



Summer 2022

LAST DAY TO REGISTER: SEPTEMBER 12

9TH ANNUAL FRIENDS DAY AT BRUTON SATURDAY, SEPTEMBER 17

Morning Session 9:00 a.m.

Lane Auditorium, Bruton Heights School

Presentation: Carl Childs, Exec. Dir., John D. Rockefeller, Jr. Library

The Library is the research center of the Colonial Williamsburg Foundation and promotes knowledge of Colonial British America, the American Revolution and the early United States. The library's special collections contain extensive records of the restoration and continuing research in Colonial Williamsburg.



Guided Tours

**Special Collections, Visual Resources,
Corporate Archives, Media Collections**

*The cost is only \$50 per person for
the Friends Day program including
the Regency Room Luncheon.*

TWO WAYS TO REGISTER NOW!

To join with other Friends on Saturday,
September 17, please visit our online site
and choose *Friends of Bruton Day* in the
Fund field:

**Rockefeller
Library**

Friends Day Luncheon 12:30 p.m.

The Luncheon will take place in the Regency
Room of the Williamsburg Inn.

**Williamsburg Inn
Luncheon**

Luncheon Programs

Ann Wager, teacher at the
Bray School, as interpreted
by Nicole Brown, a member
of the Nation Builder Unit for
Colonial Williamsburg
Foundation



Hidden In Plain Sight
Matt Webster, Executive
Director, Grainger Depart-
ment of Architectural
Preservation and Research
at Colonial Williamsburg

[https://abundant.co/
brutonparishchurch/give](https://abundant.co/brutonparishchurch/give)

OR, send a check made payable to
Bruton Parish with "Friends Day" on
the memo line and mail it to Bruton
Parish Church, c/o Hilary Cooley, at
P.O. Box 3520, Williamsburg, VA,
23187-3520.

For questions, please call (757)
345-2252 or email
BPC@brutonparish.org.

**The Bray
School**

**Ann Wager,
Teacher**

**Hidden In
Plain Sight**

AS THE SCRIPTURE TEACHES: TRAIN UP A CHILD

Anne Conkling

Putting flesh on the bones of historical characters can be a challenge — some days it feels like chasing a shadow! In the patriarchal, structured and class-conscious English society, each person is a piece in the puzzle of life. Men voted. Men were political leaders. Men left letters, wills, diaries, documents — made momentous decisions and often went to court — all evidence of their lives. Much of what we know about women we garner from aging gravestones, occasionally from a family Bible or a letter. If she happened to be a poor country girl or a struggling farmer's wife, there may not be anything written. The "better sort" often married well and became part of families which grew by generations. Women too often died in childbirth, and a man could remarry quickly, getting himself a 'now wife' — hinting that she might be one of several in his life.

For Ann Wager we have nothing concrete or recorded for years and years, until she is suddenly widowed. With that life-changing event, she became a femme sole, which means she no longer had the protection of a man, and could now handle her own money, sue and be sued, incur debt, pay taxes, own property, hold a job and make her own business decisions. We know she was the executrix for her husband's estate, and her son served as a Burgess.

Evidence indicates she had a good education, probably from a charity school. She was a tutor for the children of Carter Burwell at Carter's Grove Plantation. When the *Associates* of Dr. Bray began looking for the new schoolmistress for African children, she was one of the applicants. Benjamin Franklin was one of the prime movers behind the school idea, and ultimately there would be several Bray schools, with the Williamsburg one both well-known and successful.

Books were selected by the *Associates* and shipped from England. Many were classical, some were useful for grammar and language, and all had a heavy religious tone. Local trustees from Bruton kept track of everything and most years about 30 students were enrolled, ages 3-10. The Bible and the Anglican Book of Common Prayer were mainstays of the curriculum, though she also taught girls to knit and sew. Proper behavior was required and most students stayed in school for three years.

Nicole Brown has been researching and studying and compiling all extant knowledge on the Bray school as she recreates the character and persona of Ann Wager. As she collects snapshots of the life which ended in 1774, Nicole has learned a great deal about Colonial thoughts, politics,



Nicole Brown

the institution of slavery in Virginia, and day to day life in Williamsburg. The Bray School Initiative is a fascinating new part of programming within Colonial Williamsburg, and now that the actual school building has been identified, a lot of energy surrounds the project!

