

Westminster Abbey



A SERVICE TO COMMEMORATE
THE 600TH ANNIVERSARY OF
THE BATTLE OF AGINCOURT

AGINCOURT
600

Thursday 29th October 2015

Noon

HISTORICAL NOTE

Westminster Abbey was a special place for Henry V. He was crowned here on 9th April 1413, and in December of the same year, in an act of reconciliation, he had the body of Richard II, whom his father had deposed, brought from its initial resting place at King's Langley, for burial in the Abbey. The deposed king's remains were placed in the tomb which Richard had planned for himself and his first wife, Anne of Bohemia, next to the Shrine of Saint Edward the Confessor, behind the high altar. In the will which Henry made at Southampton on 24th July 1415, shortly before he set sail for his campaign in France, he gave detailed instructions for the burial of his own body in Westminster Abbey 'amongst the tombs of kings and where the relics of the saints are gathered'.

An elevated chapel was to be built above his tomb, behind the Shrine of Saint Edward the Confessor. The structure was completed in the 1430s and remains largely unchanged today. The Abbey still retains the achievements linked to Henry's funeral of 7th November 1422. The banner of the Confessor was one of Henry's banners at Agincourt. In his second will of 10th June 1421, prior to his final crossing to France before his death on 31st August 1422, Henry bequeathed up to 6,000 marks for building work on the nave of the Abbey 'to complete what we have started'.

Westminster Abbey is, therefore, a fitting location for this commemoration, especially as the leaders of the City of London came here to celebrate the joyous news of the victory. News of the great battle fought on Friday 25th October 1415 between the English and French at Azincourt in northern France travelled slowly. On 25th October, the City of London was in a pessimistic mood. As was recorded in its Letter Book, no one knew what was happening as Henry V led his army northwards from Harfleur to Calais: 'all particulars lay shrouded in mystery'.

On 28th October 1415, the draper Nicholas Wotton was elected Mayor of the City for the following year. The following morning, a trustworthy report reached London 'to refresh all the longing ears of the City': Henry V, 'by God's grace, had gained victory'. After the glad news had been proclaimed outside St Paul's Cathedral at 9 am, the *Te Deum Laudamus* was sung in the City's churches, and bells rung in celebration.

Wotton, his aldermen and the other leaders of the City of London made their way to Westminster Abbey ‘like pilgrims on foot’. Along with Queen Joan, the widow of Henry IV, they gave thanks for the victory ‘that was due to God and his saints, and especially to Edward, the glorious Confessor, whose body lies interred at Westminster’.

The relief of the City, which had loaned most of the funds used to finance the king’s campaign, can be seen by an observation in the Letter Book’s account of the procession to Westminster. The journey on foot was not to set a precedent for future mayors ‘in manifest derogation of the laudable customs of the City’. Its unusual format had been occasioned by the unique circumstances of the battle victory, as had to be explained, since ‘if it should be veiled beneath an absurd silence, it would never reach the knowledge of posterity’.

The writer need not have worried. Over the six centuries following Henry V’s victory at Agincourt, there has never been a risk that it would be forgotten. On this 600th anniversary we have an opportunity to reflect and to commemorate the bravery of men of both sides who fought and who fell on 25th October 1415, and throughout the Hundred Years’ War.

The choice of 29th October for this special commemoration in Westminster Abbey recalls the arrival of the news in England six hundred years ago, as well as the important role that London played in preparations for the campaign, and in the immediate celebrations of its outcome. The experience of Henry V’s step-mother, Queen Joan, brings to mind the impact of war on soldiers’ families, then as now; her son by her first marriage, Arthur de Richemont, was captured fighting in the French army at the very same battle in which her step-son, Henry V, was victorious.

Westminster Abbey also links this commemoration with another of the great battlefields of Europe. As *The Times* wrote on 11th November 1920, the Unknown Warrior, who rests at the west end of the Abbey, lies ‘in French soil, the gift of French hands, beneath the chapel where hang the helmet and sword of the conqueror of Agincourt’. That so many of his companions now slept in that same soil across the Channel ‘has washed away, we hope for ever, the memories of an old enmity from the bosoms of the two peoples, and has cemented between them an amity that will know no end’.

*Professor Anne Curry,
University of Southampton,
Chair of Trustees,
Agincourt 600*



Above: Detail of King Henry V (1387–1422) on his charger, taken from his Chantry Chapel in Westminster Abbey

Below: Tomb effigy of King Henry V in Westminster Abbey





Above: The achievements of King Henry V—his shield, sword, saddle and helm—used at his funeral in Westminster Abbey on 7th November 1422

All images are © The Dean and Chapter of Westminster

Members of the Livery Companies and of the Imperial Society of Knights Bachelor process into the Abbey Church.

