



St. George's
Episcopal
Church

Good Friday Liturgy of the Day

At 12 pm and 7 pm
April 3, 2026

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

April 3, 2026

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 worshipping online or in person, we are glad you are here.

New to St. George's?

Thank you for joining us today! You can use this bulletin to follow along with the worship service. We use liturgies based in the red *Book of Common Prayer*. Hymns are from the blue *Hymnal 1982* and green *Wonder, Love, and Praise*. All are located in your pew. Watch fellow worshipers for when to

stand or sit, and please only do what is comfortable for you.

Families with Children

Nursery is available during the 10 am service on Sundays. Our nursery room is in the office hallway, one level below the main church. Ask an usher for directions.

Office Hours

Please note our office is closed April 6 - 7. If you have a pastoral emergency and need to speak with clergy, please call or text 540.361.8573.

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 divided between the Micah Ministries Jeremiah Community housing initiative and Notre Dame School in Port au Prince, Haiti.



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!*

Walking Together

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.

Prayer Ministers are available to pray with you during our Sunday 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.

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. These mantles of healing and comfort are made by our ministry teams.

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.

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

Land and Labor Acknowledgment

We give thanks for the land which God created as a precious gift. We honor the Indigenous peoples who long knew the land of our parish more than 10,000 years before it was established over 300 years ago, including the Patowomeck and Rappahannock Tribes who still live here. Please see our website for the full text of our land acknowledgment.

We also honor the people of African descent whose enslaved labor supported the parish for the first half of its history. Rooted in the Gospel, repentant of sin, we are nurturing faith and seeking justice, healing, and repair of relationships amid the complexity of our times.

Good Friday

April 3, 2026

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 loudaios," often 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. Today we have chosen to hear the Common English Bible (CEB) version which translates "hoi loudaios" as "the Jewish leaders" to more accurately reflect who is acting against Jesus. 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 Joe Hensley

Good Friday

April 3, 2026

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.

Good Friday Offering: We believe in a generous, loving, and giving God. Please note that cash or check offerings in the offering plate designated "Good Friday Offering" (or given online – see inside cover of bulletin for more information) will be given to the four Episcopal dioceses of the Province of Jerusalem and the Middle East.

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.

Isaiah 52:13-53:12 *New Revised Standard Version*

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.

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.

Hebrews 4:14-16; 5:7-9 *New Revised Standard Version*

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

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 18:1-19:42

From the Common English Bible. The Customary responses before and after the Gospel are omitted. The Congregation will speak the words in Bold.

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, "Who are you looking for?" They answered, "Jesus the Nazarene." He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again, "Who are you looking for?" They said, "Jesus the Nazarene." Jesus answered, "I told you, 'I Am.' If you are looking for me, then let these people go." This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom you gave me." Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?"

Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?" "I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said." After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked. Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?" Peter denied it, saying, "I'm not." A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure. So Pilate went out to them and asked, "What charge do you bring against this man?" They answered, "If he had done nothing wrong, we wouldn't have handed him over to you." Pilate responded, "Take him yourselves and judge him according to your Law." The Jewish leaders replied, "The Law doesn't allow us to kill anyone." (This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?" Jesus answered, "Do you say this on your own or have others spoken to you about me?" Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?" Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here." "So you are a king?" Pilate said. Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice." "What is truth?" Pilate asked.

After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?" They shouted, "**Not this man! Give us Barabbas!**" (Barabbas was an outlaw.) Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face. Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man." When the chief priests and their deputies saw him, they shouted out, "**Crucify, crucify!**" Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him." The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son."

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate

said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?" Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus. However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!"

When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king." The Jewish leaders cried out, "**Take him away! Take him away! Crucify him!**" Pilate responded, "What? Do you want me to crucify your king?" "We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified.

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha).

All stand as able.

That's where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, 'I am the king of the Jews.'" Pilate answered, "What I've written, I've written."

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture,

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

That's what the soldiers did.

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

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, They won't break any of his bones. And another scripture says, They will look at him whom they have pierced. After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

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

The Sermon

The Rev. Rock Higgins

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 the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom;

For their continued faithfulness; for their flourishing in peace as witnesses to God's sustaining love; for their safety from all malice and harm; for their liberation from all forms of antisemitism and hatred; for the fullness of redemption for the sake of God's Name, that unity and concord may exist between Jews and Christians, in obedience to God's will.

