

The 175th
Anniversary
of the
Diocese
of
Tennessee

June 27, 2004
6:00 p.m.

Christ Church Cathedral
900 Broadway
Nashville, Tennessee

Ministering in Tennessee since 1829

THE ORDER FOR

Daily Evening Prayer

Opening Voluntary

Voluntary in F minor

Charles Burney
(1726-1814)

Voluntary in F major

William Hine
(1687-1730)

Voluntary in C major

Henry Purcell
(1659-1695)

Hymn 637 - How firm a foundation

Lyons

1 How firm a foun - da - tion, ye saints of the Lord,
 2 "Fear not, I am with thee; O be not dis - mayed!
 3 "When through the deep wa - ters I call thee to go,
 4 "When through fier - y tri - als thy path - way shall lie,
 5 "The soul that to Je - sus hath fled for re - pose,

1 is laid for your faith in his ex - cel - lent word!
 2 For I am thy God, and will still give thee aid;
 3 the riv - ers of woe shall not thee o - ver - flow;
 4 my grace, all suf - fi - cient, shall be thy sup - ply;
 5 I will not, I will not de - sert to its foes;

1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign
 5 that soul, though all hell shall en - deav - or to shake,

1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

*The Minister shall begin the EVENING PRAYER,
 by reading one or more of the following Sentences of Scripture.*

The Lord is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts. *Mal. i. 11.*

Then the Minister shall say:

Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly to do so, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of heavenly grace, saying—

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 thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

To be made by the Priest alone, standing; the People still 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.

The People shall answer here, and at the end of every prayer, Amen.

Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

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.

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. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

[Please be seated.]

Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church, with the Doxology, as in the Morning Service.

Psalm VI. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.

2 Have mercy upon me, O LORD, for I am weak; O LORD, heal me, for my bones are vexed.

3 My soul also is sore troubled: but LORD, how long wilt thou punish me?

4 Turn thee, O LORD, and deliver my soul; O save me, for thy mercy's sake.

5 For in death no man remembereth thee; and who will give thee thanks in the pit?

6 I am weary of my groaning: every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my petition; the LORD will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed; they shall be turned back, and put to shame suddenly.

Psalm VII. *Domine, Deus meus.*

- O LORD, my God, in thee have I put my trust; save me from all them that persecute me, and deliver me.
- 2 Lest he devour my soul like a lion, and tear it in pieces, while there is none to help.
- 3 O LORD my God, if I have done any such thing; or if there be any wickedness in my hands;
- 4 If I have rewarded evil unto him that dealt friendly with me; yea, I have delivered him that without any cause is mine enemy;
- 5 Then let mine enemy persecute my soul, and take me; yea, let him tread my life down upon the earth, and lay mine honour in the dust.
- 6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgment that thou hast commanded.
- 7 And so shall the congregation of the people come about thee: for their sakes therefore lift thyself again.
- 8 The LORD shall judge the people: give sentence with me, O LORD, according to my righteousness, and according to the innocency that is in me.
- 9 O let the wickedness of the ungodly come to an end; but guide thou the just.
- 10 For the righteous God trieth the very hearts and reins.
- 11 My help cometh of God, who preserveth them that are true of heart.
- 12 God is a righteous Judge, strong, and patient; and God is provoked every day.
- 13 If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready.
- 14 He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
- 15 Behold, he travaileth with mischief; he hath conceived sorrow, and brought forth ungodliness.
- 16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other.
- 17 For his travail shall come upon his own head, and his wickedness shall fall on his own pate.
- 18 I will give thanks unto the LORD, according to his righteousness; and I will praise the Name of the LORD most high.

Psalm VIII. *Domine, Dominus noster.*

- O LORD, our Governor, how excellent is thy Name in all the world; thou that hast set thy glory above the heavens.
- 2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.
- 3 For I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou has ordained.
- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 Thou madest him lower than the angels, to crown him with glory and worship.
- 6 Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet;
- 7 All sheep and oxen; yea, and the beasts of the field;
- 8 The fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the sea.
- 9 O LORD, our Governor, how excellent is thy Name in all the world!