Many local leaders and familiar historical characters sent their enslaved children to the school. Reading was a huge goal, taught separately from writing. The same owners usually had been very careful about having their enslaved people baptized at Bruton Parish, so learning the Catechism and attending services regularly all made good sense. As Mrs. Wager was the schoolmistress from 1760-1774, she reached a lot of children — school rosters indicate close to 400 scholars. Robert Carter Nicholas was the local trustee, and his evaluations are all highly favorable, both towards Ann Wager and the progress of students.

Please do join us for Friends of Bruton Day on September 17, and meet Ann Wager — the Nation Builder who opened young minds!

In Pursuit of Letters: A History of the Bray Schools for Enslaved Children in Colonial Virginia. Antonio J. Bly. *History of Education Quarterly*, Volume 51, #4, Nov. 2011. *History of Education Society*.

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6)

How BRUTON PARISH CHURCH GOT ITS CONFEDERATE PLAQUE

Will Molineux

A widow from Richmond, who observed Confederate dead being carelessly buried in unsanctified soil, placed the Confederate memorial plaque in Bruton Parish Church, the subject of the current vestry's intention to contextualize its wording.

The patroness, Isabella Thompson Sully, wished to eulogize "those who had so bravely and faithfully 'died for us'" in the May 5, 1862, Battle of Williamsburg. The phrase "they died for us," which is on the plaque, has come under criticism for being associated with veneration of the discredited Lost Cause and, therefore, White supremacy, sentiments abhorrent to today's congregation.

Sully's role was unknown until two years ago when a researcher came across a letter she wrote to the editor of the *Richmond Times* published December 4, 1892, on page 11. It is the only known documentary source of information regarding the plaque.

Sully told of comforting Confederate wounded in churches that served as hospitals when Union forces occupied the city. Outside the Baptist Church, and between it and the Powder Magazine, she saw bodies of "men who died in the night and which the enemy were about to bury in the open." Before she and her brother, Philip Montegu Thompson, a prominent Williamsburg lawyer, could interfere, the dead were entombed, unidentified, in trenches.

Inside the Baptist sanctuary — a scene Sully later described as that of "horror and confusion"— wounded Confederates expressed to her their fear "of being thrown into these pits without Christian burial." She recorded the names of twenty-nine men and their regiments, and she promised them that if they died, "I would have their bones placed in consecrated ground." (No names on her list are those of Williamsburg area soldiers, according to Civil War historians.)

After the war, Sully, in Richmond, solicited donations from friends "to redeem my promise" by reintering the remains in Bruton's Churchyard. She collected \$212. She hired a "Mr. Pearce" to open the pits, fill boxes with intermingled bones, and lay them to rest in a mass grave dug along the cemetery's north wall.

Sully, who surely was a witness, estimated there may have been the bones of "nearly, or quite 100 men filling seven or nine large boxes" — each box being 5 feet long, 2 feet wide, and 18 inches deep. She did not, however, say when the transfer took place or name presiding clergy.

IN MEMORY OF
THE
CONFEDERATE
SOLDIERS
who fell in the
BATTLE OF WILLIAMSBURG
May the 5th 1862
And those who died of
The Wounds received in
The same.
THEY DIED FOR US.

The earliest reference to the earthen mound is in a letter written in 1882 by Cynthia Beverley Tucker Coleman, who routinely oversaw Williamsburg's annual observance of Confederate Memorial Day. She mentioned that year that the "mound was simply covered with flowers."

Sully was troubled that there was no permanent marker. "Thinking I might die and there would be nothing to record the memory of those who had so bravely and faithfully 'died for us,' I asked and obtained permission to place a small memorial tablet to their memory in the Episcopal church. This I did, and up to this time it is the only record of as true heroism as ever dignified our race."

She chose white marble cut to a Gothic arch, 40 inches tall and 27 inches wide, that rests on a sill. The text, in recessed letters, reads as pictured above.

Sully didn't record when she purchased the tablet or had it installed. Church records are silent. Publication of *The Virginia Gazette* after the Civil War was irregular and surviving copies rare.

The white marble plaque was placed on the south wall of the nave, just east of the south transept. An undated photograph, taken after the sanctuary was renovated in 1886, shows it in that place. The 1907 restoration of the church's interior to its colonial form necessitated relocating the plaque to the west wall of the north transept; otherwise it would have been obliterated by the elevated pulpit.

