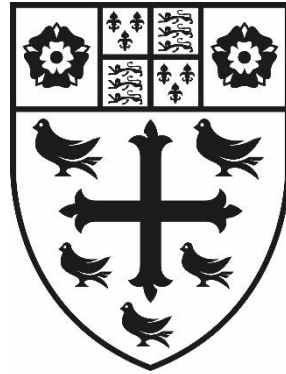


# Westminster Abbey



A Service  
of Solemn Remembrance and Hope  
on the 80<sup>th</sup> Anniversary of Kristallnacht

Thursday 8<sup>th</sup> November 2018  
6.30 pm

## HISTORICAL NOTE

Kristallnacht ('Crystal Night' or 'Night of the Broken Glass') was a pogrom (massacre or riot against Jews) carried out by the Nazis throughout Germany and Austria on 9<sup>th</sup> and 10<sup>th</sup> November 1938. The name Kristallnacht refers to the glass of the shop windows smashed by the rioters. Officially, Kristallnacht was launched in retaliation for the assassination on 7<sup>th</sup> November of Ernst vom Rath, a German embassy official in Paris, by Herschel Grynszpan, a young Jewish refugee. On 9<sup>th</sup> November vom Rath died of his injuries. That same night, a group of Nazi leaders gathered in Munich to commemorate the anniversary of Hitler's failed attempt to take over the Bavarian Government in 1923. The Nazi Minister of Propaganda, Joseph Goebbels, told the other participants that the time had come to strike at the Jews. The Nazi leaders then sent instructions to their men all over the country—they were not supposed to act as if they had launched the pogrom, but were to participate all the same. Within hours, crazed rioting erupted. The shop windows of Jewish businesses were smashed, the stores looted, hundreds of synagogues and Jewish homes were burnt down, and many Jews were physically assaulted. Some 30,000 Jews, many of them wealthy and prominent members of their communities, were arrested and deported to the concentration camps at Dachau, Sachsenhausen, and Buchenwald, where they were subjected to inhumane and brutal treatment and many died. During the pogrom itself, some ninety Jews were murdered. After the pogrom was over, the Nazis continued with severe anti-Jewish measures. The aryanisation process of seizing Jewish property was intensified; the Jewish community was forced to pay a fine of one billion Reichsmarks, ostensibly as a payback for the death of vom Rath; and the Germans set up a Central Office for Jewish Emigration (Zentralstelle für jüdische Auswanderung) to 'encourage' the Jews to leave the country. Western countries and even the Soviet Union were shocked by the Kristallnacht pogrom, and some governments began admitting more refugees as a result. However, the Nazis were not deterred, and forged ahead in their plan to annihilate European Jewry.

*Yad Vashem*

## MUSICAL NOTE

This is the third time that the choirs of Belsize Square and West London Synagogues, along with the Zemel Choir, have performed for a service of this kind. On each occasion we have sought to provide music that is appropriate for the purpose of Holocaust commemoration, while also remaining true to elements of both Jewish and Christian liturgical practice. For tonight's service we are performing a selection of music that spans many hundreds of years, including compositions by three living composers.

The service begins with organ music by Walter Arlen (born Aptowitz). Arlen was born in Vienna in 1920 (he is now ninety-eight years old) and fled that city in 1939. He has spent most of his adult life in the USA, where he worked for many years as music critic for the Los Angeles Times. His compositions have been discovered and performed relatively recently (the first CD of his music came out only six years ago), and many of them are inspired by his direct memories of Kristallnacht, as well as the memory of his father's removal to Buchenwald, and of his mother's subsequent suicide. The organ music at the end of the service is by Ernest Bloch—an earlier (and more famous) Jewish émigré composer who also spent most of his life in the USA, and is known for music that combines both classical and Jewish musical traditions.

