Our Story

The Rev’d Chris Epperson, Rector

History is complicated. We long to look at the past, discover the facts, names, dates and places and lay out a clear indisputable narrative. We want to clearly state what happened and what it means. We know it is just not that simple.

Several years ago, I met with an ill member of Bruton Parish. As he faced death, he told me his story. We talked about his family and their deep roots in Virginia. He had been a history professor. My faithful friend lamented how specialized the study of history has become. He said there was a time when an historian looked at broad subjects like European history and American history with an eye toward people and events, but also with an eye toward sweeping tides to understand the larger picture. I think I joked with him about a professor whose dissertation was dedicated to Byzantine baptismal founts.

We are in the midst of Black History Month, which has an interesting history in and of itself. Carter G. Woodson was known as the “father of Black history,” who wanted to create a time to teach Black history and culture. His efforts started in the mid 1920s. Woodson worked toward a weeklong program for public schools. Woodson’s idea was to broaden understanding and make Black history an academic pursuit.

The idea gained traction. The plan of study and celebration commenced, and fifty years later, President Ford officially recognized Black History Month as part of the bicentennial in 1976. It was set in February because of the birthdays of Abraham Lincoln, and a man formerly enslaved, Frederick Douglass, an abolitionist, who became famous for his speeches and writings.

This reaffirms the complexity of history. We see Black History Month intertwined with individuals spanning generations. We see a common thread in the lives of Fredrick Douglass, Abraham Lincoln, Carter G. Woodson and Gerald Ford. Each of these individuals played a role in Black history. As Americans and people of faith, we are included in this unfolding story, seeking to live as “fish of every kind,” caught in the net of the risen Lord. I guess it is not just Black history, but American history? Could it be the Gospel too?

Sources:
https://www.npr.org/2022/02/01/1075623826/why-is-february-black-history-month & Matthew 13:47
Anne Conkling & Jim Morford

Recently Anne Conkling, Editor of the Bruton Fount and Jim Morford, Chair of Friends of Bruton Committee visited with the Right Rev. Susan B. Haynes, Bishop of the Diocese of Southern Virginia, to talk with her about her background and vision for the diocese.

Susan was born in Florida and raised in South Carolina. She received her bachelor’s degree from the University of the South (Sewanee) in 1981, her master’s degree from Middle Tennessee State University in 1989, and her M. Div. from Vanderbilt University Divinity School in 1993. In 1982 she and Thomas Haynes were married. He taught at the Culver academies, a college-prep boarding school in Marshall County, Indiana, prior to being ordained a priest in 2010 and serving two parishes. They have two children.

During our discussion, Bishop Haynes commented that, rather than responding to a call to the priesthood, she ran from it. For a long time. She never saw herself as a parish priest. Her focus was on being a social justice activist. It was while living in Tennessee that her local priest told her she would be a viable candidate for the priesthood. She said that throughout her career others — local priests, bishops, and colleagues — recognized her calling. Acting on their affirmation and persuasion, she was pushed and prodded to become a deacon and priest.

Ordained as a deacon by the Right Reverend Edward S. Little, II, Bishop of the Diocese of Northern Indiana, on December 21, 2004, Susan Haynes was ordained to the priesthood on June 24, 2005, and became an associate priest at St. James Cathedral in South Bend, St. Joseph County, Indiana. When the Dean of the Cathedral moved on, Rev. Haynes became the priest in charge. It was during her time at St. James that she met a young and enthusiastic parishioner by the name of Pete Buttigieg, who is currently serving as U.S. Secretary of Transportation.

Bishop Haynes accepted a position as rector of St. Paul’s Episcopal Church in Mishawaka, Indiana, where she served for 11 years.

One of the downsides of having both parents as priests is that their children missed many of the childhood joys of Christmas. Both parents were involved with serving their congregations on the eve and day of Santa’s visit.

Once again being encouraged by colleagues, she put her name forward in response to an opening for Bishop of the Diocese of Southern Virginia. On September 21, 2019, Bishop Haynes was elected to become the 11th bishop of our Diocese, the first woman to fill that position.

After a lengthy process of discernment and approvals, she was consecrated to the episcopate on February 1, 2020 in Williamsburg. The service of consecration was led by the Most Reverend Michael B. Curry with the sermon delivered by the Right Reverend Edward S. Little, II.

