

ST. GEORGE'S EPISCOPAL CHURCH
PRINCESS ANNE AND GEORGE STREETS
FREDERICKSBURG, VIRGINIA 22401

APRIL 1976

If the individual concern of each of the congregation is not covered in this report please don't feel slighted. All the suggestions have been saved and will be taken up with the new rector when he arrives, to make him more aware of the feeling within the congregation. For the sake of brevity only those items which were most popular are mentioned.

Also, after one year the survey committee suggest these lists be brought out before the congregation again to accertain our progress in the various categories.

APPENDIXES

Basic Information
History
Parish Profile
Rector Profile
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Church School Report
Church Women Report
Charity School Report
Treasures Report
Annual Report
Trustees Report
Estimated Receipts & Disbursements 1971-1975

1. GEOGRAPHIC LOCATION

Fredericksburg, Virginia is a city of approximately 1,500 people and an immediate surrounding area of another 1,500 people located 50 miles South of Washington D.C. and 50 miles North of Richmond, Va. on the Rappahannock River.

2. FACILITY

St. George's Church is located at the corner of Princess Anne and George Street in downtown Fredericksburg, Va. The property consists of the church and a large educational plant consisting of approximately 16 classrooms and the church office. The seating capacity of the nave is approximately 400 including a balcony over the rear and on both sides of the nave. The interior architecture is Romanquesque which adds beauty to the church in its simplicity.

HISTORY OF ST. GEORGE'S
FREDERICKSBURG, VA.

In 1720 the General Assembly of the Colony of Virginia passed an act creating Spotsylvania County, which extended from the present western line of Essex County to the Shenandoah River. The whole county was made one parish and named St. George's.

The first Anglican priest of whom there is any record was the Rev. Theodosius Staige, who in 1726 received an annual salary of 16,000 lbs. of tobacco. He was a brother-in-law of the Rev. James Marge, who became the fourth rector of the parish in 1735 and served it for 32 years.

Plans were made in 1731 for the erection of the first church building on the present site, next to the cemetery, known as "God's Acre," which tradition says dates back as early as 1676, when a fort was established on the "Falls of the Rappahannock." Churchwarden Henry Willis contracted to build the structure at a cost of 75,000 pounds of tobacco, and probably church services were held in it in 1733-34, when the Rev. Patrick Henry, uncle of the Orator, was rector. However, it was not completed until the early 1740's, Col. Willis having died in the meantime. Known as the Rappahannock Church and "Mother Church of the Parish," it was used until 1815.

The size of the parish made it inconvenient for both the minister and the parishioners, and later the General Assembly created St. Mark's Parish and Berkeley Parish from it.

Following the death of his father in 1767, the Rev. James Marye II became rector and served until his death in 1780. Loyal to the American cause, he served without pay after the outbreak of the Revolution when support of Anglican clergy was suspended. Among his parishioners were Fielding Lewis, brother-in-law of George Washington and supplier of munition to the Revolution; Hugh Mercer, who established the first apothecary shop; and Charles Washington.

The years from 1780 to 1813 were the most discouraging in the history of the parish. Depleted physically by the death of many parishioners and the participation of others in the westward movement, and financially by the removal of state support, the parish found it difficult both to find and retain a rector. Six ministers served briefly between the death of James Marye II and the induction of Edward C. McGuire in 1813.

Still too young to be ordained, McGuire took charge of a church which had only about ten communicants worshipping in a 75-year-old wooden sanctuary in poor repair and termed "dark and cheerless." At his death, 45 years later, the congregation had grown to 251 members. McGuire tackled the many problems of his new charge with dauntless courage and zeal. In October 1815 a new Episcopal church on the same site, with 60 communicants, was dedicated by Bishop Richard Channing Moore, and paid for by the sale of pews. In 1832 it had more communicants than any Anglican church in the Diocese except Christ Church, Norfolk.

By 1846, the vestry, recognizing the need for a larger church building, authorized the construction of a new structure to cost \$19,000. On Sunday, April 22, 1849, the present building was consecrated by Bishop Meade. The following day most of the pews were sold to the highest bidders for a sum sufficient to pay all the construction costs. Some of these pews were retained by the families of purchasers until 1943, when private pews were abolished.

A fire in the coal cellar under the vestry room in July 1854 damaged the new building considerably, but repairs were soon made and side galleries were added which increased the seating capacity to about eight hundred.

In December 1858, after the death of Dr. McGuire, the Rev. Alfred M. Randolph took charge of the parish. Just before the battle of Fredericksburg he and other civilians were evacuated. Soon thereafter he joined the Confederacy as a chaplain and did not return to St. George's. Known as a very eloquent preacher, he later became assistant Bishop and then Bishop of the Diocese of Southern Virginia.