Silence

O God of Abraham and Sarah and Hagar, you planted your people Israel as the root and grafted all peoples as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together we may attain the fullness of your blessing for the world. **Amen.**

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

For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those who are lonely, fearful or anguished
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are prisoners, refugees, and captives
For those who are victims of war, genocide, and trafficking; and all those in mortal danger
For those who are persecuted for the sake of Christ; 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 embraced God's redemptive love;

Let us pray for those who have not embraced God's redemptive love. For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin and indifference
For those who are contemptuous or scornful
For those who are persecutors of Christ's disciples
For those who in the name of Christ have persecuted others.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you; let the Good News of your salvation 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?

Anthem spoken

We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world. If we have died with him, we shall also live with him; if we endure, we shall also reign with him. We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

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"

Pange lingua

**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.**

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, Fellowship, and Formation/Education

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

Sunday Schedule

Sundays:

- **8 am:** Traditional, Holy Eucharist, Rite I
- **9 am:** Formation/Education for All Ages
- **10 am:** Welcoming, multi-generational Holy Eucharist. This service is also livestreamed via YouTube Live.
- **11-ish am:** Coffee Hour Fellowship
- **5:30 pm:** Holy Eucharist with Celtic Evensong, with Celtic ensemble

Nursery

Nursery care is available for little ones ages 0 - 4 years old during the 9 am formation hour and the 10 am worship service. Please see an usher for directions to the nursery.

Formation for All Ages Resumes Apr 12 Children

- Age 3 - 2nd Grade: Godly Play, a Montessori-based program of stories, wondering, and expressive art or play. Located in the Godly Play room of the Preschool floor.
- Grades 3 - 5: SPLASH (Spirit, Play, Love All Spoken Here) using a curriculum designed by the Episcopal Church. Meets in the Library.

Youth *An inclusive, welcoming community*

- Youth in grades 6-12 gather on the Youth Floor for conversation and explorations of faith related topics
- Youth Group: Meets first and third Sundays from 5 - 7 pm on the youth floor. To be added to our text and/or email list, contact Youth Group Coordinator, Amy Bogardus at bogardae@yahoo.com or 540-226-5183.

Adults

Adults gather in Sydnor Hall for forum presentations on a variety of faith topics by diverse presenters.

Young Adults (18 - 45)

Our Campus and 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.

Questions about formation offerings?

General inquiries:

Church Office - 540.373.4133
office@stgeorgesepiscopal.net

Children: age 3 - 5th grade

Stephanie Dolezal

stephanie.dolezal@stgeorgesepiscopal.net

Youth: 6th - 12th grade

Rev. Rock Higgins

rock.higgins@stgeorgesepiscopal.net

Young Adults: age 18 - 45

Rev. Ethan Lowery

missioner@thehousefxbg.org

Adults

Rev. Joe Hensley

joe.hensley@stgeorgesepiscopal.net

Interested in Baptism? We welcome anyone seeking life in Christ for themselves or a child through baptism. Please contact our Rector or Interim Associate Rector to begin the conversation.

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 9:15 am. A big thank you to all of our volunteers who helped stuff and hide the eggs. 1-3 years search in Sydnor Courtyard, 4-7 years search Renwick Courtyard, and 8-11 years search in Market Square.

Concert Series – April 19 at 3 pm

Our monthly Concert Series closes out the season with an Organ Concert featuring the Organist Friends of St. George's. The concert is free with donations accepted at the door.

Shrine Mont Sunday - April 26

Join us at the Adult Forum on Sunday, April 26 at 9 am as we unveil the theme for this year's Parish Weekend Oct. 10-12 at Shrine Mont! Registrations open that day. Any questions, please contact Danielle Davis (danielle@stgeorgesepiscopal.net).

Outdoor Worship and Parish Picnic

We will hold our 10 am service and parish picnic on May 31 outside, weather permitting, at Hurkamp Park. More information to come.

Youth Summer Service Week -

Save the Date: June 15-19, 2026

Youth Summer Service Days are back this year! Save the dates for June 15-19. We will meet each morning at 9 am at St. George's before going offsite for various service projects. All rising middle and high school students are welcome to participate. Scan the QR Code to register.



