

Westminster Abbey



A Service to mark
the Centenary of the Armistice

in the presence of

Her Majesty The Queen

and

His Excellency The President
of the Federal Republic of Germany

Sunday 11th November 2018

6.00 pm

HISTORICAL NOTE

On 11th November 1918 there was no two minutes' silence. The guns on the western front ceased firing, but in London church bells, hooters, whistles and sirens brought crowds on to the streets. The news of the armistice with Germany, signed formally at 5 am, spread quickly. It reached Essex soon after it took effect, at 11 am. The rector of Great Leighs, the Reverend Andrew Clark, reported that work stopped, the schools were given a holiday, bands marched through towns and villages, and buildings were festooned with flags. By the afternoon, dancing and drinking accompanied the celebrations, which continued into the night.

Joy, although the dominant response to the German surrender, was not the only emotion of the day. For others, there was the burden that peace would bring. On 7th October 1918, as the news spread that Germany had asked the United States for an armistice, Cynthia Asquith, the daughter-in-law of the former prime minister, realised: 'one will at last fully recognise that the dead are not only dead for the duration of the war'. How to mourn and how to memorialise had not yet assumed a pattern. Just as there was no silence on 11th November 1918, so there were no Cenotaph, no poppies, and no Unknown Warrior.

As unsettling were the political and social challenges. Beatrice Webb, another woman with excellent political connections, had recorded her apprehension at the war's approaching end a week before the armistice. 'Burdened with a huge public debt, living under the shadow of swollen Government departments, with a working class seething with discontent, and a ruling class with all its traditions and standards topsy-turvy, with civil servants suspecting business men and business men conspiring to protect their profits, and all alike abusing the politician, no citizen knows what is going to happen to himself or his children, or to his own social circle, or to the state or to the Empire'.

The sense of disorientation was shared at the front. 'In the Army,' a Canadian officer, John McKendrick Hughes, wrote to his wife from near Lille on 11th November, the peace 'will be taken very quietly.' Personal relationships, fractured by long separation and divergent experiences, would have to be rebuilt. War had become a way of life. Men who had had no other career, and who were not sure they would ever have one, for whom military service represented the rite of passage from adolescence to adulthood, could be bereft without war's intensity. Rowland Feilding, a professional soldier commanding a battalion in France, who had been away from home for over three years, wrote to his wife on 10th November, 'how strange it will be when the fighting stops'. When it did, he added, 'what a thousand pities that we should have had to draw off at such a moment—just as we had the enemy cold!'

Others shared that response. Some Americans sought battle up to, and even beyond, the deadline of 11 am. Philippe Pétain, commanding the French army, had planned to liberate Lorraine by force of arms in 1919, not by negotiation in 1918. For them, as for the Royal Navy in Scapa Flow, the end of the war came as an anti-climax. In late October, by when it was clear that the German request for an armistice was serious, it was the British commander, Douglas Haig, who became the voice of military reason as the terms were hammered out. With the weather worsening and the pace of the advance likely to slow, and aware that the German army was still intact in the field, he asked, 'Why expend more British lives—and for what?'

Most had expected the war not to end until after June 1919, the point at which the Americans in France would be stronger than the British and French armies combined. Too many false dawns had made allied politicians, including Lloyd George and Winston Churchill, loath to trust the optimism of the generals, which soared after the successful counter-attack on 18th July 1918. Unprepared for peace negotiations, the statesmen were surprised by the rapidity of events, not least those away from the western front. The coalition of the Central Powers unravelled with the collapse of Bulgaria on 29th September. Germany in the west no longer had the manpower to rescue their partners in the east. When the allied supreme commander, Ferdinand Foch, met the German delegation in the forest of Compiègne on 8th November, Germany itself was rocked by revolution. The Kaiser abdicated the following day. The armistice which it signed was a military arrangement, a pause in the fighting only, and not a peace settlement, even if the terms were designed to be so militarily crippling as to prevent their resuming hostilities.

