

St Margaret's Church
Westminster Abbey



Service of Thanksgiving

for the Life and Work of

SIR ALAN MUIR WOOD FRENG, FRS

8 August 1921 – 1 February 2009

ice
Institution of Civil Engineers

Thursday 4 June 2009

1.00 pm



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

Please ensure that mobile phones, cellular phones, and pagers are switched off.

The service is conducted by The Reverend Ralph Godsall, Priest Vicar.

The service is sung by the Choir of St Margaret's Church, conducted by Aidan Oliver, Director of Music.

The organ is played by Richard Pearce.

Music before the service:

The Organist plays:

Schmücke dich, o liebe Seele BWV 654

Johann Sebastian Bach (1685–1750)

Rhosymedre
from Three Preludes on Welsh Hymn Tunes

Ralph Vaughan Williams (1872–1958)

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ORDER OF SERVICE

All stand as the Choir and Clergy enter.

All remain standing. The Choir sings

THE INTROIT

Lead me, Lord, in thy righteousness: make thy way plain before my face. For it is thou, Lord, only, that makest me dwell in safety.

Samuel Sebastian Wesley (1810–76)
from Praise the Lord, O my soul

from Psalm 5

All remain standing. The Reverend Ralph Godsall says

THE BIDDING

Today we come together to give thanks for the life and work of a remarkable civil engineer. During his life Alan Muir Wood combined technical brilliance with a strong sense of the practical. His intellectually rigorous approach to engineering was particularly suited to tunnelling, where his gifts both as a meticulous designer and as a skilful arbitrator were deeply respected. In the mould of their Victorian forebears, Alan championed civil engineering, endearing himself to a profession that languished in the shadow of the more high-profile and fashionable architects and turned to him for leadership. His passion to find out how things worked, forged during his childhood at Chatham Docks and nurtured at Abbotsholme School and Peterhouse, Cambridge, developed in him a love of the natural world and a spirit of enquiry that dominated his professional life and bred in him a love of opera, walking, and gardening.

St Paul writes: ‘According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it.’

Thankful for the foundations upon which his life and work were built, we commend Alan and those dear to him—his wife, Winifred, their sons, Paul, David, and Robert, and their eight grandchildren—to the faithfulness of God, saying together:

**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 for 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 shew 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.**

The Book of Common Prayer 1662

All sing

THE HYMN

Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
bread of heaven,
feed me till I want no more.

Open now the crystal fountain
whence the healing stream doth flow;
let the fiery cloudy pillar
lead me all my journey through:
strong deliverer,
be thou still my strength and shield.

When I tread the verge of Jordan,
bid my anxious fears subside;
Death of death, and hell's Destruction,
land me safe on Canaan's side:
songs of praises
I will ever give to thee.

*Cwm Rhondda 368 NEH
John Hughes (1873–1932)*

*William Williams (1717–91)
translated by Peter Williams (1727–96) and others*

All sit for

THE ADDRESS

COLLEAGUE

by

Professor Chris Fleming FREng
Director for Technology and Innovation, Halcrow

Jamie Muir Wood, grandson, reads from

THE OUTLYING FELS OF LAKELAND

Walking comes naturally to all of us. We walk (by roundabout routes) from cradle to grave. For most people walking is, throughout life, a simple means of locomotion from point A to point B, and preferably by the shortest and easiest route.

A minority, however, walk for pleasure, finding enjoyment as they go along, exploring old haunts and visiting new scenes, developing an awareness of the things around them. Some have a burning curiosity to look round the next corner and some find a supreme joy in attaining remote places.

Mountain tops are very satisfying. They are well-defined landmarks, usually indicated by a cairn. They are attained only after exercise of the limbs, the satisfaction of surmounting them being in direct proportion to the effort involved—the harder the task the greater the reward, which is as it should be. One always feels better after climbing a mountain.

Ardent fellwalkers never give up. They fade away, in due course, surrounded by maps, their gnarled fingers still tracing fresh routes. They die hoping for hills in heaven.

Alfred Wainwright (1907–91)

All remain seated. The Choir sings

PSALM 121

I will lift up mine eyes unto the hills: from whence cometh my help.
My help cometh even from the Lord: who hath made heaven and earth.
He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.
Behold, he that keepeth Israel: shall neither slumber nor sleep.
The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;
so that the sun shall not burn thee by day: neither the moon by night.
The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy
soul.
The Lord shall preserve thy going out, and thy coming in: from this time forth for
evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be: world without end. Amen.

Henry Walford Davies (1869–1941)

All remain seated. Helen Wood, granddaughter, reads

LUKE 6: 43–49

Jesus said, ‘No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks. Why do you call me “Lord, Lord,” and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.’

All stand to sing

THE HYMN

Dear Lord and Father of mankind,
forgive our foolish ways;
re-clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence praise.