During the Battle of Fredericksburg in 1862, the church building, which was in the line of fire between the two armies, was struck more than twenty-five times and greatly damaged. Also the four-piece silver communion service donated by Warden John Gray in 1827 disappeared. Eventually all the pieces were recovered. After the Battle of the Wilderness in May 1864, 10,000 wounded soldiers were brought into the town and St. George's was among the buildings used as hospitals.

The church was without a minister from the Battle of Fredericksburg to December 2, 1864, when the Rev. Wagruder Maury, a native of the town, became provisional rector and resumed services in the basement of the shell-torn building. He was rector until 1871, and was succeeded by the Rev. Edward C. Murdaugh, who resigned in April 1877.

In July 1877, about fifty communicants who had objected to accepting Murdaugh's resignation, organized Trinity Church and appointed Murdaugh its rector. Within the next year 112 communicants transferred to Trinity. Records fail to disclose the exact cause of the division, but apparently Mr. Murdaugh was more ritualistic and his social gospel more comprehensive than many of St. George's parishioners liked.

The succeeding seventy years did not provide the drama of St. George's earlier history. There were no large building programs, probably the most extensive one being a renovation in 1925 when the organ and choir were moved from the upper gallery to the chancel, which involved the enlargement of the chancel and the erection of choir stalls. Many handsome gifts to enhance the beauty of the church or to be used in the service were received from communicants during this period, some as memorials to friends and relatives. Among these were the beautiful cathedral glass windows, three of which were signed by Tiffany and a fourth by W. H. Burnham. The chancel windows were made in Heidelberg, Germany in 1876.

Ministers who served as rectors during that period and who each made his special contribution to the life of the parish were: Robert J. McBryde, 1877-1883, and 1905-1912; John Kercheval Mason, 1883-1890;

William Meade Clark, 1890-96; William Dickinson Smith, 1896-1905; John Jabez Lanier, 1913-1922; Dudley Boogher, 1923-41; J. Sullivan Bond, 1942-45.

On February 1, 1946, the Rev. Thomas Green Faulkner, Jr. became rector, a position he was to hold for thirty years, the third longest of any minister who served St. George's. This former rector of Trinity Church, Manassas, was the son of an Episcopal minister and a graduate of the Virginia Theological Seminary.

Under his leadership, the exterior of the church was soon painted and repaired, the tin roof replaced by a slate one, and the entire steeple rebuilt. An organ costing \$15,000, as a memorial to men and women from the parish serving in World War II, was purchased and, with chimes given by a communicant, dedicated on November 5, 1950. Thursday noon-day services during Lent and a union three-hour service on Good Friday were started, and still continue. Several preaching missions were held.

At the suggestion of Mr. Faulkner and the Vestry, Dr. C. H. Quenzel, professor of history and librarian of Mary Washington College, a member of the congregation, wrote The History of St. George's Church, which was published in 1951.

A family type of service, in which children above kindergarten attended church with their parents until sermon time, then went to their respective class rooms for instruction, was adopted in the middle 50's. The church school was still being conducted in the basement of the church, which was very crowded. An adult class met in the hotel across the street. Finally the vestry authorized the construction of a new educational building, to be harmonious architecturally with the historic church and the cemetery. Mr. Milton R. Gregg was selected as architect and his plans approved. They called for constructing a three-story wing behind the old Parish House on the opposite side of the lot from the Church and connecting it with the sanctuary by what looked to be a 16 foot brick garden wall back of the cemetery, but which was actually a two-story classroom building with windows on the alley side. An additional stairway, lavatories, a sacristy, and robing rooms were also added to the church. The cost was approximately \$132,000. Named McGuire Hall after the Rev. Edward McGuire, rector from 1813 to 1858, it was dedicated on May 3, 1959, by the Rt. Rev. Frederick D. Goodwin.

The interior of the church was painted and the kitchen renovated and modernized in the early 60's, and in 1964 a parish library, the Lane Memorial Room, was constructed in one corner of the Family Room. In 1973 the exterior of the church was painted again.

Since Mr. Faulkner believed that "A true Christian is a social worker laboring in the spirit of Christ," it is not surprising that St. George's has provided a meeting place for many community service groups. The New School and the Senior Citizens Center have been housed there since 1969. Among other groups to which it has opened its doors are: AA, girl and boy scouts, Pratt Mental Health Club, Anne Hamrick House, Big Brothers and Big Sisters and Fish. In world outreach, St. George's supported a partner parish in the Philippines.

