died) and John Bracken over Henley for the permanent post. Despite backing from some of the vestry, Henley had run up against colony treasurer and powerful vestryman Robert Carter Nicholas. The devout Nicholas had grave doubts about Henley's orthodoxy. Henley was said to have denied the Trinity and therefore the divinity of Jesus. During their deliberations, the vestry summoned Ann Nicholas, the equally devout wife of Treasurer Nicholas, and her sister to relate what they had heard Henley say about his beliefs. By orthodox Anglican standards, Henley's opinions were certainly suspect. The wiser approach would have been to remain silent, but this Henley could not do. Because of these controversies and because of political differences between England and the colonies, Henley left Virginia in 1775.

Back home, Henley held a series of teaching posts (initially at Harrow School) and curacies over the next forty years. In 1780 he married Susan Figgins, the daughter of Thomas Figgins, Esq., of Chippenham, in Wiltshire. The couple had at least three children, Emily, William, and Cuthbert, all of whom are buried with him at St. Gregory's Church, Rendlesham, England.

The Rev. Mr. Henley became a fellow of the Society of Antiquaries, edited travel writings, translated a French romance called "Vathek," wrote some poetry, and published several magazine articles. One of his writings expressed Henley's utter disdain for the opinions of the women whose



testimony had cost him Bruton's pulpit. The very idea that women were asked to opine on questions of orthodoxy that had challenged theologians and church fathers for centuries was more than he could abide.

In 1805 Henley was appointed principal of the new East India College at Hertford, a position he held until his resignation in January 1815, less than a year before he died.

Source: Adapted from the Freeing Religion Resource Book, 1997, Colonial Williamsburg and research by B. J. Pryor printed in The Colonial Williamsburg Interpreter, vol. 16, no. 3 (August 1995).

### Friends of Bruton

#### Name Badges

In addition to members' names, the Friends of Bruton badges feature Bruton's historic weathervane — the symbol for Friends of Bruton. They are an ideal way to show support for Our Worldwide Congregation and are appropriate to be worn at all parish events, especially on Friends Day or while attending travel and other Friends' sponsored programs. The badges are available to all and may be purchased at a cost of \$10; an additional \$2 for magnetic pin. To request your Friends of Bruton name badge, please contact Hilary Cooley at [hcooley@brutonparish.org](mailto:hcooley@brutonparish.org) or 757-345-2252.

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# THE LIGHT FROM THE EAST: THE CHANGING HISTORY OF THE EAST CIRCULAR WINDOW AT BRUTON PARISH CHURCH

Carl Lounsbury, Colonial Williamsburg Architectural Historian (retired)  
and author of *Bruton Parish Church: An Architectural History*

In the fall of 2018, parishioners and visitors to Bruton Church were privileged to experience a dramatic transformation of the sanctuary as low morning sunlight began to stream through the circular window high in the east wall above the reredos and altar. In preparation for the installation of a new organ, workmen removed the old 1785 English organ that had stood in the center of the balcony where its casing and pipes had blocked the window behind it since it was placed there during the last major renovation in 1938-39. Once gone, light filtered into the church in the same dramatic fashion that it had done in the late colonial period. But for much of the history of the church, this source illumination either did not exist or had been blocked as it has been for the past eighty years and will again with the new organ.



When the present Bruton Church was built, the east wall of the chancel was 25 feet shorter than it is now. We do not know what the east wall looked like. It may have had a single large window similar to the one in the earliest surviving church in Virginia at Newport Parish Church built around 1682 in Isle of Wight County and known since the early nineteenth century as St. Luke's Church. Large east windows like the one at St. Luke's began to go out of fashion about the time that Bruton was built, replaced by arched or compass-headed openings similar in size to those on the long walls as was done at Ware Church in Gloucester in 1719. After that time, most Virginia churches had a pair of arched windows on the east wall and this may have been the case at Bruton. With no evidence, we just don't know.

Whatever the configuration, the original wall was demolished in 1752 when the east end of the church was extended to its present length. Instead of a pair of arched windows, James Skelton, the contractor, on advice from the Bruton building committee, left the lower part of the wall blank and constructed a large circular window high in the gable end. The reason for this was the fact that the lower section of the east wall was covered on the inside with a tall wooden reredos or altarpiece fitted out in an elaborate architectural framework with fluted Ionic pilasters spaced between raised paneling with a low arched pediment over the central section. In between the pilasters were painted tablets with the Lord's Prayer, Apostles' Creed, and the Ten Commandments, the foundational texts of the Anglican faith. Measuring sixteen feet in length, this massive altarpiece would have covered any windows on the back wall.