The service is introduced by one of the earliest pieces of Jewish choral music. Composed by Salamone Rossi—a Jewish musician who worked for the Gonzaga court in Mantua in the sixteenth century—this is one of a collection of compositions through which Rossi brought the world of contemporary polyphony into the synagogue. The famous text of Psalm 137 is also appropriate, recalling a previous era when Jews went into exile as a result of violence. The service continues with a traditional High Holyday melody (*Shema Koleinu*) that is sung throughout the Anglo-Jewish communities, and with 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. The *Enosh Ke'Chatzir* (originally, *Enosch kechozir jomow*) is probably his most famous memorial piece. The short excerpt from his *Deutsche Schul-Lieder*, however, has probably not been performed since the nineteenth century. This collection of songs was created for the children that he taught at a Jewish school in Berlin. It was evidently popular in its time, as it ran to five editions, but these songs for children have not achieved the same ongoing popularity as his liturgical music. The short song performed tonight seems particularly evocative as it speaks of children seeking shelter.

Aside from Arlen, living composers are represented in Malcolm Singer's Meditation and Cecilia McDowall's *Through a Glass Darkly*. Singer's piece was composed in memory of Rabbi Hugo Gryn, a Holocaust survivor and former Senior Rabbi of West London Synagogue who was very involved in inter-faith dialogue. This evocative piece concludes with an arrangement of Nurit Hirsch's famous setting of the *Oseh Shalom* (may he who makes peace in the highest bring peace to all of us). McDowall's composition was commissioned by the Zemel Choir and the Jewish Music Institute for Westminster Abbey's Kristallnacht Commemoration in 2013, and we are very pleased to be able to perform it again tonight.

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 and other electronic devices are switched off.*

*The whole of 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, and the Zemel Choir, conducted by Dr Benjamin Wolf and Christopher Bowers-Broadbent.*

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

*The organist plays*

Sonnet	Walter Arlen (b 1920)
Nocturne II <i>from</i> Kristallnacht in Wien	Walter Arlen
A Chorale	Walter Arlen
Schlummerlied <i>from</i> Arbeit macht frei	Walter Arlen

# ORDER OF SERVICE

*All stand. The Choirs of West London Synagogue and Belsize Square Synagogue sing*

## AL NAHAROT BAVEL

*during which the procession moves to places in Quire and the Sacrarium*

עַל־נְהָרוֹת | בְּכֹל שָׁם יִשְׁבְּנוּ גַם־בְּכִינוּ בְּזַכְרֵנוּ אֶת־צִיּוֹן: עַל־עַרְבִים בְּתוֹכָהּ תָּלִינוּ  
כַּנְּרוֹתֵינוּ: כִּי שָׁם נִשְׂאוּנוּ שׁוֹבֵינֵנוּ דְבַר־יִשְׂרָאֵל וְתוֹלְלֵינוּ שְׁמִיחָה נִשְׂרוּ לָנוּ מִנְּשִׁיר צִיּוֹן: אֵיךְ  
נִשְׂרִיר אֶת־שִׁיר יְהוָה עַל אֲדָמַת נֹכַר: אִם־אֲשַׁפְּחֶה יְרוּשָׁלַם תִּשְׁפַּח יְמִינִי: תִּדְבַּק־לְשׁוֹנִי |  
לְחִפֵי אִם־לֹא אֲזַכְּרֶכִי אִם־לֹא אֲעֲלֶה אֶת־יְרוּשָׁלַם עַל רֹאשׁ שְׁמִחָתִי: זָכֹר יְהוָה | לְבָנֵי  
אָדָם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ | עָרוּ עַד הַיְסוּד בָּהּ: בְּתַבְּבֹל הַשְׂדוּדָה אֲשֶׁר־י  
נִשְׂשַׁלְּמוּ־לָךְ אֶת־גְּמוּלָךְ שְׂגַמְלָתָ לָנוּ: אֲשֶׁר־י | וְשִׂיחֵזוּ וְנַפֵּץ אֶת־עַלְלֵיךְ אֶל־הַסֶּלַע:

*By the rivers of Babylon—there we sat down and there we wept when we remembered Zion. On the willows there we hung up our harps. For there our captors asked us for songs, and our tormentors asked for mirth, saying, ‘Sing us one of the songs of Zion!’ How could we sing the Lord’s song in a foreign land? If I forget you, O Jerusalem, let my right hand wither! Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy. Remember, O Lord, against the Edomites the day of Jerusalem’s fall, how they said, ‘Tear it down! Tear it down! Down to its foundations!’ O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! Happy shall they be who take your little ones and dash them against the rock!*

*Salamone Rossi (c 1570–1630)*

*Psalm 137*

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

## THE BIDDING

**F**IVE years ago we marked in a service here at Westminster Abbey the seventy-fifth anniversary of the attack on the Jews by the Nazi regime on the night of 9<sup>th</sup>—10<sup>th</sup> November 1938, the Night of Broken Glass, Kristallnacht.

