



St. George's
Episcopal
Church

Good Friday
Liturgy of the Day
12 pm

March 29, 2024

You are welcome at
St. George's Church:
Regardless of race,
nationality,
sexual orientation,
gender expression,
or tradition.

Good Friday
March 29, 2024

The mission of the Church is to
restore all people to unity with God
and each other in Christ.
- Book of Common Prayer, pg. 855

Welcome to St. George's!



Whether you are worshiping online or in person, we are glad you are here.

Office Hours

Please note our office is closed April 1 - 2. If you have a pastoral emergency and need to speak with clergy, please call or text 540.361.8573.

Connect with Us

We'd love to get to know you and help get you connected with our parish ministries, formation, and fellowship groups.



Visit StGeorgesEpiscopal.net/connect or scan the QR code and we'll be in touch. You can also fill out the Newcomer Card in your pew and drop it in the offering plate.

For the latest news and events, sign-up to receive our weekly e-newsletter, The St. Georgian: StGeorgesEpiscopal.net/enews.

Giving

We believe in a generous, loving, and giving God. We invite our church family to embrace generosity as a lifelong, joyful, transforming, and liberating response to God's call to us. Thank you for your generous support.

Note that cash or offerings designated "Good Friday Offering" will be given to the four dioceses of the Province of Jerusalem and the Middle East. Loose and offerings designated "Easter Offering" will be given to our Haiti Mission Partners in Port-au-Prince.



You can make a financial gift:

- **In-person:** place gift in collection plate in the aisle.
- **Online - one-time or recurring:** StGeorgesEpiscopal.net/giving. Or scan the QR code.
- **Text:** Send a text message with the dollar amount [e.g. \$50] to: 540.701.4133)

You can also mail a check to the church office:

P.O. Box 7127

Fredericksburg, VA 22404 *Thank you!*

Good Friday

March 29, 2024

About today's service and readings:

Good Friday is the day in the Christian calendar when we commemorate the betrayal, trial, crucifixion, and death of Jesus Christ. It is a day of intense feelings, from which we derive the term "Passion" to refer to the story. It is a day of sorrow, and of gratitude in the midst of tragedy. It is also a day in which we struggle with the reality that we are all responsible for Jesus' death and the crucifixion of many around us. These are hard feelings, and Christians have often sought a scapegoat to escape blame.

John's version of the Passion is traditionally read on Good Friday, and it has often been misused to identify the Jewish people as responsible for Jesus' death, as opposed to those in power colluding with the Roman authorities. The Greek phrase "hoi Ioudaios," translated as "the Jews," is used throughout the Gospel according to John to refer to people from the region of Judah and people adhering to the beliefs and customs associated with the God of Israel. In the trial and crucifixion narrative, "the Jews" refers more specifically to the Jewish authorities who sought Jesus' execution, not the entire Jewish people. This misunderstanding has been and is still used as justification for abhorrent anti-Jewish rhetoric and violence, culminating in the Shoah, or holocaust. Led by our fellow Christians in the Roman Catholic Church, Episcopalians have been working to confess these mistakes and nuance our commemoration of Good Friday.

We continue to use John's passion because of its literary beauty, the fullness of the story, and its historical centrality in the Church's commemoration of Good Friday. We choose to retain it because we believe it is instructive for Christians to sit in the discomfort of how our sacred texts have been misread and misused to perpetuate violence. We contemplate on Good Friday the fallenness of humanity, of which anti-Judaism is a central example.

-The Rev'ds Joe Hensley and Will Dickinson

Good Friday

March 29, 2024

from the red Book of Common Prayer (BCP), and *Enriching Our Worship*, supplemental liturgical materials approved by the Episcopal Church.

We invite you to prepare for worship by observing silence or taking time for private prayer.

The clergy enter in silence. All kneel as able or remain seated for silent prayer.

Celebrant: Blessed be our God.

People: For ever and ever. Amen.

The Celebrant says the Collect of the Day

BCP 276

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

All are seated.

The First Reading

Isaiah 52:13 - 53:12

New Revised Standard Version (NRSV)

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals— so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his

tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: Hear what the Spirit is saying to God's people.

People: Thanks be to God.

Psalm 22:1 - 11 (*spoken*)

BCP 610

My God, my God, why have you forsaken me?

and are so far from my cry
and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.

Yet you are the Holy One,
enthroned on the praises of Israel.

Our forefathers put their trust in you;
they trusted, and you delivered them.

They cried out to you and were delivered;
they trusted in you and were not put to shame.

But as for me, I am a worm and no man,
scorned by all and despised by the people.

All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,

"He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."

Yet you are he who took me out of the womb,
and you kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.

Be not far from me, for trouble is near
And there is none to help.

The Second Reading

Hebrews 10:16 - 25

New Revised Standard Version (NRSV)

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader: Hear what the Spirit is saying to God's people.

People: Thanks be to God.

The Passion of our Savior Jesus Christ according to John

John 18:1 - 19:37

New Revised Standard Version (NRSV)

The Customary responses before and after the Gospel are omitted.