The primary duty of Bishops is to supervise the clergy within their dioceses. A typical day in the life of Bishop Haynes is filled with appointments with clergy, laity, vestries, staff, diocesan officers, all wanting to further the business of the diocese. What might not be typical, but happens all too often, is “those surprise things that happen like a priest going urgently into the hospital, or a church in crisis.”

The Haynes family has settled in Williamsburg, and we wondered how that decision was made. Bishop Haynes responded that her husband had the job of choosing the location while she became acquainted with her new role. She noted that Williamsburg is a good base for her extensive travel demands across our diocese which reaches from the ocean to the mountains.

When discussing Bishop Haynes’ vision for the diocese under her leadership, she said that it is her desire that, “The Diocese of Southern Virginia will live out the promises in our Baptismal Covenant as a connected network of vital parishes and faith communities that attract people more deeply into the life and ministry of Jesus Christ.”

The Bishop talked about what she finds most rewarding about the position she holds by stating, “The joyful things that happen are usually around getting to visit a parish, celebrate the Eucharist with them, confirm and receive their faithful and rejoice with them about how they are being the Church out in the neighborhood.”
The arrival of Frank Craighill and the construction of a parish house set the congregation of Bruton Parish Church on an independent course in 1938, one no longer intimately associated with the restoration of 18th-century Williamsburg.

The Reverend Francis Hopkinson Craighill, 35, impressed vestry by “his recognized leadership in the field of religious education, his success in work with young people, and his talent as parish leader.” He succeeded on November 1 — All Saints’ Day — the Reverend Doctor William A.R. Goodwin, 69 and terminally ill, whose fund-raising ability fulfilled his vision of enshrining Williamsburg’s past.

Goodwin had fostered the restoration of the 1714 sanctuary, then underway, and had authorized the church’s sale of the George Wythe House, where he had kept his office. Proceeds received from Colonial Williamsburg paid for the parish house on Duke of Gloucester Street.

A month after Craighill’s arrival, vestry hosted a public reception for him and his wife, Catherine, 34, in the parish house and invited townspeople to come and inspect the office area, parlor, kitchen, and auditorium where portable chairs opened the room for a variety of youth activities. Classrooms were on the second floor.

The Craighills occupied the rectory, built with housekeeper’s quarters, nearby on Prince George Street, with their one-year-old daughter, Catherine. A son, Francis, was born in 1940.

The new rector was born July 22, 1903, in Darien, Georgia, the son of an Episcopal clergyman and grandson of a bishop. He grew up in Wytheville, Virginia, and was graduated from the Virginia Episcopal School in Lynchburg. Between earning degrees at the University of North Carolina and the University of the South at Sewanee, Tennessee, he worked for a year in a sugar refinery. After his ordination in 1929, he served as a missionary in Georgia and as rector of a South Carolina parish. He came to Williamsburg from St. Bartholomew’s Church in midtown Manhattan where he was assistant rector in charge of religious education.

Craighill was establishing his mark at Bruton Parish and in town when, on September 7, 1939, Goodwin died, and he was called to conduct the funeral service with interment indoors at the foot of the rector’s pew.

Throughout World War II, Craighill consoled his congregation with their hopes, fears, and grief. He wearied of the heavy burden of responding to the intense demands for personal and communal attention and healing. The loss of Second Lieutenant William A.R. Goodwin Jr., a P-40 pilot killed in Sicily in 1943, was deeply felt.

War-time Williamsburg was overcrowded with military personnel from Peninsula bases and an influx of civilians supporting them. Locals managed White USO facilities downtown and, for African American troops, at Bruton Heights School. Sunday services in Bruton were regularly attended by servicemen and women, including, and most memorably, a contingent of Black WACs in uniform.

Craighill served a five-year term as president of the Diocese of Southern Virginia and was head of the national Episcopal Church’s committee on college work.

The Craighill children, “Cathy” and “Frank,” attended Matthew Whaley School for their elementary education before being enrolled in boarding schools. The family spent summers in a cabin outside Asheville, North Carolina. In June 1955, Craighill officiated at the marriage of his daughter and his associate, the Reverend Herbert N. Tucker Jr.

The rector was known as a conversationalist and encouraged others to call him by his first name, Frank, or Parson. He was an active member of the Rotary Club, patriotic organizations, and the Phi Beta Kappa chapter at William & Mary. He was rated as a competitive golfer and an ardent fisherman.