[Please stand.]

1. Glory be to God on high, and on earth peace, good will towards men.

2. We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks

to thee for thy great glo - ry, 3. O Lord God, heaven - ly King,

God the Father Al-might - y. 4. O Lord, the only-begotten Son, Je-sus Christ;

O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us.

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa-ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. Thou only, O Christ,

with the Ho-ly Ghost, art most high in the glory of God the Fa-ther. A - men.

Voluntary

Air

Jonathan Battishill
(1738-1801)

Then shall be read the first Lesson, according to the Table or Calendar.

First Lesson - Ezra 3

¹ And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. ² Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. ³ And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening. ⁴ They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; ⁵ And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. ⁶ From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid. ⁷ They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. ⁸ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. ⁹ Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. ¹⁰ And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. ¹¹ And they sang

together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. ¹² But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: ¹³ So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

After which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.

Cantate Domino. Psalm xcvi.

Jonathan Battishill
(1738-1801)



- O SING unto the LORD a | **new** song;
* for he hath | **done** | marvel·lous things.
- 2 With his own right hand and with his | holy arm,
* hath he gotten him|self the victory.
- 3 The LORD declar·ed | his salvation;
* his righteousness hath he openly showed
in the | sight · of the **heathen**.
- 4 He hath remembered his mercy and truth toward the house of | Israel;
* and all the ends of the world have seen the sal·vation of our God.
- 5 Show yourselves joyful unto the LORD | all ye lands;
* sing, re|joice and **give** thanks.
- 6 Praise the LORD up|on the harp;
* sing to the harp with a | psalm of **thanksgiving**.
- 7 With trumpets | also · and shawms,
* O show yourselves joyful be|fore the LORD the King.
- 8 Let the sea make a noise and all that | therein is;
* the round world and | they that dwell therein.
- 9 Let the floods clap their hands,
and let the hills be joyful together be|fore the LORD;
* for he | cometh · to judge the earth.
- 10 With righteousness shall he | judge the world,
* and the | peoples · with equity.

Then a Lesson of the New Testament, as it is appointed.

New Testament Lesson – Philippians 1

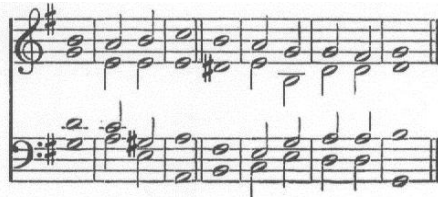
¹ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ² Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ³ I thank my God upon every remembrance of you, ⁴ Always in every prayer of mine for you all making request with joy, ⁵ For your fellowship in the gospel from the first day until now; ⁶ Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: ⁷ Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. ⁸ For God is my record, how greatly I long after you all in the

bowels of Jesus Christ. ⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgment; ¹⁰ That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. ¹¹ Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. ¹² But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; ¹³ So that my bonds in Christ are manifest in all the palace, and in all other places; ¹⁴ And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. ¹⁵ Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶ The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷ But the other of love, knowing that I am set for the defence of the gospel. ¹⁸ What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. ¹⁹ For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰ According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. ²¹ For to me to live is Christ, and to die is gain. ²² But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. ²³ For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: ²⁴ Nevertheless to abide in the flesh is more needful for you. ²⁵ And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; ²⁶ That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. ²⁷ Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; ²⁸ And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. ²⁹ For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; ³⁰ Having the same conflict which ye saw in me, and now hear to be in me.

And after that, shall be sung or said this Psalm, except on the twelfth day of the month.

Deus misereatur. Psalm lxxvii.

Henry Aldrich
(1647-1710)



GOD be merciful unto | us and bless us,
* and show us the light of his countenance,
and be | merci-ful unto us;

2 That thy way may be | known up-on earth,
* thy saving health a|mong all **nations**.

In unison

3 Let the peoples praise | thee O God;
* yea let all the | peoples **praise** thee.

4 O let the nations re|joice and • be glad;
* for thou shalt judge the folk righteously,
and govern the | nations • upon earth.

