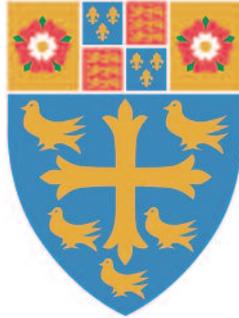


Westminster Abbey



A SERVICE OF CELEBRATION
TO MARK THE 400TH ANNIVERSARY
OF THE KING JAMES BIBLE



Wednesday 16th November 2011
Noon

THE KING JAMES BIBLE AND TRUST

‘The Authorized Version provides a unique link between nations. It is a precious inheritance, worth every effort to preserve and to honour.’

His Royal Highness The Prince of Wales, Patron, King James Bible Trust

The King James Bible Trust was established in 2007 to mark the King James Bible’s 400th anniversary this year.

Aptly described by Melvyn Bragg as ‘the DNA of the English language’, the King James Bible went with Britain’s emigrants as her colonies and trading networks became an Empire, so that now its coinages and cadences are heard wherever and however English is spoken. One glorious example: Dr Martin Luther King used its version of Isaiah chapter 40 verses 4–5 in his supreme speech: ‘I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low...’

This global importance has been reflected around the world over the past year. In the United States and in many Commonwealth countries there have been major symposia and conferences, with outstanding exhibitions featuring original 1611 Bibles. Church communities everywhere have celebrated the King James Bible with reading marathons, artistic displays, lectures, and commemorative services.

For its own part the Trust has both tried to give as much publicity as possible to all this effort through its website, and itself instigated a press and publicity campaign. It has helped promote major lectures at Hampton Court Palace and Windsor Castle. It has established education programmes for primary and secondary pupils in the United Kingdom, and has joined forces with the British Council to ensure that the literary and linguistic importance of the King James Bible continues to be spread throughout the world via the internet.

An artistic legacy is being left with the anthem performed here today *Out of the South Cometh the Whirlwind* by Zachary Wadsworth; with the Bush Theatre’s *Sixty-Six Books*: 66 responses to the books of the King James Bible by internationally renowned writers; and by the production of *James, the Musical* by Chester’s Theatre in the Quarter.

The Trust’s most important work has however been to help people everywhere become reacquainted with this matchless work of learning and language.

THE CROSSING

A response to Exodus by Anne Michaels as part of *Sixty-Six Books* at the Bush Theatre.

Directed by Christopher Haydon.

Performed by Polly Frame.

Sixty-Six Books was brought together by Bush Theatre Artistic Director Josie Rourke in collaboration with Christopher Haydon, Rachel Holmes, and Ben Power. From all faiths and none, from over a dozen countries and across five continents, the project saw sixty-six remarkable playwrights, poets, songwriters, novelists, and comedians speak to each book of the King James Bible, providing contemporary responses to the some of the greatest stories ever told. *Sixty-Six Books* launched the new Bush Theatre, Shepherds Bush, in October and was also performed here at Westminster Abbey in a special overnight event.

THE PROCESSION OF THE BIBLES

ELTON HALL

Borne by Liam Sims, Bible Society Library, Cambridge University Library, and accompanied by Lauren Henly.

The Elton Hall copy of the first edition is in superb condition, bound in blue leather with the family crest. Although nothing is known of its early history, it was acquired by the fifth Earl of Carysfort in (or slightly before) 1882. Part of a wider interest in collecting fine art, books were clearly a source of great pleasure for him, and his acquisitions for the family library included several rare Caxtons and a copy of the Gutenberg Bible. Chief among the library's treasures is his outstanding assemblage of early English Bibles, including first editions of every major English Bible of the sixteenth century.

HATFIELD HOUSE

Borne by Robin Harcourt-Williams, Librarian and Archivist, Hatfield House, and accompanied by Iris Cecil.