Craighill’s views on race relations were progressive, and his legacy rests on his determination to advance racial equality. He was a member of a biracial diocesan commission “to assist the church to meet responsibilities and opportunities in race relations.” At his behest, the racial labeling of twenty-five Black churches in the diocese was eliminated.

He was, as reported in an Episcopalian publication, a man “whittling away at the old racial barriers.” He kept track of parishes in Northern and Midwestern cities “where White and non-White people worship and work together.” They were, he said, congregational examples that “ought to encourage many more parishes to ‘go and do likewise’.”

The U.S. Supreme Court’s May 17, 1954, landmark school desegregation gave Craighill the opportunity to speak out. On the following Sunday, May 23, he told the congregation that the school desegregation was “inevitable and wise and right” and that it will “help us in the church to take the lead in the long process of working out the adjustments which lie ahead of us.”

He acknowledged social and historic inequality, limited economic and educational opportunity for Blacks, and White prejudice. The court’s decision, he said, would not end societal injustices, but “It is a step, at least in erasing from our statute books the laws which deny [African Americans] the fundamental principles of America.”

His sermon forecast a momentous change the congregation would experience in the year to come.
As with so many other accomplishments, healthcare in Colonial America was all from within and a product of the uniqueness of its early citizens.

Different classes of practitioners administered to the ill during the period. Only a few were British-trained university graduates. Most were self-taught barber-surgeons and apothecaries with little formal education. There were no significant distinctions between these groups in the level of healing they provided. The colonial experience forced all of them to become general practitioners to make a living.

In the home, where women gave a majority of the care, a bevy of folk practitioners emerged. In this band of female providers midwives were responsible for more than just delivering babies.

Another source of healthcare was colonial churches. The vestry at Bruton Parish in Williamsburg looked beyond the spiritual needs of the parishioners by funding the medical requisites of those less fortunate members of the congregation. In New England, some pastors went a step further and actually studied medicine.

The country’s growth and prosperity came as many a surprise to many historians wondered how so many people survived in view of the primitive state of public health in early America.

"Good health" in such a context is a relative term — for what was considered robust well-being at that time may not seem so today. Statistics show that by the end of the pre-revolutionary years, there was a high mortality rate among children and young adults leading to the average life expectancy at birth of only 34.5 years for men and two years longer for women. Those who survived to 20 could expect to live until age 55.

The precise maladies suffered by the colonists are often difficult to recognize in modern terms. Most illnesses were characterized by their clinical symptoms that then became the diagnosis. Diarrhea and fever, for example, were considered actual diseases. Only the more obvious disorders were distinguished by the limited diagnostic criteria then available. Those ailments with distinctive physical characteristics like mumps, measles and smallpox can be identified. General non-specific traits such as "fits, fluxes, and fever" cannot be given a contemporary moniker. Moreover, most deaths were attributed to even more obscure categories such as "old age" and "decay" or the most sinister of them all, "being found dead."

The treatment provided by the approximately 3500 doctors in the colonies before the separation from England was supportive not curative. The practitioners’ role was primarily to provide comfort and succor.

The medical theories of the era had not significantly advanced since the 5th century. Diseases were thought to be caused by an imbalance of the four bodily "humors." To treat an illness, physicians either added fluid or took it away in order to realign the humors to a normal state. Depletion measures included bleeding, purging, sweating, diuretics and leeches. In some instances, infections were intentionally created on the skin. The resulting draining pus was thought to be beneficial.

Herbal remedies along with opiates to alleviate pain and Peruvian cinchona bark (later shown to contain quinine) to reduce the effects of malaria were commonly used. Imported "patent medicines" from Britain were popular until the supply was cut off at the beginning of the Revolutionary War.

The only true medical success was the prophylactic protection from smallpox that resulted from inoculation. When the procedure was brought to the colonies from England in 1721, it initially received a hostile reception. As influential men like George Washington became advocates, public opinion changed.

The surgical practice in colonial times was concerned with one thing — restoring damaged structures to normal. Those general practitioners and barber surgeons who performed surgery were limited to controlling hemorrhage, treating wounds, repairing muscles and tendons and reducing dislocations and fractures. Abdominal injury repair was restricted to replacing the viscera and closing the wound. Elective procedures were rare.

There were two unyielding gaps in knowledge that restrained the advancement of surgery in the 18th century. The first was the lack of an anesthetic agent and the second was the danger of infection. Solutions to these obstacles were discovered in the next 100 years.
The role hospitals played in medical care of the era was relatively minor. There were very few institutions; most sick people preferred to be treated and die in their own homes rather than in an institution.