In unison

5 Let the peoples praise | thee O God;
* yea let all the | peoples **praise** thee.

6 Then shall the earth bring | forth her increase;
* and God, even our own God, shall | give us • his **blessing**.

7 God | **shall** bless us;
* and all the ends of the | world shall **fear** him.

Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

I believe 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.

[or the Nicene Creed]

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.

Then shall be said the Collect for the day, and after that the Collects and Prayers following.

Collect for the Second Sunday after Trinity.

O LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

A Collect for Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

O Lord, our heavenly Father, by whose Almighty power we have been preserved this day; By thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

Anthem

Rejoice, ye shining worlds on high

William Billings
(1746-1800)

Rejoice, ye shining worlds on high.

Behold the King of glory nigh.

Who can this King of glory be,
the mighty Lord and Savior's he.

Isaac Watts

Sermon - The Reverend Dr. Daniel P. Matthews

[An offering will be taken at this time.
The offering is designated for the Diocese of Litoral, Ecuador.]

Hymn - Rock of ages, cleft for me

Toplady

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
2 Should my tears for ev - er flow, should my zeal no lan - guor know,
3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
all for sin could not a - tone: thou must save, and thou a - lone;
when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
in my hand no price I bring, sim - ply to thy cross I cling.
Rock of a - ges, cleft for me, let me hide my - self in thee.

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. Endue 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.*

A Prayer for the Clergy and People.

Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.
[said only by officiant]

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days: through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

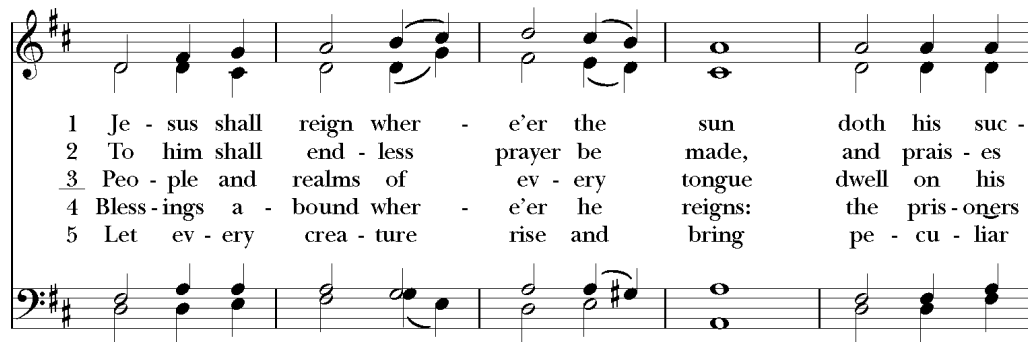
A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

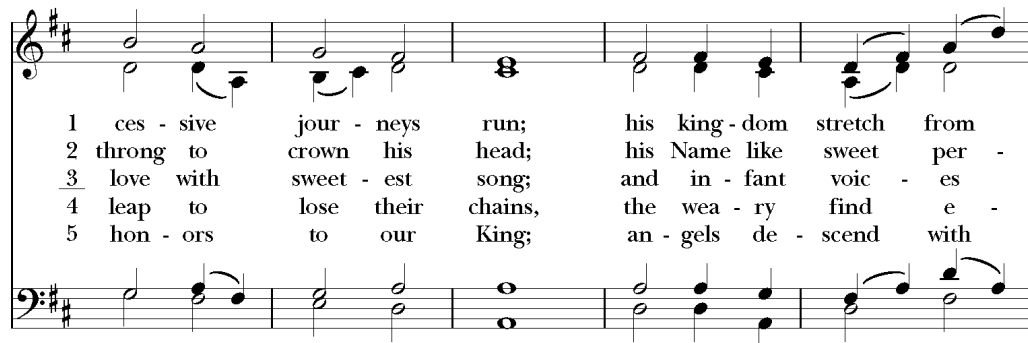
2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.