Sully sent Cynthia Coleman her list of Confederate soldiers with the intention that it be placed in the Powder Magazine when it housed a museum of relics, a project of the Association for the Preservation of Virginia Antiquities (today, Preservation Virginia).

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CYRUS GRIFFIN, FORGOTTEN FOUNDER

Jim Morford

Names, such as Samuel Huntington, Thomas McKean, and Elias Boudinot, are not ones that immediately spring to mind even for those familiar with American History. Each can be found on the list of "The Forgotten Founders" as will also be found the name of Cyrus Griffin.

What they have in common is that each served as President of the United States. Wait a minute you say, I learned about Presidents Washington, Jefferson, Lincoln, and others. I never heard of Presidents Huntington or McKean, and certainly not Boudinot and Griffin.

Each of these gentlemen and ten others served as President of the United States in Congress Assembled. That was the title ascribed to the gentlemen who presided over Congress under the Articles of Confederation.

Cyrus Griffin, the last President of the United States (in Congress Assembled), was born in Virginia in 1749. He studied law at the University of Edinburgh. While at Edinburgh he became friends with Charles Stuart, the eldest son and heir of the Earl of Traquair. As Cyrus was a long way from home, Charles invited him to spend the Christmas holiday with his family. Of John's three sisters, Cyrus was stricken by the Lady Christina who was "strikingly beautiful" and possessing a "magnetic" personality. The attraction between Cyrus and Christina was mutual, and after a stormy courtship, resulted in their marriage on April 29, 1770. Their first child, a son, was born on April 20, 1771.

With no support from Christina's estranged family, existing on Cyrus' meager allowance was a struggle. He did receive some small assistance from his brother-in-law.

After completing his legal education in London, Griffin brought his family to Virginia. As a young lawyer he became a staunch supporter of the patriot cause. He was elected to the House of Delegates in 1777, 1778, 1786, and 1787. He was elected a delegate to the Continental Congress in 1778.

Griffin remained steadfast in his support of the patriot cause. His astute, London-trained legal mind was found to be an invaluable asset to Congress. After much delay and debate, a Court of Appeals was created by Congress and Griffin was appointed a judge — a position he would hold until 1786.

On July 1, 1785, the financially insolvent Confederation government notified the judges that they could no longer be paid their salaries. Despite this, Congress expected the judges to continue functioning under their commissions. Griffin served in that payless position for several months before writing a letter protesting Congress' decision to discontinue the salaries of the judges of the court of appeals without vacating their commissions.

Cyrus Griffin resigned his commission and returned to Virginia where he was soon elected a delegate to the state assembly in 1786 where he served until late 1787. By the end of his term it was clear that Virginia needed experienced

representation in the United States in Congress Assembled as the new Constitution had materialized and much work needed to be done to insure its ratification and subsequent implementation.

Griffin was elected in October of 1787 to serve as Virginia's Delegate in what would become the last session of the United States in Congress Assembled. He arrived in New York in November and, as in the past, no quorum could be formed to conduct the nation's business in either that month or in December.

In a letter to his wife to tell her why he could not join her as planned, he explained that if he left while Congress was technically in session, he would surrender his per diem pay noting, "I believe dear Madam had better spend the long nights without a partner, than the short days without Soup."

On January 22, 1788, with the arrival of Jonathan Dayton from New Jersey, the last United States in Congress Assembled finally assembled a quorum. The first order of business was to choose the last President of the Confederation. They overwhelmingly selected a member who heartedly supported the ratification of the new Constitution, Cyrus Griffin.

Congress sent a message to the States still deliberating ratification of the newly proposed Constitution of 1787 urging them to do so.

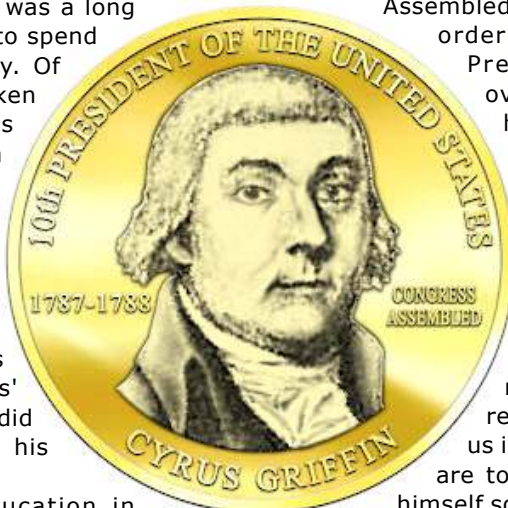
In discussing the prospects of ratification in Virginia, Griffin wrote: "Colonel R. H. Lee and Mr. John Page, men of Influence in Virginia, are relinquishing their opposition; but what to us is very extraordinary and unexpected, we are told that Mr. George Mason has declared himself so great an enemy to the constitution that he will heartily join Mr. Henry and others in promoting a southern Confederacy; Alas! how inconstant is the mind of man."