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "**Not this man, but Barabbas!**" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "**Crucify him! Crucify him!**" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "**Away with him! Away with him! Crucify him!**" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

All stand as able.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The people are seated. A few minutes of silence are observed.

The Sermon

the Rev. Joseph H. Henlsey, Jr.

The Solemn Collects

BCP 277

All kneel, as able.

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service. For all bishops and other ministers and the people whom they serve. For Mark and Gayle, our Bishops, and all the people of this diocese; For all Christians in this community; For those about to be baptized.

That God will confirm his Church in faith, increase it in love, and preserve it in peace.
Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For the President of the United States; For the Congress and the Supreme Court; For the Members and Representatives of the United Nations; For all who serve the common good; That by God's help they may seek justice and truth, and live in peace and concord.
Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless; the destitute and the oppressed; For the sick and the wounded; For those in loneliness, fear, and anguish; For those who face temptation, doubt, and despair; For the sorrowful and bereaved; For prisoners and captives, and those in mortal danger; That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation; For those who have lost their faith; For those hardened by sin or indifference; For the contemptuous and the scornful; For those who are enemies of the cross of Christ and persecutors of his disciples; For those who in the name of Christ have persecuted others; That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Devotions Before the Cross

During the hymn which follows, a cross is brought into the church and placed in the sight of the people.

Hymn 172: "Were you there"

Were you there

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?

Were you there when they nailed him to the tree?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed him to the tree?

Were you there when they pierced him in the side?

Were you there when they pierced him in the side?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they pierced him in the side?

Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb?

Oh! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid him in the tomb?

The people are invited to come forward and offer their devotions before the cross. You may kneel or stand, offer a prayer, or touch the cross as an embodiment of your prayer. You may also remain in your seat. The Lord's Prayer will begin after devotions have completed, the congregation kneeling as able.

Celebrant: As our Savior Christ has taught us, we are bold to say:
Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

**Hymn 166: "Sing my tongue, the glorious battle"
Sing, my tongue, the glorious battle;
of the mighty conflict sing;
tell the triumph of the victim,
to his cross thy tribute bring.
Jesus Christ, the world's Redeemer
from that cross now reigns as King.**

Pange lingua

**Thirty years among us dwelling,
his appointed time fulfilled,
born for this, he meets his passion,
this the Savior freely willed:
on the cross the Lamb is lifted,
where his precious blood is spilled.**

**Faithful cross! above all other,
one and only noble tree!
None in foliage, none in blossom,
none in fruit thy peer may be:
sweetest wood and sweetest iron!
sweetest weight is hung on thee.**

**Praise and honor to the Father,
praise and honor to the Son
praise and honor to the Spirit,
ever Three and ever One:
one in might and one in glory
while eternal ages run.**

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The service concludes in silence.

Worship and Formation

No matter where you are on your faith journey, there's a place for you here.

Regular Worship Schedule (Sept - May) Sundays:

- **7:45 am:** Holy Eucharist (Communion), Rite I, spoken
- **9:00 am:** Holy Eucharist with Jazz Band and Choir. This service is also livestreamed via YouTube Live
- **11:15 am:** Holy Eucharist, Rite II, with organ and choir.
- **5:30 pm:** Holy Eucharist with Celtic Evensong, with Celtic ensemble

Summer Worship Schedule Begins May 25:

- **7:45 am:** Holy Eucharist (Communion), Rite I, spoken
- **10 am:** Holy Eucharist with diverse music offerings. This service is also livestreamed via YouTube Live.
- **5:30 pm:** Holy Eucharist with Celtic Evensong, with Celtic ensemble

Wednesdays:

12 pm: Rite II Eucharist with prayers for healing

Daily Office:

The Daily office (Morning and Evening Prayer from the Book of Common Prayer) is offered on Zoom and led by a group of lay persons on Monday, Wednesday, and Friday at 8 am and 5:30 pm. All are welcome.
Meeting ID: 890 4918 9545
Passcode: 638538
Dial in: +1 301 715 8592

Formation for All Ages Resumes Apr 7 Adults

10 am every Sunday in Sydnor Hall: Our next series is all about **Relationships**, including sessions on Friendship, Parenting, and what Scripture says about it all, with a mix of small group discussion, guided reflection, and teaching. Runs April 14 – May 12.

Young Adults (18 - 45)

Our Young Adult Missioner, Rev. Ethan Lowery leads a range of activities - both spiritual and social for college age students and older. To get involved, contact Rev. Ethan at: missioner@thehousefxbg.org.

Youth (6th - 12th Grade)

Youth group meets on 1st and 3rd Sundays from 5 - 7 pm for dinner, community and fun. Contact Fr. Will (will.dickinson@stgeorgesepiscopal.net) to learn more.

Youth Café

Sunday mornings at 10 am, youth in grades 6-8 and grades 9-12 meet with adult leaders and head to a nearby café or a room at church for conversation and treats.

Children (pre-K - 5th grade)

Sundays at 10 am, children gather to learn about our story as the people of God.

Mark Your Calendars

For the latest news and events,
sign up for our weekly e-newsletter,
The St. Georgian:
StGeorgesEpiscopal.net/enews

Special Thanks to Our Flower Guild

The beautiful flowers you see are thanks to the loving artistry and ministry of our flower guild. We hope you enjoy these blooms as a living symbol of resurrection.