This copy was luxuriously bound in 1611 for Robert Cecil, First Earl of Salisbury and Lord High Treasurer of England. The red morocco binding bears Cecil's coat of arms. Cecil participated in the Hampton Court Conference and negotiated the arrangements for the printing of the Bible with Robert Barker. It is thought that some of the earliest copies, including this one, were presented to members of the Privy Council. This copy has remained in the ownership of Cecil's direct descendants and is kept in the Marquess of Salisbury's library at Hatfield House, Hertfordshire.

HILMARTON

Borne by Christopher Mastin-Lee, Vice Chair, Hilmarton PCC, and accompanied by Tom Mastin-Lee.

The 1611 Bible from the twelfth-century church of St Laurence, Hilmarton was found in the Parish chest in 1857 by the then vicar, The Reverend Francis Fisher, who had it restored and bound in oak carved by his own hand. Until recently the Bible rested on an open shelf at the back of the nave, secured only by its original chain. As the 400th anniversary approached, Hilmarton PCC was delighted to have the Bible authenticated as a 1611 second impression. A new bespoke oak and glass lectern will allow it to be displayed securely and enjoyed for at least another 400 years.

SOUTHWELL MINSTER

Borne by The Reverend Edward Pruen, Canon for Education and Learning, Southwell Minster, and accompanied by David Edmondson-Jones.

This was donated in 1935 by The Reverend Kenneth Warrand, retired Rector of Bilsthorpe, Nottinghamshire. Its previous history is unknown and photographs show that when received it was in a very poor state.

In the 1960s the Bible was conserved by repairing pages that had become worn with constant turning. The Bible was re-stitched and the boards covered with new leather. The original leather and the brass fittings were then superimposed. The fittings may once have contained stones or glass, which had long since disappeared. Today the volume weighs 33 lbs., or 15 kg.

THE PEOPLE'S

Borne by Elaine Duncan, Chief Executive, Scottish Bible Society, and accompanied by Polly Walton.

The People's Bible was launched by the Scottish Bible Society and the British and Foreign Bible Society to mark the 400th anniversary of the King James Bible. The project began on 19th June 2011 at Edinburgh Castle where King James VI of Scotland was born exactly 445 years earlier.

The People's Bible tour travelled across England, Scotland, and Wales inviting people in towns, cities, and villages to each write two verses of the Bible on to paper using a digital pen. The pen connected to a website and within minutes the handwritten verses were visible at www.thepeoplesbible.org where they will remain for perpetuity.

During the five-month tour, thousands of people across Great Britain took up the challenge to 'make your mark in history' by contributing to the first ever digital handwritten Bible.

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 Abbey 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, conducted by James O'Donnell, Organist and Master of the Choristers.

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

The anthem Out of the South Cometh the Whirlwind is the winning entry in its category of the King James Bible Composition Awards, organised by the King James Bible Trust as part of the 400th anniversary celebrations.

Music before the service:

James McVinnie, Assistant Organist, plays:

Fancy in C fa ut *Orlando Gibbons (1583–1625)*

Trio Sonata in C BWV 529 *Johann Sebastian Bach (1685–1750)*

Psalm Prelude Set I no 2: *Herbert Howells (1892–1983)*
But the meek-spirited shall possess the earth

Fantasia in A minor à 4 *Orlando Gibbons*

The Lord Mayor of Westminster is received at the Great West Door by the Dean and Chapter of Westminster and conducted to her place in Quire. All stand, and then sit.

His Royal Highness The Prince of Wales is received by the Dean and Chapter. All stand, and then sit.

All stand. A fanfare is sounded.

Her Majesty The Queen and His Royal Highness The Duke of Edinburgh are received by the Dean and Chapter.

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ORDER OF SERVICE

All remain standing. The Most Honourable the Marquess of Salisbury PC DL, Trustee, King James Bible Trust, reads:

WHEN the Lord saw that Moses turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exodus 3: 4-5

All sing

THE HYMN

during which the Collegiate Procession, together with Her Majesty The Queen and His Royal Highness The Duke of Edinburgh, and His Royal Highness The Prince of Wales, moves to places in the Quire, Lantern, and Sacrarium



LORD God in high thanksgiving
we come to praise your Word,
creating and sustaining
the Being of our world,
dividing light from darkness,
and calling us in love
to grow into your likeness,
the life of heaven above.

