

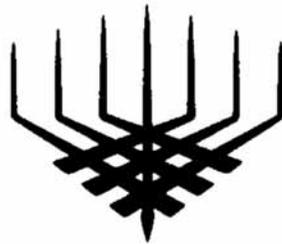
# Westminster Abbey



A SOLEMN COMMEMORATION  
OF THE  
70<sup>TH</sup> ANNIVERSARY  
OF THE  
LIBERATION OF AUSCHWITZ



*West London Synagogue*



*Belsize Square Synagogue*

Sunday 1<sup>st</sup> February 2015  
6.30 pm



## HISTORICAL NOTE

On 27<sup>th</sup> January 1945, Auschwitz-Birkenau concentration and extermination camp was liberated by troops of the Soviet Red Army.

Auschwitz-Birkenau was the largest killing site of the Holocaust. Originally created by the Nazis in the spring of 1940 as a concentration camp for Polish political prisoners in the Polish town of Oświęcim, in early 1942 Auschwitz assumed a central role in the mass murder of Europe's Jews who were mostly brought to Birkenau—a massive satellite camp constructed in late 1941—from across the continent. The majority were murdered in gas chambers on their arrival. Most of the minority of Jews who were selected to work as slave labourers in the camp also lost their lives, through disease, starvation, or selection for the gas chambers when they were no longer physically strong enough to work. In total, approximately 1 million Jewish men, women and children were murdered in Auschwitz-Birkenau. In addition, the camp also claimed the lives of 75,000 Poles, 21,000 Sinti and Roma, and 15,000 Soviet prisoners of war.

The death toll would have been even higher had it not been for the advance of the Red Army. As Soviet forces swept into Poland in the summer of 1944, the camp authorities began to evacuate prisoners, a process which accelerated in the last months of the year. Between August 1944 and January 1945, 120,000 prisoners were sent to concentration camps in Germany, usually on cattle trucks or in brutal forced marches known as 'death marches'. Most of these evacuations took place in the middle of winter; many of the prisoners died due to the freezing conditions, hunger and shooting by the guards. At the end of 1944, the Auschwitz administration also began to remove physical traces of the crimes committed there by destroying documentation and buildings.

However, such was the scale of the horrors perpetrated at Auschwitz-Birkenau that the Nazis were unable to destroy all of the evidence. When the first Soviet troops of the 60<sup>th</sup> Army of the First Ukrainian Front arrived in Auschwitz and Birkenau on 27<sup>th</sup> January 1945, they found around 7,000 emaciated prisoners who had been left behind by the SS, mostly because they were too sick to make the journeys: orderlies from the Red Army's medical corps and the Polish Red Cross tended to thousands of bedridden patients who had been discovered left in filthy bunks. The Soviets also discovered the bodies of around 600 prisoners who had been shot by the retreating SS and the masses of possessions—ranging from children's toys to prosthetic limbs—of murdered people which the Nazis had not had time

to destroy. These possessions, which are today exhibited in the Auschwitz-Birkenau State Museum, formed only a fraction of the millions of items stolen from the camp's victims on their arrival, offering us small glimpses into the lives of their owners before they became victims of the man-made hell of Auschwitz-Birkenau.

*Martin Winstone  
Education Officer  
Holocaust Educational Trust*

## A NOTE ON TONIGHT'S MUSIC

Choosing music for a service such as this is not an easy task. We have tried to include music that forms a familiar part of Holocaust memorial services, music from the Anglo-German tradition, and compositions by musicians who were either imprisoned in Auschwitz-Birkenau or whose lives were ended there. In the piece by Szymon Laks, composed to a Polish text, we have also tried to remember all those—Jews, Poles and others—who suffered and died at Auschwitz-Birkenau.

The opening melody, *Ani Ma'amin*, is attributed to Reb Azriel David Fastag, a Chassidic Jew from Poland. According to legend, the melody was created while he was on the train to Treblinka, and transcribed after the Second World War. The words are part of the principles of faith written by the famous medieval Torah scholar, Moses Maimonides.

*Adonai Mah Adam* is sung to music by Louis Lewandowski, Director of Music at the Neue Synagoge in Berlin, and the most famous composer of nineteenth-century Jewish choral music. His music formed part of the liturgy that was familiar to German Jews of the 1940s, is regularly performed at Belsize Square Synagogue, and is an important part of the Anglo-Jewish repertoire. Tonight's memorial text is the one used by the German Liberale movement of the late nineteenth century.

