

Westminster Abbey



A SERVICE TO MARK THE
500TH ANNIVERSARY OF THE 95 THESES
AND THE START OF THE REFORMATION



Tuesday 31st October 2017
Noon



Lucas Cranach the Elder (c 1472–1553)
Wittenberg, 1528

Martin Luther (1483–1546)

HISTORICAL NOTE

The son of an upwardly mobile farmer and miner, Martin Luther studied for the law, and later changed to theology, before becoming an Augustinian friar and a professor in the newly founded University of Wittenberg. His early years in the friary were far from quiet and contented: Luther felt himself the object of God's wrath. Dissatisfied with the answers given by some within the Church, he began to turn his attention to the Holy Scriptures. 'There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith.' (Wittenberg, 1545).

While Luther sought to draw nearer to Christ, certain practices sanctioned by the Church seemed to him inconsistent with the teachings contained in scripture, one of which was the sale of indulgences. Luther's 95 Theses, published on 31st October 1517, opposed the sale of indulgences. Intended as an academic disputation in Latin, the theses were translated into German and spread quickly throughout German lands and beyond.

The Reformation acquired political expression as 'evangelical' rulers (only later called Protestants) gave their support to reformation teachings. In England, Henry VIII sought to divorce Catherine of Aragon and marry Anne Boleyn in 1533. This propelled Protestants into positions of influence. Some had adopted Luther's ideas through reading William Tyndale's English translation of the Bible.

Reforms under Henry VIII were largely structural, however, and further changes followed under Edward VI (1547–53) and Elizabeth I (1558–1603). The process was bloody: several hundred Catholics were executed by Henry VIII and Elizabeth I and a similar number of Protestants under Mary I (1553–59). The bloodshed amongst Catholics and Protestants alike compels us, in the context of today's service, to seek God's forgiveness.

It took a further century, civil war, regicide, and restoration before England reached a settlement. The plurality of Christian expression received protection in law through the Act of Toleration of 1689. Lutherans, who had arrived as merchants and seamen until late in the 17th century, established in London the Holy Trinity congregation in 1669, with additional congregations being established across the country.

Following the Second World War, a national Lutheran Church was established in Great Britain as well as a coordinating Council of Lutheran Churches. Amongst these newly founded congregations questions remained: How should the Church be structured and governed? Where does authority lie? How should the liturgy be ordered? The conversation continues as *ecclesia semper reformanda*, and some of these questions will be considered this afternoon at a symposium in St Margaret's Church.

Over the centuries of growing plurality, toleration, and even secularism, the churches have become increasingly committed to rediscovering and celebrating all that unites them in Jesus Christ. At the end of an ecumenical century there remains dialogue, repentance, reconciliation, and even unity.

In the United Kingdom, the churches, many of which are represented here today, express a healthy diversity, secure on a shared foundation of the gospel and a mutual desire to seek the mind of Christ. As we look back on five centuries of bitter conflict, lively theological debate, artistic creativity, scientific invention, and developments across Church and State, we can witness the hand of almighty God bringing us ever closer to him and to one another. Together we press on with this ministry of reconciling all things in Christ that we may all be one.

*James Laing,
General Secretary, The Lutheran Council of Great Britain*

THE LUTHER BIBLE



Biblia, das ist, die gantze Heilige Schrift Deudsch
(Wittenberg: Hans Lufft, 1536)
Lambeth Palace Library (Sion College collection) A13.6/L97

The Luther Bible is a German-language translation from Hebrew and ancient Greek by Martin Luther. This copy of the third edition was printed in 1536 by Hans Lufft (1495–1584), a printer and publisher who became known as ‘the Bible Printer’ owing to his prolific output. His printing house in Wittenberg produced the first editions of Luther’s New Testament in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534. The Luther Bible was published in two quarto volumes, with original woodcuts by the painter and printmaker Lucas Cranach (c 1472–1553); the inclusion of images reflected the emerging trend for using illustrations to reinforce a textual message.

Over the next forty years, Hans Lufft printed more than 100,000 copies of the German Bible, along with editions of most of Luther’s other works. The Luther Bible was not the first German translation, but it was undoubtedly the most influential. Its widespread circulation facilitated the development of a modern, standardised literary language for German-speaking peoples throughout the Holy Roman Empire.

The title page of this copy has been coloured by hand and its endpapers bear the grandiose painted coat of arms of its sixteenth-century German owner (as yet unidentified). It is bound in contemporary blind-stamped pigskin over wooden boards, with brass bosses, clasps, and leather page-markers. By the 17th century, this copy had found its way into the collections of the Catholic convent of Discalced Carmelites in Würzburg. It came to Lambeth Palace Library in 1996 with the transfer of the collections of Sion College Library, which had been founded in 1630 for the clergy of the City of London.

