



The Bruton Fount

Friends of Bruton: Our Worldwide Congregation

NINTH ANNUAL FRIENDS DAY AT BRUTON

Fall 2022

Anne Conkling & Jim Morford,
with contributions from Carl Childs and Don Bogus

Our annual *Friends Day* at Bruton gets better and better each year! On Saturday, September 17, the weather, the morning program at the Rockefeller Library, the luncheon and program at the Williamsburg Inn could not have been improved upon.

The day began at Colonial Williamsburg's Lane Auditorium with Carl Childs, Executive Director of the John D. Rockefeller, Jr. Memorial Library, who gave an overview of the Rockefeller Library's history and current services. He noted that the Library has become the "center for research and preservation of documents, diaries, photographs, and other records for the Colonial Williamsburg Foundation." The collected information spans the period from British Colonial America through the Revolution. The Library also contains extensive records on the restoration of Colonial Williamsburg including exchanges of letters between Mr. Rockefeller and the Rev'd Goodwin, Rector of Bruton Parish Church, during the period of restoring the Colonial Capitol.



Childs highlighted the important work being done by the Library's own Friends group that helps the library acquire new and relevant resources, digitize collections, and protect collections through an active conservation and preservation program.

Guests were treated to tours of Corporate Archives, Media Collections, Special Collections, and Visual Resources. Library staff Donna Cooke, Tracey Gulden, Marianne Martin, and Doug Mayo highlighted treasures from the respective collections they curate, including home movies showing a Colonial Williamsburg coach driving through the historic area in the 1950s, with Bruton



The Library presented a drone photo of Bruton to the Rev'd Chris Epperson.

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Parish in the background. Included also is a selection of sermons delivered by Dr. W.A.R. Goodwin while rector at Bruton Parish Church, along with scrapbooks and photos documenting the Church's history. There were letters from the King of Spain dated July 29, 1608 and June 11, 1609 requesting information concerning the actions of English settlers at Jamestown. Attendees learned how the work of library staff informs the interpretive programming seen in the Historic Area and exhibitions in the Art Museums.

Many participants had not heard about the Rockefeller Library and all that goes into interpretation, presentation, visual resources for advertisements and TV spots.

The gathering was a mixture of longtime residents (some being former Colonial Williamsburg employees from more than 40 years ago), and *Friends* from other states as well as local residents. All were amazed and thrilled by the resources and historical artifacts that were shown. Several were heard to comment, "I had no idea any of this was here!"

The Bruton Heights Complex is a treasure, not only in its unique history as a part of our community, but also in its current mission as a premier research library and living laboratory of social, economic, political, cultural, and religious history.

After four tour stops at the library, the group left with the intention to return and learn more in this special place. The five hosts did a fabulous job in sharing the stories and objects in a behind-the-scenes look at the scope of the collections and their preservation.



Following the library tours, the *Friends of Bruton* dined at the Williamsburg Inn's Regency Room. The luncheon program focused on Williamsburg's Bray School, the 18th-century institution dedicated to the education of enslaved and free Black children.

Bruton member, Nicole Brown, of the Nation Builder Unit for Colonial Williamsburg Foundation, portrayed Ann Wager, teacher at the Bray School. She brought to life the widowed Mrs. Wager who for 14 years taught the tenets of Anglican Christianity as well as reading, writing, and good behavior to enslaved

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One of the Library Tours.



Matt Webster during his Bray School presentation.

and free African Virginian children. The girls were taught knitting, sewing and other useful housekeeping skills.

Matt Webster, Executive Director of the Grainger Department of Architectural Preservation and Research for the Colonial Williamsburg Foundation, delivered a PowerPoint presentation during which he discussed the years of research that eventually confirmed a building on Prince George Street as the Bray School, making it the earliest surviving school dedicated to Black education in the United States. His illustrated talk highlighted the discovery process, ongoing research, and future restoration plans for the Bray School.

One participant summed it up when she declared, "It was a fantastic day!"



"Ann Wager" making a point.



Many gathered at the Williamsburg Inn for lunch and program.



Masks were optional!