The war therefore did not end on 11th November 1918. The British soldiers in Macedonia had stopped fighting six weeks earlier; those invading the Ottoman Empire, through Palestine and Iraq, on 30th October; and those supporting the Italians against Austria-Hungary on 3rd November. The Germans in today's Zambia did not accept terms until 25th November. The agreements gave the victors the freedom to advance. The civil wars and wars of national self-determination enabled by the Great War continued. From the Baltic to the Balkans, and along the southern arc of the British empire, from North Africa to India, fighting on the ground would shape negotiations in Paris and elsewhere. Few soldiers of the British empire would be home by Christmas, and some Indians serving in the Middle East not until 1923. Many would lose their lives in 1919 and thereafter. 'It is ... pathetic to realise', the Chief of the Imperial General Staff, Henry Wilson, wrote on 14th November 1919, 'that one year and three days after the Armistice we have between twenty and thirty wars raging in different parts of the world.' Those who celebrated on 11th November 1918 were about to learn that it had been much easier to start this war than it would be to end it.

Sir Hew Strachan

Members of the congregation are kindly requested to refrain from using private cameras, video, or sound recording equipment. Please ensure that mobile phones and other electronic devices are switched off.

The whole of the church is served by a hearing loop. Users should turn their hearing aid to the setting marked T.

The service is conducted by The Very Reverend Dr John Hall, Dean of Westminster.

The service is sung by the Choir of Westminster Abbey, directed by James O'Donnell, Organist and Master of Choristers.

The organ is played by Peter Holder, Sub-Organist.

The Band of the RAF Regiment is directed by Flight Lieutenant Tom Rodda RAF.

Music before the service

Matthew Jorysz, Assistant Organist, plays

Fantasia and Fugue in C minor 537 *Johann Sebastian Bach (1685–1750)*

Lento moderato
from Symphony III 'Pastoral' *Ralph Vaughan Williams (1872–1958)*
arranged by Matthew Jorysz (b 1992)

Choral Prelude on Eventide *Hubert Parry (1848–1918)*

Passion from Sieben Stücke für Orgel *Max Reger (1873–1916)*

Elegy Op 58 *Edward Elgar (1857–1934)*
arranged by Matthew Jorysz

The Band plays

Cantique de Jean Racine *Gabriel Fauré (1845–1924)*
arranged by Ken Bell (b 1957)

Elizabethan Serenade *Ronald Binge (1910–79)*
arranged by William Duthoit (1886–1965)

Elegy on the RAF March Past *Wing Commander Barrie Hingley (b 1938)*

Nimrod *Edward Elgar*
arranged by Barrie Hingley

Sarabande from Suite in D minor *George Frederic Handel (1685–1759)*
arranged Wing Commander Piers Morrell (b 1971)

Keep the Faith *Wing Commander Duncan Stubbs (b 1961)*

I Vow to Thee My Country *Gustav Holst (1874–1934)*
arranged by Ray Steadman Allen (1922–2014)
transcribed by Brian Bowen (b 1940)

The Sub-Organist plays

Sospiri Op 70 *Edward Elgar*
arranged by Peter Holder (b 1990)

His Royal Highness Prince Michael of Kent is received by the Dean and Chapter of Westminster.

His Royal Highness The Duke of Kent is received by the Dean and Chapter of Westminster.

Their Royal Highnesses The Duke and Duchess of Gloucester are received by the Dean and Chapter of Westminster.

Their Royal Highnesses The Duke and Duchess of Sussex are received by the Dean and Chapter of Westminster.

Their Royal Highnesses The Duke and Duchess of Cambridge are received by the Dean and Chapter of Westminster.

Their Royal Highnesses The Prince of Wales and The Duchess of Cornwall are received by the Dean and Chapter of Westminster.

His Excellency Frank-Walter Steinmeier, President of the Federal Republic of Germany, is received by the Dean and Chapter of Westminster.

All stand.

Her Majesty The Queen is received at the West Gate by the Dean and Chapter of Westminster. Presentations are made.