*Giles Mandelbrote,
Librarian and Archivist, Lambeth Palace Library*

THE JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION

Following on from the Second Vatican Council (1962–65), the doctrine of justification became an important topic of an extended dialogue between the Catholic Church and the Lutheran World Federation. In 1997, the churches drafted a joint declaration ‘to show that on the basis of their dialogue the subscribing Lutheran churches and the Roman Catholic Church are now able to articulate a common understanding of our justification by God’s grace through faith in Christ... It does not cover all that either church teaches about justification; it does encompass a consensus on basic truths of the doctrine of justification and shows that the remaining differences in its explication are no longer the occasion for doctrinal condemnations’ (JD 5).

After favourable responses from more than 90% of the replying churches, the Lutheran World Federation unanimously accepted the *Joint Declaration of the Doctrine of Justification*. In a ceremony in Augsburg, Germany, on 31st October 1999, representatives of the Catholic Church and the Lutheran World Federation signed the document, marking a new stage in their continuing quest for unity. The declaration says: ‘Together we confess: by grace alone, in faith in Christ’s saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works’ (JD 15).

In 2006 the World Methodist Council adopted the JDDJ, and in 2017 the World Communion of Reformed Churches signed a statement of association, reflecting their shared commitment to deepening their common understanding of justification and to the ‘pursuit of the full communion and common witness to the world which is the will of Christ for all Christians’. Today the Anglican Communion presents its affirmation of the JDDJ, supported by the Church of England’s General Synod earlier this year.

*The Very Reverend Tom Bruch,
Dean Emeritus of the Lutheran Church in Great Britain*

Members of the congregation are kindly requested to refrain from using private cameras, video, or sound recording equipment. Please ensure that mobile telephones and other electronic devices are switched off. 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 Westminster Abbey Special Service Choir, conducted by James O'Donnell, Organist and Master of the Choristers.

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

The German Choir of London is directed by Barbara Höfling.

The London Estonian Mixed Choir is directed by Kristi Jagodin.

The Icelandic Choir of London is directed by Helgi Rafn Ingvarsson.

Ulrika Eleonora Kyrkokör, the choir of the Swedish Church in London, is directed by Toril Briese.

The Furaha Choir, the choir of the Swahili speaking Lutheran congregation, is directed by The Reverend Moses Shonga.

Merenkurkut, the choir of the Finnish Church in London, is directed by Petra Ronkko.

The Choir of the United London Latvian Lutheran Church is directed by Lilija Zobens.

Olavskoret, the choir of the Norwegian Church in London, is directed by Paul Gobey.

Bonhoeffer Chor, the choir of the German Congregation London East, is directed by The Reverend Bernd Rapp.

The Choir of the London Chinese Lutheran Church is directed by Mee Kee Kong.

The Choir of the Danish Church in London is directed by Christian Devantier.

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Before the service, Matthew Jorysz, Assistant Organist, plays:

Prelude and Fugue in E flat BWV 552 *Johann Sebastian Bach*
(1685–1750)

The Lutheran choirs sing:

Verleih uns Frieden *Hans Leo Hassler (1564–1612)*

The London Estonian Mixed Choir sings:

Awake my heart *Cyrellus Kreek (1889–1962)*

The Icelandic Choir of London sings:

Heyr, himna smiður *Þorkell Sigurbjörnsson (1938–2013)*

Ulrika Eleonora Kyrkokör sings:

Herren är min Herde *Gunnar de Frumerie (1908–87)*

The Furaha Choir sings:

Unaweza *traditional*

The German Choir of London sings:

Richte mich Gott *Felix Mendelssohn (1809–47)*

The High Sheriff of Greater London is received at the Great West Door by the Dean and Chapter of Westminster. Presentations are made, and he is conducted to his seat in Quire.

The Deputy Lord-Lieutenant of Greater London, Dr Paul Knapman DL, representing Her Majesty's Lord-Lieutenant of Greater London, is received at the Great West Door by the Dean and Chapter of Westminster. Presentations are made, and he is conducted to his seat in Quire.

The Lord Mayor of Westminster is received at the Great West Door by the Dean and Chapter of Westminster. Presentations are made, and he is conducted to his seat in Quire. All stand, and then sit.

