



This program is given by Sandra and Walter Ratcliff
in memory of their parents

Saint George's
Episcopal Church
Fredericksburg, Virginia



Generations Day
October 22, 1995
The Book of Common Prayer
Ratified in 1789

WELCOME TO ST. GEORGE'S
EPISCOPAL CHURCH
GENERATIONS DAY SERVICE

WE WELCOME all to this special service and hope visitors and guests will join the members of St. George's congregation in this celebration.

Members of the congregation may be dressed in period dress representing the 275 years of the church's history. The Bishop has allowed the use of the *1789 Book of Common Prayer* and its service.

Following the service there will be a tour of the church and an Organ recital. We hope that all will be so inclined to join and enjoy the fellowship.

Charles Sydnor, Jr. Rector
Susan Onderdonk Director of Music

DRAMATIS PERSONAE

Vestryman Rubin T. Thom	C 1816	John Pearce
Edward C. McGuire	C 1835	Charles Sydnor
Sarah Lewis Cabot	C 1871	Mary-Tylor Upshaw
The Fredericksburg Doughboy	C 1919	Mark Bradshaw
Elsie Lewis	C 1955	Peggy Marshall

NOTES FROM OUR HISTORY

The communion silver in use today was given to St. George's in 1827 by John Gray as an act of thanksgiving for his survival after a harrowing trip across the ocean from England, and reminds us that the word *Eucharist* means thanksgiving. The silver was stolen during the battles of 1862 but by 1866 all but one flagon and a chalice had been recovered. In 1931 we purchased the chalice from a family in New York State who discovered it in a trunk. Before the 1827 flagon was returned in 1866, a replacement flagon was given by the Maury family. Once the 1827 flagon was returned we gave the Maury flagon to a new mission church in Long Island, from which it disappeared at some unknown time and was spotted at an auction by an Episcopal antique dealer in North Carolina in 1994 and purchased by us. In the last 150 years all our silver has been stolen twice and remarkably completely recovered.

We give thanks to continue to celebrate the gift of God's love in Christ Jesus with these venerable vessels.

CHARLES SYNDOR

25TH RECTOR

ST. GEORGE'S EPISCOPAL CHURCH

WHY A TABLE, NO ALTAR, NO CROSS, CANDLES, FLOWERS OR PROCESSIONAL,
RECESSIONAL TODAY?

Church architecture and ceremony are an expression of our theological emphasis. That emphasis was different in 1849. Communion was celebrated infrequently and emphasis was on the word read and preached with a service of two hours or longer consisting of Morning Prayer with full litany and Ante-communion (prayers without communion of the people.) The chancel of 1849 reflected this use with a central 3 tiered pulpit flanked by a prayer desk on either side and a communion table in front of the pulpit but dominated by it. Behind the pulpit in the arch was a wall with a door into a vesting room, the area now occupied with choir pews, but since expanded. No crosses, flowers, candles or choir vestments were in use because the tone of the service was on sorrow for our sins and such symbols were associated then with what some considered the abuses of Roman Catholicism. Dispute over these issues was part of the reason our congregation split in 1877 with a separate group forming what has since become Trinity Church.

The Oxford Movement of the mid-19th century restored emphasis on sacramental worship which had been primary in most of Christian history. Ceremony and symbols (crosses, etc.) and sacramental worship grew so that in the early 20th century our chancel was remodeled with the choir brought down from the gallery and an altar symbolizing sacrifice replacing the Holy Table.

Today our altar is moved aside in order to use the table which may date from about 1849. The unvested choir is in the gallery as it was in 1849.

Our baptismal font, a gift in 1892 from Basil Gordon, has been placed in the chancel today as it probably was in 1849 when baptisms were celebrated in the Sunday morning liturgy as needed.

A general Confession, to be said by the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But thou, O lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a godly, righteous, and sober life; to the glory of the holy name. Amen.

The declaration of Absolution, or Remission of sins; to be made by the Priest alone, standing; the People kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Then likewise he shall say,

O Lord, open thou our lips;
Answer And our mouth shall show forth thy praise.

Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer As it was in the beginning, is now, and ever shall be, world without end.
Minister Praise ye the Lord.
Answer The Lord's name be praised.