Easter Egg Hunt Returns!

Our beloved Annual Easter Egg Hunt is back Easter Sunday at 10:15 am. A big thank you to all of our volunteers helping stuff and hide the eggs. 1-3 years search in Market Square; 4-7 years search Renwick Courtyard, and 8-11 years search our Graveyard.

YogaVoice returns April 26-28

The YogaVoice Weekend is a wonderful opportunity to improve your breathing, singing, and relaxation techniques. Instrumentalists and non-musicians can benefit as well. Created by opera singer and yoga teacher Mark Moliterno, the YogaVoice program helps people discover their authentic voice for singing, public speaking, and more. Plan to join us for this 3 day session in a relaxing and supportive environment. Contact john.vreeland@stgeorgesepiscopal.net for more information.

Concert Series Continues: April 21

Our monthly concert series continues on Sunday, April 21 at 3 pm with The Portland Guitar Duo. Don't miss this afternoon of classical guitar music. The concert is free with donations accepted at the door.

Save the Date: Youth Service Week: June 17-21

The St. George's Youth Group (rising grade 8-12) are participating in a week of fun, formation, and service June 17-21! This is a time to grow stronger in our connections with one another and the wider community through activities like serving at our food ministries, floating on the Rappahanock, beautifying our green spaces, and catching some rays at the pool. More information to come, but please contact Jake DeNap with questions:
jake.denap@stgeorgesepiscopal.net

Shrine Mont Sunday - April 28

Join us at the Adult Forum on Sunday, April 30 at 10:15 am as we unveil the theme for this year's Parish Weekend Oct. 11 -13 at Shrine Mont! Registrations open that day. Any questions, please contact Danielle Davis
danielle@stgeorgesepiscopal.net.

Ascension Day Service May 9, 7 pm

Join us at 7 pm on Thursday, May 9 for a regional celebration of Christ's Ascension with worship and Holy Eucharist.

Outdoor Worship and Parish Picnic

We will hold our 10 am service and parish picnic on June 2 outside, weather permitting, at Hurkamp Park. More information to come.

Get Involved

Questions? Or would you like to get connected with clergy? Please contact the church office: 540.373.4133
office@stgeorgesepiscopal.net

How are you called to serve?

Serving builds our parish and local community as we give thanks to God and follow Christ's example.

There are a number of ways you can get involved at St. George's:

- Worship services: in-front and behind-the-scenes roles
- Music ministries - singers and instrumentalists
- Feeding our neighbors at Monday night Community Dinner and at The Table - our market-style food pantry
- Media and technical support for livestream services
- Extending care and prayer for church members
- Volunteering with our children and youth ministries
- Hospitality and fellowship ministries that bring us together for fun, food, and making friends.

Want to learn more?

Contact the church office

(540.373.4133,

office@stgeorgesepiscopal.net), visit:

www.stgeorgesepiscopal.net/share, or

scan the QR code below.



Pastoral Care

If you have a pastoral care emergency (death, serious illness, job loss) and need to speak with clergy, please call or text 540.361.8573 to reach clergy on call.

Pastoral Care at St. George's is a ministry of the clergy and the laity. By walking with each other through times of joy and times of sorrow, the love of Christ is revealed.

If you need support or encouragement, please consider reaching out to our church office (540.373.4133; office@stgeorgesepiscopal.net). You may also contact clergy directly to make an appointment.

Prayer Ministers are available to pray with you during our worship services and outside of worship times on the phone. Our Prayer Group provides intercessory prayer weekly. Our One Body Response Team (OBRT) offers prayers, sends cards, and responds to other needs as able, such as meals or rides.

Lay Eucharistic Visitors (LEVs) are available to bring Holy Communion to the homebound.

Our Wednesday Noon Eucharist service in the nave includes prayers for healing and anointing.

Prayer Shawls are available upon request for those going through a difficult time. These mantles of healing and comfort are prayerfully made by our parishioners who knit or crochet.

To join one of these ministries, contact the church office or speak to a member of clergy.



Serving Today

Thank you to our worship leaders
serving today. If you would like to
volunteer, contact the church office:
office@stgeorgesepiscopal.net.

Clergy:

The Rev. Joseph H. Hensley, Jr.
The Rev. William S. Dickinson

Preacher:

the Rev. Joseph H. Hensley, Jr.

Lector:

Libby Humphries

Crucifer:

Charles Bullock

Ushers:

Nick Calamos
Phillip King

Greeters:

Peggy Verdine
JoAnne Rose

Contact Our Vestry:

The Vestry is our elected, lay leadership council led by our Senior Warden Jane McDonald and Junior Warden Michele Prout Alston.

The Vestry welcomes your questions, concerns, and feedback. Email them at: vestry@stgeorgesepiscopal.net

St. George's Episcopal Church

905 Princess Anne Street
Fredericksburg, VA 22401

Mailing Address:

P.O. Box 7127

Fredericksburg, VA 22404

540.373.4133 (office)

Pastoral Emergencies:

540.361.8573 (call or text)

StGeorgesEpiscopal.net