Cyrus' beloved wife, Christina Stuart Griffin, died in 1807. He followed her in death on December 14, 1810.

An obituary notice read: "Died, on Friday 14th December, at York, the Hon. Cyrus Griffin, Judge of the United States Court for the District of Virginia. He was a gentleman highly respected for his eminent virtues, his integrity and independence. He has filled many public appointments, and always with honor to himself, and with advantage to the country."

Cyrus Griffin rests unacknowledged in the Bruton Parish Churchyard beside the grave marker he so lovingly commissioned for his dear wife. There, in an unmarked grave, buried "at the smallest expense possible in every respect," according to the dictate of his will, Cyrus Griffin's remains have been interred in obscurity for more than two centuries. Of all the Founding Fathers, he is surely the most forgotten.

Sources include: <https://www.cyrusgriffin.com/> and https://en.wikipedia.org/wiki/Cyrus_Griffin



18TH-CENTURY ENGLISH CHAMBER ORGAN IN THE WREN CHAPEL

Rebecca Davy

A lesser-known treasure in our midst here in Colonial Williamsburg is the small English house organ that resides in the Wren Chapel on the campus of William & Mary. Sometime around 1730-1740 it was reconfigured and redesigned from an early 18th century instrument from Kimberley Hall, a manor home in Norwich, England. It remained there for nearly two centuries until in 1951 the family redecorated and moved the instrument into their stables for storage. The builder and exact date of origin are both unknown, although for a time it was incorrectly attributed to the famous organ builder, John Snetzler.

In 1953 a British collector, Captain Lane, purchased the instrument and sent it to the London-based organ builder, Noel Mander, who completed substantial restoration work, as the organ had fallen into disrepair. Mander also removed the hand-pumped bellows in favor of an electric blower. Bruton's former Choirmaster, Arthur Rhea, found the organ along with numerous other 18th-century instruments, while in England searching to expand Colonial Williamsburg's collection. The Colonial Williamsburg Foundation purchased the instrument in 1954 with the intention of placing it in the Governor's Palace to be used for concerts. Upon arrival in Williamsburg, it was quickly determined to be too large for the intended space and was removed to storage, eventually finding a home in the Williamsburg Lodge in 1963 where it was largely used as a piece of furniture, seldom played.

Finally in 1970 the organ was moved to the balcony of the Wren Chapel on the William & Mary campus, where it forms a perfect marriage of instrument and space. Although we don't know if there was an organ in the chapel in the 18th century, this instrument's age and English roots make it ideal for the space. Former Choirmaster and Organist, James (Jock) Darling, took great pride in the organ's placement in the Chapel, and shortly after its installation in the chapel, he began a series of morning "demonstration" recitals. These proved so popular that they have continued on Saturday mornings ever since, largely without pause excepting in 2000, when the organ was removed for additional restoration work, and during the recent Covid-19 closures. This instrument and recital series were especially beloved by Jock, who continued to play the morning recitals long after his retirement from the parish. The organ has 5-1/2 ranks, or sets of pipes, and only one keyboard. John Watson, retired curator of instruments for Colonial Williamsburg, rebuilt the hand pumping mechanism during the 2000 restoration, and the organ can now be played using either electricity or one of two pumping mechanisms (one on the side requiring an assistant, or a foot pump that can be operated by the organist). There is also a mechanical pedal for the foot that disengages any of the louder stops, creating the effect of an "echo," which is common in 18th-century English keyboard music. Three of the ranks are "divided" and can be engaged separately for either the upper or lower portions of the keyboard, allowing the texture of a melody and accompaniment on the single keyboard. The sounds are mostly gentle, and since most of the pipes are original, this provides a marvelous window into a piece of the 18th-century English sound world.