Historic Bruton Photos at the Library

HOLY LAND PILGRIMAGE

The Rev'd Chris Epperson

After several prior attempts, the *Friends of Bruton* Pilgrimage took place. We developed a carefully designed itinerary to meet a few primary objectives. First and foremost, we wanted to see the holy sites that are central to the Christian faith that we share. We also wanted to see regions of Israel to give us a sense of the country. Finally, the itinerary was focused on helping Americans understand the complex cultural and political realities of the region. I believe we achieved those goals.

We spent our early days of the pilgrimage using the Sea of Galilee as our home base. From there, we were able to visit the locations of significant moments in Jesus' ministry. We stood on the ground where it is believed that Jesus called his disciples. We said our prayers on the mountain where Jesus is believed to have preached the Sermon on the Mount. We walked the small town of Capernaum where the scriptures tell us that Jesus resided for most of his ministry.

We then spent a couple of nights in Bethlehem. The Church of the Nativity stands as a beautiful icon of the birth of the Messiah. We made a short trip to Cana of Galilee where Jesus performed his first miracle, turning water into wine at a wedding banquet. Couples renewed their wedding vows in Cana.

We finished our pilgrimage in Jerusalem. We stayed at a hotel inside the walls of the Old City, removed from the modern city of Jerusalem. In Jerusalem, there is much to see. We walked the Via Dolorosa, the original path of the Stations of the Cross that we do as part of Holy Week. The Stations culminate at the Church of the Holy Sepulcher which is believed to be the site of the death, burial and resurrection of Jesus.

The Temple Mount presented a complex experience. It is a site of tension between Judaism, Christianity and Islam, since it is the site of important moments in each religion. The tension is palpable. We saw the Western Wall, the remains of the destroyed Temple.

In Jerusalem we heard from Jews and Palestinians who had family members killed in the conflict. Jews were clear about their claim to the land as were Palestinians.

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Renewal of Wedding Vows in Cana of Galilee



Pilgrims on a boat tour of the Sea of Galilee.



We were left, as individuals, to process what we heard and saw.

The highest compliment paid to the pilgrimage was obvious but profound. *"I will tell my friends not to visit the Holy Land as a tourist, but to go as a pilgrim. It was not about a simple seeing of monuments, but a spiritual journey. Eucharist on the Sea of Galilee, Night Prayer each night, sharing personal meaning from the day, and walking Jesus'*

way to the cross touched me in ways I shall never forget." This reflection by a pilgrim represents my greatest hope for the pilgrimage.

Someone asked me what it was like to visit the Holy Land again. I was not seeing things for the first time. For me, sharing the experience with others was a great spiritual gift.



Pilgrims at Beit She'an, dating from the 6th Century BCE
(The Rev'd Chris Epperson, center).



View of Jerusalem from the Mount of Olives.

BRUTON PARISH GIFT SHOP: SHOP WELL TO DO GOOD

Diane Koun, Manager

The spirit of giving abounds in the Bruton Parish Gift Shop! Our wonderful volunteers who make up our sales staff share their time and talents with us every single day. In addition to selling our merchandise, they greet customers and act as ambassadors for Bruton Parish Church and also for Colonial Williamsburg. No wonder that our customers return time after time and why they say we are "the best gift shop in Williamsburg." We would love to have you join this very dedicated group of ladies and gentlemen. If interested, come in and fill out a volunteer form indicating your availability to work a three hour shift on a regular basis or on a flexible schedule.

Our shelves lure shoppers with unique and fascinating gifts for all occasions. Need the perfect greeting card or stationary, gift for a newborn, books for a child or an adult, hostess gift, or a new accessory (jewelry or apparel)? Look no further, we have it all. We are well stocked with nativities, inspirational and spiritual readings, advent calendars, wreaths and candles, and Christmas cards to help you in your preparation for Christmas.

Have you seen the *Heavenly Treasures* section in the shop? A treat awaits you in this special area displaying beautiful tabletop items donated by parishioners and friends. Items sell quickly because the prices are surprisingly reasonable. Don't hesitate in your decision to buy a treasure because it may be gone tomorrow. We accept donations throughout the year in the shop, and we are very grateful for all contributions of gently-used merchandise.