ORDER OF SERVICE

All remain seated. The Lutheran choirs sing

THE ANTHEM

NUN komm der Heiden Heiland,
N päästja on nüüd kingitud.
Heile verdi undrast på
Gud din fødsel skikked så.
O Haupt voll Blut und Wunden,
piinattu verinen,
o Haupt sonst schön gezieret mit
höchster Ehr und Zier
Þér helga' ég Jesú kæri. Ó, tak það,
Guð minn, gilt.
Nun danket alle Gott,
viņš visās vietu vietās
祂行奇妙大事,
普世歡頌主聖名
Jo ennen syntymää
on Luoja varjellut.
Tumsifu Mungu sasa na Milele.
Wachet auf,
te ärgake, nii vahid hüüdvad
wach auf du Stadt Jerusalem,
Se, Herren kommer ned,
stå opp, ta lampen med,
la den brenne!
På Jesu bud
stå opp, o brud!
Hann leiðir þig við ljúfa mund
pirms nu dienas gaitu sākam,
lai lūgšanās pie Dieva nākam.
Dag, Han kommer efter Guds behag.
Lobet den Herren,
võta Issandat,
vägevat Kuningat kiita
O my soul, praise him, for he is thy
health and salvation!
Himmel och jord, bärs av hans
kraftiga ord.
Ändelig leg vil jeg lære.

*Now come, Saviour of the gentiles,
the saviour is given unto us.
All the world wonders that
God made your birth this way.
O Head full of blood and wounds,
tortured and bloody,
O Head, once beautifully adorned with
the most honour and adornment.
I devote myself to you, dear Jesus,
Please God, receive my plea.
Now thank we all our God,
for he is everywhere
who wondrous things hath done,
praise the Lord's holy name.
Even before I was born
he has protected me.
Praise the Lord, now and forever.
Awake,
awake, the voice calls us
awake, you city of Jerusalem,
Behold, the Lord cometh down,
raise high your torches bright,
let them burn!
At the word of Jesus
stand up, o bride!
He leads you with a gentle hand
before we begin the day's course,
Let us come in prayer before God.
Today, he comes in God's grace.
Praise ye the Lord,
give praise to the Lord,
the almighty king
O my soul, praise him, for he is thy
health and salvation!
Heaven and earth, are carried by his
powerful words.
Spiritual joy I will learn.*

The Answered Hymn
Commissioned for the 500th Anniversary of the Reformation
by Barbara Höfling and The Lutheran Council of Great Britain

Matt Gio (b 1986)

All stand to sing

THE HYMN

*during which the choir and clergy process
to their places in Quire and the Sacrarium*



A MIGHTY fortress is our God,
a bulwark never failing;
our helper he, amid the flood
of mortal ills prevailing:
for still our ancient foe
doth seek to work us woe;
his craft and pow'r are great,
and, armed with cruel hate,
on earth is not his equal.

Did we in our own strength confide,
our striving would be losing,
were not the right Man on our side,
the Man of God's own choosing:
dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth, his Name,
from age to age the same,
and he must win the battle.

And though this world, with devils filled,
should threaten to undo us,
we will not fear, for God hath willed
his truth to triumph through us;
the Prince of Darkness grim,
we tremble not for him;
his rage we can endure,
for lo, his doom is sure,
one little word shall fell him.

That word above all earthly pow'rs,
no thanks to them, abideth;
the Spirit and the gifts are ours
through him who with us sideth;
let goods and kindred go,
this mortal life also;
the body they may kill:
God's truth abideth still,
his kingdom is forever.

Ein feste Burg
later form of a melody by
Martin Luther (1483–1546)

Martin Luther
translated by Frederic Henry Hedge (1805–90)

All remain standing. The Very Reverend Dr John Hall, Dean of Westminster, gives

THE BIDDING

FIVE hundred years ago today, Martin Luther enclosed with a letter to his archbishop 95 theses critical of aspects of Church practice at the time. He objected in particular to Christians being urged to pay a price that a dead loved one might be freed from punishment.

Five hundred years later, we remember that the universal Church, the body of Christ is under God *semper reformanda*, always to be reformed. And we recall, with sadness, the cruelty and the deaths that blighted the ensuing decades and, with gratitude, the determination and trust that endured to the end and conquered through suffering.

Today, we stand together, reconciled in Christ, walking side by side, praying that we may be ever more united in our diversity and that we may draw more and more children of God into the beautiful story of God's love revealed in Christ by the power of the Holy Spirit.

All remain standing. The Reverend Torbjørn Holt, the Norwegian Church in London, and Chairman of The Lutheran Council of Great Britain, introduces

THE ACT OF PENITENCE

THERE is one Lord, one faith, one baptism, one God and Father of us all. As we give thanks for the start of the Reformation and for the witness to Christ of the whole Church, let us confess our sin and all that separates us from God and one another.

