

Westminster Abbey



A NATIONAL SCOUT AND GUIDE
SERVICE OF
CELEBRATION AND THANKSGIVING



Saturday 4th November 2017
Noon

HISTORICAL NOTE

Following the death of The Chief Scout of the World, The Lord Baden-Powell OM GCMG GCVO KCB DL, in 1941, a memorial stone was unveiled in Westminster Abbey on 23rd April 1947. From then until 1955, Scouting Headquarters staff and some members held an annual wreathlaying and a small service in the Abbey. In 1957, the centenary of Baden-Powell's birth, the service was attended by members of the Royal Family. In years thereafter it was referred to as a Service of Thanksgiving, and became a much bigger celebration.

From 1959 onwards, the service was held on the nearest Saturday to 22nd February and from 1978, following the death of Lady Baden-Powell GBE the previous year, this annual service changed in style and name to a joint celebration of Thinking Day and Founder's Day. In 1981, a memorial was dedicated to Lord and Lady Baden-Powell in Westminster Abbey. In 2011, the arrangements for the service were reviewed and changed in the light of increasing local opportunities to celebrate these special occasions. The current arrangement nevertheless maintains the tradition of the annual service at Westminster Abbey, now known as the National Scout and Guide Service of Celebration and Thanksgiving and focuses on thanking the adult volunteer leaders and supporters for their service and dedication.



© Dean and Chapter of Westminster

WESTMINSTER ABBEY

We cannot say with certainty when Westminster Abbey was founded, but we know that around the year 960 Benedictine monks settled on the marshy north bank of the Thames, in a place called Thorney Island. In the mid eleventh century the Anglo-Saxon King Edward established his palace there and became an enthusiastic patron of the monks. He built an entirely new church for them which was consecrated on 28th December 1065 and then became the King's own burial place in January 1066. Later that year William the Conqueror defeated King Harold at the Battle of Hastings and made his way to London. He was crowned in Westminster Abbey on Christmas Day and a further thirty-seven coronations have taken place within the Abbey's walls in the subsequent centuries.

After the canonisation of King Edward as St Edward the Confessor in 1161 the Abbey became a place of pilgrimage. With a royal residence and the principal seat of government alongside it, the monastery developed into one of the most important and influential religious houses in medieval England. In 1245 King Henry III resolved to rebuild the Abbey church in the Gothic style and to provide a magnificent new shrine for the Confessor's remains. After fifteen years the eastern portion of the church, its side chapels, and the two transepts were complete. Numerous craftsmen worked to decorate the interior with stained glass, paintings, and sculpture of the finest quality. On 13th October 1269 the church was consecrated and St Edward's remains were transferred to their new shrine, east of the high altar, where they remain to this day.

After his death in 1272 Henry III's own tomb was placed near to the Shrine and was joined in due course by the tombs of several of his successors. Among them was Richard II under whom construction of the Gothic Abbey resumed in the latter part of the fourteenth century. Owing to a decision to continue the work in the original architectural style the whole building has a remarkable unity of design, even though the very west end of the nave was not finally vaulted until the early 1500s. The western towers intended by the medieval masons remained unfinished, barely rising above the level of the vault of the nave, and were only finally completed (to a design of Nicholas Hawksmoor) in 1745.

The early sixteenth century also saw the construction of the new Lady Chapel of King Henry VII at the Abbey's east end. It was consecrated in 1516 and the fan-vaulted interior is one of the architectural glories of the Abbey. Within its walls are the tombs of Henry VII himself and of Queen Elizabeth I, Mary Queen of Scots, and many other members of the Tudor, Stuart, and Hanoverian royal houses.

The Benedictine monastery was dissolved in 1540. A period of change and uncertainty followed, but in May 1560 Queen Elizabeth I established the Abbey by royal charter as ‘the Collegiate Church of St Peter’. The new foundation consisted of a dean and twelve prebendaries (canons), minor canons, and additional lay officers. It was charged with two main duties: to continue the tradition of daily worship (for which a musical foundation of organist, choristers, and singing men was provided) and to maintain a school for the education of forty ‘Queen’s Scholars’. Abbey and School flourished as a single institution until the Public Schools Act of 1868 made the School independent of the Dean and Chapter (though a close association between the two remains).

The arrival of Arthur Penrhyn Stanley as Dean in 1864 brought new vigour to the Abbey’s life. He wrote extensively about its history, gave permission for the burial of national figures such as Dickens and Livingstone, and did much to establish the idea of the Abbey as a place in which every citizen of the nation and Empire had a share. In particular Stanley saw the nation’s history reflected in the Abbey’s monuments and memorials. In monastic times burials in the church had been limited to royalty and to a few highly favoured nobles and churchmen, but after the Reformation the side chapels, transepts, and nave began to be filled with tombs and memorials. Today there are some 600 monuments and memorials which seem to fill almost every available space. They add to the rich historical and artistic interest of the Abbey which is now also a leading visitor attraction, visited by more than one million people each year.

