

# Westminster Abbey



A SERVICE OF THANKSGIVING AND  
RE-COMMITMENT TO MARK THE  
20<sup>TH</sup> ANNIVERSARY OF THE NATIONAL  
HOLOCAUST CENTRE AND MUSEUM



Sunday 26<sup>th</sup> June 2016  
6.30 pm



## HISTORICAL NOTE

The National Holocaust Centre and Museum is the first and only centre dedicated to Holocaust remembrance and education in the UK. It plays a unique role as a memorial, a museum, a place of testimony, and a centre of learning.

The Centre has an inspiring history, which confirms the relevance of the Holocaust to communities of all faiths, and none, across the UK. The Centre was founded in 1995 by two brothers from a Christian family, Stephen and James Smith, following a visit to Yad Vashem in Jerusalem. Inspired to make a difference, they created Beth Shalom (House of Peace), now known as the National Holocaust Centre and Museum, as a dedicated memorial and place of education.

The Centre has inspired similar Centres through the world, from Rwanda and Lithuania, to Cape Town in South Africa. Founder Dr Stephen Smith MBE is now UNESCO Chair of Genocide Education and Executive Director of the Shoah Foundation in the United States. Dr James Smith CBE is the Chief Executive of the Aegis Trust, an international genocide prevention charity. He is also Life President of the National Holocaust Centre.

Every day survivors of the Holocaust make their way to the Centre to share with schools and other visitors their profound stories. They have made the National Holocaust Centre what it is today by their strength and commitment.

The Centre is also grateful to its supporters, without whom we would not exist. Many individuals and groups contribute generously.

While the Centre causes sober reflection about the extent to which humanity can fall, the purpose of the Centre is to understand and to learn lessons from the past, so that we can be better equipped to prevent or address the many challenges we have in our communities today.

The slide into extremism is much easier than we might imagine. A nation's desire to create a strong identity can easily cross a line into some people not belonging at all. In the Nazi era it did not take long for ideas that excluded certain groups to turn into an operation of total destruction of the Jews of Europe and to crimes against humanity being inflicted upon gypsies, Slavs, the disabled, homosexuals and others who did not fit the Nazi racial vision. At first, the German Government did not want them; then they did not want them to exist.

The National Holocaust Centre and Museum is not only about securing remembrance of a tragic past; it is an investment in the future that might help today's children to live in a safer and fairer world.

*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 members of the Westminster Abbey Special Service Choir, conducted by James O'Donnell, Organist and Master of the Choristers.*

*The organ is played by Matthew Jorysz, Assistant Organist.*

*Music before the service:*

Sonata in D minor Op 65 no 6 *Felix Mendelssohn (1809–47)*

Elegiac Romance *John Ireland (1879–1962)*

Master Tallis's Testament *Herbert Howells (1892–1983)*

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

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## ORDER OF SERVICE

*All stand at the entrance of the Collegiate procession.*

*The Very Reverend Dr John Hall, Dean of Westminster, gives*

### THE WELCOME

*All remain standing to sing*

### THE HYMN



**T**HY hand, O God, has guided  
thy flock, from age to age;  
the wondrous tale is written,  
full clear, on every page;  
our fathers owned thy goodness,  
and we their deeds record;  
and both of this bear witness:  
one Church, one Faith, one Lord.

Thy heralds brought glad tidings  
to greatest, as to least;  
they bade men rise, and hasten  
to share the great King's feast;  
and this was all their teaching,  
in every deed and word,  
to all alike proclaiming  
one Church, one Faith, one Lord.

Through many a day of darkness,  
through many a scene of strife,  
the faithful few fought bravely  
to guard the nation's life.  
Their gospel of redemption,  
sin pardoned, man restored,  
was all in this enfolded,  
one Church, one Faith, one Lord.

And we, shall we be faithless?  
Shall hearts fail, hands hang down?  
Shall we evade the conflict,  
and cast away our crown?  
Not so: in God's deep counsels  
some better thing is stored;  
we will maintain, unflinching,  
one Church, one Faith, one Lord.

Thy mercy will not fail us,  
nor leave thy work undone;  
with thy right hand to help us,  
the victory shall be won;  
and then, by men and angels,  
thy name shall be adored,  
and this shall be their anthem,  
one Church, one Faith, one Lord.