On Nov. 1, 1973, Charles R. Sydnor, Jr. became assistant rector, coming from Sterling, Va., where he had been a worker priest with a mission.

Then came the rebuilding of St. George's

The information which is contained here-in was derived from one congregational meeting and several meetings of the survey committee. Three questions were asked the congregation:

What do we like about St. George Church the ought to continue?

What don't we like about St. George's Church that ought to be stopped?

What do we think ought to be started at St. Georges?

The responses to these three questions were divided into five categories. Parish Life; Christian Education; Outreach-community; Worship, liturgy and music; staff and physical plant.

"Worship, Liturgy and music" received the largest response and rightly so for this is the core of our church, our reason for existence.

"Parish Life" was second and again rightly so, because it's our family relationship, our love for each other, our concern for the church itself.

Third was Christain Education which teaches us to become full participants in our own parish and the Christain world thru the power of the Holy Spirit and the love of God in his Son Jesus Christ.

Fourth in line was Staff and Physical Plant to operate our Christian family home efficiently and attractively to the comfort and betterment of our lives and a fitting edifice to the glory of God.

Last, but no means least was our "Outreach to the Community," our purpose- "to know the Christ and make him known". Our duty as Christians is to be Ministers of God and as Ministers, to go forth and preach the Gospel.

Although our areas of concern have been catagorized, the real life of St. Georges is far more intricate and complicated. The following summaries of the afore mentioned categories are the results, as mentioned before, of one congregational meeting at which only a fraction of the congregation was present. The Survey Committee feels, however, that the entire congregation of St. Georges was fairly represented in all factions and age groups.

As a whole St. George's is a conservative congregation, but willing to make changes with good leadership.

The things which most people liked about the church were the Newsletter, the friendliness and fellowship and the groups which promote them. Freedom of expression and a cosmopolitan congregation also had appeal.

As many felt was a lack of fellowship within the church as like its friendliness. A large number felt a lack of communication, and a great many felt a need for the formation of interest groups and activities to stimulate involvement - especially for the under 40 age group.

There was criticism about the Sunday School programs for children and adults. Interest was evidenced in adult sessions in the area of theology. Although many liked lay participation in the services, there was a good bit of dissatisfaction, and training for this work was advocated.

Emphasis on evangelism here and throughout the world was felt to be neglected concern. It was evident that our support of the church in the diocese, the nation and the world should be substantially increased.

The average St. Georgian is extremely proud of the effort his church makes in the community affairs and its leadership role in community charitable endeavors and is happy that the church buildings are available for worthwhile projects. He wishes this to continue, but seems reluctant to expand the role.

We are generally satisfied with the time and the type of worship service. While the 1928 Book of Common Prayer was preferred by many, about the same number liked variety in the service.

The music should have more verve and meaning and a larger choir is needed. The congregation does not participate enough in the worship service, responses or singing.

The average St. Georgian is proud of both the physical layout and historic significance of his church and likes its location, but the lack of maintenance and housekeeping are deplored. A chapel in the southeast corner of the nave was suggested.

The congregation needs to involve itself in more internal activities which will bring it as a church family closer together and will meet its corporate and individual and spiritual needs.

Profile for Rector

Our next rector should be married, under the age of 40, and a superb preacher who, although moderate, can skillfully introduce variety in the worship service.

In addition he should have strong leadership in the areas of encouraging and securing congregational support in all church activities, but should share duties with the congregation and vestry.

Possessed of a warm, friendly manner, he should be sincere and compassionate and have a sense of humor. Crisis visitation is important for him.

He should be strong on Christian education for both children and adults.

As well as having a Master's degree from the Seminary, it would be an asset if he had some experience in business or education.

What do you like about St. George's that ought to continue?

LIKE

What don't you like about St. George's that ought to be stopped?

DON'T LIKE

What do you think ought to be started at St. George's?

START

PARISH LIFE

LIKE

- 42 Newsletter
- 40 Friendliness
- 35 Freedom of expression
- 28 Church Women
- 22 Youth Group - High school and Jr. high
- 21 Fellowship
- 16 Spirit of church improving
- 13 Cosmopolitan congregation
- 14 Church socials
- 8 Altar guild
- 6 Mixed vestry
- 5 Willingness of members to work
- 4 The vestry
- 2 Children participation in church life
- 1 Method of selecting Vestry