To light this part of the deeper chancel, church officials decided to install a large circular window, seven-feet in

diameter, to match the height and width of those that had been erected above the doorways in the east and west wings in the original section of the church. Instead of dividing the new aperture with two vertical mullions and rectangular window panes like the earlier openings, the east window had a series of muntins that radiated out in four concentric rings from the central cross muntins.

Along with providing money to expand the church, the members of the General Assembly also voted to pay for an organ, the first in the church's history. When it arrived from England, the organ was placed on a raised balcony in the northeast corner of the new chancel so as not to block the east window. To reach the balustraded balcony, organist Peter Pelham had to ascend an enclosed exterior staircase that rose from the center of the east wall, turned at right angles at the northeast corner of the building and alighted at a doorway that was fabricated at the top of the easternmost window opening on the north wall.

This configuration of uninterrupted east circular window and organ in its northeast balcony continued until the church was reoriented and remodeled in 1839. At that time the church was divided in half with the pulpit and altar placed in front of a new partition wall erected just west of the two wings in the truncated sanctuary. Slip pews faced westward toward the pulpit and altar below it. A new gallery was erected across the entire east end of the church that contained two rows of pews and a new organ built by Henry Erben of New York, which was placed in its center and probably blocked part or all of the circular window. Access to the gallery was from an internal staircase that rose on the east wall.

Cont'd on page 7

## ORGAN PROJECT UPDATE

Rebecca Davy, Music Director & Organist

The much-anticipated arrival of our new Dobson organ is drawing ever closer, and work preparing for that arrival continues on pace. The former organ has been entirely removed, with most of the pipes now stored in New Jersey awaiting installation in a new space. The removal of the side balconies, which blocked the north and south windows by the altar, is also complete, along with the lowering of the gallery to the level of the reredos, making room for the new organ case.

Most remarkable has been the opening up of the east window behind the altar, which was blocked by the Samuel Greene organ and will again be covered when the new organ case is placed in the gallery. Many people have expressed disappointment that the window will not remain exposed to view and have asked why the pipes weren't designed to be placed on either side of the window rather than together in the middle. The answer to that question has to do with the history of organ building.

Prior to the harnessing of electricity, organs were all "tracker action," with the depression of each key on the keyboard mechanically opening the valve to the pipe, allowing the flow of air into the pipes to create sound. This required all organs to be compactly arranged into a single case with the keyboard attached, usually immediately in front of the case. Our organ builder, Lynn Dobson, initially proposed that a tracker-action keyboard for our new instrument be placed on the side of the case, in the gallery itself, but given the awkwardness of such a placement, a compromise was made to have electric action, keeping the console in the chancel where it has been. This allows our modern worship with choirs to continue to work smoothly while still maintaining an 18th-century appearance for the organ case itself. Unfortunately, in colonial times no organ could have been played with divided cases as would be necessary to allow the East window to be seen from the interior of the church. So just enjoy the view in these upcoming weeks!

As I'm writing this article repairs are being made to the plaster where the "winged" balconies were removed, and work continues in the attic clearing out the rooms no longer needed for the new organ and preparing for the one new room that will hold one division of pipes in a climate-controlled space, stabilizing the tuning of the organ. The organ box is under construction in our contractor's workshop, where he is building new, widened doors that will open to allow the organ console to move into the aisle between the north and south boxes of the chancel for concerts (not services!). The floor in the organ box has been ground down to be level with the aisle to enable this mobility, and the concrete will be coated with an epoxy seal to blend with

our stone tiles. More cabinetry work will finish the decorative top of the front gallery, once again hiding the reinforced steel beam from the church's 1930s restoration.

Finally, once all of the preparatory work is completed, the interior of the church will be painted, assuring that the mess and dust of that project is finished before the organ arrives the last week of February. Lynn Dobson expects the physical installation of the case and pipes, plus the gold leaf gilding of the façade pipes, to take up to five weeks. Then the slow, but critical process of voicing each pipe for our acoustic space will commence and will likely continue for four months, taking us into the middle of next summer for completion.

Inaugural celebrations for the new organ will take place next September, with three concerts and a choral Evensong service planned over the course of the month. Stay tuned for more details as the dates draw closer!



### LIGHT (cont'd from page 6)

In 1905-07 the Reverend W. A. R. Goodwin oversaw the restoration of the church based on the designs of architect J. Stewart Barney. The interior was transformed once again with the removal of the 1839 partition and the reconstruction of the colonial plan. The altar was restored to the east end where the chancel was reduced in size with rooms placed on the north and south side and a vaulted ceiling erected in the center of the chancel. The removal of the east gallery opened up the east window just beneath the vault. However, a stained glass window, which had been placed in the circular window of the south wing in 1893, was installed in the east opening. The original frame of the east window was removed but preserved (and now in possession of Colonial Williamsburg).