The High Sheriff of Greater London is received at the Great West Door by the Dean and Chapter of Westminster, and is conducted to her seat.

The Right Honourable The Lord Mayor of London is received at the Great West Door by the Dean and Chapter of Westminster, and is conducted to his seat.

Her Majesty's Lord Lieutenant of Greater London is received at the Great West Door by the Dean and Chapter of Westminster, and is conducted to his seat.

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

Her Royal Highness Princess Michael of Kent is received at the Great West Door by the Dean and Chapter of Westminster. Presentations are made.

His Royal Highness The Duke of Kent is received at the Great West Door by the Dean and Chapter of Westminster. Presentations are made.

A fanfare is sounded. All stand.

The Dean conducts Their Royal Highnesses to their places in the Sacrarium.

ORDER OF SERVICE

All remain standing. The Choir sings

THE INTROIT

Deo gratias anglia, redde pro victoria!

England give thanks to God for victory!

OWRE kynge went forth to Normandy,
With grace and myght of chyvalry;
Ther God for hym wrought mervelusly;
Wherfore Englonde may calle and cry,
Deo gratias!

*Our King went forth to Normandy
with grace and might of chivalry.
There God for him wrought marv'llously.
wherefore England may call and cry:
Thanks be to God!*

Deo gratias anglia, redde pro victoria!

England give thanks to God for victory!

He sette a sege, forsothe to say,
To Harflu toune with ryal aray;
That toune he wan and made afray,
That Fraunce shall rewe tyl domesday.
Deo gratias!

*He set a siege, forsooth to say,
to Harfleur town with royal array.
that town he won and made affray
that France shall rue till Domesday:
Thanks be to God!*

Ther lordys, and erles, and barone,
Were slayne and taken, and that ful
sone,
Ans summe were broght into Lundone
With joye, and blisse, and gret renone;
Deo gratias!

*There lords, earls, and barons
were slain, and taken, and that full
soon,
and some were brought into London
with joy and bliss and great renown.
Thanks be to God!*

Almighty God he keep owre kynge,
His peple, and all his well-wyllynge,
And give them grace wythoute endyng,
Then may we call and savely synge;
Deo gratias!

*Almighty God he save our King,
his people and all his well-willing,
And give them grace without ending.
There may we call and safely sing:
Thanks be to God!*

*The Agincourt Carol
15th century anonymous*

The Beadle

The Westminster Abbey Special Service Choir

The Cross of Westminster and Lights

The Reverend Paul Bagott
Priest Vicar

The Reverend Mark Birch
Minor Canon and Chaplain

The Reverend Paul Arbuthnot
Minor Canon and Sacrist

The Reverend Christopher Stoltz
Minor Canon and Precentor

The Canons' Verger

The Reverend Jane Sinclair
Canon Steward

The Reverend David Stanton
Canon Treasurer and Almoner

The Reverend Professor Vernon White
Canon Theologian

The Right Reverend and Right Honourable
Dr Richard Chartres KCVO
Bishop of London

The Dean's Verger

The Very Reverend Dr John Hall
Dean of Westminster

The Sword of King Henry V
borne by
Janek Wichtowski
Master of the Worshipful Company of Cutlers

Colonel David Wynne Davies
Master of the Worshipful Company of
Armourers and Brasiers

The Reverend John Hayton
Master of the Worshipful Company of
Bowyers

Adrian Scott Knight
Master of the Worshipful Company of
Fletchers

John Jackman
Master of the Worshipful Company of
Gunmakers

All remain standing for

THE HYMN

during which the Choir and Clergy move to places in Quire and the Sacrarium. The sword of King Henry V is borne through the Abbey Church and presented to the Dean at the High Altar.



CHRIST is the King, O friends rejoice!
Brothers and sisters, with one voice
Make all men know he is your choice:
Alleluia!

The first Apostles round them drew
Thousands of faithful men and true,
Sharing a faith for ever new:
Alleluia!

Then magnify the Lord and raise
Anthems of joy and holy praise
For Christ's brave saints of ancient days:
Alleluia!

O Christian women, Christian men,
All the world over, seek again
The Way disciples followed then:
Alleluia!

Christ through all ages is the same;
Place the same hope in his great name,
With the same faith his word proclaim:
Alleluia!

Let Love's unconquerable might
God's people everywhere unite
In service to the Lord of light:
Alleluia!