1 Je - sus shall reign wher - e'er the sun doth his suc -
 2 To him shall end - less prayer be made, and prais - es
 3 Peo - ple and realms of ev - ery tongue dwell on his
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
 5 Let ev - ery crea - ture rise and bring pe - cu - liar



1 ces - sive jour - neys run; his king - dom stretch from
 2 throng to crown his head; his Name like sweet per -
 3 love with sweet - est song; and in - fant voic - es
 4 leap to lose their chains, the wea - ry find e -
 5 hon - ors to our King; an - gels de - scend with



1 shore to shore, till moons shall wax and wane no more.
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.
 3 shall pro - claim their ear - ly bless - ings on his Name.
 4 ter - nal rest, and all who suf - fer want are blest.
 5 songs a - gain, and earth re - peat the loud a - men.

Closing Voluntary

Voluntary and Double Fugue in G

William Boyce
(c. 1710-1779)

*The congregation is invited to a Festive Reception
 in the tent on the parking lot.*

Officiants

The Rt. Rev. Bertram N. Herlong, D.D.
Bishop of Tennessee

The Rt. Rev. Charles G. vonRosenberg, D.D.
Bishop of East Tennessee

The Rt. Rev. James Coleman, D.D.
Bishop of West Tennessee (retired)

The Rt. Rev. William Sanders, D.D.
Bishop of Tennessee (retired)

The Rev. Daniel P. Matthews, D.D.
Rector Emeritus, Trinity Church, Wall Street, NYC

The Very Rev. Kenneth B. Swanson, Ph. D.
Dean, Christ Church Cathedral

The Rev. Canon Geoffrey Butcher, D. Min.
Canon Pastor, Christ Church Cathedral

Musicians

Dr. Michael Velting, Organist and Choirmaster
Marjorie Proctor, Associate Organist and Choirmaster
Diocesan Evensong Choir

Vergers

Alice Nichols
John Whitaker
Roy Gottfried

Crucifer

John Teasley

The Rev. Dr. Daniel Paul Matthews served as Rector of Trinity Church, Wall Street, New York City, from 1987 until his recent retirement in 2004. He previously served as rector of three churches in Tennessee, including Church of the Holy Communion, Memphis, St. David's Church, Nashville, and St. John's, Knoxville.

Honoring Dr. Matthews in 2001 with the Bishop's Cross of the Diocese of New York, the diocese described him as "a gift to our city and diocese from wide-ranging experience in Tennessee and Georgia." The citation continued: "His gifts of creativity and imagination have been expressed in many forms: from the establishment of the Odyssey Television Network -- in which he brought together over 50 faith groups including Jews, Roman Catholics, Mormons, mainline churches and historic black churches in joint ownership of this cable channel -- to the Clergy Leadership Project, an intense renewal program open to clergy throughout the nation, to the publication of a national magazine, *Spirituality and Health*.

"His leadership has been recognized by four honorary doctorates; his preaching has been heard in Canterbury Cathedral in England and Nanjing Seminary in China. His magnetism and charm have been evident by his television appearances for the Chicago Series, 'Thirty Good Minutes' and 'The Protestant Hour' produced by the Episcopal Media Center, and most recently he was selected to serve as the chaplain at the historic Chautauqua Institution."

On September 11, 2001, Dr. Matthews saw the second plane fly into the south tower of the World Trade Center from the Parish's offices, and he was forced to evacuate lower Manhattan with his staff and the children of the Parish pre-school. Trinity's chapel, St. Paul's - which adjoins the World Trade Center - served as a 24-hour center of refuge and relief for eight months after the attack. An apostle of hope and healing in lower Manhattan as the district seeks to rebuild itself, Dr. Matthews has made appearances on all three major network television evening news shows as an advocate for and commentator on the church's post-September 11 mission.