Viktor Ullmann, Martin Rosenberg and Szymon Laks were all prisoners in Auschwitz. Ullmann and Rosenberg died there, whilst Laks was able to avoid their fate by serving in, and later conducting, the orchestra of Auschwitz II. Ullmann is represented by an excerpt from his third string quartet, composed in the Theresienstadt concentration camp in 1943. Laks's song was composed after the war and refers directly to the experiences of the camp. It was originally composed for voice and piano, and this is its first performance in the United Kingdom. Rosenberg, meanwhile, is represented by a parody song—a rewording of an old Yiddish folksong. He created this song for an illicit choir in Sachsenhausen. It was remembered by Aleksander Kulisiewicz, a fellow prisoner in Sachsenhausen, a Holocaust survivor and later a well-known scholar and performer of the music of the camps.

*Zog nit Keynmol*—often referred to as the Hymn of the Jewish Partisans—is one of the most famous melodies associated with the Holocaust. The melody comes from a Soviet song composed by Dmitri Pokrass, but the words were written by Hirsh Glik, a young Lithuanian Jew who wrote

many poems in Yiddish. He wrote this poem while a captive in the Vilna ghetto, and it became popular amongst resistance fighters. Glik himself disappeared—probably killed by German soldiers—following his escape from a concentration camp in Goldpils, Estonia.

The three Warsaw Polonaises performed on the organ before the service were arranged by Szymon Laks while in Auschwitz-Birkenau (and transcribed from memory after the end of the war). He found the melody line written out on an abandoned piece of paper in the camp, and later described the discovery as follows:

‘One evening...I found lying on the ground a crumpled and greasy piece of paper covered with writing that attracted my attention. I picked it up and, after returning to the barracks, unfolded it carefully so as not to tear it. It smelled of herring and God only knows what else. But it was music! Only the melody, written by hand but very legibly, without harmonization, without accompaniment. The title at the top read “Three Warsaw Polonaises of the 18th Century, author: Anonymous.”’

‘I washed the precious document as carefully as possible and hung it up in a discrete place in the music room to dry overnight. During the next few days I harmonized all three polonaises and wrote out the parts for a small chamber ensemble, after which we began to practice the pieces in the barracks when conditions allowed. The pieces turned out to be true pearls of eighteenth-century Polish music.

‘Some of my Polish colleagues congratulated me on this deed, regarding it as an act of the resistance movement. This surprised me a little, since for me this was an ordinary musical satisfaction, heightened by the Polishness of the music to be sure, but I did not see how its being played in secret could have harmed the Germans or had an effect on the war. In any case, if this episode can be regarded as a sign of resistance, it is the only one I can boast of during a rather long stay in Birkenau. The rest was a struggle for survival.’

*Dr Benjamin Wolf*

*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 choirs of West London and Belsize Square Synagogues, the Zemel Choir and the Alyth Youth Singers, conducted by Dr Benjamin Wolf and Christopher Bowers-Broadbent.*

*The youth choirs were prepared by Alyson Denza, conductor; Belsize Square Synagogue Youth Choir; and Vivienne Bellos MBE, Director of Music, North Western Reform Synagogue.*

*The string quartet comprises Tanya Sweiry, violin, Ariel Lang, violin, Joe Bronstein, viola, and Auriol Evans, cello.*

*The organ is played by Jeremy Woodside, Organ Scholar.*

*Music before the service:*

Elegy in B flat *George Thalben-Ball (1896–1987)*

Three Warsaw Polonaises *Anonymous  
discovered by Szymon Laks (1901–83)  
in Auschwitz*

Psalm Prelude Set 2 no 1 *Herbert Howells  
(1892–1983)*  
'Out of the deep have I called to you, Lord'

Chorale Prelude BWV 653 *Johann Sebastian Bach (1685–1750)*  
'An Wasserflüssen Babylon'

The Diary of Anne Frank © 1995 MacMillan Children's Books London.