The best thing of all is that the proceeds from *Heavenly Treasures* and the shop benefit people in need in our community and beyond. "Shop well to do good" is our motto. Stop in, shop with us, and share our enthusiasm! Bring a friend or neighbor when you visit.



THANKSGIVING EVE & CHRISTMAS WORSHIP SCHEDULE

Thanksgiving Eve - November 23

Holy Eucharist, Rite II @ 6pm

Christmas Eve - December 24

Children's Pageant @ 4pm

Holy Eucharist, Rite II @ 6:30pm

Holy Eucharist, Rite II @ 8:30pm

Holy Eucharist, Rite II @ 10:30pm

Christmas Day - December 25

Holy Eucharist, Rite II @ 11am

The First Sunday after Christmas

January 1, 2023

Holy Eucharist, Rite I @ 8am

Nine Lessons & Carols @ 9am

Nine Lessons & Carols @ 11:15am

Holy Eucharist, Rite II @ 5:30pm



HYMNS WE SING: FOR ALL THE SAINTS

Jim Morford

For All the Saints was written as a processional hymn by Anglican Bishop William Walsham How (pictured to the right) and was first published in 1864. How (1823-1897) was educated at Oxford and served through the ranks until elected Bishop Suffragan in East London (1879-1888) and Bishop of Wakefield (1888-1897). Wakefield was a poor, industrial parish. Early in his service to Wakefield, he comforted the families of miners killed in a disaster. During his earlier service in London, he ministered in the slums of the East Side for little pay and with no social prestige.

How declined prestigious appointments, choosing instead to serve the poor. In London, his parishioners called him by various popular titles including "the children's bishop," "the poor man's bishop," and "the omnibus bishop," the latter designation for his frequent travel among the people of his parish. Rather than traveling in a private coach like many bishops, he took public transportation, working and living among the poorer people.

Writing his first hymn at age thirteen, How produced many of his hymns early in his career, while he was a rector at Whittington (1851-1853), a rural hamlet on the Welsh border. He wrote a total of nearly sixty hymns.

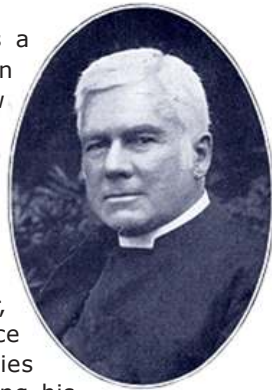
"For all thy saints" was written for All Saints' Day and published in Horatio Nelson's *Hymns for Saints' Days and Other Hymns* (1864). The heading was "A Cloud of Witnesses," a reference to Hebrews 12:1.

The hymn is a commentary on the article in the Apostles' Creed, "I believe in the Communion of Saints". Within the Anglican tradition, the relationship with the faithful on earth — The Church Militant — and the saints in heaven — The Church Triumphant — is paramount. This hymn emphasizes this union.

The original version contained eleven stanzas, but today the hymn is usually edited to six or fewer stanzas in most hymnals.

There are three tunes associated with the hymn. The one most commonly used in the United States was written by Ralph Vaughn Williams, one of the best known English composers of the 20th century. It is called *Sine Nomine* (literally, "without a name"). *For All The Saints* was intended for use on the Feast of All Saints. It has been described as "one of the finest hymn tunes of the 20th century."

Sources for this article include https://hymnary.org/text/for_all_the_saints_who_from_their_labors and https://en.wikipedia.org/wiki/For_All_the_Saints



GOODWIN SAVES CHURCH FROM FIRE

Will Molineux

Before the Reverend William A.R. Goodwin even restored Bruton Parish Church, he dramatically saved it from catching fire. Goodwin had been in Williamsburg less than two years when, at 2:00 a.m. on December 23, 1904, the constant ringing of the courthouse bell awakened townspeople and summoned volunteers to hitch a pair of horses to the city's Howe hand pumper and 50-gallon water tank.