Thirty years after the first restoration of the colonial plan, Bruton undertook a new restoration and the design of the east end took on its present configuration with a gallery stretching the full length of the east end, which was designed by architect William G. Perry, one the principals in the firm responsible for the restoration of Colonial Williamsburg. In 1938-39 work was complete and the English organ made by Samuel Green in 1785 was purchased and placed in the center of the new gallery, obscuring the east window once again. And so it remained until the fall of 2018 when it was removed, allowing people to appreciate for a short time at least, the light from the east.

# BRUTON'S (ALMOST) ORPHANED ORGAN

Jim Morford

Bruton Parish Church has been subject to numerous "restorations" during its long history. The last major restoration was completed in 1939. Today the chancel is undergoing a major revision to accommodate a new pipe organ. When completed next year it will be the first major change to the church's interior appearance in 80 years.

Back in 1935, Bruton's Rector, the Rev'd W.A.R. Goodwin, "Father of Colonial Williamsburg", was turning his attention to restoring the church to resemble its colonial past by rescuing it from the decidedly Victorian decor of 1907. With help from Colonial Williamsburg and from the distinguished Boston architect William G. Perry, the interior of the church was stripped to its bare walls.

According to Dr. Carl Lounsbury in his book, Bruton Parish Church, An Architectural History, "Perry worked closely with Goodwin in developing the chancel arrangement and the design of the new altarpiece and organ gallery". The original organ loft was in the northeast corner of the chancel where it housed an organ purchased in London in 1750 and played for 46 years by Peter Pelham.

William Perry's "aesthetic sensibilities" resulted in the front of the church being symmetrical - visually balanced. In an effort to represent the 1750 organ, Perry arranged for the purchase of an organ built by Samuel Green in 1785.

Samuel Greene, born near Oxford, England in 1740 became the foremost organ builder in England. At the apex of his career of building organs for both churches and for private homes, Green was designated Organ Builder to King George III. He was thus assured of widespread patronage from the church and the nobility.

The Green Organ that Perry bought had been in an English manor house. He arranged to have it shipped to Williamsburg where it was installed above the alter in the center of the East Gallery. In doing so, the East Window was hidden. Despite perennial problems, the Samuel Green Organ was played until the late 1960s, after which the works were entrusted to Colonial Williamsburg for safe keeping. In 1999, John R. Watson, Conservator of Instruments for Colonial Williamsburg Foundation, headed a team that performed a careful study of the Green Organ. The opening

paragraph summarizes the project where it states: In the winter and spring of 1998-99, conservators John Watson and David Blanchfield moved the pieces from storage to the

Colonial Williamsburg Foundation instruments conservation laboratory where they were removed from their cocoon of almost thirty years. The parts were then inspected, documented, partially cleaned and repackaged according to current museum standards.

The only other Samuel Green Organ known to exist in the United States is in Peter Hall at Moravian College in Allentown, PA. It is there on loan from the Metropolitan Museum of Art in NY City.

Many are excited about the new Dobson organ about to be installed and they should be. For some it's "Out with the old, in with the new" but there are others who believe that something built in 1785 by a renowned craftsman is worth saving. It is of some comfort to know that the company that has removed Bruton's former organ is taking the Green Organ and all of its works stored by Colonial Williamsburg. We hope that a serious effort will be made to restore it.



Iona Burrows Jones Bruton Organist at Green Organ c. 1940 (Colonial Williamsburg Foundation photo)

## RESERVE A PRIVATE TOUR

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



SAVE THE DATE: MAY 4

## FRIENDS DAY AT JAMESTOWN: 400 YEARS LATER

Plans are underway for an exceptional Seventh Annual Friends Day to be celebrated on Saturday, May 4, 2019. In 1619 three events occurred that would have major influence on the English New World and the nation that evolved. In that year the first representative assembly met at the church in Jamestown. Also in that year Jamestown saw the introduction into the New World of enslaved Africans. A third significant event impacting Jamestown was the decision by the Virginia Company of London to order that women, "maids young and uncorrupt" be recruited "to make wives to the inhabitants ..."

To honor the 400th anniversary of the momentous events of 1619, the Seventh Annual Friends Day program will take place at Historic Jamestown.