In Christ's own new creation
the tongues of flame and fire
kindle imagination,
creatively inspire
Words setting forth salvation,
discernment right and meet,
a light upon our pathway,
a lantern for our feet.

By your life-giving Spirit
outpoured in tongues of flame,
all nations in their language
learn Love's redeeming Name,
that, through succeeding ages,
faith's pattern be passed on
in wisdom, psalm, and story,
Christ's Easter triumph song.

Words to the Word still pointing,
Word in those words expressed,
words of prophetic longing,
of mercy, hope, and rest.
Words that can speak in silence,
your presence, dearest Lord,
in prayer and praise and worship
eternally adored.

Wherefore in this our nation
we praise you for the art
of words of grace and goodness
engraved upon the heart,
by scholars' skill and wisdom,
in language shaped by prayer,
may we so mark and learn them,
and find acceptance there.

So let all praise and glory
be yours, our living Lord,
for all your grace has given
through knowledge of your Word,
which, patiently receiving,
in times of joy or strife,
we find our faith through hearing
translated into life.

Wolvercote 420 NEH
William Harold Ferguson (1874–1950)

Geoffrey Rowell (b 1943)
written for this service

All remain standing. The Very Reverend Dr John Hall, Dean of Westminster and Trustee, King James Bible Society, says

THE BIDDING

FOUR hundred years ago this year, the King James Version of the Bible was published, the result of the commitment and foresight of King James I and the scholarly work of six companies of learned divines. Two of the companies met in each of Oxford, Cambridge, and here at Westminster. It is fitting that we gather here to give thanks to almighty God for their work.

We celebrate the impact of the work on our understanding of the great story the Bible tells of God's persistent and generous love for his creation and for his people. We acknowledge with gratitude the work's lasting influence on our national language and culture and on the faith, language, and culture wherever the English language has reached throughout the world. We give thanks for the contribution of so many to this year of celebration.

Above all, we pray that we and all people may continue to be uplifted and transformed by the great story the Bible tells, and may grow daily in our knowledge and love of almighty God who unites us now as we join together to offer him fitting worship.

All remain standing for

THE PROCESSION OF THE BIBLES

The Choir sings:

OBE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

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.

Thomas Tomkins (1572–1656) Second service

Psalm 100

The Dean says:

BLESSED Lord, who hast caused all holy scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. **Amen.**

All sit. Polly Frame performs an extract from

THE CROSSING

IN RESPONSE TO

EXODUS

by Anne Michaels (b 1958)

All remain seated. The Choir sings

THE PSALM

O LORD, thy word: endureth for ever in heaven.
Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance: for all things serve thee.

If my delight had not been in thy law: I should have perished in my trouble.

I will never forget thy commandments: for with them thou hast quickened me.

Thy word is a lantern unto my feet: and a light unto my paths.

I have sworn, and am steadfastly purposed: to keep thy righteous judgements.

I am troubled above measure: quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgements.

My soul is always in my hand: yet do I not forget thy law.

The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

I have applied my heart to fulfil thy statutes alway: even unto the end.

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.

Richard Marlow (b 1939)

after Orlando Gibbons

Organist of Westminster Abbey 1623–25

Psalm 119: 89–93, 105–112

Riona Kelly, pupil, University Academy, Birkenhead, reads

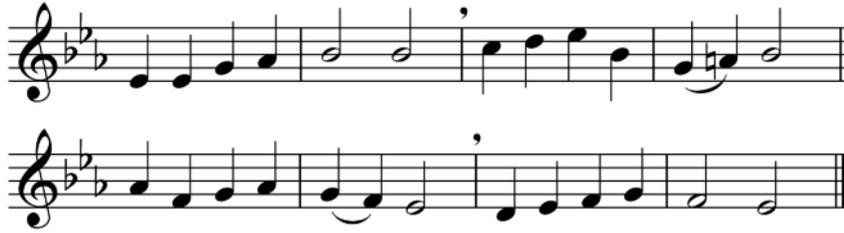
THE EPISTLE

SEEING we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

2 Corinthians 4: 1–13

All stand to sing

THE HYMN



LORD, thy word abideth,
and our footsteps guideth;
who its truth believeth,
Light and joy receiveth.