*Vulpus (Gelobt sei Gott) 345 NEH
Melchior Vulpus's Gesangbuch 1609*

George Bell (1883–1958)

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

THE BIDDING

THIS Collegiate Church of St Peter Westminster featured large in the story of Henry V. He was here when, on 20th March 1413, he became king. 600 years ago this very day, when news arrived of his glorious victory in the Battle of Agincourt, the rafters rang with hymns of praise to almighty God.

Here in 1422, the king's body was brought for Christian burial, hard by the Shrine of St Edward. Here, in the chantry chapel raised over his tomb, were countless masses said for the repose of his soul, and entombed the remains of his queen, Catherine.

A hundred years ago, as our countrymen fought alongside the French, the old enmities had been put away. In the dark days before the Second World War, the story of Agincourt encouraged men and women alike to strive their utmost for freedom from tyranny.

Today we give hearty thanks for our freedoms, and we pray for an end to tyranny wherever it is found, and for enduring peace and prosperity.

All sit. Robert Hardy CBE, actor and longbow expert, reads from the Crossing

from HENRY THE FIFTH

NOW entertain conjecture of a time
When creeping murmur and the poring dark
Fills the wide vessel of the universe.
From camp to camp through the foul womb of night
The hum of either army stilly sounds,
That the fixed sentinels almost receive
The secret whispers of each other's watch:
Fire answers fire, and through their paly flames
Each battle sees the other's umber'd face;

Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear, and from the tents
The armourers, accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation:
The country cocks do crow, the clocks do toll,
And the third hour of drowsy morning name.
...The poor condemned English,
Like sacrifices, by their watchful fires
Sit patiently and inly ruminate
The morning's danger, and their gesture sad
Investing lank-lean; cheeks and war-worn coats
Presented them unto the gazing moon
So many horrid ghosts. O now, who will behold
The royal captain of this ruin'd band
Walking from watch to watch, from tent to tent,
Let him cry 'Praise and glory on his head!'
For forth he goes and visits all his host.
Bids them good morrow with a modest smile
And calls them brothers, friends and countrymen.
Upon his royal face there is no note
How dread an army hath enrounded him;
Nor doth he dedicate one jot of colour
Unto the weary and all-watched night,
But freshly looks and over-bears attain
With cheerful semblance and sweet majesty;
That every wretch, pining and pale before,
Beholding him, plucks comfort from his looks:
A largess universal like the sun
His liberal eye doth give to every one,
Thawing cold fear, that mean and gentle all,
Behold, as may unworthiness define,
A little touch of Harry in the night.

Prologue to Henry the Fifth, Act IV
William Shakespeare (1564–1616)

All remain seated. The Right Honourable The Lord Mayor of London, Alderman Alan Yarrow, reads from the Great Lectern

1 SAMUEL 20: 18–23, 35–42

JONATHAN said to David, ‘Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.’

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, ‘Run, find out now the arrows which I shoot.’ And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, ‘Is not the arrow beyond thee?’ And Jonathan cried after the lad, ‘Make speed, haste, stay not.’ And Jonathan’s lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, ‘Go, carry them to the city.’ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, ‘Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, “The Lord be between me and thee, and between my seed and thy seed for ever.”’ And he arose and departed: and Jonathan went into the city.

All stand to sing

THE HYMN

The musical score is written in G major (one sharp) and 4/4 time. It consists of four staves. The first two staves are the main melody. The third staff is labeled 'Verse 4' and contains the lyrics: 'So shalt thou feed on death, that feeds on men,'. The fourth staff continues the melody with the lyrics: 'And death once dead, there's no more dy - ing then.' The score ends with a double bar line and repeat dots.

POOOR Soul, the centre of my sinful earth,
Fooled by these rebel powers that thee array,
Why dost thou pine within, and suffer dearth,
Painting thy outward walls so costly gay?

Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?

Then, Soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:

So shalt thou feed on death, that feeds on men,
And death once dead, there's no more dying then.