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*Members of the Diplomatic Corps are received at the Great West Door by the Dean and Chapter of Westminster and conducted to places in Quire. All remain seated.*

*Her Majesty's Lord-Lieutenant of Greater London and The High Sheriff of Greater London are received by the Dean and Chapter of Westminster and conducted to places in Quire. All remain seated.*

*The Representative of the Prime Minister is received at the Great West Door by the Dean and Chapter of Westminster and is conducted to his place in Quire. All remain seated.*

*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 his place in Quire. All stand, and then sit.*

## ORDER OF SERVICE

*All stand. As the Procession moves to places in the Sacrarium, the Choirs sing*

### THE INTROIT

אָנִי מְאָמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ, וְאִף עַל פִּי שְׂיִתְמַמֶּהָ, עַם כָּל  
יְהוָה אַחֲכָה לוֹ בְּכָל יוֹם שְׂיָבוֹא.

*Ani ma'amin, b'emunah sh'leimah b'viat hamashiach, v'af al pi she'yitmameah, im kol zeh achakeh lo b'chol yom sheyavo.*

*I believe with complete faith in the coming of the Messiah, and even though he may tarry, nonetheless I will wait for him; I will wait every day for him to come.*

*attributed to Reb Azriel David Fastag  
arranged by Aryeh Kaplan (1934–83)*

*Moses Maimonides  
(c 1138–1204)*

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

### THE BIDDING

**W**E gather in this holy place of faith at the heart of our nation to commemorate the beginning of the end 70 years ago of the horror in Auschwitz-Birkenau. We shall give thanks for those who fought to destroy the vicious regime whose systematic programme was to exterminate the Jewish people, together with Roma and homosexuals and others, throughout continental Europe.

As we reflect this evening on the cruel suffering and terrible death they endured in the Holocaust, may we recognise with pride the courage of so many who withstood the terror and tended the sick and dying.

May we recognise with shame the latent cruelty that lurks beneath our human skin and the ease with which we mark as alien other groups and ethnicities of humanity. May we repent of treating as less than human people we should see as brothers and sisters under God.

*All remain standing to sing*

THE HYMN



**D**EAR Lord and Father of mankind,  
forgive our foolish ways!  
Re-clothe us in our rightful mind,  
in purer lives thy service find,  
in deeper reverence praise.

Drop thy still dews of quietness,  
till all our strivings cease;  
take from our souls the strain and stress,  
and let our ordered lives confess  
the beauty of thy peace.

Breathe through the heats of our desire  
thy coolness and thy balm;  
let sense be dumb, let flesh retire;  
speak through the earthquake, wind, and fire,  
O still small voice of calm!

*Repton 353 NEH*  
*Hubert Parry (1848–1918) from Judith*

*John Whittier (1807–92)*

*All sit. Ruth Rosen reads from the Nave Pulpit*

*from the foreword to*  
THE DIARY OF ANNE FRANK

**D**URING the festival of Passover which celebrates the exodus of the Jews from slavery in Egypt, and a few hundred miles east of Amsterdam in my Carpathian hometown of Beregszasz, my own family

and I, and all the Jews in our district, were rounded up. We were forced into a temporary ghetto and very soon made to board those cattle-wagons of the train that took us, not to the promised 'agricultural work in the East', but to those fearful lines at Auschwitz-Birkenau, where armed guards and white-coated doctors motioned each person either towards the gas chambers or the similar looking shower rooms, which offered the possibility of a little more life beyond as a slave labourer.

Though I was a young prisoner myself, not quite fourteen years old, I realized and experienced the starkest evidence of what happens when God is dethroned and replaced by evil principles harnessed to modern technology.

In the intervening years, I have often thought about how Auschwitz-Birkenau was the denial and perversion of all the Ten Commandments, which stand for what we have come to call the Judaeo-Christian spiritual tradition and morality—and one of the pillars of Western civilisation.

In those final days of the war, and in the first few weeks after liberation in May 1945, I had many doubts and only one certainty. The doubts were very similar to those of Anne Frank's in the Diary itself, and those I imagine her having in Auschwitz-Birkenau and Bergen Belsen. Would we survive? Would any other members of the family survive? Would it be possible to resume education? Lead a normal life? Eat and drink and laugh again? Make an end once and for all to Jewish powerlessness, which made the scale and extent of this tragedy possible in the first place?

The single certainty was that when the world saw the enormity of the tragedy that was perpetrated in the name of religious intolerance and racism with its unleashing of such all-consuming hatreds—that then there would surely never again be any kind of anti-Semitism or Jew-hatred, nor any form of victimisation of gypsies or persecution of religious or political dissenters. But how wrong that solitary certainty of mine proved to be! Half a century later, racists rampage again in Europe, 'ethnic cleansing' is talked about and practised, and in a host of violent conflicts God's image is desecrated and the memory and sacrifice of Anne Frank and her generation are betrayed in far too many places.