DON'T LIKE

- 37 Lack of fellowship
- 21 Lack of communication
- 16 Stinginess in congregation
- 16 Lack of Stewardship - Lack of attendance
- 12 Same people do all the work
- 9 Every member canvass procedure
- 9 Lack of Bylaws
- 9 Lack of interest by young people
- 8 Women - lack of goals
- 7 Lack of emphasis on tithing during canvass
- 7 Better to older people
- 7 Lack of information as to where special offerings go
- 7 Lack of information as to where loose offerings go
- 7 The fact that people have left congregation
- 6 Lack of involvement
- 6 Lack of participation
- 6 Compared with Trinity
- 6 Not enough involvement of congregation
- 6 Lack of real religious spirit
- 6 "Clique" distinction
- 6 Women's groups, Lack of meetings between
- 6 Lack of programs which attract new people
- 5 Vestry election
- 4 Lack of interest in young people
- 4 Covered-dish supper for fellowship do not meet fellowship needs
- 2 Smoking in family room
- 1 Negative attitude
- 1 Catering to heavy contributors
- 1 Members want to be spoon-fed
- 1 Women on vestry
- 1 Suggestions on how much people should give

PARISH LIFE (Continued)

CONGREGATION

- 26 Couples groups and young adults
- 26 Involve more 35-50 age group
- 18 Publish vestry proceedings
- 18 Create men's organization
- 16 Involve younger women in chapters
- 15 Recruit new and/or inactive members
- 15 Friendliness
- 14 Publish Vestry Agenda
- 14 Church bazaar or activity involving majority
- 14 New young leadership
- 14 Patients names mentioned only during announcements
- 11 Athletic leagues
- 10 More appealing to individuals rather than congregation as a whole
- 10 Encourage non-vestry to attend vestry meetings
- 10 More financial giving
- 10 Better election procedure for vestry
- 10 Present canvassing program first to Finance Committee
- 10 Use youth groups for maintenance

COMMUNICATION

- 9 Occasional covered-dish suppers and picnics
- 8 ID tags for newcomers and visitors - warm welcome
- 8 Start brotherhood of St. Andrews
- 7 Personal contact for inactive members
- 7 Assign jobs in lieu of soliciting volunteers
- 7 Contact unaffiliated spouses and children
- 6 Home visitations by rector
- 6 Telephone communications
- 6 Ministry during BCW meetings
- 6 More involvement in Faith Alive
- 6 Visitations of new members by Vestry and other members
- Birthday offerings by children
- Communication (better)
- Young people on vestry
- Advisory Comm. for vestry and Jr. Adv. Comm. (20-40 yrs.)
- More money to Diocese
- Draw up Bylaws for operating parish
- Congregation to instruct delegates to Council
- Information (better) to new members
- More attention to patients
- Organized plan of communicants neighborhoods

CHRISTIAN EDUCATION

THINK

- 2/ Adult study groups (class)
- 10 Christian education (General)
- 9 Work with Children that is being done
- 8 New forms of learning for young people
- 4 Question and discussion of Sermons
- 2 Like CHURCH SCHOOL FOR CHILDREN
- 1 Handling of very young

THINK LIKE

- 14 Pageant costumes and Children costumes
- 10 Children never learn Christmas Carols
- 10 Lack of planning in Sunday School
- 8 Organisation of Sunday School
- 8 Lack of Discipline in S.S.
- 8 Lack of education in S.S.
- 7 Time of adult study
- 7 Insufficient Bible study
- 5 Adult C.E. not sufficient in depth
- 5 S.S. teaching (block terms) too long
- 4 Organisation of adult study
- 4 Lack of adult discussion
- 3 Other activities during S.S. and church time
- 1 Not geared toward young minds

START

- 2/ More religious (Bible study) education in S.S. program
- 17 More adult classes taught by theologians
- 12 More adult classes on theology by knowledgeable laymen
- 11 Use some of adult S.S. time for problem solving; constructive planning
- 12 4th - 6th grade remain in church for service
- 10 Better S.S. material
- 7 Vacation Bible School
- 7 Training sessions for S.S. teachers
- 6 Re-emphasis on teaching of morality
- 1 More help in crib room for emergencies
- 1 Attend church and S.S. as families
- 1 Adult S.S. classes between two services

OUTREACH - COMMUNITY

LIST

- 42 Church's community leadership
- 32 Use of Building by community
- 8 Community affairs involvement
- 6 Support of Virginia Seminary
- 6 Support of foreign missions

DEBATE LIST

- 9 Neglect of evangelism
- 6 Lack of organization in outreach efforts
- 3 Lack of support to Diocese and World

STAFF

- 14 More cooperative efforts with Trinity
- 11 Stronger Interfaith activities
- 9 More community involvement (Forums, etc.)
- 9 More local and worldwide evangelism
- 6 Ring Bells
- 1 Brief history printed for circulation to tourists
- 1 Day Care Center

FINAL TABULATIONS

Total Questionnaires - 109

CATEGORIES OF CONSIDERATION IN SELECTION OF RECTOR

Number each item from 1 - 14 in the order you consider to be of importance in the selection of a rector.