Banner Bearers

Lesley Branch, St. Mark's Church, Antioch
Bill Jones, St. Peter's Church, Columbia
Ed Haworth, St. Michael's Church, Cookeville
Jarod Pearson, St. Agnes' Mission, Cowan
Terry Johnson, Calvary Church, Cumberland Furnace
Dave Backs, St. Philip's, Donelson
Scott Smith, St. Paul's Church, Franklin
Sarah Smith, Church of our Saviour, Gallatin
Adam Waltenbaugh, St. Francis Church, Goodlettsville
Bill McMinn, St. Joseph of Arimathea, Hendersonville
Scott Dunbar, Church of the Epiphany, Lebanon
Frank Davis, St. Matthew's Church, McMinnville
Calvilyn Allmon, Church of the Holy Comforter, Monteagle
Julia Reynolds, Christ Church Cathedral, Nashville
Sladen Bradley, Church of the Advent, Nashville
Kristin Forbes & Erin Blocker, St. Anselm's Church, Nashville
Jessamyn Davis, St. Augustine's Chapel, Nashville
Frances Leathers, St. David's Church, Nashville
Michael Faehl, St. George's Church, Nashville
Allen Dubberley, Church of the Messiah, Pulaski
Meg Binnicker, Otey Memorial Parish, Sewanee
Steve Green, St. James' Church, Sewanee
Brian Wells, Church of the Epiphany, Sherwood
Linda Stella, Grace Church, Spring Hill
John Rose, St. Barnabas' Church, Tullahoma

Musicians for the Procession

Tennessee Scots Pipers Band

175th Anniversary Outreach Ministry Offerings

Diocese of Tennessee – Offering from the 175th Anniversary Service of Thanksgiving at Christ Church Cathedral, Sunday, June 27, 2004, is designated for the Diocese of Litoral, our Companion Diocese.

Christ Church, Alto – The Blue Monarch, a women's shelter, Alto

St. Peter's Church, Columbia – Hope Clinic of Columbia, a medical treatment for low income people without health insurance

St. Michael's, Cookeville – Genesis House, a secure home for abused women, Cookeville

St. Agnes' Mission, Cowan – Good Samaritan Ministries of Decherd

St. James' Church, Dickson – The Episcopal Relief & Development Fund

Church of St. Mary Magdalene, Fayetteville – Lincoln County Child Development Center, a preschool program for children with special needs

St. Paul's Church, Franklin – Graceworks Ministry in Franklin, providing direct services for food, clothing and housing assistance to residents of Williamson County

Church of our Savior, Gallatin – CARES in Gallatin, providing financial help with utilities as well as housing and food for needy families

St. Francis Church, Goodlettsville – Goodlettsville Help Center

St. Bernard's, Gruetli – Care Packages to troops in Iraq

St. Joseph of Arimathea Church, Hendersonville – 2nd Base Foundation, a camp for “at risk” children and Jesus el Senor

Church of the Epiphany, Lebanon – Litoral Mission Trip

St. Matthew's Church, McMinnville – St. Luke's Community House, since 1913 serving the needs of children, families and the elderly in the old West Nashville neighborhood.

Christ Church Cathedral, Nashville – St. Luke's Community House

Church of the Advent, Nashville – St. Luke's Community House

Church of the Holy Comforter, Monteagle – Santa on the Mountain, a Christmas project for children sponsored by Mid Cumberland Mountain Ministry

Church of the Holy Trinity, Nashville – Napier-Sudekum Homes, public housing projects

St. Anselm's Church, Nashville – Meals for the Homeless, Nashville

St. Augustine's Chapel, Nashville – Ann Stevens School in Ecuador

St. David's Church, Nashville – Magdalene House, Nashville, a residential program for women in recovery from prostitution and drug abuse

St. George's Church, Nashville – Habitat and Our Little Roses in Honduras

St. Andrew's Church, New Johnsonville – Helping Hands, an interdenominational service provider in New Johnsonville

Church of the Messiah, Pulaski – Giles County Help Center, Pulaski, resource facility that serves as a food bank and gives assistance with clothing, household items and utility bills

Grace Chapel, Rossview – Loaves and Fishes, lunches for homeless people served at Trinity Church, Clarksville

Otey Memorial Parish, Sewanee – Community Action Committee's Lifetime Improvement Fund