*Hugo Gryn (1930–96)*

All remain seated. The Choirs, with Shirley Vaughan, soprano, sing

### ADONAI MAH ADAM

יְהוָה מַה-אָדָם וַתִּדְעֶהוּ, בֶן-אֲנוֹשׁ וַתַּחֲשִׁבֵהוּ. אָדָם לַהֲבִיל דָּמָה, יָמָיו כְּצֶל עוֹבֵר. בְּבֹקֶר  
צִיץ וְחָלָף, לָעֶרֶב יִמּוֹלֵל וְיָבֵשׁ. תִּשָּׁב אֲנוֹשׁ עַד-דִּכְפָּא וַתֹּאמֶר שׁוּבוּ בְנֵי-אָדָם. לוֹ חֲכָמוֹ  
יִשְׁכִּילוּ זֹאת, יָבִינוּ לְאֲחֵרֵיתָם. כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ. שְׁמֹר-תָּם  
וְרָאֵה יֵשָׁר, כִּי-אֲחֵרֵית לְאִישׁ שְׁלוֹם. פּוֹדֶה יְהוָה נַפְשׁ עַבְדָּיו, וְלֹא יֵאָשְׁמוּ כָּל-הַחוֹסִים  
בּוֹ.

*Adonai mah adam vateida'eihu ben enosh vat'chashvei hu. Adam lahevel damah yamav k'tzeil oveir. Baboker yatzitz v'chalaf la'erev y'moleil v'yaveish. Tashev enosh ad daka vatomer shuvu v'nei adam. Lu chachmu yaskilu zot yavinu l'acharitam. Ki lo v'moto yikach hakol lo yeireid acharav k'vodo. Sh'mor tam ur'eih yashar ki acharit l'ish shalom. Podeh Adonai nefesh avadav v'lo yesh'mu kol hachosim bo.*

*Lord, what is man that You should care for him? Mortal man that You should notice him? Man is like a breath, his days pass like a shadow. In the morning so fresh and alive, in the evening, he fades and dies. You turn mankind back to dust, yet you say: 'Sons of man, turn back to me!' If only people were wise and understood this, when they think about their end. When a man dies, he takes nothing away, his glory does not follow him down. So mark the man of integrity, and watch the upright, for the end of such a man is peace. The Lord redeems the soul of His servants and none who shelter in Him shall come to harm.*

Louis Lewandowski (1821–94)

Psalms 144:3–4; 90: 6,3; Deuteronomy 32: 29,

Psalms 37: 37; 34:23

*Rabbi Helen Freeman, Principal Rabbi, West London Synagogue, reads from the Great Lectern*

### LAMENTATIONS 2: 8–11

ת. חָשַׁב יְהוָה | לְהִשְׁחִית חוֹמַת בֵּית צִיּוֹן נְטָה קוֹ לֹא הִשִּׁיב יָדוֹ מִכַּפְלֵעַ וַיֹּאבֵד חָל  
וְחוֹמָה יִחַדוּ אִמְלֵלוּ:  
ט. טָבְעוּ (ט זעירא) בְּאֶרֶץ שְׁעָרֵיהָ אָבַד וְשֹׁפֵר בְּרִיתֶיהָ מִלְכָּה וְשָׂרֵיהָ בְּגוֹיִם אֵין  
תוֹרָה גַם נְבִיאֶיהָ לֹא מָצְאוּ חֲזוֹן מִיְהוָה:  
י. יָשְׁבוּ לְאֶרֶץ יְדָמוּ זִקְנֵי בֵּית צִיּוֹן הֶעֱלִיו עֶפְרַיִם עַל רֵאשִׁים חֲגָרוּ שָׂקִים הוֹרִידוּ לְאֶרֶץ  
רֵאשׁוֹן בְּתוֹלֵת יְרוּשָׁלַם:  
יא. כָּלוּ בְדַמְעוֹת עֵינֵי מַרְמָרוּ מַעֵי נִשְׁפָּף לְאֶרֶץ כְּבָדִי עַל שָׂכַר בֵּית עַמִּי בְּעֶטֶף עוֹלָל  
וַיּוֹנֵק בְּרַחֲבוֹת קִרְיָה:

*The Lord has determined to destroy the wall of the daughter of Zion. He has stretched out a line. He has not restrained His hand from destroying. He has caused the rampart and the wall to lament; they languish together. Her gates have sunk into the ground. He has ruined and broken her bars; her king and her princes are among the nations; the Torah is no more; her prophets also did not find a vision from the Lord. The elders of the daughter of Zion sit upon the ground in silence; they have thrown dust upon their heads and put on sackcloth; the young girls of Jerusalem have bowed their heads to the ground. My eyes are spent with tears, my stomach churns; my bile is poured out on the ground because of the destruction of my people; because the little ones and the babies faint in the streets of the city.*

*All remain seated. Stephen Douse, West London Synagogue Choir, sings*

### POGRZEB

**T**RUMNĄ był piec krematorium: *The coffin was a crematorium oven:*  
 Z powietrza przejrzyste wieka, *The transparent lid was the air,*  
 I dym z żywego człowieka, *The smoke of living people*  
 wywiany kominem historii. *Rising from history's chimneys.*

Jakże mam uczcić śmierć twoją, *How should I honour your death,*  
 jak iść za twoim pogrzebem? *How can I join your procession,*  
 Bezdomna garstko popiołu *A homeless handful of ashes*  
 Pomiędzy ziemią a niebem! *Neither on earth nor in heaven?*

Jak rzucić wieniec zielony *How can I lay green wreaths*  
 Na grób wykopany w powietrzu? *On a grave dug in the sky,*  
 To arka na cztery strony *On an ark blazing under enemy fire*  
 Świata pod ogniem najeźdźców! *To the four corners of the earth?*

Nie spleynie z armat milczących *Your coffin does not exist,*  
 niestniejąca twa trumna, *And the silence of guns cannot make it;*  
 Tylko powietrzna kolumna *Only a shaft of air*  
 oświeca śmierć twoją słońcem. *Throws light on your death with the sun.*

I jest milczenie olbrzymie *There is a gargantuan silence lying*  
 Na ziemi jak sztandar zdeptany, *On earth like a trampled banner,*  
 W trupów zadusznym dymie *In corpses smoked to death*  
 I w krzyku ukrzyżowanym. *And in crucified screams.*

*Szymon Laks*  
*conductor, prisoners' orchestra,*  
*Auschwitz II-Birkenau, 1942–44*

*Mieczysław Jastrun (1903–83)*  
*translated by Winnie Smith (b 1988)*

*All remain seated for*

A TESTIMONY

*by*

Anita Lasker-Wallfisch

*surviving member, Women's Orchestra of Auschwitz*

*All remain seated as the memorial candles of the Shoah candelabra are lit by Renee Salt, survivor, Auschwitz-Birkenau; Jacob Gryn, grandchild of Rabbi Hugo Gryn; His Excellency Dr Peter Ammon, Ambassador of Germany to the Court of St James; Ruth Hunt, Chief Executive, Stonewall; Alan Gosschalk, Fundraising Director, Scope UK; and Valdemar Kalinin, representative of the Roma community.*

*As the candles are lit, the string quartet plays:*

Allegro moderato  
from String Quartet no 3 Op 46

Viktor Ullmann (1898–1944)  
killed at Auschwitz-Birkenau

*All remain seated for*

A TESTIMONY

*by*

Zigi Shipper

*survivor, Auschwitz-Birkenau and Danzig*

*All remain seated. The Belsize Square Synagogue Youth Choir and the Alyth Youth Singers sing from the Nave*

TSEN BRIDER (JÜDISCHER TODESSANG)

Tsen brider zenen mir geven,  
Hobn mir gehandelt mit vain.  
Eyner iz geshtorbn,  
Zenen mir geblibn nain.

*We were ten brothers;  
Our business was the wine trade.  
One brother died,  
So we remained nine.*

Yidl mitn fidl,  
Moyshes mitn bas,  
Shpilzhe mir a lidl,  
Men firt undz in dem gas.

*Yidl, with your fiddle,  
Moyshes, with your bass,  
Play me a little song  
While they lead us to the gas chamber.*

Eyn bruder nor bin ikh geblibn,  
Mit vemn zol ikh veynen?  
Di andere hot men derharget.  
Tsi gedenkt ir zeyer neymen.