ORDER OF SERVICE

All remain standing for

THE LAYING OF FLOWERS

Her Majesty The Queen and His Excellency The President of the Federal Republic of Germany place fresh flowers at the Grave of the Unknown Warrior.

Silence is kept.

The Very Reverend Dr John Hall, Dean of Westminster, says

THE COLLECT

Let us pray.

O GOD, who wouldest fold both heaven and earth in a single peace: let the design of thy great love lighten upon the waste of our wraths and sorrows; and give peace to thy Church, peace among nations, peace in our dwellings, and peace in our hearts; through Jesus Christ our Lord. **Amen.**

All sing

THE HYMN

during which the procession, together with Her Majesty The Queen,
members of the Royal Family, and His Excellency The President of the Federal Republic
of Germany, moves to places in Quire, the Lantern, and the Sacrarium



THOU whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and where the gospel-day
sheds not its glorious ray
let there be light.

Thou who didst come to bring
on thy redeeming wing
healing and sight,
health to the sick in mind,
sight to the inly blind,
O now to all mankind
let there be light.

Spirit of truth and love,
life-giving, holy Dove,
speed forth thy flight;
move o'er the waters' face,
bearing the lamp of grace,
and in earth's darkest place
let there be light.

Blessèd and holy Three
glorious Trinity,
Wisdom, Love, Might,
boundless as ocean's tide
rolling in fullest pride,
through the world far and wide
let there be light.

Moscow 466 NEH
after Felice Giardini (1716–96)
arranged by James O'Donnell (b 1961)

John Marriott (1780–1825)

The Dean gives

THE BIDDING

AS we mark today the centenary of the Armistice that brought to an end the First World War, we remember with sorrow the sacrifice of lives on all sides of the conflict and the suffering of the devastated and bereaved.

We reflect on how people were led into the war and how the war came to an end and on the uneasy peace that followed with its continuing suffering and the disruption of families and ways of life.

Above all, in our remembrance and reflection, we hope for a time when aggression between peoples and nations is transformed into friendship and collaboration, when all may live side by side in mutual encouragement and harmony and the weapons of war are transformed into the instruments of peace.

All sit. Sophie Okonedo OBE reads

from BEATRICE WEBB'S DIARIES
11th November 1918

PEACE! London to-day is a pandemonium of noise and revelry, soldiers and flappers being most in evidence. Multitudes are making all the row they can, and in spite of depressing fog and steady rain, discords of sound and struggling, rushing beings and vehicles fill the streets. Paris, I imagine, will be more spontaneous and magnificent in its rejoicing. Berlin, also, is reported to be elated, having got rid not only of the war but also of its oppressors. The peoples are everywhere rejoicing. Thrones are everywhere crashing and the men of property are everywhere secretly trembling. 'A biting wind is blowing for the cause of property', writes an Austrian journalist. How soon will the tide of revolution catch up the tide of victory? That is a question which is exercising Whitehall and Buckingham Palace and which is causing anxiety even among the more thoughtful democrats. Will it be six months or a year?

Beatrice Webb (1858–1943)

John Simm reads

from JOHN JACKSON, PRIVATE 12768: MEMOIR OF A TOMMY

THE news must have been welcome at home, and in most countries of the world, but no non-combatants could have any idea what the message meant to the men in the trenches. I think we were slow to believe it could really be true after the long years of fighting. It was strange to think, and know, that once more we could move about fully exposed without fear of being shot at. No more would we need to 'duck' our heads down in the trenches, as we'd had to do for so long. The long nerve-wracking suspense was at last ended, and we were glad, but there were too many saddened memories to think of, too many old pals to mourn, friends who gave their all in brave sacrifice for their country, which was sufficient to keep us from going wild with excitement. Instead, there were just quiet congratulations and a good hand-grip, pregnant with well-meaning, between old friends, still to the fore, who had battled side by side in many a fierce fight, and many a stirring escapade. All that morning of the 11th November, the guns crashed and battered, with their customary thunderous roar, as if in protest that the end of the war had come, and as though an armistice was the last thing in the world that could happen. Just as in a game of football, which is ended only when the final whistle blows, we fought on to the last minute; till on the stroke of the eleventh hour the sounds of war ceased abruptly, succeeded by the 'Great Silence'. To us, after years of noise, the calm and quietness of that cold, November, day was bewildering, surely it was the strangest day of the whole campaign.