St. James' Church, Sewanee – Seeds for the Spirit, provides bird feeders and seed at a local senior care center, and Community Action Committee

Grace Church, Spring Hill – The Good Samaritan

St. Barnabas' Church, Tullahoma – The Partners for Healing, Tullahoma, providing medical assistance for the uninsured

**EVENING PRAYER FROM THE 1789 BOOK OF COMMON PRAYER for July 1, 1829
(the meeting for the organization of the Diocese of Tennessee)**

Marion J. Hatchett

Professor of Liturgy and Church Music, Emeritus
School of Theology, University of the South

Note various contrasts with Evening Prayer in later Prayer Books and with customs of more recent years:

If clergy were available in this period they would have performed the whole service, including the reading of the lessons. Layreaders were being used less and less when clergy were available. The position of the clerk (pronounced "clark"), a lay person who kept the church records and in the services announced the metrical psalms and hymns, led the responsive reading of the psalms, and read the lessons, was being eliminated with the rising clericalism of the era.

The rubrics allowed the use of hymns both before and after Morning and Evening Prayer and before and after sermons. At this time, and for long afterward, neither priest's parts nor people's responses would have been sung. The only music would have been hymns and canticles and possibly an anthem and/or an instrumental voluntary.

There would have been no procession. The clergy simply would have entered the church from the sacristy or from the entrance door and begun the service by announcing the opening hymn.

There were no seasonal Opening Sentences. The first three general Opening Sentences in the American Prayer Book of the time had been added in the first American revision of 1789. Up until that point all of the Opening Sentences had been exhortations to repentance. Seasonal Sentences first came into the Prayer Book in the 1892 revision.

The lengthy exhortation to confession was to be read at every service of Evening Prayer. The shorter alternative invitation only came into the Prayer Book in 1892. There is no permission to omit the General Confession in any service of Evening Prayer. That permission only came in at the 1928 revision.

The whole Psalter was read through at Morning and Evening Prayer every month. All thirty-two verses of Psalms six through eight were to be read on the first day of every month at Evening Prayer. (This was a relatively short selection; all forty-eight verses of Psalms nine through eleven would be read the next day at Morning Prayer.) The Psalms would have been read responsively verse by verse.

The appointed psalms for the service would be followed by either the Gloria Patri or the Gloria in excelsis, said or sung. Occasionally this was followed by a brief instrumental "Voluntary."

The permission to omit one of the lessons at Evening Prayer only came into the Prayer Book at the 1928 revision. The lessons were, almost without exception, a full chapter in length and sometimes longer.

Neither the Magnificat nor the Nunc dimittis were in the Order for Evening Prayer in the 1789 Book. They came back into the book in the 1892 revision.

The whole of the Old Testament, except for a very few chapters, was read each calendar year. The Old Testament Lesson for July 1 was Ezra 3. The Old Testament Lesson would have been followed by the canticle Cantate Domino (Psalm 98:1-10) except on the 19th day of the month when Psalm 98 was read among the Psalms and Bonum est confiteri (Psalm 92:1-4) would take its place as the canticle after the Old Testament Lesson.

The whole of the New Testament, except for the book of Revelation, was read three times each calendar year. The New Testament Lesson for Evening Prayer on July 1 was Philippians 1. This Lesson might have been followed by a baptism or by catechizing the children.

The New Testament Lesson or the baptism or catechizing would have been followed by Deus misereatur (Psalm 67:1-7) except on the 12th day of the month when Psalm 67 was read among the Psalms of the day and Benedic, anima mea (Psalm 103:1-4 & 20-22) would have been read in its place as the canticle following the New Testament Lesson.

Either the Apostles' Creed or the Nicene Creed would have been used at Evening Prayer, and the phrase "He descended into hell" could be omitted from the Apostles' Creed or the phrase "He went into the place of departed spirits" could be substituted.

The Collect of the Day and all of the prayers printed within the rite were to be said at every Evening Prayer. Permission to substitute other prayers did not come into the Prayer Book until the 1892 revision, though when appropriate other prayers from the "Prayers and Thanksgivings" section of the book could be added.