*Now I am the only brother left,  
With whom can I share my tears?  
The others have all been murdered.  
Don't forget their names.*

Yidl mitn fidl,  
Moyshe mitn bas,  
Harr main letst lidl,  
Men firt mikh oykh tsum gas.

*Yidl, with your fiddle,  
Moyshe, with your bass,  
Hear my last little song;  
They're taking me, too, to the gas.*

Tsen brider zenen mir geven,  
Mir hobn keynem nit vey geton.

*We were ten brothers.  
We never hurt anyone!*

*Martin Rosenberg (1890–1943)  
killed in Auschwitz-Birkenau  
arranged by Joshua Jacobson (b 1948)*

*parody of a traditional Yiddish folk song  
Martin Rosenberg*

*The Reverend Professor Vernon White, Canon in Residence, reads from the  
Great Lectern*

### 1 CORINTHIANS 13

**I**F I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

## THE ADDRESS

by

Rabbi The Baroness Neuberger DBE  
Senior Rabbi, West London Synagogue

*All stand. Paul Heller, Cantor, Belsize Square Synagogue, chants*

### EL MALEI RACHAMIM

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְּצֵא מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי הַשְּׁכִינָה  
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הַרְקִיעַ מְזֹהָרִים לְנִשְׁמוֹת אַחֲנֵינוּ  
וְאַחֲיוֹתֵינוּ שְׁמֵתוּ עַל-קְדוּשַׁת הַשֵּׁם. יְנוּחוּ בְּשִׁלְוָה וּבְשָׁלוֹם שְׁלֵא יָדְעוּ  
בְּחַיֵּיהֶם. אֲנִי בַעַל הַרְחָמִים הַסְתִּירָם בְּסִתְרֵךְ כְּנֶפֶד לְעוֹלָמִים  
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת-נְשָׁמָתָם. יְהוָה הוּא נְחַלְתָּם וְיְנוּחוּ  
בְּשָׁלוֹם עַל מִשְׁכַּבְּכֶם וְנֹאמַר אָמֵן

*El malei rachamim, shochein bamromim, ham'tzei m'nuchah n'chonah,  
tachat kanfei hashechinah, b'ma'alot k'doshim u't'horim k'zohar harakia  
mazhirim l'nishmot acheinu v'achyoteinu she'meitu al kiddush hasheim.  
Yanuchu vashalvah uvashalom shelo yadu v'chayyeihem. Ana ba'al  
harachamim, hastireim b'seiter k'nafecha l'olamim. Utz'ror bitzror  
hachayyim et nishmatam. Adonai hu nachalatam, v'yanuchu v'shalom al  
mishkavam v'nomar. Amen.*

*God full of compassion, whose presence is over us, may the souls of our  
six million dead who have gone to their everlasting home with the holy and  
pure on high who shine as the lights of heaven find the safety and rest  
denied them on earth beneath the shelter of Your presence. Source of  
mercy, cover them in the shelter of Your wings forever, and bind their souls  
into the gathering of life. It is God who is their heritage. May they be at  
peace in their place of rest. Amen.*

All remain standing. Rabbi Helen Freeman, Principal Rabbi, West London Synagogue, leads

## KADDISH

יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרֵאוּתָהּ וַיְמַלִּיךָ מַלְכוּתָהּ, בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמָא עֲלַמְיָא.  
וַיְתַבְרַךְ וַיְשַׁתְּבַח וַיְתַפָּאֵר וַיְתַרְוֹמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דִּי-קֳדָשָׁא  
בְּרִיךְ הוּא,  
לְעֵלְמָא מִן-כָּל-בְּרִכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנִחְמָתָא דִּי-אַמְיָרָן בְּעֵלְמָא וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן  
עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְעַל-כָּל-הָעוֹלָם  
וְאָמְרוּ אָמֵן

*Yitgaddal v'yitkaddash sh'mei rabba b'alma di v'ra chirutei v'yamlich malchutei, b'chayyeichon uv'yomeichon uv'chayyei di chol beit yisrael ba'agala uvizman kariv, v'imru Amen. Y'hei sh'mei rabba m'varach, l'alam ul'almei almaya. Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei v'yithaddar v'yit'alleh vi'yithallal, sh'mei di kudsha, b'rich hu. L'eilla min kol birchata v'shirata, tushb'chata v'nechamata di amaran b'alma v'imru Amen. Y'hei sh'lama rabba min sh'maya, v'chayyim aleinu v'al kol yisrael v'imru Amen. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisrael, v'al kol olam, v'imru Amen.*