The first infirmary was built in 1612 along the James River not far from Williamsburg. It had 80 beds, and as noted in historic documents was “for the sick and lame, with keepers to attend them for their comfort and recovery.” It burned to the ground in 1622 during an Indian uprising and was never rebuilt.

By the end of the colonial period in 1783, there were only two active civilian general hospitals fully operational: Pennsylvania Hospital in Philadelphia and Charity Hospital in New Orleans. In Williamsburg, the first public hospital for “persons of insane and disordered mind” opened on October 12, 1773. It survives today as Eastern State Hospital.

There were no American medical schools for nearly the whole colonial period. Most practitioners trained as apprentices; those with wealth traveled to the university in Edinburgh, Scotland, to learn state-of-the-art medicine. Returning from their academic training abroad, two physicians started a medical school in Philadelphia in 1765.

It later became the University of Pennsylvania. Others followed in New York at King’s College (Columbia University) and in Boston at Harvard.

The Colonial era ended with the victorious American Revolution. The fight for freedom and separation from England was costly in lives. Estimates for the number who died from 1775-1781 were between 30,000 and 70,000. Perhaps more telling was the ratio of deaths from infections and diseases compared to battle casualties — it was 9 to 1.

As the formative nation grappled with the changes necessary to become an independent country, political leaders were at the forefront of the philosophical ideas of the time to make it happen. Comparable progress to improve the level of proficiency and expertise of American healthcare when the British left was not as forthcoming — it took until after the Civil War. Medicine in Colonial America was primitive from the beginning at Jamestown, and remained so to the Treaty of Paris in 1783. Ancient medical theories endured.

Stolz is a retired physician, a member of Bruton Parish, and author of the book "Medicine from Cave Dwellers to Millennials."

"Physician Bloodletting a Patient“ is a common image from many different sources including: commons.wikimedia.org, physlc.com, and nejm.org;

"Child Being Inoculated Against Smallpox” came from the “Ben Franklin’s World” website;

"Barber-Surgeon Repairing an Injured Foot“ is also a common image from many different sources including gettyimages.com, fineartamerica.com and sciencephoto.com.

Spring is in the Air at the Bruton Gift Shop

We have beautiful new merchandise to celebrate the season. Thanks to wonderful support from our community and friends like you, the Gift Shop granted $70,000 to local charities, and beyond in 2022!

We are excited to announce our new logo for Heavenly Treasures, a new section in our Shop dedicated to featuring donated collectibles from our parishioners, which we sell at thrift prices!

As Friends Day 2022 approaches this year on September 17, we would like to extend a 10% discount to those of you making purchases in our Shop that day. At the register, simply say you are a “Friend of Bruton” to receive your discount!
THE HYMNS WE SING: WHEN I SURVEY THE WONDROUS CROSS

Jim Morford

It has been called the greatest hymn in the English language. Written by Isaac Watts (1674-1748), it was first published by him in 1707 in a collection titled Hymns and Spiritual Songs. Originally written for a communion service, the hymn was named “Crucifixion to the World by the Cross of Christ.” Now it is best known by its opening line, When I Survey the Wondrous Cross. It is a hymn frequently sung during Lent and Holy Week. Watts based the hymn on the scriptural reference of Galatians 6:14 — “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

In Watts’ day such hymns were termed “hymns of human composure” and they stirred up controversy. At the time, congregational singing was predominantly ponderous repetitions of the Psalms. The leader would sing a phrase and then the congregation would echo back what had been sung. “When I Survey” gave Christians of the period a way to express a deeply personal gratitude to their Savior. It’s the first known hymn to be written in the first person, introducing a personal religious experience rather than limiting itself to doctrine.

The hymn is particularly powerful because it includes many poetic devices. For example, oxymorons are found twice in the first stanza: “my richest gain I count but loss” and “pour contempt on all my pride.” The third stanza contains a paradox in a crown of thorns, and there are two rhetorical questions in the second half of this stanza: “Did e’er such love and sorrow meet, or thorns compose so rich a crown?” The piece ends with a climax, “Demands my soul, my life, my all.” Those three pledges are a sacrifice that had once been required only of those taking monastic vows.

“When I Survey” is a hymn saturated with theology and a call for an emotional response from the singer. It is a statement of faith that crosses denominational lines and generations.