Now we gather again to mark the 80<sup>th</sup> anniversary of that night, itself a terrible foreshadowing of the Holocaust. Again, from survivors, we shall hear memories of that event, and once more we shall mourn with respect and love not only the victims of that night but all the victims of Nazi persecution.

Here in this holy place at the centre of our national life, we shall pray together as we worship the one God sharing a common experience. We shall pray for a growth in mutual respect and understanding between the children of Abraham: Jews, Christians, and Muslims. We shall pray for trust in the God who makes and loves his people. Our prayer together will itself be a sign of hope.

*All sit for*

## THE REFLECTION

*by*

Rabbi Baroness Neuberger DBE  
Senior Rabbi, West London Synagogue

*All stand 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.

In simple trust like theirs who heard,  
beside the Syrian sea,  
the gracious calling of the Lord,  
let us, like them, without a word  
rise up and follow thee.

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*  
*from Judith Hubert Parry (1848–1918)*

*John Whittier (1807–92)*

*All sit for*

## THE TESTIMONY

*by*

Bea Green

*Paul Heller, Cantor, Belsize Square Synagogue, and the Choirs of West London Synagogue and Belsize Square Synagogue, the Belsize Square Synagogue Community Choir, and the Zemel Choir, sing*

### SHEMA KOLEINU

*during which the six memorial candles are lit by Michael Newman, Chief Executive, the Association of Jewish Refugees; Lilian Levy, survivor, with her daughter Hilary Solomon; Rolf Penzias, survivor; Anthony Ball, Canon in Residence; Julia Gross, representing His Excellency Peter Wittig, Ambassador of the Federal Republic of Germany to the Court of St James's; and His Excellency Mark Regev, Ambassador of the State of Israel to the Court of St James's.*

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ.  
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה. חַדֵּשׁ יְמֵינוּ כְּקֶדֶם

*Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favour.*

*traditional,  
arranged by Francis Cohen (1862–1934)*

*Rabbi Dr Stuart Altshuler, Belsize Square Synagogue, reads*

### THE FIRST READING

**B**LESS the Lord, O my soul,  
and all that is within me, bless his holy name.  
Bless the Lord, O my soul,  
and do not forget all his benefits—  
who forgives all your iniquity,  
who heals all your diseases,  
who redeems your life from the Pit,  
who crowns you with steadfast love and mercy,  
who satisfies you with good as long as you live  
so that your youth is renewed like the eagle's.  
The Lord works vindication  
and justice for all who are oppressed.  
He made known his ways to Moses,  
his acts to the people of Israel.  
The Lord is merciful and gracious,  
slow to anger and abounding in steadfast love.  
He will not always accuse,  
nor will he keep his anger for ever.  
He does not deal with us according to our sins,  
nor repay us according to our iniquities.  
For as the heavens are high above the earth,  
so great is his steadfast love towards those who fear him;  
as far as the east is from the west,  
so far he removes our transgressions from us.

*Psalm 103: 1–12*

## THE TESTIMONY

by

Freddie Knoller

*The Choirs of West London Synagogue and Belsize Square Synagogue, the Zemel Choir, and the Belsize Square Synagogue Youth Choir, accompanied by Gemma Rosefield, 'cellist, sing*

## MEDITATION

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תָדֹם, וְנַפְשִׁי כְּעֶפֶר לְכָל  
תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַקְּמִים עָלַי לְרַעָה, מְהִרָה  
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. יְהִי לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.  
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן

*My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, let my soul remain humble and at peace with all. Open my heart to your Torah and give me the will to practise its commandments. May the plans and schemes of those who seek my harm come to nothing. Do it for the sake of those whom you have found worthy of your love. Let your power be seen in my salvation, answer me! May the words of my mouth and the meditation of my heart be acceptable to you Lord, my rock and my redeemer. May God who makes peace in the highest realms bring peace upon us and upon all Israel. And let us say, Amen.*