Private (later Corporal) John Jackson, The Queen's Own Cameron Highlanders

The choir sings

THE ANTHEM

*during which young people bear flowers through the Abbey Church
and place them at the Grave of the Unknown Warrior*

THE spirit of the Lord is upon me,
because he hath anointed me
to preach the gospel to the poor:
he hath sent me to heal the broken-hearted,
to preach deliverance to the captives,
and recovering of sight to the blind,
to preach the acceptable year of the Lord;
to give unto them that mourn a garland for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness,
that they might be called trees of righteousness,
the planting of the Lord, that he might be glorified.

For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth,
so the Lord God will cause righteousness and praise
to spring forth before all the nations;
as the earth bringeth forth her bud.

*Edward Elgar
from The Apostles Op 49*

Isaiah 61: 1–3, 11

The Right Honourable Theresa May MP, Prime Minister, reads

ISAIAH 58: 6–12

IS not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

All stand to sing

THE HYMN



ALL my hope on God is founded;
he doth still my trust renew.
Me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.

Pride of man and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple, fall to dust.
But God's power,
hour by hour,
is my temple and my tower.

God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light, and life attend him,
beauty springeth out of naught.
Evermore
from his store
new-born worlds rise and adore.

Still from man to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ his Son.
Christ doth call
one and all:
ye who follow shall not fall.

Michael 333 NEH
Herbert Howells (1892–1983)

Meine Hoffnung stehet feste Joachim Neander (1650–80)
translated by Robert Bridges (1844–1930)

THE ADDRESS

by

The Most Reverend and Right Honourable Justin Welby,
Archbishop of Canterbury, Primate of All England, and Metropolitan

The choir sings

THE ANTHEM

THE darkness is past, and the true light now shineth.
O give thanks unto the Lord, for he is gracious,
and his mercy endureth for ever.
Let them give thanks whom the Lord hath redeemed
and delivered from the hand of the enemy;
and gathered from out of the lands, from the east, and from the west,
from the north, and from the south.

*Judith Weir CBE (b 1954), Master of the Queen's Music
commissioned for this service
by the Department for Digital, Culture, Media, and Sport*

The True Light
1 St John 2: 8b; Psalm 107: 1-3

The Reverend Christopher Stoltz, Minor Canon and Precentor, leads

THE PRAYERS

Let us pray to the One who causes light to shine out of darkness, the fount of hope and life of the world.

All kneel or remain seated.

Jasleen Singh says

FOR all who gave themselves in service during the First World War; for the sacrifice of those in the Armed Forces, and for the contribution of men and women across the Empire who offered themselves in service of the Crown.

Lord, hear us.

Lord, graciously hear us.

Joel Williams-Modeste says

FOR the health and happiness of our nation; for Her Majesty The Queen and all members of the Royal Family; for all who serve the public good both nationally and locally, and for Her Majesty's Armed Forces deployed throughout the world.

Lord, hear us.

Lord, graciously hear us.

Rebecca Pinkerton says

FOR nations, peoples, and communities divided or at war, and for people of conscience and goodwill, of all faiths and none, who strive after peace and the flourishing of humanity.

Lord, hear us.

Lord, graciously hear us.

The Reverend Anthony Ball, Canon in Residence, says

FOR a deeper sense of gratitude for the freedom we enjoy; that we may be renewed in our love of all that is good and holy; and for the grace and strength to continue the never-ending work of diplomacy and peace-making.

Lord, hear us.

Lord, graciously hear us.