Isaac Watts

Isaac Watts was born in England, the first son of a family of the Dissenting tradition. Though his training in Greek, Latin and Hebrew would have allowed him the opportunity to become an Anglican priest, he chose to be pastor of a Dissenting congregation. English Dissenters opposed state interference in religious matters, and founded their own churches, educational establishments and communities. Some emigrated to the New World such as the Pilgrims who established Plymouth Colony.

Watts asserted that his lifelong ambition was to be a servant to churches and a helper of Christians. He won and held the hearts of a large share of the English-speaking world over many years. As a child he was never strong. As an adult he was forced to resign a pastorate because of poor health. For the last thirty years of his life, he was more or less an invalid, but devoted himself to writing many of the beautiful hymns still popular today.

Isaac Watts once complained about hymn singing in church: “To see the dull indifference, the negligent and thoughtless air that sits upon the faces of a whole assembly, while the psalm is upon their lips, might even tempt a charitable observer to suspect the fervency of their inward religion.”

By the time of his death, he had composed 600 hymns.

The Tunes: Hamburg & Rockingham

When I Survey the Wondrous Cross is known best by two tunes. The most popular in the United States is set to Lowell Mason’s tune, Hamburg. Born in Massachusetts in 1792, he is considered the father of American church music. In 1824, he composed Hamburg, named for the German city and based on a Gregorian Chant. In Great Britain and Canada, the hymn is most often paired with Rockingham, by Edward Miller (1735-1807). Miller was a prominent English organist, flautist, and composer.

Charles Wesley, who himself wrote over 6,500 hymns, reportedly said of When I Survey the Wondrous Cross, that he would rather have written this one hymn than all of his own.

May Watts’ words challenge us, inspire us, and draw us ever closer to Jesus Christ, his sacrifice, and his love.

Two excellent tunes of this hymn can be found at:

- When I Survey the Wondrous Cross (YouTube) Performed by Mormon Tabernacle Choir
  https://www.youtube.com/watch?v=r6l46Emmu0g (YouTube)

- When I Survey the Wondrous Cross (YouTube) Performed by The Kings College Choir, Cambridge, UK

Sources for this article include: The Center for Church Music, Discipleship Ministries, United Methodist Church, Plymouth Brethren Writings, Christianity Today, and Hymnal.org
AN ACTIVE CHURCH CENTERED ON MISSION & OUTREACH

Jeanne Hobbs

Bruton Parish is many things to countless thousands. It is a place of worship, an historic site, a refuge in distress, a source of inspiration, a backdrop for incredible musical expression, and the place where generations have sought and found solace, direction, hope and renewed purpose. But beyond the storied history and the iconic personalities who sought Divine guidance for their lives and the future of our nation, we are a part of the living body of Christ. Here the sacraments are carried out regularly. Sermons lead to lively debate and action; people who have never darkened the door of a holy place find something new and fresh and wonderful — the very life-giving breath of God. We, who inhabit the building, care for the bricks and mortar and pews, utilities, grounds, graves, silver, linen, sheet music, and great crowds of seekers and hopeful visitors and pilgrims. Beyond the obvious daily care, our energy is manifested in mission and ministry of multiple expressions.

One vibrant, busy, and very productive ministry is within the walls of our parish shop, just a block and a half from the historic church. Here, volunteers extend hospitality and service seven days a week — welcoming strangers who are often transformed into friends and repeat visitors. So much more changes hands than payment or product. A connection is made between people and the shop, which then supports missionary efforts all over the globe. Some of the proceeds feed the hungry in both body and spirit here in town; sometimes the benefit is felt in Africa or wherever there has been a natural disaster.

Loaves & Fishes Ministry
The first and hugely successful year of Bruton Parish’s new “Loaves & Fishes” ministry made a difference in our community! Together we delivered more than 250 crock pot meals to area motels; prepared and delivered approximately 600 hot, homemade dinners to 17-20 families living in motels; prepared and delivered hot, homecooked dinners to 50 Grove residents quarterly — that’s 200 meals; baked 120 dozen cookies and brownies for summer kids meals and held a food drive for juice boxes and other meal components as well; baked cookies, prepped and served for multiple funeral receptions; and helped to organize and deliver more than 350 bags of groceries to FISH — 150 in the summer and 200 at Thanksgiving!