The day's events will begin with a service of Holy Communion at the site of the 1608 church. This will be followed by a box luncheon when our guest speaker will be The Honorable John Charles Thomas, the first African-American and the youngest person ever appointed to serve as an Associate Justice on the Virginia Supreme Court.

Following the luncheon there will be a presentation by Mark Summers of Jamestown Rediscovery at the Brick Church where the first representative assembly met. The presentation will include information about recent archeological discoveries at the ancient church.

Due to the limitations of space for the luncheon at Jamestown, early registration is highly recommended. You can reserve your place now by contacting Hilary Cooley at (757) 345-2252 or [hcooley@brutonparish.org](mailto:hcooley@brutonparish.org). A special invitation to Friends of Bruton with registration details will be sent out shortly after the first of the year.



BECOME A MEMBER

## CORNERSTONE CIRCLE SEEKS TO FUND SPECIAL PROJECT

Friends of Bruton has adopted a project to be funded through Cornerstone Circle memberships.

Bruton's new Heritage Center contains much information about the history and present activities of our vibrant church. The historians who researched and developed the information that appears with each exhibit developed more facts than could be presented in the limited space available. It has been determined to create a book that will supplement and expand on the texts that appear in each exhibit. Once published, the book will be available for sale at the Parish Shop.

The Friends of Bruton Committee is awaiting cost estimates for the publication that will permit us to establish a fundraising goal for Cornerstone Circle.

It's easy to become a Cornerstone Circle member. For an annual contribution of \$100 or more, first year Cornerstone members receive a lapel pin depicting the weathervane that for more than two centuries flew atop the steeple at Bruton Parish Church. Many Cornerstone members proudly wear the weathervane pin at the church and at other events.

You can become a Cornerstone Circle member by making your donation of at least \$100/individual online at [bit.ly/ONLINEGIVING](http://bit.ly/ONLINEGIVING) or contact Hilary Cooley by email at [hcooley@brutonparish.org](mailto:hcooley@brutonparish.org) or calling (757) 345-2252.

### 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](http://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.

Let Your goodness Lord appear to us, that we,  
Made in Your image, conform ourselves to it.  
In our own strength, we cannot imitate  
Your majesty, power and wonder.  
Nor is it fitting for us to try.  
But Your mercy reaches from the heavens  
Through the clouds to the earth below.  
You have come to us as a small child,  
But You have brought us the greatest of all gifts...  
The gift of eternal love.  
Caress us with Your tiny hands,  
Embrace us with Your tiny arms,  
And pierce our hearts with Your soft, sweet cries.

St. Bernard of Clairvaux (1090-1153)

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## INTRODUCING BRUTON'S CANTERBURY LEADERS

The Rev'd Dr. Daniel W. McClain

Advent Greetings! I've been at Bruton Parish Church since late June, and not a day goes by that my decision to accept this call isn't confirmed. I've enjoyed meeting the great variety of parishioners and members of the Williamsburg community. I'm honored to be entrusted with the spiritual care of so many college students. The work is challenging and joyous.

Last month, I was invited to attend a Friends of Bruton Committee meeting, at which some members suggested that I contribute to this month's issue of The Bruton Fount with a brief introduction of myself and our new Program Director, Alex Narducci.

Alex is a Virginia Beach native, new to Williamsburg, along with her fiancé and pup. She is a new graduate of Roanoke College where she earned a degree in Communication Studies. Her interests include hiking, camping, knitting and reading. Alex has previous experience raising funds while in college. While no one's favorite task, she is no stranger to cold calling, as well as working with staff to achieve short-term and long-term monetary goals for a number of non-profits. She has a natural curiosity for photography. From a young age, she has worked to hone her skill for the craft. She is excited to present her work for Bruton as a marketable skill. Along the way, she has picked up a knack for web design and hopes to feed this curiosity in the future to come.

I am the son of midwesterners, one of whom was an Air Force pilot. Most of my childhood was spent on the West Coast, before moving to Virginia as a teenager. I went to college in Virginia, and graduate school for theology in the Chicago area and Washington, D.C. My family and I most recently lived in Baltimore, Maryland, where I was a theology professor at Loyola University Maryland. We've also lived in Philadelphia, where my wife, Kate, and I were both confirmed at St. Mark's Locust Street in 2004 and baptized my oldest son, Henry, at the Easter Vigil in 2007. We now have four very active sons: Henry (11), Jude (9), Felix (8) and Ezra (4).