When our foes are near us,
then thy word doth cheer us,
word of consolation,
message of salvation.

When the storms are o'er us,
and dark clouds before us,
then its light directeth,
and our way protecteth.

Who can tell the pleasure,
who recount the treasure
by thy word imparted
to the simple-hearted?

Word of mercy, giving
succour to the living;
Word of life, supplying
comfort to the dying.

O that we discerning
its most holy learning,
Lord, may love and fear thee,
evermore be near thee!

*Ravenshaw NEH 407
medieval German melody
adapted by William Henry Monk (1823–89)*

Henry Williams Baker (1821–77)

All remain standing for

THE GOSPEL

The Most Reverend and Right Honourable Dr John Sentamu, Archbishop of York, Primate of England and Metropolitan, says:

The Lord be with you;
and with thy spirit.

Hear the Gospel of our Lord Jesus Christ according to St John.
Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

St John 1: 1–14

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE ADDRESS

by

The Most Reverend and Right Honourable Dr Rowan Williams
Archbishop of Canterbury, Primate of All England and Metropolitan

All remain seated. The Choir sings

THE ANTHEM

OUT of the south cometh the whirlwind: and cold out of the north.
By the breath of God frost is given: and the breadth of the waters is straightened.
Also by watering he wearieth the thick cloud: he scattereth his bright cloud:
hearken unto this: stand still, and consider the wondrous works of God.

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Behold, God is mighty, and despiseth not any:
Behold, God is great, and we know him not:

Can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

Zachary Wadsworth (b 1983)

from Job

All kneel or remain seated. The Reverend Michael Macey, Minor Canon and Precentor, leads

THE PRAYERS

Let us pray.

IN this 400th anniversary year of the King James Bible, let us give thanks to God for the gift of his holy word revealed to us in the Scriptures; for their poetry, prose, prophecy, and lament; for the inspiration and guidance offered to so many through the Scriptures. May they continue to be a lantern to our feet, a light to our paths, and a strength to our lives.

Let us bless the Lord:

thanks be to God.

The Right Honourable Michael Gove MP, Secretary of State for Education, says:

IN thanksgiving for those who first translated the Bible into English, let us praise God for William Tyndale, for his courage in the face of persecution and determination in adversity; for King James I, and his translation companies at Westminster, Oxford, and Cambridge; for Lancelot Andrewes and Myles Coverdale, and all whose scholarship and insight shaped the Authorized Version, for their literary skill in opening God's word to the people of this land.

Let us bless the Lord:

thanks be to God.

The Most Honourable the Marquess of Salisbury PC DL, says:

IN thanksgiving for the ways in which this Nation, the Commonwealth, and the English-speaking world have been shaped by the text of the Authorized Version, let us praise God that through the powerful beauty of his living word the nations have continued to be transformed and nurtured in the faith.

Let us bless the Lord:

thanks be to God.

The Reverend Professor Vernon White, Canon Theologian, says:

IN thanksgiving for the continuing work of biblical scholarship and research today, let us praise God for those who teach and all who seek God in the study of the scriptures in their schools, their churches, and their homes, that they may embrace and for ever hold fast the hope of everlasting life given them in Jesus Christ.

Let us bless the Lord:

thanks be to God.

Joseph Ewing, pupil, Bacon's College, says:

IN thanksgiving for the freedom that we enjoy to read, mark, and learn Holy Scripture in this land, let us praise God for those who, living under the threat of persecution and imprisonment, seek the comfort of his holy word and the truth that will set them free.

Let us bless the Lord:

thanks be to God.

Elaine Duncan, Chief Executive, Scottish Bible Society, says:

IN thanksgiving for the word of God that dwells richly in our hearts, let us praise God for the grace to continue to fashion our lives according to his will and for the opportunities we are given each day to love and serve him in the light of Holy Scripture and in the name of Christ, his living Word.