This is what LOVE in ACTION looks like. A very special thank you to Lynn Smyth for her vision and leadership for this new food ministry. Also, a big thanks goes to Marlene Turner (Kitchen Ministry), Johanna Thompson (Crock Pot Ministry), Paul Hansen and Steve Hibblits (Grove), June Tooby, Daniel Levy and Anne Daniel (Motel Meals), Bill Dugge (FISH), the Rev. Lauren McDonald, and the entire Mission and Outreach Committee who contributed their hearts and hands that allowed this ministry to be born!

Bruton Parish participants kicked off this Season of Giving by generously donating 200 bags of groceries to the FISH Food Pantry, which has served Williamsburg since 1975. Volunteers delivered the food to FISH’s facilities the day after Thanksgiving.

Bruton Parish 2021 Grants
Feeding the hungry. Housing the homeless. Giving seniors car rides to appointments and the grocery store. Caring for the sick. Caring for the dying. Funding eye exams and glasses for folks who cannot afford them. Supporting a community holiday meal for hundreds. Building and refurbishing affordable housing. Mentoring new homeowners as they learn homeownership skills to sustain those homes. Helping those affected by the disease of addiction transform their lives. These are among the myriad of missions Bruton Parish Church is supporting with its 2021 grants.

The Mission & Outreach Committee reviewed applications from thirteen local and two international organizations and distributed a total of $67,625 to these grant recipients. In large part funded by profits from our Bruton Parish Gift Shop and by proceeds from our Heavenly Treasures sales (formerly the Jumbo Sale), these 15 grants were distributed in December.

cont’d on page 8, MISSION
SERVICES, SERMONS AND MUCH, MUCH MORE ONLINE

Visit our YouTube Channel at the link below to revisit the most recent sermon given by The Rev’d Charlie Bauer, our Associate Rector for Family Ministry, on the Fifth Sunday after the Epiphany.

Each Sunday, our 11:15 a.m. service is live-streamed via our YouTube Channel 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!

THE BRUTON FOUNT IN THE HERITAGE CENTER

If you are a Friend of Bruton, whether part of our local congregation or you’re in town for a visit, drop by the Heritage Center in the Parish House where there is a binder that contains every issue of our quarterly newsletter, The Bruton Fount, which began in 2012.

If you’d like to take a copy of any issue with you, please talk to one of the Shop’s volunteers. Ask them to make you a copy, or we can also electronically send it to your email.

ENJOY BRUTON PARISH CHURCH FROM HOME

Bryant Cureton

We love to have our Friends visit us in person, but when you are unable to do so, you can still feel connected wherever you are. Sunday services are live-streamed each week on our YouTube channel. Here are some online resources to help you learn more about the parish and its history from wherever you are:

- A brief tour of the church building is available at bit.ly/INSIDEBPC.
- An introduction to the Bruton Parish Heritage Center and the parish’s story at bit.ly/BPCSTORY.
- Digital versions of early Parish Records, where you can pursue genealogical research is available at heritagecenter.brutonparish.org.
  A short video showing how to use them is available at heritagecenter.brutonparish.org/tutorial.
- A wide-ranging set of videos on aspects of Bruton’s history by parishioner Anne Conkling (with the assistance of WHRO) is available at bit.ly/BPCTHROUGHTIME.

OTHER NEWS FROM MISSION & OUTREACH

In addition to this year’s grants, the Mission and Outreach Committee voted to donate funds to help meet two emergency needs: to provide support to December’s tornadoes victims and to feed children living in a refugee camp in Kenya.

Bruton Parish Church donated $2,500 to Episcopal Relief and Development (ERD) to fund the needs of victims of the powerful tornadoes that swept the mid-Mississippi Valley. Because Kentucky was particularly devastated, ERD has partnered with the Episcopal Diocese of Kentucky to aid those whose homes were damaged or destroyed, unhoused people, immigrants, refugees, first responders, and others affected by the storms.

We also donated $2,500 to Outreach Africa: Lost Boys Foundation. For the past three years, LostBoys.org has partnered with other relief organizations to support 25 orphaned Dinka children living in Kakuma Refugee Camp, Kenya. Recently, however, the World Food Program suspended all food rations. Our donation will help address the boys’ immediate food crisis and other critical needs. All funds go directly to the boys in need.