Fire was consuming what was known as the old Tilford House on Duke of Gloucester Street. It was owned by Henry Denison Cole and leased to a Mr. Beebe, who ran a boarding house and restaurant. It was across the street from the church and next door to Bruton's rectory where Goodwin, his wife, Evelyn, and three children, Evelyn, Mary, and Thomas, lived. The rectory was immediately east of the Cole Shop, a newsstand where neighbors often lingered.

A crowd gathered to watch as the Tilford's frame structure "burned like tinder," according to an account published in the

Richmond Times Dispatch. "Soon the air was filled with burning brands, which was carried by the wind to a considerable distance and it was feared that the fire would spread to the adjacent buildings."

There was little that firemen could do except to keep sparks from spreading. With ten men operating it, the pumper could throw

a stream of water only about seventy-five feet in the air — sufficient distance to reach the rectory roof, but not Bruton's. The Goodwins' daughter, Evelyn, then two months short of her eighth birthday, well remembered that fearful night when "the house next door to us caught fire, and the wind was blowing in the direction of the church."

Evelyn Goodwin Farr included that vivid remembrance of her youth in *What Williamsburg Means to Me*, published in 1957. "I can see Father now taking all the blankets and rugs in the house over to the church, climbing up to the roof and for hours soaking them with water to keep the sparks from catching fire to the dry old shingles of the roof.

"When he came home, Mother said, 'I believe you are more concerned about the church than about your own home and family,' and he said, 'I certainly am. I could always get another house and family, but nothing could ever bring back Old Bruton.'"



Bruton Parish Church
Library of Congress, 1907

FRIENDS OF BRUTON POSTCARDS: IMAGES OF BRUTON

Jim Morford

Through contributions to the Cornerstone Circle, Friends of Bruton has recently created a new series of eight views of/ or related to Bruton Parish Church. Pictures include views of the church in winter with a dusting of snow, and of the interior decorated for Christmas, images that many visitors never get to see. One of the postcards features the Tarpley Bell which very few people get to view directly.

On the reverse of each postcard is a brief description of the picture with an invitation to visit the Bruton Parish Church website to read more information about each photo.

Postcards with views of Bruton have not been available in recent years. Many visitors have asked about postcards and Friends of Bruton is pleased to have produced them. They are, once again, available at the Parish Shop and in the Tower.

For those living distant from Williamsburg who may wish to purchase any or all of the postcards, please email BPC@brutonparish.org.

It is the desire of Friends of Bruton that the postcards will enhance the pleasure of many visitors to our church!



WHAT'S IN A WORD?

RESPONSIBLE LEADERSHIP BUILT INTO THE SYSTEM

Anne Conkling

What fundamental word familiar to all members of the worldwide Anglican communion has roots in Sanskrit, Hittite, Latin and Old French? Is it a physical space, a functioning group of people, or a legal term? Do you think it means the same today as it did in 1774, 1642, or 1619? The word in question is "vestry". As the church evolves, will its meaning adapt to new situations?

According to the Encyclopedia of Virginia, it is both civil and religious. *A Handbook for Episcopalians* describes it as "the legal representative of the parish with regard to all matters pertaining to its corporate property". Most of our readers would answer that it is a group of church leaders who support the Rector, handle finances, and deal with both mission and ministry. That is quite a leap for a small word originally meaning a place to keep or change clothes! Welcome to the Vestry!

Our Anglican roots are British, and vestries have been part of the story for hundreds of years. Members were usually 12 leading property owners, almost always male, (although that is changing) and, in the past, always the principal or leading gentlemen of the parish. In our Colonial past, we did everything just as it had been done at home in England. Vestries were usually self-perpetuating, and seats passed through generations of the same prominent land-holding families. The Lord of the Manor had the primary role in selecting clergy. All answered to the Bishop. The church was literally planted here when the settlers arrived in 1607, and we have a clear timeline on growth and development from that very American beginning.