In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word
rise up and follow thee.

Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.

Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still small voice of calm.

Repton 353 NEH
Charles Hubert Hastings Parry (1848–1918) from Judith

John Whittier (1807–92)

All sit for

THE ADDRESS

NOT JUST A TUNNELLER

by

Professor John Burland CBE DSc(ENG) FREng FRS
Emeritus Professor of Soil Mechanics, Imperial College London

All remain seated for

THE ADDRESS

RESOLVER OF DISPUTES

by

Professor John Uff CBE QC FREng
Emeritus Professor of Engineering Law, King's College London

All remain seated. The Choir sings

THE ANTHEM

God is gone up with a triumphant shout:
the Lord with sounding trumpets' melodies:
sing praise, sing praise, sing praise, sing praises out,
unto our King sing praise seraphic-wise!
Lift up your heads, ye lasting doors, they sing,
and let the King of Glory enter in.

Methinks I see heaven's sparkling courtiers fly
in flakes of glory down him to attend;
and hear heart cramping notes of melody
surround his chariot as it did ascend,
mixing their music, making ev'ry string
more to enravish, as they this tune sing.

Gerald Finzi (1901–56)

Edward Taylor (c1642–1729)

All kneel or remain seated. The Reverend Graeme Napier, Minor Canon of Westminster, leads

THE PRAYERS

Giving thanks to God for the service rendered to the people of this and other nations by his servant Alan, let us pray for civil engineers, and for all who have the responsibility for fashioning the built environment, that they may do so with like professional diligence and care.

Almighty God, by whose power every mountain and hill may be made low, and every rough place made plain: give to those who design and build the structures that make up our cities and towns, our coasts and highways, tunnels and thoroughfares, such understanding of the needs of thy children, both in body and soul, and such desire for their welfare, that they may rejoice to know that they labour with thee in the ongoing work of creation, to the benefit of mankind, and to the honour and glory of thy holy name. **Amen.**

Let us pray in particular for the Institution of Civil Engineers, and for all organisations which strive for honesty and fair-dealing in their corporate life, in the midst of a world where these values go sometimes unheeded.

Bless and prosper, O Lord, the work of those societies which fashion their common life after the ways of co-operation, concern, and care. Make of them a beacon of hope and of inspiration to others, that taking pride in the impact on the communities in which they live and work, and setting an example of integrity and teamwork, they may help shape a better world, in which righteousness and prosperity may flourish side by side; through him who is our only righteousness, Jesus Christ our Lord. **Amen.**

Giving thanks to God for those institutions which have shaped and educated us, let us pray for the Abbotsholme School, for Peterhouse, Cambridge, for all places of learning and instruction, and those who there teach and learn.

Bless, O Lord, our schools and colleges as places of learning and due virtue, where all who confess the truth which is in Christ Jesus may ever be led, in the service of their brothers and in reverence to thy holy will, into a more perfect understanding of thy love. Give them such endurance as he showed from whom all wisdom cometh; strengthen their faith, render them thankful for every benefit there received, and finally, at the last, bring us all into the citizenship of thine everlasting Kingdom; through Jesus Christ thine only Son Our Lord. **Amen.**

after the Peterhouse collect

Let us give thanks to God for Alan's love of nature: for his love of walking, and the countryside, and gardens.

O God, who hast made the earth so fair, and written thy glory in the heavens: help us inwardly to respond to all that is outwardly true and beautiful, so that as we pass through things temporal we may never lose sight of things eternal, made known to us through the resurrection of thy Son our Lord Jesus Christ. **Amen.**

Let us pray for those who were closest to Alan: for his family, friends, and colleagues: that they may continue to be inspired by his memory and comforted in their loss.

Merciful God, hear us as we remember Alan with love. We thank thee for the gift of his life and for the privilege of sharing that life. Help us to see beyond our grief, inspire us to live with faith renewed, and strengthen us to deepen our trust in thee, until we see thee face to face in Jesus Christ our Lord. **Amen.**

The Minor Canon concludes:

All these prayers we offer to the Father in the words our Saviour 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.

All stand to sing

THE HYMN

Who would true valour see,
let him come hither;
one here will constant be,
come wind, come weather;
there's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim.

Whoso beset him round
with dismal stories,
do but themselves confound;
his strength the more is.
No lion can him fright;
he'll with a giant fight,
but he will have the right
to be a pilgrim.

No goblin nor foul fiend
can daunt his spirit;
he knows he at the end
shall life inherit.
Then, fancies, fly away;
he'll not fear what men say;
he'll labour night and day
to be a pilgrim.