If a sermon was preached at Evening Prayer (and that was frequently true on Sundays as well as on weekdays in Lent) it came after the Collect for Aid against Perils and before the intercessory prayers and General Thanksgiving. It was probably preceded and followed by a hymn. In churches with more musical resources sometimes an anthem was substituted for the hymn before or after the sermon.

Apparently a collection was not normally received at Evening Prayer. The church's income came from the rental of pews and from the offerings at the Sunday morning services. If a collection was received at Evening Prayer it was likely to have been done during the hymn or anthem following the sermon, and it would have been brought immediately to the priest and placed by him on the Holy Table without any Presentation Sentence or Doxology or anything of the sort. The Prayer Books specified that the Alms and other offerings should be brought to the priest "who shall *humbly* present and place it upon the Holy Table." The 1892 book was the only Book of Common Prayer which allowed for a Presentation Sentence.

The General Thanksgiving was said by the clergyman alone. Permission for the congregation to join in on this prayer only came with the 1928 revision.

After the service a hymn might have been sung but there would have been no procession out. The clergy, choir, and people simply would have exited in an informal manner after the final hymn.

The Church Building and Its Furnishings

Episcopal Churches built from about 1790 to 1841 were normally in the Greek revival style. In the middle of the wall opposite the entrance was a "wine-glass" pulpit up several steps above the floor for the officiant and preacher. In front of the pulpit, was the "clerk's desk" at which in the earlier decades of this period the lay clerk, when there were not several clergy present, announced the metrical psalms and hymns, led the responsive reading of the psalms, and read the lessons at Morning and Evening Prayer. During the last decades of this period the clerks began to be retired and their parts taken over by the clergy. In front of the clerk's desk was the "Holy Table," with four legs and not much longer than it was high and wide (the traditional proportions for an "altar" until approximately the fifteenth century and still the proportions of altars in Eastern Orthodox churches). The altar was covered by a frontal (typically red but sometimes blue) which went down to the floor on all four sides. The priest celebrated the Eucharist standing on the north side of the Holy Table so that the people could see his actions at the Breaking of the Bread. The only things allowed on the altar were the paten, chalice, flagon, collection plates, and Book of Common Prayer. There were no cross, candles, or flowers on the Holy Table until later in the century or, in many parishes, until well into the twentieth century. Lecterns separate from the pulpit and "bishop's chairs" in parish churches were inventions of greedy late nineteenth century church supply houses. The first Anglican church built with a choir seated up front between the Holy Table and the pulpit was St. Peter's, Leeds, built in 1841.

Larger, richer churches had pipe organs, but smaller or poorer congregations used whatever instruments or combination of instruments were available, often oboes, or bass viols, or cellos, or flutes. In some places barrel organs were used to accompany the hymns and canticles. After the invention of the harmonium or reed organ, with a sound which somewhat resembled that of an organ, the use of other instruments in church began to be frowned upon. In larger buildings the instruments and the unvested choir or quartet were situated in a gallery, but in smaller buildings on a "choir stand" or in a "choir pew" at the back of the church.

Seating was in "box pews," pews provided with doors to help keep out breezes, for heating was not provided in churches, though some individuals brought "foot warmers" containing hot coals or hot water. The rental of the pews generally provided the majority of the church's income. People sometimes furnished their pews. The wealthier, smaller families sometimes had chairs similar to dining room "hosts' chairs" (these can still be seen in the "Washington pew" at St. Michael's, Charleston, or in the "Governor's pew" at Bruton Parish in Williamsburg). Larger or poorer families had benches or bench-like seating. The pews and the pulpits were sometimes provided with spittoons, and long-stemmed clay pipes ("churchwarden's pipes") were provided at the entrance for those who desired to smoke during the service. People knelt on the bare floor. Providing benches

or cushions for kneeling and the heating of the building were later concessions to a new softer generation. People brought their own Prayer Books (which contained the metrical psalms and hymns) or left them in their pews from week to week. The church provided only a few Prayer Books for the use of visitors.