Sometimes it is easy to overlook a treasure in our midst. While most musical instruments of this age are generally seen but not heard, concerts on this organ continue each Saturday morning at 10:00 a.m. Come and enjoy the opportunity to hear a beautiful, historic instrument whose recent history has gently intertwined with Bruton Parish.



Rebecca Davy, Bruton Music Director & Organist playing a Historical Organ Recital on the Organ in the Wren Chapel of William & Mary.

CONSTITUTION DAY BELLS ACROSS AMERICA

On September 17, 1787, the delegates to the Constitutional Convention met in Philadelphia to sign the document they had created. Also known as *Constitution and Citizenship Day*, the occasion honors the document that guarantees American citizens their fundamental rights protected through a government of balanced powers among executive, legislative, and judicial branches.

The public is invited to join with the Williamsburg Chapter, Daughters of the American Revolution (DAR) to celebrate this important occasion in our nation's history.

The ceremony will be held at Bruton Parish Church will begin at 3:30 p.m. with a prayer to be offered by Bruton Rector, The Rev'd Chris Epperson, followed by Vice Mayor Pat Dent reading a *Mayoral Proclamation*. Dianne Kinnaird, Constitution Day Co-Chair, will read *The Preamble* to the Constitution.

At 4:00 p.m. the Tarpley Bell (aka The Virginia Liberty Bell) will be rung by Elaine Bogus, DAR and Bruton Parish member. It will ring for one minute as will bells all across America to commemorate the 235th anniversary of the signing of the U.S. Constitution.

A Constitution Day Concert will be held at 5:15 p.m. on the lawn of the Colonial Williamsburg Art Museum, just a short walk from Bruton Parish. All are welcome!



*The Tarpley Bell
The Virginia Liberty Bell
(Photo by Carl Lounsbury)*

THE HYMNS WE SING: *ALL MY HOPE ON GOD IS FOUNDED*

Jim Morford

Dating from the 1600s, there are four major players who contributed to bringing us the hymn we sing today.

The first player, Joachim Neander, a member of the German Reformed Church and strongly influenced by Lutheran Pietism, wrote *All My Hope On God Is Founded* and some sixty other hymns. Although he died in 1680 at the age of 30, this hymn has added to the richness of Christian worship for more than three centuries.

The powerful lyric calls on us to trust God over "mortal pride" or "earthly glory" and reminds us that "sword and crown betray our trust." We are called to praise the one whose "great goodness e'er endureth."*

Neander's lyric was translated into English by our second player, Robert Bridges, choir master of his local Berkshire village parish. The original tune was a German chorale melody named *Meine Hoffnung*.

In 1930, Dr. Thomas Percival Fielden, director of music at Charterhouse School in Surry, England (the third player), sent Bridges' text to a friend, composer Herbert Howells (player number four), asking him to compose a new tune for the hymn for use at the school. Almost immediately a tune suggested itself to him, and the hymn was apparently composed on the spot. The completed tune, titled *A Hymn Tune for Charterhouse*, was sent to Fielden and became a regularly-used hymn at the school.

Fielden was one of the editors of *The Clarendon Hymn Book* and, when that book was published in 1936, he chose to include the hymn. Howells' son Michael had died in childhood the previous year and, in tribute, Howells rechristened the tune *Michael*.

Its popularity began to spread in 1960s in England and America. It has become a standard in the Church of England and Episcopal hymnbooks today.

An interesting side note: Neander's family name had originally been Neumann, which means "New Man" in German. However, Joachim's grandfather changed his name



Joachim Neander

to the Greek form, Neander, and that became the family name. Joachim Neander enjoyed the outdoors and used to spend much time in the lovely Dussel River Valley. After his death, grateful people honored Neander by naming the valley after him. In German, "thal" means valley, so the name of the valley became Neanderthal. Nearly two centuries later in 1856, an ancient skeleton was discovered in that valley. It became known as the Neanderthal Man because of the name of the valley in which the skeleton was discovered. So the Neanderthal Man was named after the valley that was earlier named after the writer of this hymn.

Link to a performance:

<https://youtu.be/nN3vNz4XndM>

Sources: *Article by Richard Niell Donovan [<https://sermonwriter.com/hymn-stories/hope-god-founded/>] and Wikipedia: https://en.wikipedia.org/wiki/All_My_Hope_on_God_is_Founded

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.