*Malcolm Singer*

*after 'Oseh Shalom' N Hirsh*

*composed in memory of Rabbi Hugo Gryn*

## THE ADDRESS

by

Rabbi Jonathan Wittenberg

New North London Synagogue  
and Rabbi to Masorti Judaism



*The Choirs of West London Synagogue and Belsize Square Synagogue, the Belsize Square Synagogue Community Choir, and the Zemel Choir, sing*

ENOSH KE'CHATZIR

אָנוֹשׁ כְּחֶצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יִצְיָץ: כִּי רוּחַ עֲבָרָה־בוֹ וְאֵינָנוּ וְלֹא־יִכְיָרְנוּ עוֹד  
מְקוֹמוֹ: וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצַדִּיקְתּוֹ לְבְנֵי בְנֵים

*As for mortals, their days are like grass; they flourish like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting on those who fear him, and his righteousness to children's children.*

*Louis Lewandowski (1821–94)*

*Psalm 103: 15*

*Paul Heller, Cantor, Belsize Square Synagogue, chants*

EL MALEI RACHAMIM

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה בְּמַעְלוֹת  
קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהְרִים לְנִשְׁמוֹת אַחֵינוּ וְאַחֵיוֹתֵינוּ שְׁמֵתוּ עַל־קְדוּשַׁת  
הַשֵּׁם. יְנוּחוּ בְּשִׁלְוָה וּבְשָׁלוֹם שְׁלֵא יִדְעוּ בְּחַיֵּיהֶם. אָנָּה בַּעַל הַרַחֲמִים הַסְתִּירֵם בְּסִתְרֵךְ  
כַּנְפֶיךָ לְעוֹלָמִים וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמָתָם. יְהוּה הוּא נְחֻלָּתָם וְיְנוּחוּ בְּשָׁלוֹם  
עַל מִשְׁכְּבָם וְנֹאמַר אָמֵן.

*God, full of compassion, who dwells on high, give perfect rest under the wings of Your Presence, with the holy and pure on High who shine as the lights of heaven to our brothers and sisters who died a martyr's death. May they find the safety and rest they didn't know in their lives. O Master 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, and let us say Amen.*

*All stand. Rabbi Helen Freeman, Principal Rabbi, West London Synagogue, and Co-Chair, The Council of Christians and Jews (Central London Branch), leads*

## KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עָלְמֵיָא.  
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ  
הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*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: Amen.*

*All sit for*

## THE TESTIMONY

*by*

Leslie Brent

THE CANTICLE

**L**ISTEN to me, you that pursue righteousness,  
**you that seek the Lord.**

Look to the rock from which you were hewn,  
**and to the quarry from which you were dug.**

Look to Abraham your father  
**and to Sarah who bore you;**

for he was but one when I called him,  
**but I blessed him and made him many.**

For the Lord will comfort Zion;  
**he will comfort all her waste places,**  
and will make her wilderness like Eden,  
**her desert like the garden of the Lord;**  
joy and gladness will be found in her,  
**thanksgiving and the voice of song.**

Listen to me, my people,  
**and give heed to me, my nation;**  
for a teaching will go out from me,  
**and my justice for a light to the peoples.**

I will bring near my deliverance swiftly,  
**my salvation has gone out**  
**and my arms will rule the peoples;**  
the coastlands wait for me,  
**and for my arm they hope.**

*Isaiah 51: 1–5*

*The Belsize Square Synagogue Youth Choir sings*

## GUTEN ABEND

**E**S ist schon dunkel um mich her: ich finde keine Herberg' mehr—ach, liebes Blümchen, lass mich ein! Das spricht: Komm', Käfer, nur herein—du sollst mir schön willkommen sein! Guten Abend!

Den Vöglein ist im Nest so kalt: Lieb' Mutter, wir erfrieren bald! Ach bist du uns denn gar entflohn?—Die spricht: Hier, Kinder, bin ich schon, mach' euch ein warmes Nest zum Lohn—Guten Abend!

Drauf schließt die Blum' ihr Pfortlein, der Vogel singt die Kleinen ein und deckt sie mit den Flügeln weich. Da kommt der Abendwind sogleich und wiegt in Ruhe Blum' und Zweig—, Guten Abend!