The efforts of our shop volunteers and managers is an ongoing tangible gift to the parish and to the shoppers. Over the years, millions of dollars have been raised and then blessed lives and restored hope to those in need. As we have witnessed, efforts can be adapted to help new outreach take shape when the need is identified. All of this blessing requires compassion, a clear plan of action, faith in our mission and consistent, constant dedication to our goals. The souvenir you buy from the parish shop is very like the pebble thrown into a pond — the ripples are far-reaching and ultimately change the shoreline on the other side of a pond. Thank you for being our partners in mission!

You can visit our website at www.brutonparish.org and choose GIVE in the upper-right portion of our homepage, which will redirect you to our online giving platform called Abundant (https://abundant.co/brutonparishchurch/give), where you can give directly to Bruton’s Mission & Outreach efforts (be sure to choose Mission & Outreach in the Funds field). Please email BPC@brutonparish.org if you have any questions.
On Saturday, April 30, 2022, the Bruton Parish choirs plan to resume the tradition of our annual John D. Rockefeller, Jr. Memorial Concert after a two-year Covid-19 imposed hiatus. The music for the concert will be what was planned for 2020: *Requiem* by John Rutter and *Te Deum* by Michael John Trotta. Until 2020 this memorial concert has otherwise taken place every year since 1961, as the church vestry decreed following Rockefeller’s death in 1960. The first concert featured music by Ernest Bloch and Mozart, and was conducted by then choirmaster Arthur Rhea. Jock Darling took up the baton the following year, and many and varied works have been performed to celebrate the generosity of Rockefeller ever since.

Well-known British composer John Rutter composed his *Requiem* in 1985 in memory of his father, who died the previous year. The full premiere took place in October of 1985 in Dallas, Texas, under Rutter’s direction. Oxford University Press published it the following year, and it was immediately an enormous success, with hundreds of performances in the U.S. alone within six months of the first publication. Rutter’s conception of the work was inspired by Gabriel Fauré’s *Requiem*, whose original score he studied at the Parish National Library in 1983 for an edition of the work that he prepared, returning the work from its full orchestra accompaniment to Fauré’s original chamber orchestra format. From the start Rutter wrote his own *Requiem* for optional full or chamber orchestra with chorus, allowing it, like Fauré’s work, to be appropriate both in the church and the concert hall. His seven-movement work uses texts from the Mass for the Dead and two Psalms, incorporating an earlier anthem on the 23rd Psalm, which is still often performed on its own with organ and obbligato oboe accompaniment. The tone of the *Requiem* is gentle, comforting, and in a style Rutter mentioned that his dad would have appreciated.

In 2020 we had the opportunity to be a part of a group commissioning of a larger work, with the expense shared between eight entities across the United States, making inclusion financially possible for us thanks to generous gifts from choir members. The new work is a *Te Deum*, or Song of Praise, which was newly composed by American composer Michael John Trotta. Like Rutter, Trotta composed the work for a variety of performing options ranging from keyboard only to chamber orchestra. We will perform the organ, brass quintet and percussion version, as it nicely pairs with the chamber orchestra for the Rutter *Requiem*. The text of the *Te Deum* is one of our Book of Common Prayer canticles (number 7 for traditional text and 21 for Rite II), but it originated in the Catholic Church as a hymn of praise, likely dating from the 4th century, which reads like a combination of a poetic vision and declaration of faith. Its authorship is unknown, although the list of suggested possibilities is lengthy. Since the *Te Deum* text is also long, the canticle in the Episcopal Church is generally used sparingly, occasionally for Morning Prayer, Easter, the consecration of a Bishop, or as an extended anthem. Numerous concert-length settings have been written over the centuries, and performing this Hymn of Praise side by side with a Requiem of comfort as we continue to navigate the Covid-19 pandemic seems poignantly appropriate.

In addition to honoring and remembering John D. Rockefeller, Jr. at this concert, we will also lovingly dedicate this performance to Bruton’s former and longtime Choirmaster, James (Jock) S. Darling, his supporting wife, Mary Lee Darling, and pillars of the Bruton choirs who died in the past two years.

**A NEW CD AVAILABLE**

Above are pictures of the newly-released CD of the Bruton Cappella made at the end of last year’s Covid-19 closures, featuring anthems commissioned by Bruton Parish along with other anthems by contemporary composers. It is available in the Bruton Parish Gift Shop for $15.95 (plus shipping, if necessary). To purchase, stop in the Shop, call the Shop at (757) 220-1489, or email dkoun@brutonparish.org.
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