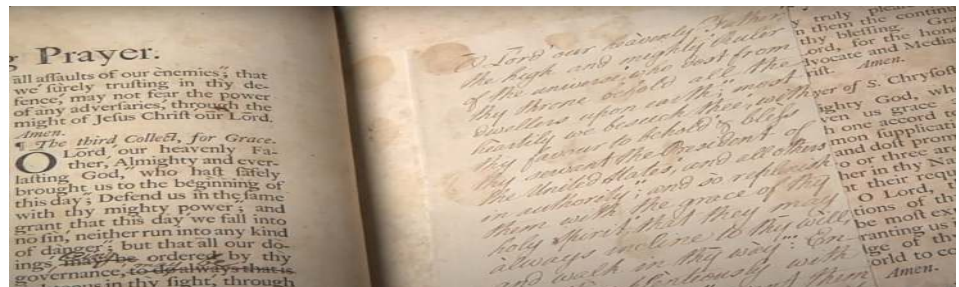
As the Great Charter stipulated, Anglicans here were to follow the Canons of the Church "*as neere s many be*"... given that they had come to a wilderness with no Bishops for oversight. There was also a fear of Vatican encroachment. French Catholics would fill Canada and Spanish Catholics controlled Florida and Mexico. So to the English mind, that meant the colony of Virginia would be Anglican. In 1619 the church was "by law established", with mandatory attendance and mandatory taxation. Religion was the social glue which held the fabric of society together, and by 1624 uniformity in both substance and circumstance was required. All persons in Virginia were to yield ready obedience.

Vestry duties were clear and all encompassing — choose the ministers, lay the tithes, purchase and maintain the glebe (residence with acreage for minister), build and maintain the church with all things necessary for services, maintain chapels of ease, appoint clerks and sextons, care for the poor, indigent, lunatics — so all social services. The vestry also did processioning — every four years they literally "beat the bounds" by walking the property boundaries within each parish. People were "warned in" to be at home for the

procedure. Some of the descriptions are humorous — "from the great oak tree to the white poplar west to the stream and south to the pasture". Repeated exposure to property boundaries kept everyone aware of land ownership, and taught the younger men where boundaries were.

All social services were in the hands of the vestry — from handling tragedies to caring for the sick, indigent, homeless, victims of abuse, orphans, elderly ill, and always those "base born" out of wedlock. This included servants as well as the better sort. Aged paupers and elderly ill were cared for by church members, with the vestry paying for care, and when needed, funeral expenses.

As Virginia grew in size, new parishes and churches were authorized and made legal. Generally clergy were not inducted, and had to be rehired each year. The Governor chose those who could go back to England for ordination. New vestries were organized and remained strongly independent. When the church was disestablished, many new government agencies had to be created to handle all the things the vestry had done — ferries, roads, bridges, poor schools, and welfare. The old vestry system did two very interesting things — it built responsible leadership into society and kept all the power in the hands of a few elite.



Bruton Parish Church Prayer Book dated 1752 with the Prayers for the King scratched over and rewritten.

Vestry records for some of the Colonial churches are still extant, and the names are a veritable Who's Who of Colonial life. Thomas Jefferson served on two vestries — St. Anne's and Keswick. Mr. Washington served on three — Pohick, Truro and Christ Church. George Wythe served Bruton, and the famous names go on — Madison, Randolph, Henry, Carter, Lee, Pendleton, Mason — a distinguished litany of public service. As the Revolution exploded, their world was literally turned upside down. The year 1785 brought disestablishment. No longer could these leaders command payment to feed legions of poor. There were no salaries for ministers. The year 1786 saw the new Protestant Episcopal Church take baby steps toward stability. Prayers for the King were scratched over and rewritten. Enlightenment language seeped into liturgy. Pews had to be bought and sold to raise money. Through it all, the principal gentlemen

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of each parish kept a steady hand on the church as she adapted to this brave new world filled with challenges and then opportunity. No longer the only church allowed, the spiritual landscape was filled with Baptists, Quakers, Presbyterians, and the new Methodists. Churches had their names changed as different denominations took over buildings. Ever so carefully people looked to the Holy Spirit for direction, as both religion and spirituality took on a whole new complexion.