*Let us magnify and let us sanctify the great name of God in the world which He created according to His will. May His kingdom come in your lifetime, and in your days, and in the lifetime of the family of Israel—quickly and speedily may it come. Amen. May the greatness of His being be blessed from eternity to eternity. Let us bless and let us extol, let us tell aloud and let us raise aloft, let us set on high and let us honour and let us praise the Holy One—blessed be He!—though He is far beyond any blessing or song, any honour or consolation that can be spoken of in this world. Amen. May great peace from heaven and the gift of life be granted to us and to all the family of Israel: Amen. May He who makes peace in the highest bring this peace upon us and upon all Israel and upon all the world: Amen.*

*All sit. Sir Andrew Motion, Poet Laureate of the United Kingdom  
1999–2009, reads from the Great Pulpit*

## FINIS

**B**ARE facts and staggering multitudes: what hope,  
what possible hope left for language with finish?  
Light. Knock. Road. Engine. Rail. Truck. Cold. Night.  
Whatever these words meant they no longer mean.

A conductor's baton twitches to the left or right:  
this one has been selected to die, this one not yet.  
Clothes. Belt. Shoes. Watch. Ring. Gold tooth. Hair.  
Silence is singing instead from the corpse of a violin.

Not to go mad, or to go mad and understand madness,  
to gaze steadily on the world with the eyes of Lazarus.  
Lager. Barracks. Bunks. Kapos. Musselmans. Chimney.  
The mind cannot skip the air and mingles with smoke.

Buried in each, the appearance they still remember  
but transparent, with no existence in the others near.  
Work. Soup. Mud. Work. Snow. Work. Soup. Gone.  
The body is murdered over and over devouring itself.

A white plain outside under the flight of the crows  
and men standing like a spinney of withered trees.  
Sky. Cloud. Earth. Grass. Bird. Field. Hedge. Wheat.  
Prayer rising and God's spittle falling on bare heads.

What hope, what possible hope for finish? *My father,  
I wanted to tell you something, but I did not know what.*  
Language, the tip flickering to and fro, threw out a voice.  
*A wavering flame...like a speaking tongue...So I set forth...*

*Andrew Motion (b 1952)  
specially written for this service*

*Rabbi Stuart Altshuler, Belsize Square Synagogue, leads*

## THE CANTICLE

**A**RISE, shine out, for your light has come, the glory of the Lord is  
rising upon you.  
**Though night still covers the earth, and darkness the peoples;**  
Above you the Holy One arises, and above you God's glory appears.  
**The nations will come to your light, and kings to your dawning  
brightness.**

Your gates will lie open continually, shut neither by day nor by night.  
**The sound of violence shall be heard no longer in your land, or ruin  
and devastation within your borders.**  
You will call your walls, Salvation, and your gates, Praise.  
**No more will the sun give you daylight, nor moonlight shine upon you;**  
But the Lord will be your everlasting light, your God will be your  
splendour.

*Isaiah 60: 1–3, 11a, 18, 19*

*The Choirs sing*

ZOG NIT KEYNMOL  
*NEVER SAY*

**Z**OG nit keyn mol az du geyst dem letstn veg,  
Khotsh himlen blayene farshteln bloye teg.  
Kumen vet nokh undzer oysgebenkte sho—  
S'vet a poyk ton undzer trot—mir zenen do!

Fun grinem palmenland biz vaytn land fun shney,  
Mir kumen on mit undzer payn, mit undzer vey,  
Un vu gefaln s'iz a shprits fun undzer blut,  
Shprotsn vet dort undzer gvure, undzer mut.

S'vet di morgnzun bagildn undz dem haynt,  
Un der nekhtn vet farshvindn mitn faynt,  
Nor oyb farzamen vet di zun in dem kayor—  
Vi a parol zol geyn dos lid fun dor tsu dor.

Dos lid geshribn iz mit blut un nit mit blay,  
S'iz nit keyn lidl fun a foygl oyf der fray,  
Dos hot a folk tsvishn falndike vent  
Dos lid gezungen mit naganes in di hent!

So zog nit keyn mol az du geyst dem letstn veg,  
Khotsh kimlen blayene farshteln bloye teg,  
Kumen vet nokh undzer oysgebenkte sho—  
S'vet a poyk ton undzer trot—mir zenen do!