Farley Castle 182 NEH
William Lawes (1596–1662)

Sonnet 146
William Shakespeare

All sit. Professor Anne Curry, Dean of the Faculty of Humanities,
University of Southampton, and Chair of Trustees, Agincourt 600, reads
from the Great Lectern

EPHESIANS 4: 1–7

IBESEECH you, therefore, that ye walk worthy of the vocation
wherewith ye are called, with all lowliness and meekness, with
longsuffering, forbearing one another in love; Endeavouring to keep the

unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

Sam Marks, from the cast of The Royal Shakespeare Company's production of Henry the Fifth, delivers

THE SAINT CRISPIN'S DAY SPEECH

IF we are mark'd to die, we are enow
To do our country loss; and if to live,
The fewer men, the greater share of honour.
God's will! I pray thee, wish not one man more.
By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires.
But if it be a sin to covet honour,
I am the most offending soul alive.
No, faith, my coz, wish not a man from England.
God's peace! I would not lose so great an honour
As one man more methinks would share from me
For the best hope I have. O, do not wish one more!
Rather proclaim it, Westmoreland, through my host,
That he which hath no stomach to this fight,
Let him depart; his passport shall be made,
And crowns for convoy put into his purse;
We would not die in that man's company
That fears his fellowship to die with us.
This day is call'd the feast of Crispian.
He that outlives this day, and comes safe home,
Will stand a tip-toe when this day is nam'd,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say "To-morrow is Saint Crispian."
Then will he strip his sleeve and show his scars,
And say "These wounds I had on Crispin's day."
Old men forget; yet all shall be forgot,

But he'll remember, with advantages,
What feats he did that day. Then shall our names,
Familiar in his mouth as household words-
Harry the King, Bedford and Exeter,
Warwick and Talbot, Westmorland and Gloucester-
Be in their flowing cups freshly rememb' red.
This story shall the good man teach his son;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered-
We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition;
And gentlemen in England now-a-bed
Shall think themselves accurs'd they were not here,
And hold their manhoods cheap whiles any speaks
That fought with us upon Saint Crispin's day.

*from Henry the Fifth, Act IV Scene 3
William Shakespeare*

All remain seated for

THE ADDRESS

by

The Right Reverend and Right Honourable Dr Richard Chartres KCVO
Bishop of London

All stand. The Dean, Precentor, representatives of Agincourt 600, and M. Christophe Gilliot, Directeur du Centre Historique Médiéval, Azincourt, Pas de Calais, move to the tomb of King Henry V. Flowers are placed on the tomb by Dr Sinclair Rogers, Chairman, Agincourt 600. The Dean blesses the tomb with holy water and censens it, during which the Choir sings

TE DEUM LAUDAMUS

WE praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud, the Heavens, and all the Powers therein.
To thee Cherubin and Seraphin continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
heaven and earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee;
the Father of an infinite majesty;
thine honourable, true: and only Son;
also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou didst not abhor the
Virgin's womb.
When thou hadst overcome the sharpness of death, thou didst open the
Kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee, help thy servants, whom thou hast redeemed
with thy precious blood.
Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people and bless thine heritage.
Govern them and lift them up for ever.
Day by day we magnify thee;
And we worship thy Name ever world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy lighten upon us, as our trust is in thee.
O Lord, in thee have I trusted, let me never be confounded.

Coronation Te Deum
William Walton (1902–83)

All kneel or sit for

THE PRAYERS

*The Reverend Christopher Stoltz, Minor Canon and Precentor of
Westminster, says:*

IN commemoration of all who fought, and who died, at Agincourt, and
with thanksgiving for the gift of enduring peace, let us pray to God,
through whose Son Jesus Christ we live.

Shenice Osisioma, Year 11 pupil at The City of London Academy, Southwark, says:

RECALLING the victory secured at Agincourt 600 years ago, let us give thanks for the courage and skill of those who fought and fell in battle; and let us pray that the scourge of war may be known no more in this and every land.

Lord, in your mercy,
hear our prayer.

Dr Sinclair Rogers, Chairman, Agincourt 600, says:

GRATEFUL for the peace and goodwill which bind together the nations of Europe, let us give thanks for the shared values which transcend all divisions of nationality, race, and religion; and let us pray that hatred and violence may be met by understanding and restraint.

Lord, in your mercy,
hear our prayer.

Robyn Ridgeway, Year 13 pupil at The City of London Academy, Southwark, says:

MINDFUL of those with whom we share a common heritage and faith, let us give thanks for the Republic of France, for the President, and for all who direct the affairs of the nation; and let us pray for the continual strengthening of the bonds between our two nations.

Lord, in your mercy,
hear our prayer.

The Reverend Professor Vernon White, Canon in Residence, says:

IN gratitude for all who serve this nation, let us give thanks for the reign of our gracious Sovereign Lady Queen Elizabeth, for Her Majesty's Government, and for all who make and administer the laws; and let us pray for good and gracious governance throughout the world, especially amongst those contending with strife and warfare.

Lord, in your mercy,
hear our prayer.