Vacation Bible School Music Camp –

Save the Date: July 20-24, 2026

VBS and Music Camp will be back again this summer! Save the dates of July 20-24 for what will be a splendid week of fun, fellowship, crafts, and music! Any children, rising K-6, are welcome to join us. Scan the QR code to register.



Join a Small Group

Want to connect with other St. Georgians? Our new small group cohort is starting soon. Scan the QR code to sign up! Contact Deacon Joyce Beschta with questions: 828.388.1199, joyce-beschta@gmail.com.



St. George's Celebrates the Faulkners

Join us May 3, 2-4 p.m., to celebrate the legacy of the Rev. Tom and Mary Faulkner who served St. George's for 30+ years. Speakers include Anne Faulkner Ridgeway and the Rev. Charles Sydnor. Includes a reception in newly restored Faulkner Hall, part of our Open to All in Love project.

Connecting in Community

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

Connect with Us



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

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. Or, stop by the Newcomer Cart in the narthex (by the church entrance).

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

Open to All in Love Capital Campaign Update

Our Open to All in Love Capital Construction Project addresses four core areas: Maintenance, Endowment, Accessibility, and Columbarium. So far, we have received pledges totaling just over \$3M towards the \$5M anticipated total project cost.

In Summer of 2025, we began the first phase of our Open to All in Love Construction Project. This portion, now complete, included building an interior accessibility ramp connecting Sydnor Hall with the church offices, transforming the office hallways (once of which becoming ADA compliant), and addressing structural repairs needed in Faulkner Hall. In the process, Faulkner Hall, the Nursery, and Elsie Lewis Meeting Room all received a refresh with new flooring and paint.

Phase II of the project includes building an ADA ramp in the graveyard so all can access the church with dignity, constructing a columbarium, adding a handrail along the graveyard path to the church office, and addressing significant water infiltration on the interior and exterior of the building. Currently, we are finalizing the contract for with our contractor, Daniel & Co., with an estimated beginning date for construction in early summer.

St. George's Open to All in Love Capital Campaign emerged from the dreams of parishioners – like you – to make sure our facilities are truly welcoming and accessible to all both today and for generations to come. Thank you to all who have given and have made a financial pledge.



Scan the QR code to learn more about the project and for information on how to make a financial gift to support it. If you have any additional questions, please contact the church office: 540.373.4133 office@stgeorgesepiscopal.net.

Vestry

If you have questions or concerns,
please reach out to our Vestry
(elected lay leaders).

To reach the Vestry, please email: vestry@stgeorgesepiscopal.net. To reach an individual vestry member, please contact the church office at office@stgeorgesepiscopal.net or 540.373.4133.

Kit Burns, 2027

Senior Warden

Wendy Cannon, 2027

Junior Warden

Robert Powers, 2027

Buildings and Grounds Warden

Katie Green, 2026

Gabi Kelly, 2026

Rogers Lawson, 2026

Jennifer Vaughan, 2026

Linda Wickersham, 2027

Caleb Cherry, 2028

Joseph Lyttle, 2028

Kathy Maxfield, 2028

Elvin Rivera-Orellano 2028

Peggy Mathias

Treasurer

Laurel Loch

Register

Serving Today

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

12:00 pm Service

Clergy:

The Rev. Joseph H. Hensley, Jr.
The Rev. Rock Higgins
The Rev. Dr. Rosemary Beales

Preacher:

The Rev. Rock Higgins

Lector:

Ann Tebbutt

Ushers:

Mark Steele
Mary Jane O'Neil

Greeters:

JoAnne Rose
Ann Tebbutt

Livestream Tech:

Jake DeNap

7:00 pm Service

Clergy:

The Rev. Joseph H. Hensley, Jr.
The Rev. Rock Higgins
The Rev. Catherine Hicks

Preacher:

The Rev. Rock Higgins

Lector:

David Durham

Ushers:

Chip Willis
Gabi Kelly

Greeters:

Peggy Verdine
Kathryn Willis

Contact Our Vestry:

The Vestry is our elected, lay leadership council led by our Senior Warden Kit Burns and our Junior Warden Wendy Cannon. The Vestry welcomes your questions, concerns, and feedback. Email them at: vestry@stgeorgesepiscopal.net

St. George's Episcopal Church

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Fredericksburg, VA 22404
540.373.4133 (office)
Pastoral Emergencies:
540.361.8573 (call or text)
StGeorgesEpiscopal.net