*Never say that you are walking the final road,  
Though leaden skies obscure blue days;  
The hour we have been longing for will still come,  
Our steps will drum—we are here!*

*From green palm-land to distant land of snow,  
We arrive with our pain, with our sorrow,  
And where a spurt of our blood has fallen,  
There will sprout our strength, our courage.*

*The morning sun will tinge our today with gold,  
And yesterday will vanish with the enemy,  
But if the sun and the dawn are delayed—  
Like a watchword this song will go from generation to generation.*

*This song is written with blood and not with lead,  
It's not a song about a bird that is free,  
A people, between falling walls,  
Sang this song with pistols in their hands.*

*So never say that you are walking the final road  
Though leaden skies obscure blue days.  
The hour we have been longing for will still come—  
Our steps will drum—we are here!*

*Dmitri Pokrass (1899–1978)  
arranged by Benjamin Wolf*

*Hirsh Glik (1922–44)*

*All kneel or remain seated. The Reverend Dr James Hawkey,  
Minor Canon and Precentor, leads*

## THE PRAYERS

In peace and hope, let us pray to the Lord.

*The Very Reverend Michael Sadgrove, Dean of Durham, representing the  
Archbishop of Canterbury, says:*

**W**E give thanks for the deliverance of Europe from Nazi tyranny; for the endurance of those who suffered and for their bravery; and for the triumph of the human spirit.

Let us bless the Lord.

**Thanks be to God.**

*Jill Todd, Chairman, West London Synagogue, says:*

**W**E give thanks for those who were committed to the liberation of the innocent; for the allied armed forces and forces of resistance, and for all who have promoted healing and justice since the end of the Second World War.

Let us bless the Lord.

**Thanks be to God.**

*The Venerable Andrew Tremlett, Sub-Dean and Rector of St Margaret's, says:*

**W**E give thanks for those who even in the darkest hours of European history were committed to the sanctity of all human life; for those who protected the persecuted at great risk to themselves; and for those who lost homes or livelihoods through caring for others.

Let us bless the Lord.

**Thanks be to God.**

*The Right Reverend Nicholas Hudson, representing the Cardinal Archbishop of Westminster, says:*

**W**E pray for all who seek to address injustice in our contemporary society, and to speak for those who have been silenced by the violence, hatred or greed of others; for those who educate our young people, and seek to form us in habits of compassion and generosity.

Lord, hear us;

**Lord, graciously hear us.**

*Zippi Lyttleton, Vice Chair, West London Synagogue, says:*

**W**E pray for those today who are vulnerable in theatres of war, especially for civilians and the innocent; for all displaced peoples, for those despised in their own homelands and for all refugees.

Lord, hear us;

**Lord, graciously hear us.**

*The Very Reverend Monsignor Bernward Mezger, representing the Roman Catholic Military Bishop, German Bundeswehr, says:*

**W**E pray for all who seek to promote reconciliation and the healing of memories by rebuilding communities and cultures; for peace and goodwill among all people.

Lord, hear us;

**Lord, graciously hear us.**

*Rabbi Stuart Altshuler says:*

**W**E pray for God’s blessing on those who make, apply, and enforce the law; that they may use their power for the common good, and for the protection of all people.

Lord, hear us;

**Lord, graciously hear us.**

*The Precentor concludes:*

We pray together:

**O**UR 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



**G**UIDE me, O thou great Redeemer,  
pilgrim through this barren land;  
I am weak, but thou art mighty;  
hold me with thy powerful hand:  
Bread of heaven,  
feed me till I want no more.

Open now the crystal fountain  
whence the healing stream doth flow;  
let the fiery cloudy pillar  
lead me all my journey through:  
strong Deliverer,  
be thou still my strength and shield.

When I tread the verge of Jordan,  
bid my anxious fears subside;  
Death of death, and hell's Destruction,  
land me safe on Canaan's side:  
songs of praises  
I will ever give to thee.

*Cwm Rhondda 368 NEH  
John Hughes (1873–1932)*

*William Williams (1717–91)  
translated by Peter Williams (1727–96) and others*

*All remain standing. The Dean pronounces*

#### THE BLESSING

**U**NTO 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 the light of his countenance upon you, and give you peace. **Amen.**

*Music after the service:*

Con moto maestoso  
from Sonata III in A Op 65

*Felix Mendelssohn (1809–47)*

*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.**

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