

Westminster Abbey



A MOMENT OF
PRAYER AND REFLECTION
IN THE PRESENCE OF
HIS HOLINESS THE DALAI LAMA

Wednesday 20th June 2012
11.00 am

HISTORICAL NOTE

An architectural masterpiece of the 13th to 16th centuries, Westminster Abbey also presents a unique pageant of British history—the shrine of St Edward the Confessor, the tombs of kings and queens, and countless memorials to the famous and the great. It has been the setting for every Coronation since 1066 and for numerous other royal occasions.

Today it is still a church dedicated to regular worship and to the celebration of great events in the life of the nation. Neither a cathedral nor a parish church, Westminster Abbey is a ‘Royal Peculiar’ under the jurisdiction of a Dean and Chapter, subject only to the Sovereign.

Westminster Abbey, a work of architectural genius, a place of daily worship, deploying the resources of high musical expertise, a burial place of kings, statesmen, poets, scientists, warriors, and musicians, is the result of a process of development across the centuries, which represents the response of a monastery and later a post-Reformation church to the stimulus and challenge of its environment.

A daily pattern of worship is still offered to the Glory of God. Special services, representative of a wide spread of interest and social concern, are held regularly. In 1965–66 the Abbey celebrated its 900th anniversary, taking as its theme ‘One People’. Such a theme seemed to be fitting for a church which, through a long history of involvement with the developing life of the British people, has become known throughout the world.

Heads of State and Heads of Government on visits to HM The Queen and to Her Majesty’s Government regularly include a visit to the Abbey in their schedule. They join in prayer for peace and lay a wreath at the Grave of the Unknown Warrior, since 1920 a significant focus of remembrance and of longing for peace and reconciliation.

Members of the congregation are kindly requested to refrain from using private cameras, video, or sound recording equipment. Please ensure that mobile phones, pagers, 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 Choristers of Westminster Abbey, conducted by James O'Donnell, Organist and Master of the Choristers.

The organ is played by Robert Quinney, Sub-Organist.

Music before the service:

The organist plays:

Sonata I in E flat BWV 525

Johann Sebastian Bach (1685–1750)

His Holiness The Dalai Lama is received at the Great West Door by the Dean and Chapter of Westminster. All stand.

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ORDER OF SERVICE

All remain standing for the Procession of Faith Representatives, the Abbey Clergy, and His Holiness The Dalai Lama.

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

THE WELCOME

All say

THE LORD'S PRAYER

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 sing

THE HYMN



IMMORTAL, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessèd, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.

Unresting, unhasting, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds which are fountains of goodness and love.

To all life thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
and wither and perish; but naught changeth thee.

Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendour of light hideth thee.

St Denio 377 NEH
from John Roberts's Caniadau y Cyssegr 1839

Walter Chalmers Smith (1824–1908)

All sit for

A READING

read by

The Reverend Andrew Tremlett, Canon in Residence

JESUS said to his disciples: 'Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I.'

St John 14: 27–28

All remain seated. The Choir sings

THE ANTHEM

IF with all your hearts ye truly seek me, ye shall ever surely find me. Thus saith our God. Oh! that I knew where I might find him, that I might even come before his presence.

Felix Mendelssohn (1809–47)

Jeremiah 29: 13

All remain seated for

A READING

read by

*The Venerable Bogoda Seelawimala,
Head Priest, London Buddhist Vihara*

THE teachings of the Buddha can be best summarised by the words of Buddha himself:

‘Avoid wrongdoing, Do good and Purify the mind, This is the teaching of Buddhas.’

Dhammapada 183

Buddhism teaches us how to overcome our problems and difficulties by understanding and preventing their causes. Whereas we usually look to outward circumstances for the causes of our problems, Buddhism teaches us to look inwards. Buddha showed how our feelings of dissatisfaction arise from negative states of mind—primarily anger, attachment, and ignorance—and offered methods to eliminate these by developing generosity, compassion, wisdom, and other positive states of mind.

Some people may believe that Buddhism is rather selfish because it seems to be concentrating only on inner peace. This is not the case, however; Buddha’s main purpose in teaching people how they could achieve inner peace was so that they could then go on to share that experience with others. Buddhism teaches that this is the most effective way in which it is possible for them to benefit others.

‘Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.’

Dhammapada 291

Buddhists understand that without inner peace outer peace is impossible. We all wish for world peace, but world peace will never be achieved unless people first establish peace within their own minds. Only by creating peace within our own mind and helping others to do the same can we hope to achieve peace in this world.