In the aftermath of the First World War, and particularly with the burial of the Unknown Warrior in November 1920, the Abbey acquired a wider role as the setting for occasions of national celebration or sorrow. Not least among these were the four twentieth-century coronations with their pomp and pageantry; the weddings of Queen Elizabeth The Queen Mother, and of The Queen and The Duke of Edinburgh; and a developing tradition of special services, some of which, such as the Commonwealth Observance and the Battle of Britain Service, are now a regular part of the Abbey’s calendar. Other services mark significant anniversaries or events, such as the visit of Pope Benedict XVI in September 2010.

This rich and varied mission, firmly rooted in the Abbey’s long history but always responding to changing and current needs, continues to place Westminster Abbey at the very centre of the nation’s life.

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 Peter Holder, Sub-Organist.

The organ is played by Matthew Jorysz, Assistant Organist.

Before the Service, Benjamin Cunningham, Organ Scholar, plays:

Prelude and Fugue in G BWV 541 *Johann Sebastian Bach (1685–1750)*

Postlude in D minor *Charles Villiers Stanford (1852–1924)*

Sonata in A Op 65 no 3 *Felix Mendelssohn (1809–47)*

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

ORDER OF SERVICE

All stand. The choir sings

THE INTROIT

O PRAISE the Lord, all ye heathen : praise him all ye nations.
For his merciful kindness is ever more and more towards us : and the
truth of the Lord endureth for ever. Amen.

Adrian Batten (c 1591–c 1637)

Psalm 117

All sing

THE HYMN

*during which the choir and clergy
move to their places in Quire and the Sacrarium,
and flags are presented at the High Altar*



O PRAISE ye the Lord!
praise him in the height;
rejoice in his word,
ye angels of light;
ye heavens adore him
by whom ye were made,
and worship before him,
in brightness arrayed.

O praise ye the Lord!
praise him upon earth,
in tuneful accord,
ye sons of new birth;
praise him who has brought you
his grace from above,
praise him who has taught you
to sing of his love.

O praise ye the Lord!
all things that give sound;
each jubilant chord,
re-echo around;
loud organs, his glory
forth tell in deep tone,
and, sweet harp, the story
of what he has done.

O praise ye the Lord!
thanksgiving and song
to him be outpoured
all ages along:
for love in creation,
for heaven restored,
for grace of salvation,
O praise ye the Lord! Amen, amen.

Laudate Dominum 427 NEH
Hubert Parry (1848–1918)
from Hear my words, ye people

Henry Baker (1821–77)
after Psalm 150

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

THE WELCOME

All sit for

THE TESTIMONIES

by

Imogen Bowlt, *Guide*

and

Alexandra Sykes, *Scout*

The choir sings

JUBILATE DEO

O BE 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.

William Walton (1902–83)

Psalm 100

THE FIRST READING

Katie Waite, Guide, reads from the Great Lectern:

ONE day the heavenly beings came to present themselves before the
Lord, and Satan also came among them. The Lord said to Satan,
‘Where have you come from?’ Satan answered the Lord, ‘From going to
and fro on the earth, and from walking up and down on it.’ The Lord said
to Satan, ‘Have you considered my servant Job? There is no one like him
on the earth, a blameless and upright man who fears God and turns away
from evil.’ Then Satan answered the Lord, ‘Does Job fear God for nothing?
Have you not put a fence around him and his house and all that he has,
on every side? You have blessed the work of his hands, and his possessions
have increased in the land. But stretch out your hand now, and touch all
that he has, and he will curse you to your face.’ The Lord said to Satan,
‘Very well, all that he has is in your power; only do not stretch out your
hand against him!’ So Satan went out from the presence of the Lord.

Holly Emmerson, Guide, reads:

One day when his sons and daughters were eating and drinking wine in the eldest brother’s house, a messenger came to Job and said, ‘The oxen were ploughing and the donkeys were feeding beside them, and the Sabeans fell on them and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.’ While he was still speaking, another came and said, ‘The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; I alone have escaped to tell you.’ While he was still speaking, another came and said, ‘The Chaldeans formed three columns, made a raid on the camels and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.’ While he was still speaking, another came and said, ‘Your sons and daughters were eating and drinking wine in their eldest brother’s house, and suddenly a great wind came across the desert, struck the four corners of the house, and it fell on the young people, and they are dead; I alone have escaped to tell you.’

Katie Waite reads:

Then Job arose, tore his robe, shaved his head, and fell on the ground and worshipped. He said, ‘Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.’

In all this Job did not sin or charge God with wrongdoing.