*Thornbury 485 NEH*  
*Basil Harwood (1859–1949)*

*Edward Plumptre (1821–91)*

*All sit for*

## A TESTIMONY

*by*

Dr Stephen Smith MBE

*Co-Founder, UNESCO Chair of Genocide Education,  
and Executive Director of the Shoah Foundation*

*and*

Dr James Smith CBE

*Co-Founder, Chief Executive of the Aegis Trust,  
and Life President of the National Holocaust Centre and Museum*

All remain seated. Rabbi Moshe Perez, Nottingham Hebrew Congregation, reads from the Nave Lectern

ZEPHANIAH 3: 14–end

רְנִי בַת־צִיּוֹן הֲרִיעֵי יִשְׂרָאֵל שִׂמְחִי וְעֲלִי בְּכָל־לֵב בַּת יְרוּשָׁלַם: הַסִּיר  
יְהוָה מִשְׁפָּטֶיךָ פָּנָה אִיבֶךָ מִלֶּךְ יִשְׂרָאֵל | יְהוָה בְּקִרְבְּךָ לֹא־תִירָא רַע  
עוֹד: בַּיּוֹם הַהוּא יֹאמֶר לִירוּשָׁלַם אֶל־תִּירָא צִיּוֹן אֶל־יִרְפוּ יָדֶיךָ:  
יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ גִּבּוֹר יוֹשִׁיעַ יֹשִׁיעַ עֲלֶיךָ בְּשִׂמְחָה יַחְרִישׁ  
בְּאַהֲבָתוֹ יִגִּיל עֲלֶיךָ בְּרִנָּה: נוֹנֵי מִמּוֹעֵד אִסְפְּתִי מִמֶּךָ הִיוּ מִשְׁאֵת  
עֲלֶיךָ חֲרָפָה: הִנְנִי עֹשֶׂה אֶת־כָּל־מַעֲשֶׂיךָ בְּעֵת הַהִיא וְהוֹשַׁעְתִּי  
אֶת־הַצֹּלֵעָ וְהַנְּדָחָה אֶקְבֹּץ וְשִׂמְתִים לְתַהֲלָה וְלִשְׂשׂוֹן בְּכָל־הָאָרֶץ  
בְּשִׂתְמָם: בְּעֵת הַהִיא אָבִיא אֶתְכֶם וּבְעֵת קִנְיִי אֶתְכֶם כִּי־אָתוֹן  
אֶתְכֶם לִשְׂשׂוֹן וְלְתַהֲלָה בְּכָל עַמֵּי הָאָרֶץ בְּשׂוֹנֵי אֶת־שְׂבוֹתֵיכֶם  
לְעֵינֵיכֶם אָמַר יְהוָה:

*Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgements against you; he has turned away your enemies. The King of Israel, the Lord, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: do not fear, O Zion; do not let your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.*

*All remain seated. The choir sings*

PSALM 126

**W**HEN the Lord turned again the captivity of Sion :  
then were we like unto them that dream.  
Then was our mouth filled with laughter : and our tongue with joy.  
Then said they among the heathen :  
The Lord hath done great things for them.  
Yea, the Lord hath done great things for us already : whereof we rejoice.  
Turn our captivity, O Lord : as the rivers in the south.  
They that sow in tears : shall reap in joy.  
He that now goeth on his way weeping, and beareth forth good seed :  
shall doubtless come again with joy, and bring his sheaves with him.  
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.

*Percy Whitlock (1903–46)*

*All remain seated. Phil Lyons MBE, Chief Executive of the National Holocaust Centre and Museum, reads from the Nave Lectern*

REVELATION 21: 1–7

**T**HEN I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, ‘See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.’

And the one who was seated on the throne said, ‘See, I am making all things new.’ Also he said, ‘Write this, for these words are trustworthy and true.’ Then he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be my children.

*All stand to sing*

THE HYMN



**J**ERUSALEM the golden,  
with milk and honey blest,  
beneath thy contemplation  
sink heart and voice opprest.  
I know not, O I know not,  
what social joys are there,  
what radiancy of glory,  
what light beyond compare.

They stand, those halls of Sion,  
conjubilant with song,  
and bright with many an angel,  
and all the martyr throng;  
the Prince is ever in them,  
the daylight is serene,  
the pastures of the blessèd  
are decked in glorious sheen.

There is the throne of David,  
and there, from care released,  
the song of them that triumph,  
the shout of them that feast;  
and they who, with their Leader,  
have conquered in the fight,  
for ever and for ever  
are clad in robes of white.

O sweet and blessèd country,  
the home of God's elect!  
O sweet and blessèd country,  
that eager hearts expect!  
Jesu, in mercy bring us  
to that dear land of rest;  
who art, with God the Father  
and Spirit, ever blest.

*Ewing 381 NEH*  
*Alexander Ewing (1830–95) adapted*

*Urbs Sion aurea in Hora novissima*  
*Bernard of Cluny (fl early 12<sup>th</sup> century)*  
*translated by John Mason Neale (1818–66)*

*All sit for*

### THE ADDRESS

*by*

The Very Reverend Dr John Hall  
*Dean of Westminster*

*All remain seated for*

### THE ACT OF RE-COMMITMENT

*Henry Grunwald OBE QC, Chairman of the National Holocaust Centre and Museum speaks on behalf of the Trustees, staff, and volunteers. Daniela Pears, representing the Pears Foundation, speaks on behalf of supporters and donors. Phil Lyons MBE, Chief Executive of the National Holocaust Centre and Museum, speaks on behalf of survivors and their families.*

*At the conclusion of the dedications, all stand.*

*Children from Webster Primary School, Moss Side, receive white roses from survivors of the Holocaust.*

*Phil Lyons MBE says:*

**L**ET us pledge ourselves to promote peace in all the world, to live in generous love for all humanity, and to strive for the welfare and unity of the nations.