*Monks Gate 212 AMNS
Ralph Vaughan Williams, from an English traditional melody*

John Bunyan (1628–88)

All sit. Dr Jean Venables OBE FREng, President, Institution of Civil Engineers, reads from

RECORDS OF A FAMILY OF ENGINEERS

With the Civil Engineer, the obligation starts with the beginning. He is always the practical man. The rains, the winds and the waves, the complexity and the fitfulness of nature are always before him. He has to deal with the unpredictable, with the forces that are 'subject to no calculation' and still he must predict, still calculate them at his peril.

His work is not yet in being, and he must foresee its influence: how it shall deflect the tide, exaggerate the waves, dam back the rain water, or attract the thunderbolt. He visits a piece of sea-board and from the inclination and soil of the beach, from the weeds and shellfish, from the configuration of the coast and the depth of surrounding outside, he must deduce what magnitude of waves is to be looked for. He visits a river, its summer water babbling on shallows and he must be able to predict the violence of occasional great floods. Nay, and more, he must not only consider that which is, but that which may be...

The duty of the engineer, is two-fold: to design the work and to see the work done ... in building, in road-making, and in the construction of bridges. In every detail and by way of his employment he pursued the same ideal. Perfection was his ideal.

Robert Louis Stevenson (1722–1850)

All remain seated. The Choir sings:

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

John Rutter (b 1945)

from Pynson's Horae 1514

Jamie Muir Wood introduces and reads from

DEATH IN VENICE

Is there anyone but must repress a secret thrill, on arriving in Venice for the first time—or returning thither after long absence—and stepping into a Venetian gondola? That singular conveyance, come down unchanged from ballad times, black as nothing else on earth except a coffin—what pictures it calls up of lawless, silent adventures in the plashing night; or even more, what visions of death itself, the bier and solemn rites and last soundless voyage!

Thomas Mann (1875–1955)

All stand for

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 faint-hearted; 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 amongst you and remain with you always. **Amen.**

All remain standing as the Choir and Clergy depart.

Music after the service:

Toccata from Symphonie V

Charles-Marie Widor (1844–1937)

Members of the Congregation are requested to remain in their places until directed to move by the Stewards.

The bells of St Margaret's Church are rung at 1.55 pm by the St Margaret's Society of Change Ringers.

ST MARGARET'S CHURCH
WESTMINSTER ABBEY

Westminster Abbey was built as part of a Benedictine monastery, and as a sacred place for the crowning and burial of the English kings and queens. Since it was never intended to serve the needs of the local community, in about 1150 a parish church was built by the monks of Westminster to be the parish church for the people of Westminster.

The church, immediately adjacent to the Abbey, was dedicated to St Margaret of Antioch, a fourth-century saint whose colourful, but apocryphal, legend appealed to mediaeval piety. The present building, the third St Margaret's on this site, was begun about 1488 and consecrated on 9 April 1523. In the reign of Edward VI, Lord Protector Somerset wanted to pull down the Church to provide stone for his great new palace on the Thames, Somerset House, but the citizens of Westminster turned out in force with bows, clubs and staves, and sent the workmen packing!

St Margaret's has played a major part in the local history of Westminster for many centuries, and has associations with many historic figures: Geoffrey Chaucer, William Caxton, John Milton, and Samuel Pepys worshipped regularly in the Church; Sir Walter Raleigh's body was buried here after his execution in October 1618; and Sir Winston Churchill was married at St Margaret's in 1908.

On Palm Sunday, 17 April 1614, the Speaker of the House of Commons led Members of Parliament to St Margaret's for a corporate celebration of Holy Communion, thus beginning an association with St Margaret's and the House of Commons so that even today St Margaret's is popularly known as 'the parish church of the House of Commons'. The front pew on the right hand side is reserved for The Speaker. The House came to the Church for a Thanksgiving Service at the end of the Second World War in 1945, and to mark the opening of the new Chamber of the Commons in 1950. Members of Parliament and the officers and staff of the Palace of Westminster often come to St Margaret's for weddings, baptisms, memorial services and other occasions.

In recent years, the Parliamentary link has been further strengthened by the fact that the Rectors have acted as Speaker's Chaplain and one of the Wardens has been a Member of Parliament.

In 1972, because the resident population of the parish had shrunk to only a few hundred people, St Margaret's ceased to be a parish church and was merged with Westminster Abbey by Act of Parliament. Since that time, it has been under the jurisdiction of the Dean and Chapter of Westminster.

It is easy to overlook the size and magnificence of St Margaret's because of its close proximity to the Abbey, but it has, by any standards, a notable perpendicular interior, with majestic slender pillars, and fine tracery in the east and west windows. The church has undergone several extensive restorations and has recently launched an Appeal for £2 million for necessary repairs to the roof, tower, and walls, and some modest improvements, including the provision of facilities for a Sunday School. For details please contact: info@stmargaretsappeal.org