Job 1: 6–22

All stand to sing

THE HYMN



FIGHT the good fight with all thy might,
Christ is thy strength, and Christ thy right;
lay hold on life, and it shall be
thy joy and crown eternally.

Run the straight race through God's good grace,
lift up thine eyes, and seek his face;
life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, upon thy Guide
lean, and his mercy will provide;
lean, and the trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, his arms are near,
he changeth not, and thou art dear;
only believe, and thou shalt see
that Christ is all in all to thee.

Duke Street 322 NEH
attributed to John Hatton (1710–93)

359 NEH
John Monsell (1811–75)

All sit. Hanna Mehmi, Scout, reads from the Nave Pulpit:

THE SECOND READING

A DISPUTE arose among the disciples as to which one of them was to be regarded as the greatest. But Jesus said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.'

St Luke 22: 24–27

THE ADDRESS

by

The Reverend Dr Catherine Shelley

The choir sings

THE ANTHEM

LET all the world in ev'ry corner sing,
My God and King.

The heav'ns are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow.

Let all the world in ev'ry corner sing,
My God and King.

The Church with psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.

Let all the world in ev'ry corner sing,
My God and King.

Ralph Vaughan Williams (1872–1958)
from Five Mystical Songs

Antiphon I in The Temple
George Herbert (1593–1633)

All kneel or remain seated. The Reverend Jennifer Petersen, Minor Canon and Chaplain, leads

THE PRAYERS

In the power of the Spirit, and in union with Christ, let us pray to the Father.

Henna Mehmi, Scout, says:

WE give thanks to God for our founders Robert and Olave Baden-Powell: for their visionary ambition and dedication towards Scouting and Guiding, and their commitment to helping young people develop and grow.

Let us bless the Lord.
Thanks be to God.

Eleanor Harpum, Guide, says:

WE give thanks to God for all who have inspired and encouraged us within the Guiding and Scouting movements: for those who have been influential in our lives and who have helped us to become the people and leaders we are.

Let us bless the Lord.

Thanks be to God.

Alexandra Sykes, Scout, says:

WE give thanks for Scouting and Guiding around the world; for the joy of friendship between Guides and Scouts of different nations; for all that strengthens the bond we share.

Let us bless the Lord.

Thanks be to God.

Cecilia Marshall, Guide, says:

LET us pray for those parts of the world where it is hard to belong to the Scouts or Guides, where there is persecution, animosity, or a lack of tolerance: for greater freedom and understanding, and an awareness and appreciation of the good that can be achieved.

Lord, in your mercy,

hear our prayer.

Zakariya Saeed, Scout, says:

LET us pray for those who are called to leadership within our movement: for vision, imagination, and inspiration to continue the work of our founders; that they may encourage those committed to their care, and raise up leaders for the future.

Lord, in your mercy.

Hear our prayer.

Amy Jeffree, Guide, says:

LET us pray that Guides and Scouts may continue to be a force for good in this world: that we may always do our best to serve our communities; to foster cohesion where there is division, to influence change, and build resilience.

Lord, in your mercy.

Hear our prayer.

The Chaplain concludes:

All these our prayers and praises let us now present before our heavenly Father, in the words our Saviour Christ has taught us:

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

All stand to sing

THE HYMN



HE who would valiant be
'gainst all disaster,
let him in constancy
follow the Master.
There's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim.

Whoso beset him round
with dismal stories,
do but themselves confound—
his strength the more is.
No foes shall stay his might,
though he with giants fight:
he will make good his right
to be a pilgrim.

Since, Lord, thou dost defend
us with thy Spirit,
we know we at the end
shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
to be a pilgrim.

Monk's Gate 372 NEH
adapted from an English folk song
by Ralph Vaughan Williams

from The Pilgrim's Progress
John Bunyan (1628–88)
adapted by Percy Dearmer (1867–1936)

All remain standing for

THE RENEWAL OF PROMISES

Members of Girlguiding, led by Sally Illsley, Deputy Chief Guide, renew their Promise with these words:

**I promise that I will do my best:
To be true to myself and develop my beliefs,
To serve The Queen and my community,
To help other people,
And to keep the Guide Law.**

The Scouts, led by Tim Kidd, UK Chief Commissioner, renew their Promise with these, or their own words:

**On my honour, I promise that I will do my best
To do my duty to God and to The Queen,
To help other people,
And to keep the Scout Law.**

All remain standing. The Dean pronounces

THE BLESSING

GO forth into the world in peace; be of good courage; hold fast that which is good; render to no-one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour all people; love and serve the Lord, rejoicing in the power of the Holy Spirit; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

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.

All remain standing as the clergy and choir move to the west end of the church.

The organist plays:

Grand Chœur in B flat

Théodore Dubois (1837–1924)

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