Venite Senior Choir Chant by R. Goodson (1655-1719)

O come, let us sing unto the Lord;
let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving,
and show ourselves glad in him with psalms.

For the Lord is a great God,
and a great King above all gods.
In his hand are all the corners of the earth,
and the strength of the hills is his also.
The sea is his and he made it,
and his hands prepared the dry land.
O come let us worship and fall down
and kneel before the Lord our Maker,
For he is the Lord our God,
and we are the people of his pasture
and the sheep of his hand.

O worship the Lord in the beauty of holiness;
let the whole earth stand in awe of him.
For he cometh, for he cometh to judge the earth,
and with righteousness to judge the world
and the peoples with his truth.

Psalm of the Day *I to the Hills Psalm 121* Senior Choir Burford

First Lesson Genesis 32: 3-8, 22-23 David Adams, Clerk

IBELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The communion of saints; The forgiveness of sins; The resurrection of the body, and the life everlasting. Amen

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,

The Lord be with you;

Answer: And with thy Spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us;

Answer. And grant us thy salvation

Minister. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us

Collect of the Day

Collect for Peace

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen*

A Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant, *The President of the United States*, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endure them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord, *Amen*

THE LITANY

O GOD, the Father of Heaven; have mercy upon us miserable sinners.

O God, the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred and malice, and all uncharitableness;

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us.

By the mystery of the holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation;

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word; and that both of their preaching and living they may set it forth and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy Commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up those who fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of childbirth, all sick persons and young children, and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, and to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God, We beseech thee to hear us.

Son of God, we beseech thee to hear us.

Gospel

Luke 18: 1-8A

Then shall follow the Sermon: after which, the Minister when there is a Communion shall return to the Lord's Table, and begin the Offertory,

Sermon

Sermon Hymn 680 *O God Our Help* Text by Isaac Watts St. Anne

Let your Light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Offertory Anthem Alleluia Senior Choir Michael Haydn (1737-1806)

Whilst these Sentences are in reading, the Deacons, Church-Wardens, or other fit persons appointed for that purpose, shall receive the Alms for the poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

Offertory Hymn 380 *Doxology* Old Hundredth

And the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, he shall say,

HOLY COMMUNION

Let us Pray for the whole state of Christ's Church militant.

devoutly kneeling

ALMIGHTY an everliving God, who by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks, for all men: we humbly beseech thee most mercifully (*to accept our alms and oblations, and) to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all those who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, thy may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

At the time of the Celebration of the Communion, the Priest shall say this Exhortation.

DEARLY beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of the Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore your-

selves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. *Amen.*

Then shall the Priest say to those who come to receive the Holy Communion,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him,

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi, 28,*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John, iii. 16*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what *St. John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 John ii. 1, 2.*

After which the Priest shall proceed, saying

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

then shall the Priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [**Holy Father,*] Almighty, everlasting God.

**these words [Holy Father] must be omitted on Trinity Sunday.*

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying.

Sanctus

Senior Choir

J. Merbecke (c. 1510-1585)

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands: he shall say the Prayer of Consecration, as Followeth:

ALL glory be to thee, Almighty God, our heavenly Father, for that Thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again; for in the night in which he was betrayed

Here the Priest is to take the Paten into his hands.

He took bread; and when he had given thanks, He brake it,

And here to break the bread.

and gave it to his disciples, saying, Take, eat,

And here to lay his hands upon all the Bread.

this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper,

Here he is to take the Cup into his hands.

he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for

And here he is to lay his hand upon every Vessel, in which there is any Wine to be consecrated.

this is my Blood of the New Testament, which is shed for you, and for many for the remission of sins; do this as oft as ye shall drink it in remembrance of me.

The Oblation.

WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same.

The Invocation.

And we most humbly beseech thee, O merciful Father, to hear us; and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Communion Hymn 684

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|----------------------------|------------------------|------------------------------------|
| <i>O For A Closer Walk</i> | Caithness | Text by William Cowper (1731-1800) |
| <i>Gavotte in C Minor</i> | Elizabeth Hicks, Cello | J.S. Bach (1685-1750) |
| <i>Air</i> | Alei Adair, Violin | J.S. Bach (1689-1750) |

Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and, after that to the People, also in order, into their hands, all devoutly kneeling: and when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

If the consecrated Bread and Wine be spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: beginning at "All glory be to thee, Almighty God" and ending with these words, "Partakers of his most blessed Body and Blood."