All remain seated for

THE ADDRESS

by His Holiness The Dalai Lama

All remain seated. The Choir sings

THE MOTET

UBI caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor. Exsultemus et in ipso jucundemur. Timeamus et amemus Deum vivum. Et ex corde diligamus nos sincero. Amen.

Wherever charity and love are to be found, God is there. The love of Christ has brought us together as one. Let us rejoice and be glad in him. Let us fear and love the living God; and let us love one another with sincerity in our heart. Amen.

James O'Donnell (b 1961)

Antiphon for Maundy Thursday

All kneel or remain seated for

THE PRAYERS

The Lord Singh of Wimbledon, Representative of the Sikh Community, says:

Sikhism recognises the importance of our different ways of life in our common quest for peace. This sentiment is underlined in the following verse from our holy scriptures.

O LORD, save our world on fire with conflict and strife.
Let the healing kindness of Your blessings
Save us, through any way You choose.
Says Nanak, the path of peace
Lies in reflection on His word.
The Lord alone has the power of true forgiveness.

Guru Granth Sahib p 853

Rabbi Laura Janner-Klausner, Representative of the Jewish Reformed Synagogues, says:

WE are children of many traditions – inheritors of shared wisdom and proud hopes. Now we meet – in memory and truth, in courage and trust, in love and promise. Let us celebrate our common humanity, and where we differ, let us wonder at human freedom. In unity and difference, let us know the uniqueness that is God. May our courage match our convictions and our integrity match our hope. Bring us closer to each other as a blessing for the future. **Amen.**

Mr Anil Bhanot OBE, Representative of the Hindu Community, says:

THIS Shanti Mantra is recited at the end of almost every Hindu ceremony. We pray to our Lord to bless Peace everywhere in the Cosmos, by relieving us from sufferings from natural calamities to physical ailments and from our mental jealousies and impositions on fellow beings which give rise to conflicts around the world. By understanding our inter-connectedness through the omnipresence of God may we acquire Peace in our World.

OM Dyau Shanti Rantariksham
Shanti Prithvi Shanti Rapah
Shanti Roshadhayah Shanti Vanas Patayah
Shanti Vishwe Devah Shanti Brahma
Shanti Sarvam Shanti Shanti Reva
Shanti Sa Ma Shanti Redhi
Om Shanti Shanti Shantihi

*O Lord, May there be Peace in the Sky on the Earth and in the Waters.
May there be Peace in the Plants and Trees.
May there be Peace in the celestial realm and in Brahma's entire Creation
May there be Peace unto All and may Peace pervade everywhere
May Peace reside in our Minds
O Lord, Peace, Peace, Peace, for all the three realms of Existence.*

Dr Natubhai Shah, Representative of the Jain Community, says:

OBEISANCE to the spiritual victors, Obeisance to the liberated souls, Obeisance to the spiritual leaders, Obeisance to the spiritual teachers, Obeisance to all saints in the world, who practise non-violence and reverence for all life.

I forgive all living beings; may all living beings forgive me.
All living beings are my friends; I have malice towards none.

May the entire universe be blissful;
May all beings be engaged in each other's well-being.
May all weakness, sickness and faults vanish;
May everyone be healthy, peaceful, and blissful everywhere.

The Reverend Michael Macey, Minor Canon and Precentor, says:

LORD God, you hold both heaven and earth in a single peace. Let the design of your great love shine on the waste of our anger and sorrow, and give peace to your Church, peace among nations, peace in our homes, and peace in our hearts; in Jesus Christ our Lord. **Amen.**

All stand to sing

THE HYMN



THERE'S a wideness in God's mercy
like the wideness of the sea;
there's a kindness in his justice
which is more than liberty.
There is no place where earth's sorrows
are more felt than up in heaven;
there is no place where earth's failings
have such kindly judgement given.

For the love of God is broader
than the measure of man's mind;
and the heart of the Eternal
is most wonderfully kind.
But we make his love too narrow
by false limits of our own;
and we magnify his strictness
with a zeal he will not own.

There is plentiful redemption
in the blood that has been shed;
there is joy for all the members
in the sorrows of the Head.
There is grace enough for thousands
of new worlds as great as this;
there is room for fresh creations
in that upper home of bliss.

If our love were but more simple,
we should take him at his word;
and our lives would be all gladness
in the joy of Christ our Lord.

Corvedale 598i CP
Maurice Bevan (1921–2006)

461 NEH
Frederick William Faber (1814–63)

All remain standing. The Dean pronounces

THE BLESSING

THE peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Music after the service:

Fantasia in G (Pièce d'orgue à 5) BWV 572 *Johann Sebastian Bach*

All remain standing as the Procession moves to the west end of the church.

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

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