ALMIGHTY God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

The Dean pronounces

THE ABSOLUTION

ALMIGHTY God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal, through Jesus Christ our Lord. **Amen.**

As Christ has commanded his Church, so we say, each in our own language:

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 sit. The Right Reverend Dr Martin Lind, Bishop, The Lutheran Church in Great Britain, reads

THE FIRST READING

I AM not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, ‘The one who is righteous will live by faith.’

But now, irrespective of law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law.

Romans 1: 16–17; 3: 21–28

The choir sings

THE PSALM

DIE Himmel erzählen die Ehre Gottes,
und die Feste verkündigt seiner Hände Werk.
Ein Tag sagts dem andern,
und eine Nacht tuts kund der andern.
Es ist keine Sprache noch Rede,
da man nicht ihre Stimme höre.
Ihre Schnur gehet aus in alle Lande
und ihre Rede an der Welt Ende.
Er hat der Sonnen eine Hütten in derselben gemacht,
und dieselbige gehet heraus wie ein Bräutigam aus seiner Kammer
und freuet sich wie ein Held zu laufen den Weg.
Sie gehet auf an einem Ende des Himmels
und läuft um bis wieder an dasselbige Ende,
und bleibt nichts für ihrer Hitz verborgen.

Ehre sei dem Vater, und dem Sohn,
und auch dem Heil'gen Geiste:
Wie es war im Anfang,
jetzt und immerdar und von Ewigkeit zu Ewigkeit.
Amen.

*The heavens are telling the glory of God
and the firmament proclaims his handiwork.
One day pours out its song to another
and one night unfolds knowledge to another.
They have neither speech nor language
and their voices are not heard,
yet their sound has gone out into all lands
and their words to the ends of the world.
In them has he set a tabernacle for the sun,
that comes forth as a bridegroom out of his chamber
and rejoices as a champion to run his course.
It goes forth from the end of the heavens
and runs to the very end again,
and there is nothing hidden from its heat.*

*Glory to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning,
is now, and shall be forever.
Amen.*

Heinrich Schütz (1585–1672)

Psalm 19: 1–6

The Reverend Eliza Zikmane, pastor, the United London Latvian Lutheran Church and St Anne's Lutheran Church, London, reads

THE SECOND READING

JESUS looked up to heaven and said, 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

St John 17: 20–26

All stand to sing

THE HYMN



O HOLY Spirit, enter in and in our hearts thy work begin,
thy temple deign to make us;
Sun of the soul, thou Light divine, around and in us brightly shine,
to joy and gladness wake us
that we, in thee truly living,
to thee giving prayer unceasing,
may in love be still increasing.

Give to thy Word impressive pow'r that in our hearts, from this good hour,
as fire it may be glowing;
that we confess the Father, Son, and thee, the Spirit, Three in One,
thy glory ever showing.
Stay thou, guide now our souls ever
that they never may forsake thee,
but by faith their refuge make thee.

Thou Fountain whence all wisdom flows which God on pious hearts bestows,
grant us thy consolation
that in our pure faith's unity we faithful witnesses may be
of grace that brings salvation.
Hear us, cheer us by thy teaching;
let our preaching and our labour
praise thee, Lord, and serve our neighbour.

O gentle dew, from heaven now fall with power upon the hearts of all,
thy tender love instilling,
that heart to heart more closely bound, in kindly deeds be fruitful found,
the law of love fulfilling.
Dwell thus in us;
envy banish; strife will vanish where thou livest.
Peace and love and joy thou givest.

Wie schön leuchtet der Morgenstern
Philipp Nicolai (1556–1608)

O Heil'ger Geist, kehre bei uns ein
Michael Schirmer (1606–73)
translated by Catherine Winkworth (1827–78)

All sit for

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

IN them and you in me—so that they may be brought to complete unity.
Then the world will know that you sent me and have loved them even as
you have loved me.

Bent Sørensen (b 1958)

St John 17:23

Commissioned for this service

by The Lutheran Council of Great Britain

The Reverend Christopher Stoltz, Minor Canon and Precentor, leads

THE PRAYERS

AS we recall the start of the Reformation, let us pray that the Spirit of God
may continually renew and enliven the universal Church.

All kneel or remain seated.

David Lin, Chairman of the Lutheran Church in Great Britain, says:

LET us pray that the gospel of Christ's bountiful and unmerited love for all
people may be faithfully proclaimed in all our churches, and faithfully
lived through all our lives; that the whole Church may be liberated by God's
grace.

Lord, in your mercy,
hear our prayer.