Sources:

William Walter Hening, The Statutes at Large, Being a Collection of All The Laws of Virginia, Edition from 1819-1823

The Anglican Parish Vestry In Colonial Virginia, Journal of Southern History, August 1958

The Role of the Vestry In Late 17th Century Virginia, 1663-1680 & 1695-1710, Thesis of John F. Page, College of William and Mary, August 1969

Lynnhaven Parish Records, Princess Anne County, 1723-1786 From George Carrington Mason, 1949

Vestry notes from Hickory Neck/Blissland Parish

Encyclopedia of Virginia

JOIN THE CORNERSTONE CIRCLE: BECOME A SUSTAINING FRIEND

The Cornerstone Circle has been created to provide for sustaining membership through an annual tax deductible contribution of at least \$100 per individual. While there remains no charge for basic membership in *Friends of Bruton*, the Cornerstone Circle establishes a continuing foundation upon which future programs may be built. Joining the Cornerstone Circle will enable *Friends of Bruton* to initiate or support parish programs that promote and preserve the historic and spiritual heritage of Bruton Parish Church.

Upon enrollment, Circle members will receive a pin based on the Bruton Weathervane that topped the church steeple from 1767 until replaced in 2012 with a replica. In addition, each year upon renewal, Cornerstone Circle members will receive a modest gift in recognition of their continuing support; will have the opportunity to receive private guided tours of the church and churchyard; will have early opportunity to register for travel programs sponsored by *Friends of Bruton*; and will be offered other programs and benefits specifically designed for Cornerstone Circle members as they become available.

Since its inception, the Cornerstone Circle has welcomed nearly 220 members worldwide. Some memberships have been given as memorials for a loved one, becoming a living memorial that continues to do good work. For more information, visit www.brutonparish.org/fobowc or send an email to BPC@brutonparish.org.



SERVICES, SERMONS AND MORE ONLINE

Visit our YouTube Channel for sermons recently given by our clergy. Each Sunday, our 11:15 a.m. service is live-streamed for the members of our community — both local and worldwide — who are not physically present or for those who would like to revisit a particular service or sermon.

We keep a few months' worth of sermons and services on our website at www.brutonparish.org and other videos of parish life on our YouTube Channel at www.youtube.com/BrutonParish.

Become a subscriber today!

PRAYERS FOR OUR FRIENDS

Anne Conkling

Amazing and wonderful things can occur when we keep our fragile lives wrapped in prayer. Whether it is the Lord's Prayer or a myriad of other possible prayers, each one brings a benefit and a sense of blessing and calm. It can be as simple as, *Lord, have mercy!* If you need prayers, email to hcooley@brutonparish.org, and our clergy and local Daughters of the King will be glad to pray for you or your need for three weeks. This month, we offer Psalm 8 below:

O LORD our Governor,
how exalted is your Name in all the world!
Out of the mouths of infants and children
your majesty is praised above the heavens.
You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.
When I consider your heavens, the work of your fingers,
the moon and the stars you have set in their courses,
What is man that you should be mindful of him?
the son of man that you should seek him out?
You have made him but little lower than the angels;
you adorn him with glory and honor;
You give him mastery over the works of your hands;
you put all things under his feet:
All sheep and oxen,
even the wild beasts of the field,
The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.
O LORD our Governor,
how exalted is your Name in all the world!

Friends of Bruton Resource Associates

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Colonial Williamsburg Foundation (Emeritus)

Jo Anne Coy, Charter & Cornerstone Circle Member

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Marty Easton, Bruton Development Director,
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Valarie Holmes, Colonial Williamsburg
Interpreter

Dr. James Horn, President
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Dr. William Kelso, Director of Research
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Virginia Lee, Daughters of the American Revolution,
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Colonial Williamsburg Foundation (Emeritus)

The Rev'd Lauren McDonald, Associate Rector
Outreach & Women's Ministry

Joe Poole, III, Director of Special Gifts
Colonial Williamsburg

W. Taylor Reveley, III, Former President
The College of William & Mary

Susan Riggs (Retired), Special Collections Assistant
William & Mary Libraries, Swem Special Collections

Scott M. Spence, Architect, Bruton Member

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Diocese of Southern Virginia

The Rev'd Christopher L. Epperson, Rector

The Rev'd Charles H. Bauer
Associate Rector, Christian Formation

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

The Ven. Jan Brown, Archdeacon

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