Dear God, Creator of the earth, this sacred home we share: Give us new eyes to see the beauty all around and to protect the wonders of creation. Give us new arms to embrace the strangers among us and to know them as family. Give us new ears to hear and understand those who work the land. Give us new hearts to recognize the brokenness and to heal the wounds we have inflicted. Give us new hands to serve the earth and its people and to shape beloved community. For You are the One who seeks the lost, binds our wounds and sets us free, and it is in the name of Jesus Christ we pray, Amen.

The Right Rev. Carol J. Gallagher, PhD



Herbert Howells

THE 80TH GENERAL CONVENTION OF THE EPISCOPAL CHURCH

The Rev. Charles H. Bauer

The Episcopal Church — of which Bruton Parish is a part due to our shared English heritage — is a denomination that does not shy away from structure. At its best, it is precisely this structure that is our strength: at every level, the church involves Episcopalians in leadership, from vestries (church councils), to annual diocesan conventions (regional groups of churches), to gatherings of Episcopalians from around the world. One such gathering is General Convention, in which representatives from churches worldwide — the Episcopal Church is present in 22 different nations or territories. Though General Convention typically gathers every three years, the most recent General Convention was postponed a year to this past summer, where over a thousand Episcopalians gathered in Baltimore — including two of Bruton's own, the Ven. Jan Brown and the Rev. Charlie Bauer.

Though Bruton Parish does not have a lengthy involvement with General Convention besides sending deputies, one historical moment stands out: to mark the 300th anniversary of the landing at Jamestown and the first restoration of Bruton Parish Church, the 1907 General Convention — held in Richmond, Virginia — sent a special delegation to attend a service at Bruton Parish, and took an entire day off — Saturday, October 5, 1907 - to travel to Williamsburg.

This year's General Convention worked through over 400 resolutions and elected dozens to churchwide leadership positions in three-and-a-half days, which made for some

communications at the collection of materials affectionately known as the Virtual Binder (**vbinder.net**). But in the end, what did we actually do with our time?

We renewed our work toward the *Beloved Community* (resolution A125 in the Virtual Binder): racial justice, facing the truths of our past, and moving toward a more equitable

future. In one of the more complicated moments of Convention, we began a process to shift the way we revise our prayer book and make worship resources official throughout the church (A059), a process that is not as scary as it might sound: the current prayer book is not going away! We made a move toward a more equitable Uniform Family Leave Policy across the church (A003). And, we wrestled at times with some of the current issues facing our nation and the world, and I was again reminded of one of the great strengths of the Episcopal Church, that at our best we are a diverse gathering of Christians of all

political and ideological persuasions.

I was particularly struck by our ability to take moments and experience the powerful witness of experiences of others. One such moment struck us during our debate on resolution A127, which calls for "Telling the Truth about The Episcopal Church's History with Indigenous Boarding Schools." Entering General Convention, we knew this was important work for us as a Church, but believed it to be something well in our past. Together we made space, much to our surprise, for numerous deputies to stand and share painful stories of their own history of abuse at boarding schools, both personally and within their own families. This pain endures, and as a Church, we were able to hold that pain and then act upon it in a remarkable way to more fully tell our story.

Finally, we had a strong presence of youth and young adults participating in General Convention. Our Diocese makes a provision for a required youth deputy, who offered an encouraging passion for many issues facing the church today. And one of the Canterbury students from William & Mary came up to Baltimore for the first half of convention to serve as a volunteer and was able to experience the work of the Church. I was deeply impressed by the number of younger deputies who were willing to speak — often with great passion! — about issues of our faith, which gives me great hope for the future of the Church.

You, too, can be involved in the life of the church. The next General Convention will be held in 2024, and you can serve your home church as a deputy or an alternate. Reach out to your local church leaders to learn how you can serve throughout church leadership.



*The Ven. Jan Brown
& The Rev. Charlie Bauer*



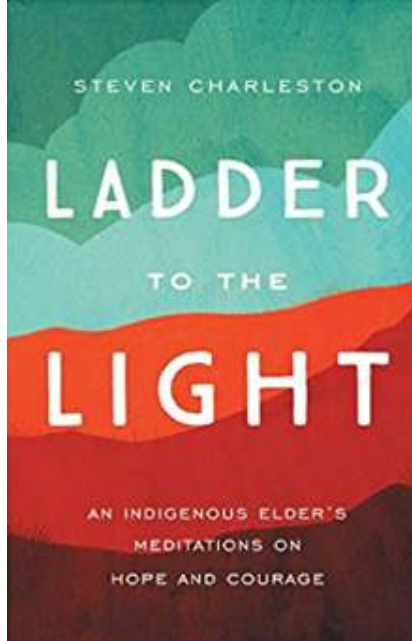
late-night legislative sessions. You can read more about General Convention and its structure at the General Convention website (**generalconvention.org**) and wade through the mountain of resolutions, reports, and