706	(6)	PASTORAL SPECIALTIES
874	(9)	STEWARDSHIP
717	(7)	CHURCHMANSHIP
454	(1)	PREACHING
537	(2)	LEADERSHIP
1212	(13)	MUSICAL ATTITUDE
988	(11)	COMMUNITY INVOLVEMENT
1251	(14)	POLITICAL ATTITUDE
646	(4)	THEOLOGICAL ATTITUDE
903	(10)	GROUP WORK
1696	(5)	CHRISTIAN EDUCATION
606	(3)	PERSONAL QUALIFICATIONS
1007	(12)	WORK EXPERIENCE
760	(8)	ADMINISTRATIVE ABILITY

- 1 Preaching
- 2 Leadership
- 3 Personal Qualifications
- 4 Theological Attitude
- 5 Christian Education
- 6 Pastoral Specialties
- 7 Churchmanship
- 8 Administrative Ability
- 9 Stewardship
- 10 Group Work
- 11 Community Involvement
- 12 Work Experience
- 13 Musical Attitude
- 14 Political Attitude

WHAT DO YOU WANT IN A RECTOR AND HIS WIFE?

(6) PASTORAL SPECIALTIES:

- 528 (6) Home visitation
367 (3) Crisis visitation - (sick - aged - troubled)
427 (4) Administrative leader
210 (1) Preaching
481 (5) Evangelism leader - is interested in spiritual renewal
338 (2) Worship leader - is conducting services
423 (7) Counseling and/or marriage counseling

(9) STEWARDSHIP:

- (2) Fund raising
(1) Time and Talent

(7) CHURCHMANSHIP:

- (2) High
(3) Low
(1) Moderate

(1) PREACHING; Type of:

- (3) Topical on current problems
(2) Biblical
(4) Scholarly
(5) Evangelistic
(1) Variety of above

(2) LEADERSHIP; Type of:

- (2) Patriarchal Type
(1) Shared (with congregation) and Vestry

(13) MUSICAL ATTITUDE:

- (1) Ability to relate music to worship
- (4) Music as entertainment
- (2) Strict hymnal - traditional
- (3) Innovative music

(11) COMMUNITY INVOLVEMENT:

(14) POLITICAL ATTITUDE:

- (3) Liberal
- (2) Conservative
- (1) Moderate

(4) THEOLOGICAL ATTITUDE:

- (3) Liberal
- (2) Conservative
- (1) Moderate

(10) GROUP WORK:

- (2) Group work general
- (1) Coordinator
- (3) Youth groups
- (4) Adult groups

(5) CHRISTIAN EDUCATION:

- (4) Extra-curricular programs
- (2) Study programs
- (1) Children's programs
- (3) Biblical programs

(3) PERSONAL QUALIFICATIONS:

- (3) Sense of humor
- (1) Warm and friendly manner
- (6) Diplomatic
- (5) Approachable
- (2) Sincere and compassionate
- (4) Reverent

(12) WORK EXPERIENCE:

- (4) Ministry only
- (1) Combination business world/ministry
- (2) Combination education/ministry
- (3) Combination public service/ministry

(8) ADMINISTRATIVE ABILITY:

WHAT ROLE FOR NEW RECTOR:

- (2) Attracting new members
- (5) Increasing giving
- (1) Encouraging participation
- (3) Visiting and counseling members
- (4) Community activities

EDUCATIONAL BACKGROUND:

- (2) Doctor of Divinity
- (1) Master's from Seminary

(3) IMMATERIAL

AGE:

(1) 30 - 35 - (41)
(2) 35 - 40 - (25)
(3) 40 - 45 - (24)
(4) 45 - 50 - (6)
(5) 50 plus - (4)

MARITAL STATUS: MARRIED

GENERAL HEALTH: GOOD

PREVIOUS EXPERIENCE: 36 FELT A MINIMUM OF 5 TO 10 YEARS
EXPERIENCE ESSENTIAL. 73 FELT NO SPECIFIC
EXPERIENCE ESSENTIAL OR MADE NO COMMENT

EXPECTATIONS OF RECTOR'S WIFE: QUITE VARIED COMMENTS
GENERALLY STATING THAT WIFE SHOULD BE
SUPPORTIVE OF HUSBAND

REMARKS:

2 RECOMMENDED HARRISON SIMON
25 RECOMMENDED CHARLES SYDNOR
1 ASKED THAT CHARLES SYDNOR NOT
BE NAMED