*Children from Webster Primary School Manchester, together with Students from Redhill Academy, Nottingham, say:*

**W**E pledge ourselves to promote peace in all the world, to live in generous love for all humanity, and to strive for the welfare and unity of the nations.

*All say:*

**W**E pledge ourselves to promote peace in all the world, to live in generous love for all humanity, and to strive for the welfare and unity of the nations.

*All sit. The choir sings*

#### THE ANTHEM

**O** GOD, early in the morning do I cry unto thee: help me to pray, and to think only of thee. I cannot pray alone. In me there is darkness, but with thee there is light. I am lonely, but thou leavest me not. I am feeble in heart, but thou leavest me not. I am restless, but with thee there is peace. In me there is bitterness, but with thee there is patience. Thy ways are past understanding, but thou knowest the way for me. O heavenly Father, I praise and thank thee for the peace of the night. I praise and thank thee for this new day. I praise and thank thee for all thy goodness and faithfulness throughout my life. Thou hast granted me many blessings: now let me accept tribulation from thy hand. Thou will not lay on me more than I can bear. Thou makest all things work together for good for thy children. Lord Jesus Christ, thou wast poor and in misery, a captive and forsaken as I am. Thou knowest all man's distress; thou abidest with me when all others have deserted me; thou dost not forget me but seekest me. Thou willest that I should know thee and turn to thee. Lord, I hear thy call and follow thee; do thou help me. Chiefly do I remember all my loved ones, my fellow prisoners, and all who in this house perform their hard service. Lord, have mercy, restore me to liberty, and enable me so to live now that I may answer before thee and before the world. Lord, whatever this day may bring, thy name be praised.

*Philip Moore (b 1943)*

*Dietrich Bonhoeffer (1906–45)*

*All kneel or remain seated for*

## THE PRAYERS

*The Reverend Paul Arbuthnot, Minor Canon and Sacrist, says:*

Drawn together as people of hope, and confident of God's promise to renew the face of the earth, let us pray.

*Rabbi Tanya Sakhnovich, Nottingham Liberal Synagogue, says:*

**T**EACH us always to believe in our power to return to life, to hope, and to you, God, no matter what pains we have endured, and no matter how far we have strayed from you. Give us the strength to restore our weary spirit. Give us the wisdom to understand and accept other people as we wish to be understood and accepted ourselves. Help us to build positive relationships and friendships with the people around us, for our, and for our children's benefit, so that the peaceful and prosperous future of all on our planet may be assured. Revive us, God, so we can embrace life once more in joy, in passion, and in peace. **Amen.**

*Imam Asif Ali Al-Azhari, Director of Education at the Karimia Institute, Nottingham, says:*

**O**UR God, the Lord of Mercy, the Giver of Mercy, help us to remember you, to thank you, and to worship you in the most beautiful of ways. Grant us the best in this life, and in the life hereafter. You have promised the righteous gardens of bliss beneath which rivers flow, full of peace and tranquillity. Bless us the wisdom to create a reflection of such abodes during our lives. We beseech you to provide us the fortitude to fully respect all that you have honoured by bringing into existence. **Amen.**

*Dr James Smith CBE, Co-Founder of the National Holocaust Centre and Museum, says:*

**A**LMIGHTY God our heavenly Father, look mercifully upon the unrest of this world, and draw all people to yourself and to one another in the bonds of peace. Grant harmony to the nations, wisdom to their leaders, and bless all who work for peace and reconciliation; that they may be united in true friendship wherein are justice and mercy, truth and freedom, so that all may live together in harmony; for the sake of Jesus Christ our Lord. **Amen.**

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

**O** LORD God, most high, most holy, to whom angels and archangels and all the host of heaven ascribe unceasing praise; accept our thanks for the work of the National Holocaust Centre, for its commitment to education and to the promotion of peace; hear our prayer that your holy wisdom will enlighten the minds of all who visit it; bless those who work in the centre, that through the work of the centre we may dwell together in unity, and strive towards a fair and just society; through Jesus Christ our Lord. **Amen.**

*The Sacrist concludes:*

Gathering all our prayers and praises into one, let us pray as our Saviour taught us:

**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)*

*Arglwydd, arwain trwy'r anialwch  
William Williams (1717–91)  
translated by Peter Williams (1727–96) and others*

*All remain standing. The Dean pronounces*

THE BLESSING

**G**O 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.**

*The Collegiate procession moves to the west end of the Abbey Church.*

*Music after the service:*

Prelude and Fugue in B minor BWV 544

*Johann Sebastian Bach  
(1685–1750)*

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

**There is a retiring collection in aid of the  
National Holocaust Centre and Museum.**

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