A BOOK REVIEW: LADDER TO THE LIGHT

The Rev. Lauren McDonald

Steven Charleston, author of *Ladder to the Light: An Indigenous Elder's Meditations on Hope and Courage*, is a member of the Choctaw Nation and served as the Episcopal bishop of Alaska and the president and dean of the Episcopal Divinity School. Currently, he lives in Oklahoma where he spends time in prayer each morning, out of which he writes a reflection that he posts on Facebook. His online prayer reflections reach thousands of people each day, inspiring, encouraging, sometimes lamenting, but always offering a word of hope. A virtual community of prayer has formed in the comments of his postings.

In *Ladder to the Light*, Bishop Charleston includes some of his morning reflections along with deeper interpretations of what he has heard in his prayer time. He uses the image of the kiva as a metaphor for the contemporary spiritual experience, emphasizing it as a symbol of resilience. The kiva is a sacred space for Native American Nations in the Southwest. It is an underground chamber that can only be entered by climbing



down a ladder through a hole in the ground. The chamber itself is dark. To leave the darkness and return to the light, a person must ascend the ladder. Charleston uses the image of the rungs of the ladder to name his chapters: "The Rung of Faith," "The Rung of Hope," "The Rung of Blessing," and so on. Bishop Charleston's book offers guidance and wisdom to those who find themselves climbing rung by rung out of the darkness and into the light.

At Bruton Parish, the Women's Theological Book Group read this book last fall, and the Bruton chapter of the Daughters of the King is using it as their study book for the upcoming year. The meditations and reflections lend themselves to slow and thoughtful reading, inviting the reader to ponder them and return to glean each bit of wisdom. This book will serve as a helpful companion to anyone who desires to reflect deeply on the spiritual life and on how to find hope and courage amid the chaotic and disturbing events in the world.

CONFEDERATE PLAQUE

continued from page 3

In 1891, on Confederate Memorial Day, Coleman initiated the idea of placing a monument at the mass grave site. She solicited funds. Williamsburg's recently organized Magruder-Ewell Camp of the United Confederate Veterans pitched in "to keep alive the memory of our cause and of our deceased comrades." Sully was "truly gratified" by Coleman's effort and donated the \$50 remaining in her plaque account.

Coleman ordered a six-foot granite obelisk to stand on a plinth, four feet square. The plea "Lord, keep their memory green" was carved in the base along with the twenty-nine names of the wounded whom Sully had met in 1862 — although it is questionable how many, if any, may be buried there.

The obelisk was unveiled May 5, 1893, and within days several church leaders were among Confederate sympathizers to campaign for a community memorial. The site on Palace Green opposite the gateway to Bruton churchyard was selected by three vestrymen. The obelisk, unveiled in 1908, was removed in 1932 as being out of place in Colonial Williamsburg's Historic Area.

SERVICES, SERMONS AND MORE ONLINE



Visit our YouTube Channel to revisit a sermon recently given by **The Rev. Lauren McDonald**, Associate Rector for Outreach and Women's Ministries.

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!

Friends of Bruton Resource Associates

The Ven. Jan Brown, Archdeacon

Colin Campbell, Former President & CEO
Colonial Williamsburg Foundation (Emeritus)

Jo Anne Coy, Charter & Cornerstone Circle Member

Rebecca Davy, Bruton Music Director & Organist

Marty Easton, Bruton Development Director,
Cornerstone Circle Member, Bruton Member

Channing Hall III, Cornerstone Circle Member,
Attorney, Bruton Member

Marcia Hibbitts, Cornerstone Circle Member,
Bruton Member

Valarie Holmes, Colonial Williamsburg
Interpreter

Dr. James Horn, President
Jamestown Rediscovery

Dr. William Kelso, Director of Research
Jamestown Rediscovery (Emeritus)

Virginia Lee, Daughters of the American Revolution,
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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

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Friends of Bruton Committee

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The Rt. Rev'd Susan Bunton Haynes, Bishop
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
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The Ven. Jan Brown, Archdeacon

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