The Precentor concludes:

In joyful anticipation of that kingdom where no sword is drawn but the sword of righteousness, let us join our prayers in the words which Christ himself 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 remain seated. Pascal Deray, President of La Communauté de Communes des 7 Vallées, reads from the Nave Pulpit

THE ACCOUNT OF A FRENCH SOLDIER IN THE FIRST WORLD WAR

25 octobre 1415 et 25 octobre 1915. Nous célébrons le 500^e anniversaire d'Azincourt. L'état majeur d'une division anglaise cantonnée non loin de là a été invité... Mais ces Anglais et nous, nous sommes de deux races fortes et loyales, qui ne se méprisent pas quand elles se combattent. Nous pouvons nous serrer la main sans rancune et sans haine: nous n'avons ni l'uns ni les autres des âmes de valets ou de goujats d'armées.

Vaine aussi ma crainte que le champ d'Azincourt ne soit devenu un désert et que le souvenir de nos morts n'ait cessé d'y flotter. Il sommeillait seulement. La voix de conférencier l'a réveillé. Et je pense qu'il y a de hauts lieux oubliés où les morts pour la France attendent nos hommages. Pendant la paix, nous n'avons pas fait notre devoir. Nous avons choisi parmi les anniversaires, nous nous sommes permis d'en préférer certains. Je me donne ma parole qu'après la guerre j'irai saluer dans les coins où ils se sont battus et sont morts pour la France mes ancêtres et ceux de mes chasseurs à pied. Ce sont eux que nous devons honorer et prier: c'est sur leurs tombes que nous devons faire nos pèlerinages. Et nous aurions soin de n'en pas oublier.

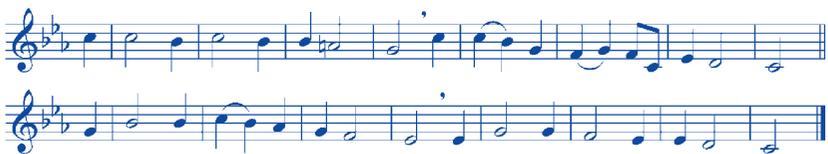
25 October 1415 and 25 October 1915. We were celebrating the 500th anniversary of Agincourt. The commanders of a British division stationed nearby had been invited... English and French, we are two strong and loyal races of men, who never despised each other when they fought. We could shake hands now without rancour and without hatred. Neither of us had boorish or evil thoughts.

My anxiety that the field of Agincourt might become a wilderness and that the memory of our dead should cease to echo there proved unfounded. It had only been sleeping. The voice of our orator awoke it. I believe that there are important yet forgotten places where the dead of France await our homage. During the years of peace, we have not done our duty. We have been too selective about our anniversaries. We have allowed ourselves to privilege some over others. I give my solemn word that after the war I will salute every corner where my ancestors, and the ancestors of my chasseurs à pied, have fought and died for France. They are men we should honour and for whom we should pray. It is to their tombs we should make our pilgrimage. And we will take care not to forget.

L'Illustration, 27th November 1915

All stand for

THE HYMN



FORTH in the peace of Christ we go;
Christ to the world with joy we bring;
Christ in our minds, Christ on our lips,
Christ in our hearts, the world's true King.

King of our hearts, Christ makes us kings;
kingship with him his servants gain;
with Christ, the Servant-Lord of all,
Christ's world we serve to share Christ's reign.

Priests of the world, Christ sends us forth
this world of time to consecrate,
this world of sin by grace to heal,
Christ's world in Christ to re-create.

Christ's are our lips, his word we speak;
prophets are we whose deeds proclaim
Christ's truth in love, that we may be
Christ in the world, to spread Christ's name.

We are the Church; Christ bids us show
that in his Church all nations find
their hearth and home, where Christ restores
true peace, true love, to all mankind.

Deo gracias 361 NEH
15th century anonymous

James Quinn (1919–2010)

All remain standing. The Dean pronounces

THE BLESSING

GOD grant to the living, grace; to the departed, rest; to the Church,
The Queen, the Commonwealth, and all mankind, peace and
concord; and to us sinners life everlasting; 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 to 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.

The Choir and Clergy, together with Their Royal Highnesses The Duke of Kent and Princess Michael of Kent, move to the west end of the Abbey Church.

Music after the service:

The Sub-Organist plays:

Prelude on Deo Gracias (The Agincourt Carol)

*Percy Whitlock
(1903–46)*

Members of the Congregation are kindly requested to remain in their seats until invited to move by the Stewards.

A retiring collection will be taken for Agincourt 600.

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