*Darkness has descended all around me; I can no longer find shelter—oh, dear little flower, let me in. The flower answers: Dear beetle, do come in—you are most heartily welcome! Good night!*

*The fledglings are so cold in their nest: Dear Mother, we are nearly freezing! Did you abandon us?—She answers: Here I am children, I'll make your nest all warm to reward you—Good night!*

*Thereupon the flower closes its little doors, and the bird sings her babes to sleep, covering them with her soft wings. The night breeze rises and gently rocks the flower and the branch—Good night!*

*Louis Lewandowski  
from Deutsche Schullieder 1864*

*Rudolf Löwenstein (1819–91)*

*The Reverend Anthony Ball, Canon in Residence, and Co-Chair, The Council of Christians and Jews (Central London Branch), reads*

## THE SECOND READING

**W**HEN Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:  
'Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
'Blessed are those who mourn, for they will be comforted.  
'Blessed are the meek, for they will inherit the earth.  
'Blessed are those who hunger and thirst for righteousness,  
for they will be filled.  
'Blessed are the merciful, for they will receive mercy.  
'Blessed are the pure in heart, for they will see God.  
'Blessed are the peacemakers, for they will be called children of God.  
'Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

*St Matthew 5: 1–10*

*Shirley Vaughan, soprano, together with the Zemel Choir and the Choirs of Belsize Square Synagogue and West London Synagogue, accompanied by Gemma Rosefield, 'cellist, sings*

THROUGH A GLASS, DARKLY

הַשְׁפִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים

*O Lord, help us to lie down in peace and awaken us, our ruler, again to life;*

וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ

*Spread over us the covering of your peace.*

I will lift up mine eyes unto the hills : from whence cometh my help.

My help cometh from the Lord : which made heaven and earth.

I believe in the sun,  
though it is late in rising.

I believe in love,  
though it is absent.

I believe in God,  
though he is silent.

וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ

*Guide us with your good counsel,*

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ

*and save us for the sake of your name.*

וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ

*Spread over us the covering of your peace.*

*For ever more.*

*Cecilia McDowall (b 1951)  
commissioned for the 75<sup>th</sup> Anniversary Service  
by the Zemel Choir and the Jewish Music Institute*

*from the Hashkiveinu Prayer,  
Psalm 121: 1–2,  
and an unsigned inscription  
found on the wall of a cave in Cologne,  
taken from Holocaust Poetry*

*The Reverend Christopher Stoltz, Minor Canon and Precentor, leads*

## THE PRAYERS

Let us pray to almighty God, who makes light to shine out of darkness.

*All kneel or remain seated.*

**W**E give thanks for the fruits of generosity and nobility of heart that have grown from the events of horror and tyranny; for the forgiveness and reconciliation borne out of the experience of human suffering; and for the peace that God alone can give.

Lord, hear us.

**Lord, graciously hear us.**

**W**E give thanks for the human journey that we share with one another and for the different stories that fashion our experience of the world. May the deepening of Jewish and Christian relations in recent years help us to walk more sensitively with those who, like us, respond to beauty, know pain, suffer grief, and seek love.

Lord, hear us.

**Lord, graciously hear us.**

**W**E pray for all who still bear the scars of suffering; for those who are humiliated and oppressed; for the displaced, the war-torn, and the victims of sectarian violence; for all who have no place to call their own, and for those who have lost homes and families as a consequence of persecution, enforced exile, or ethnic cleansing.

Lord, hear us.

**Lord, graciously hear us.**

**W**E pray for the stricken and the afflicted, and for all who are acquainted with grief: give them security under the law, a place to live, and neighbours they can trust.

Lord, hear us.

**Lord, graciously hear us.**

**U**PHOLD, O God, all who are despised and rejected. Be to them a light showing the way ahead; a rock giving them strength to stand; a song rejoicing at all things overcome. **Amen.**

Longing for the fulfilment of God's perfect kingdom of love, let us pray:

**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



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

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

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

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

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

*Walter Smith (1824–1908)*

*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.**

*The organist plays*

*V and VI from Six Preludes*

*Ernest Bloch (1880–1959)*

*All remain standing as the procession moves to the west end of the Abbey Church.*

**Members of the congregation are kindly requested to remain in their seats until directed to move by the Honorary Stewards.**