When all have communicated, the Minister shall return to the Lord's Table and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the Minister and People say the Lord's Prayer.

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.*

After shall be said as followeth:

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Gloria in Excelsis Senior Choir Old Scottish Chant

GLORY be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of

God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (the Bishop if he be present) shall let them depart with the blessing:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son and the Holy Ghost, Be amongst you, and remain with you always. *Amen.*

Closing Voluntary

Polonaise and Badinerie

J.S. Bach (1685-1750)

Audrey Hauser, Flute

SAINT GEORGE'S EPISCOPAL CHURCH

HISTORICAL OVERVIEW

The Saint George's Church building in which you are now standing was built in 1849. It was the third to be constructed on this site. The first was a wooden structure built in the 1730s; the second, a more substantial brick building in 1815.

It was during the earliest period in Saint George's history (1738) that the family of George Washington moved to the area. In time they, as well as friends and relations, famous in the founding of this country, attended services here.

Both the second and present buildings of St. George's were erected under the dynamic leadership of the Reverend Edward McGuire, who served as rector from 1813 (at age twenty, too young to be ordained) until 1858.

Throughout the more than 260 years of its existence, St. George's Church has been an active force in the community. During the Colonial Period, the Church was responsible by law for the welfare of orphans, widows, the sick and the needy in the community. In the 1795 to 1802 years the Church established male and female charity schools. Before the Civil War, it operated Sunday Schools for black children. During the same war, it was used as a hospital and for revival meetings. St. George's is continuing this idea of commitment to the community by being instrumental in the formation of such organizations as the Fredericksburg Senior Citizens, Rappahannock Big Brothers/Big Sisters, the Interfaith Council, Hospice, the Homeless Shelter and Hope House

Saint George's Church today stands as a fine example of the Romanesque Revival style of architecture popular in the mid-19th century. It is believed to have been designed and built by a Baltimore firm, Niernsee and Neilson.

The exterior focal points are the three main round-arched doors and windows. The central tower and steeple, long a familiar city landmark, has survived the ravages of time and war. The clock in

city landmark, has survived the ravages of time and war. The clock in the tower was set in place in 1851 (and restored in 1854 after fire damage) by the City of Fredericksburg, which is still responsible for its maintenance.

Inside the plan follows the ancient basilica layout, with a nave and columns forming a court-like space on three sides, and supporting a rear gallery.

The original "basic box" simplicity was first altered in 1876 with the removal of the high pulpit from the center of the east wall (where it stood above the Holy Table and reading desk). This opened the altar wall, allowing for the addition of the chancel. The lectern was placed on the left, the pulpit on the right. This lectern is in the shape of an eagle, symbol of Saint John the Evangelist and his Gospel of Love. In 1925 the choir and organ were added to a newly expanded chancel area.

The side galleries were added in 1854, and the plain glass windows began to be replaced by stained glass with the dawning of the 20th century.

THE WINDOWS

Toward the end of the 19th century, stained glass windows became popular facets of church decoration all over the country. The three altar windows were the first stained glass additions installed at Saint George's. They were presented in 1885, in memory of the Reverend Mr. McQuire, and made in Heidelberg, Germany. The center window, depicting the Ascension of Christ, is flanked on the left by the Apostle Peter, on the right by the Apostle, John.

Window #1, on the right aisle, the Mary Ball Washington Window installed in 1907. A gift of the local chapter of the DAR, it was made by the Colgate Glass Co. of New York for \$1000.

Window # 2, an angel standing in a field of lilies, was created by the Tiffany Studios and installed in 1914. This was the second Tiffany window for Saint George's.

Window #3, the Resurrection Angel at the Empty Tomb, depicts the Easter morning revelation of the three women coming to discover that Jesus has risen.

Window #4, the third Tiffany window, dated 1917, of the Angel

of Victory, or Guardian Angel of Medical Science, was presented in honor of a local doctor.