His Eminence Cardinal Vincent Nichols, Archbishop of Westminster, says:

LET us pray that the household of faith may be preserved from all that
would further divide us; that we may be drawn by the living Lord into
a deeper bond of peace and pursue all such things as build up our common
life.

Lord, in your mercy,
hear our prayer.

Madelaine Mason, the Swedish Church in London, says:

LET us pray for the Lutheran World Federation, the Pontifical Council for Promoting Christian Unity, the Anglican Consultative Council, and all who work to foster understanding between Christians; that we may be drawn as one people into fellowship with our Lord Jesus Christ.

Lord, in your mercy,
hear our prayer.

The Reverend Susanne Freddin Skovhus, the Danish Church in London, says:

LET us pray for those who lead the churches: for the leaders of the Lutheran churches; for Pope Francis; for Justin, Archbishop of Canterbury; and for the many denominations represented here today, that they, with all ministers of the gospel, may be faithful and wise in their vocations.

Lord, in your mercy,
hear our prayer.

The Reverend Georg Amann, Deutsche Evangelische Christuskirche, London, says:

LET us pray that all who bear Christ's holy name may know themselves called by him as his servants within the priesthood of all believers; that all Christian men, women, and children may be renewed in their witness to Jesus Christ.

Lord, in your mercy,
hear our prayer.

The Reverend Professor Vernon White, Sub-Dean and Canon Theologian, says:

LET us pray for the nations of the world and for all who exercise temporal authority: for Her Majesty The Queen and for this United Kingdom, and for all the nations represented here today; that we and the whole creation may be preserved in peace.

Lord, in your mercy,
hear our prayer.

The Precentor concludes:

THESE and all our prayers we offer in fellowship with the Church throughout all ages, as we say:

Merciful Father, accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.

All sit. The choir sings

THE ANTHEM

during which children representing the Lutheran, Roman Catholic, and Anglican churches light candles at the High Altar

LOBET den Herrn, alle Heiden, und preiset ihn, alle Völker! Denn seine Gnade und Wahrheit waltet über uns in Ewigkeit. Halleluja!

*O praise the Lord, all you nations : praise him, all you peoples.
For great is his steadfast love towards us : and the faithfulness of the Lord endures for ever. Alleluia.*

Johann Sebastian Bach

Psalm 117: 1-2

The Dean introduces

THE PRESENTATION

YOUR Grace, in the spirit of Martin Luther, who recalled the Church to a deeper appreciation of the unmerited righteousness of Christ bestowed freely to all who come to him in faith, and in appreciation of the *Joint Declaration on the Doctrine of Justification* between the Lutheran and Roman Catholic Churches and affirmed by the Anglican Communion, I invite you to greet our brothers in Christ.

The Archbishop of Canterbury acknowledges to The Reverend Dr Martin Junge, General Secretary, Lutheran World Federation, and The Most Reverend Brian Farrell, Secretary, Pontifical Council for Promoting Christian Unity, the Anglican Communion's affirmation of the Joint Declaration on the Doctrine of Justification, witnessed by The Right Reverend Ivan Abrahams, General Secretary, World Methodist Council, and by The Reverend Dr Chris Ferguson, General Secretary, World Communion of Reformed Churches.

All stand. The Dean introduces

THE PEACE

SINCE we have been justified by grace through faith, we have peace with God through our Lord Jesus Christ.

The peace of the Lord be always with you
and also with you.

Members of the congregation may greet each other with a sign of peace.

All sing

THE HYMN



NOW thank we all our God,
with heart and hands and voices,
who wondrous things hath done,
in whom his world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.

All praise and thanks to God
the Father now be given,
the Son, and him who reigns
with them in highest heaven,
the One eternal God,
whom earth and heaven adore;
for thus it was, is now,
and shall be evermore. Amen.

Nun danket
in Johann Crüger's Praxis pietatis melica 1647

Nun danket alle Gott
Martin Rinkart (1586–1649)
translated by Catherine Winkworth

The Dean pronounces

THE BLESSING

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

All remain standing as the clergy and choir depart.

Music after the service:

Ecclesiastical Festival Overture
on "Ein feste Burg ist unser Gott" Op 31

Otto Nicolai (1810–49)
arranged by Franz Liszt
(1811–86)

**Members of the congregation are requested to remain in their places
until invited to move by the Stewards.**

The bells of the Abbey Church are rung.

Printed by
Barnard & Westwood Ltd
23 Pakenham Street, London WC1X 0LB
By Appointment to HM The Queen, Printers and Bookbinders
& HRH The Prince of Wales, Printers
Printers to the Dean and Chapter of Westminster