There would have been no processional cross, torches, thurible, or banners, and there would have been no acolytes or servers.

Vestments

Deacons and priests (and clerks) wore very full ankle-length surplices, generally directly over their street clothes. In some places the introduction of black cassocks under the surplice (and of clerical collars) in the 1840s was highly controversial. Over the years the surplices were shortened, exposing the bottoms of the cassocks. Generally deacons and priests wore a wide scarf or tippet made of a soft black material over the surplice. The tippet was originally a part of or paired with an academic hood, but the use of the hood in this period was very exceptional. In one letter from the period a woman wrote that the visiting priest "cut a most ridiculous figure with a scarlet knap-sack hanging down his back." Stoles were first worn in Anglicanism in the late nineteenth century. Those worn in some places into the twentieth century were black. They differed from a tippet in being more narrow and of a stiffer material. "High church" clergy substituted the stole for the tippet for sacramental services (Baptism and Eucharist). "Low church" clergy substituted the stole for the tippet for all services. Later in the nineteenth century in some places white stoles were substituted for the black ones. Still later colored stoles (generally following a system of colors that had become almost universal in the Roman Catholic Church within the nineteenth century) came into general use. If because of rain or cold headgear was worn with vestments it was the academic cap to which the clergyman was entitled. For most Anglican clergy this has been the mortar-board (as can be seen in the 110 cartoons of clergy published in the periodical *Vanity Fair* 1869-1914), though some Anglican clergy have earned the Cambridge "beef-eater" and some the Oxford "Canterbury Cap," and have worn them in place of the more common mortar-board. The biretta, the academic cap of some Italian and Spanish universities and of various Roman Catholic educational institutions, which was worn by many Roman Catholic clergy who had earned it, was misinterpreted by some Anglican clergy as a vestment rather than as an academic cap, and unfortunately, from the late nineteenth century, for a period of time it was appropriated by some Episcopal clergy who were not entitled to its use.

For the sermon the preacher wore a black academic or "preaching" gown, a symbol of his academic credentials. If the preacher was vested in a surplice because he had officiated or assisted in the service he switched to the preaching gown or donned it over his surplice during the hymn before the sermon and shed it during the hymn after the sermon. Until late in the nineteenth century some clergy did not make use of the surplice but simply wore the preaching gown throughout the services.

Bishops wore over their street clothes a white rochet, an ankle-length vestment which differed from a surplice in having quite full sleeves which were gathered at the wrist. Over the rochet a bishop wore a black chimere, an abbreviated form of a black academic gown without sleeves. In the mid-twentieth century some bishops substituted purple chimeres, in imitation of some Roman Catholic bishops who belonged to a particular party within Romanism, and later some bishops substituted red chimeres in imitation of some Roman Catholic cardinals or of some bishops who had earned doctorates in theology which entitled them to red robes. Over the black chimere bishops generally wore a black tippet. The first use of copes and miters by Episcopal bishops was at the ordination to the episcopate of Bishop Grafton of Fond du Lac, an occasion which gained great notoriety as "the Fond du Lac circus." The use of cope and miter by Episcopal bishops has become rather common only within the past few decades.

As long as choirs were located in a gallery or in the back of the building they were very seldom vested. After the building of St. Peter's, Leeds, in 1841, with the choir at the front of the church an increasing number of churches began to be built in that manner, and during the period 1870 to 1930 more and more older churches were renovated with arrangements for the choir up front. Increasingly choirs were vested, at first in ankle-length surplices and later in shorter surplices to distinguish them clearly from the clergy, generally over black cassocks. In the late nineteenth and early twentieth centuries acolytes began to be used to carry a processional cross, and sometimes torches or banners, and (very rarely) thuribles. Acolytes have generally been vested in relatively short surplices, normally over black cassocks, until recent decades when sometimes red cassocks have been substituted for black, or until recent years when albs have often been substituted for cassocks and surplices.

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