Let us bless the Lord:

thanks be to God.

The Precentor concludes:

ALMIGHTY God, we praise thee for the gift of thy holy word. May it be a lantern to our feet, a light to our paths, and a strength to our lives. Take us and use us to love and serve all people in the power of the Holy Spirit and in the name of thy Son, Jesus Christ our Lord.
Amen.

All these our prayers and praises let us now present before our heavenly Father, in the prayer 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. The Reverend Andrew Tremlett, Canon in Residence, reads:

JESUS came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

St Matthew 28: 18–20

All sing

THE HYMN



WE have a gospel to proclaim,
good news for men in all the earth,
the gospel of a Saviour's name:
we sing his glory, tell his worth.

Tell of his birth at Bethlehem,
not in a royal house or hall,
but in a stable dark and dim:
the Word made flesh, a light for all.

Tell of his death at Calvary,
hated by those he came to save,
in lonely suff'ring on the cross:
for all he loved, his life he gave.

Tell of that glorious Easter morn,
empty the tomb, for he was free:
he broke the power of death and hell
that we might share his victory.

Tell of his reign at God's right hand,
by all creation glorified:
He sends his Spirit on his Church,
to live for him, the Lamb who died.

Now we rejoice to name him King:
Jesus is Lord of all the earth.
This gospel message we proclaim;
we sing his glory, tell his worth.

Fulda 486 NEH
William Gardiner (1770–1853)

Edward Burns (b 1938)

All remain standing. The Dean pronounces

THE BLESSING

BE, Lord, within us to strengthen us, without us to preserve us, over us to shelter us, beneath us to support us, before us to divert us, behind us to bring us back, round about us to fortify us; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

*Lancelot Andrewes (1555–1626)
Dean of Westminster 1601–05*

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.

Music after the service:

Psalm Prelude Set II no 3:
Sing unto the Lord a new song

Herbert Howells

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

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

The bells of the Abbey are rung by the Westminster Abbey Company of Ringers in a peal of Stedman Caters comprising 5400 changes.

THE CREATION OF THE KING JAMES BIBLE

The King James Bible began life at a conference convened by James I at Hampton Court Palace in 1604. There it was ordered that a new translation of the Bible be produced, as the King strove to forge unity between Scotland and England. It was the culmination of over two centuries of struggle to create a Bible in English, going back to John Wycliffe in the 1380s.

The gestation of the King James Bible itself began with William Tyndale. He was the first to translate the New Testament into English from the original Greek, but in 1536 he was burned at the stake in Flanders for his efforts. In 1538 Henry VIII ordered that a Bible be placed in every church in England and Miles Coverdale was commissioned to produce what became known as the Great Bible. This was largely based on Tyndale's work.

Translation of the Bible remained controversial. In 1560 English Calvinist exiles in Geneva produced the Geneva Bible, beautifully produced but with tendentious translations and notes that James abominated. Partly in response, in 1568 the English Church commissioned the Bishops' Bible. This was used every Sunday in Elizabethan churches but was ponderous and never popular. And English Catholics in exile produced a New Testament in Rheims in 1582 and an Old Testament in Douai in 1609–10.

The King James Bible was produced in the light of each of these versions. It was the work of fifty-four scholars working in six translation committees – or Companies – based in Oxford, Cambridge, and Westminster, two in each centre.

The crucial final editing took place here at Westminster Abbey, in the Jerusalem Chamber, where the translators read their new version of the Bible aloud from start to finish. They ended up using a relatively limited vocabulary compared – for example – to their contemporary Shakespeare, but they coined many phrases we still use today: 'the powers that be'; 'the apple of his eye'; 'signs of the times', 'a law unto themselves', 'from strength to strength', 'the writing on the wall'. It is therefore fitting that this service, the culmination of a year of celebration, should take place in Westminster Abbey, whence the King James Bible was first sent out into the world.

'The scholars who produced this masterpiece are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English-speaking people of the world.'

*Winston Churchill (1874–1965)
from The New World 1956*

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