I was ordained to the priesthood in Baltimore on September 16, 2017, and served St. David's Episcopal Church in Baltimore. Academically, I specialize in medieval theology as well as theological issues relating to education, art & beauty, literature (especially children's literature), and religion & science, to name a few interests. I've been teaching college level classes since the Spring of 2008, and love working with students. Although I'm no longer teaching full-time, I keep my foot in the classroom at the General Theological Seminary in New York. I'm currently working on two book projects: the first is an introduction to reading

children's literature theologically, and the other is about St. Bonaventure.

Alex and I are both energized by our work with Canterbury. You may have noticed that we remodeled the website at [www.episcopalwm.org](http://www.episcopalwm.org) to help make the Canterbury ethos a bit more transparent, and to highlight some of our resources better. In the coming year, we will be working on a new endowment project to help make our resources more widely available to the Episcopal Church.

On February 23, 2019, we'll host our annual Winter Gala & Silent Auction. I'm convinced that Canterbury thrives because of the generosity, involvement, and prayers of the Bruton community, and the Gala is no exception to this truth. We hope that you'll support this event by attending, donating items for the auction, or volunteering.

Wishing you a Holy Advent!



To attend the Gala, purchase your \$75/ticket at [bit.ly/CANTERBURYGALA-2019](http://bit.ly/CANTERBURYGALA-2019)

To donate items to the Gala & Silent Auction, please email Alex Maneval at [armaneval@email.wm.edu](mailto:armaneval@email.wm.edu).

If you are not able to attend but would like to make a monetary donation, visit [bit.ly/ONLINEGIVING](http://bit.ly/ONLINEGIVING).

To volunteer to help with the Gala, please visit [bit.ly/2019GALAVOLUNTEER](http://bit.ly/2019GALAVOLUNTEER)

VISIT OUR WEBSITE  
AND STAY IN TOUCH,  
WHETHER NEAR OR FAR

Whether you live near or far, there are many ways to stay in touch with Bruton Parish. Visit our website at [www.brutonparish.org](http://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!

## BRUTON PARISH GIFT SHOP

Diane Koun

The latest addition to the shop's Bruton-specific merchandise is a beautiful collectible that everyone who loves Bruton Parish Church should have. This wood miniature of the Church was designed by a Virginia artisan according to architectural plans, so it is as accurate as we could make it on a small scale.

The building sits on a base which houses tealights illuminating the interior of the Church. When you look through the tower door, you can see the altar, cross, and pulpit. It is available exclusively in the gift shop and is priced at \$52. Please stop in as we love to show it to people. If you live out of the area, we will be happy to send it to you!



This little jewel joins a linen tea-towel with bronze embroidery of Bruton Parish Church including establishment date in a 17th century font; a pewter Jefferson cup with an engraving of the Church; a bangle bracelet with the Church engraving; and Bruton notecards and ornaments.

We offer gifts for all occasions and celebrations including baptism, confirmation, and weddings. The shop always features religious articles such as medals and crosses, prayer beads, inspirational books and prayer books. Our selection of notecards and greeting cards is sure to please. The spring season beginning in March will feature all of our regular items plus new gardenware, outdoor statuary, flowers, planters, and ladies' accessories (scarves, handbags, and fabulous umbrellas).

If you have not had the pleasure of visiting the shop, the volunteers and staff invite you to come see us. We think you will be pleased with your Bruton Gift Shop. All profits benefit the the church's Mission and Outreach Program.



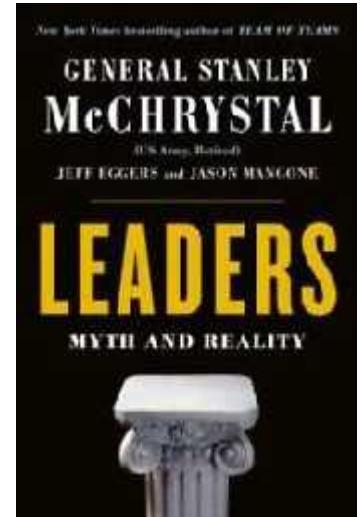
## LEADERS: MYTH AND REALITY BOOK REVIEW

The Rev'd Chris Epperson

Leaders: Myth and Reality by General Stanley McChrystal makes for an interesting read. While the volume is dedicated to a study of leadership, it also provides interesting biographical summaries of fascinating characters. The question is whether the description of the characteristics of leaders is more compelling than the biographical sketches.

McCrystal challenges our internalized impressions of leaders and leadership. He points to the people in the leader's life who help the leader grow and develop. He also dissects the mythology around the lives of particular heroes that we all know.

Honestly, the stories behind each leader are much more arresting than any cohesive recipe of leadership offered. The book pulls back the curtain on characters from Walt Disney to "Boss" Tweed. The volume gives the reader insights into a leader's view of leadership, but read it for the stories.



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