The Precentor concludes

Longing for the fulfilment of God's perfect kingdom of love, let us pray as Jesus Christ has taught us:

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, the power, and the glory, for ever and ever. Amen.

from THE UNFINISHED TASK

THE penalty of defeat is ruin. The reward of victory is responsibility. It is an awful recompense. The nations who have drawn the sword in the cause of right and justice, who have persevered together through all the vicissitudes of this fearful journey, whom no danger could appal nor hardship weary, have now become responsible under Providence for the immediate future of the world. They can no more divest themselves of this responsibility than they could in the first instance have stood out of the war. To do so would be to sacrifice at a stroke all the fruits which have been gained by an infinitude of sufferings and achievement. We should have won the victory only to cast it away. We should let slip from our relaxing fingers all the advantage which nearly a million Britons gave their lives to gain. We should leave our responsibilities undischarged, our task unfinished. In place of honour there would be dishonour; in place of order there would be confusion; in place of lasting peace there would be a reviving of strife. And all for the sake of rest and repose! But such hopes themselves would be gain. We should get no rest and no repose from their indulgence. Our unfinished task would follow us home. Therefore we must at this juncture not only be prompt and decisive in our action, but steadfast and persevering as befits those to whom all the world is looking for guidance and example.

Winston Churchill (1874–1955)
in Winston S. Churchill, Volume IV, Part 1
Martin Gilbert (1936–2015)

All stand to sing

THE HYMN



GOD is love: let heaven adore him;
God is love: let earth rejoice;
let creation sing before him,
and exalt him with one voice.
He who laid the earth's foundation,
he who spread the heavens above,
he who breathes through all creation,
he is love, eternal love.

God is love: and he enfoldeth
all the world in one embrace;
with unfailing grasp he holdeth
every child of every race.
And when human hearts are breaking
under sorrow's iron rod,
then they find that selfsame aching
deep within the heart of God.

God is love: and though with blindness
sin afflicts the souls of men,
God's eternal loving-kindness
holds and guides them even then.
Sin and death and hell shall never
o'er us final triumph gain;
God is love, so love for ever
o'er the universe must reign.

*Blaenwern 408i NEH
William Rowlands (1860–1937)
arranged by James O'Donnell*

*364 NEH
Timothy Rees (1874–1939)*

All remain standing. His Excellency The President of the Federal Republic of Germany reads

1 ST JOHN 4: 7–11

IHR Lieben, lasst uns einander lieb haben; denn die Liebe ist von Gott, und wer liebt, der ist von Gott geboren und kennt Gott. Wer nicht liebt, der kennt Gott nicht; denn Gott ist die Liebe. Darin ist erschienen die Liebe Gottes unter uns, dass Gott seinen eingebornen Sohn gesandt hat in die Welt, damit wir durch ihn leben sollen. Darin besteht die Liebe: nicht dass wir Gott geliebt haben, sondern dass er uns geliebt hat und gesandt seinen Sohn zur Versöhnung für unsre Sünden. Ihr Lieben, hat uns Gott so geliebt, so sollen wir uns auch untereinander lieben.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

His Royal Highness The Prince of Wales reads

ST JOHN 15: 9–15

AS the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

The Dean pronounces

THE BLESSING

GO forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour all people; love and serve the Lord, rejoicing in the power of the Holy Spirit; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

All sing

THE NATIONAL ANTHEM

GOD save our gracious Queen.
Long live our noble Queen.
God save The Queen.
Send her victorious,
happy and glorious,
long to reign over us:
God save The Queen.

arranged by Gordon Jacob (1895–1984)

Music after the service

The Sub-Organist plays

Fantasia in G minor Op 136

York Bowen (1884–1961)

The Band plays

Chanson de Nuit

*Edward Elgar
arranged by Dan Godfrey (1868–1939)*

Pavane

*Gabriel Fauré
arranged by Henk Hesseling (b 1961)*

All remain standing as the procession, together with Her Majesty The Queen and His Excellency The President of the Federal Republic of Germany, moves to the west end of the Abbey Church.

The bells of the Abbey Church are rung.

Members of the congregation are kindly requested to remain in their seats until directed to move by the Honorary Stewards.

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