Window #5, the Nativity by Wilbur Burnham, dated 1943, is the most recent stained glass window given to the church. It is designed in an 12th - 13th century style, using very small pieces of glass. At the gallery level, it depicts the Majesty of Christ.

Windows #6 and #7, on the left aisle, installed in 1908-1909, the Wafer and the incense, are similar to the ones in the narthex of the same dates.

Window #8, Christ on the Road to Emmaus was the first Tiffany window set in the church (in 1912). This is the one which appears as a single unit from the main floor to the top of the gallery.

Window #9, Christ with the Little Children, made by Colgate Glass at a cost of \$400-\$500, in 1907, is a memorial to the late Marshall C. Hall, a long-time Sunday School superintendent at St. George's.

Window #10, the Trial of Paul Before Agrippa, was the first to be installed in the nave, circa 1903. It depicts the trial of Paul before Agrippa, as related in Acts 26.

THE CEMETERY

When the town of Fredricksburg was established in 1728, two lots were set aside for the church and graveyard. The present church and graveyard occupy one of the original lots.

Although some graves were removed to make room for the present church building in 1849, others were left undisturbed. Tread carefully when you enter the main doors of St. George's. If tradition is correct, beneath the steps is the grave of a son of Colonel Fielding Lewis of Kenmore. Revolutionary War patriot and brother-in-law of George Washington.

In 1892, the Ladies' Cemetery Guild of Saint George's Church undertook to document the history of the cemetery. The earliest legible date to which they could attest without question was 1752, on the grave of an other wise anonymous John Jones. Two years later, there was an Archibald Macpherson, age 49; and two years after that, Colonel John Dandridge, father of Martha Washington William Paul, brother of John Paul Jones, was buried in 1774. The latest ascertainable date is 1889, on the grave of Thomas R. Ware, U.S.N., and C.S.N., age 75. At the time of the ladies' survey, 164

names could be identified. Some had no dates; some no ages and twenty-nine had no stones.

THE ORGAN

The first record of an organ in the church was the one given by Dr. Charles Mortimer in 1796. In 1875, \$3000 was raised by the women of the church to help toward the purchase of a new organ to be placed in the rear gallery. This organ has been enlarged, and moved several times. In 1950, new chests, a trumpet stop and chimes were added. A re-dedication ceremony was held honoring the men and women who served in World War II.

Four pipe organs were purchased from Mary Washington College in 1983 and a complete rebuilding project was undertaken. As a result, there are now two consoles (one in the chancel and one in the gallery) and 46 ranks (sets) of pipes, all of which can be played from the chancel console. This, combined with excellent acoustics, makes the church a frequent concert hall for a variety of musical performances.

THE PEWS

When the church was built, the box pews were "sold" to families, and the money subscribed -together with annual "pew rents"- went to pay for the building and operation of the church. some of the names of early pew holders may still be seen engraved on silver plates on the pew doors.

THE BELL

The present bell is the third in the church's history. The original, given by Alexander Spotswood, Jr., was replaced in 1788. The second bell had to be replaced after an 1856 windstorm. The present bell was made in West Troy, N.Y. in 1858 by McNeely Company.

THE CLOCK

In October of 1848 Fredericksburg's Common Council voted to install a town clock in the tower of Saint George's Church. In May 1850, they moved to "appropriate the sum of \$20 per annum" for the clock's maintenance. Installation was made sometime in 1851. Restoration after fire damage was undertaken in 1854. The clock is still owned and maintained by the City of Fredericksburg.

VESTRY 1995

Pam Jewett-Bullock – Senior Warden

Jill Aiken – Junior Warden

William P. Carter

A. Tom Embrey III – Treasurer

Judith A. Graham

Arlene Lambert – Register

Robert C. Lee

Frederick A. Leedy

M.C. Moncure

Betty J. Poole

Julia L. Schwarz

Milena S. Smith

Mark A. Steele

Joseph A.C. Synan

Judith A. White – Executive Committee Member elected by Vestry

STAFF

Avis F. Harris – Church School Coordinator

Tina Errico – Finance Assistant

Martha W. Embrey – Altar Guild Chairman

Tom Holladay – Sexton

Kim Bean – Youth Assistant

Barbara Forbush – Flower Chairman

Elizabeth Roberson – Secretary