

'SPEAK UP SPEAK OUT'

HOLOCAUST MEMORIAL DAY 2012

RESOURCES AND A CHRISTIAN ORDER OF SERVICE FOR HOLOCAUST MEMORIAL EVENTS IN 2012

A Joint Project Between:

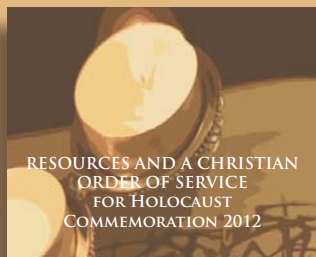


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SPEAK UP, SPEAK OUT... START HERE

Introductory Letter

Elie Wiesel, Holocaust survivor and prodigious author, wrote on several occasions about speaking about the Holocaust. In the book *Elie Wiesel. Messenger to All Humanity*, Robert Brown details five steps in becoming a messenger of a catastrophic event, as the Holocaust was:

1. The event took place: one must speak.
2. The event defies description: one cannot speak.
3. The event suggests an alternative: one could choose silence.
4. The event precludes silence: one must become a messenger.
5. The event suggests a certain kind of message: one can be a teller of tales.

This year, we are privileged to be able to offer you bespoke poetry, liturgy and reflections, some of it uniquely commissioned by CCJ and CTBI. We hope to enable you to be a *'teller of tales'* - to perpetuate and keep alive the memories of those that have perished under cruel regimes and oppressive conditions. Herein we commemorate the lives of Jewish people who died as a result of Nazi persecution and the Holocaust. This pack also contains stories of Christians who risked their own lives to save those of Jewish brothers and sisters during the Nazi regime. However, it is important to be mindful that many more Christians did not speak up for Jewish people at the time of their persecution. It has been

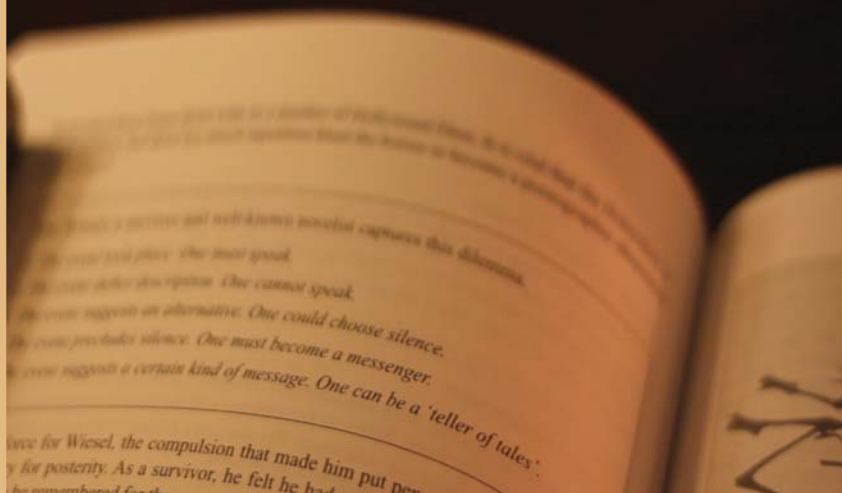
recognised by Christian leaders that this inaction effectively equated to complicity in the persecution of Jewish people during the Holocaust. CCJ and CTBI are resourcing and supporting Christians today that have and are continuing to build strong relationships with Jewish people in their community, formed through dialogue which is fed by humility, honesty and openness. We must continue to *'speak up, speak out'* and to engage with Jewish communities in our midst.

Please feel free to use the poetry, prayers, readings and other material in this pack for services, meetings, fellowships or for any other setting you feel appropriate. It has been designed so that you can develop your own service using the material to help you to reflect. Other resources (pictures for use with music, a film about the Holocaust from Auschwitz and material from previous years) can be found on our website: <http://www.ccj.org.uk>. We encourage you to use this material at any time of the year - if you are unable to commemorate Holocaust Memorial Day on the 27th of January, please do so at a time that is convenient for you and your church.

Crystal M. Hall
Project Manager, Holocaust Memorial Day

Lindsay-Jane Butlin
Project Manager, Holocaust Memorial Day

Credit: Crystal Hall/lifeinmegapixels.com



SPEAK UP, SPEAK OUT... KNOW MORE



A HISTORY OF HOLOCAUST MEMORIAL DAY

Since 2001, the Government has invited British society to observe 27th January each year as Holocaust Memorial Day. This is the anniversary of the liberation of Auschwitz by Soviet troops on 27 January 1945.

The idea of a national Holocaust commemoration was proposed with three broad and interrelated aims in mind:

- to commemorate the Holocaust or *Shoah*, the murder by the Nazis and their agents of six million Jews and millions of Gypsies, Slavs, Russian POWs, the physically and mentally disabled, homosexuals, Jehovah's Witnesses and other people belonging to minority groups;
- to acknowledge the repeated occurrences of genocide around the world since 1945 (In 2004 the national focus was on Rwanda);
- to renew the commitment of British people to combat racism, antisemitism, and xenophobia, and to work for an inclusive, caring and open society.

All of these aims are important for all of society. Holocaust Memorial Day will provide a particularly valuable opportunity for churches to reflect on some of the core concerns of Christian faith in the light of world history.

Although the remit of the day is wide-reaching, its focus remains the central event we call the **Holocaust**. This is intended to root the day in historical fact, especially concerning an event which cast a gigantic shadow over European history. Although many others perished as a result of Nazi actions, this time provides an opportunity to consider the fate of European Jewry in particular, for whom Hitler and others reserved a special hatred, and which was almost entirely wiped out.

However, Holocaust Memorial Day is also intended to provide opportunity for reflection on issues raised by all atrocities, especially those events officially designated as genocides, such as Bosnia and Cambodia. The mass murder of millions of people of different ethnic, cultural, religious and political groups in more than one genocide provided the darkest side of twentieth-century human history. Christians have also been among the perpetrators of genocide, as well as among the bystanders and, indeed, the victims.

Holocaust Memorial Day can give us cause to remember the reality that evil is still powerful in our world. It can strengthen our resolve to protect every community of God's people from ethnic cleansing and elimination.

CHOICE OF THEME FOR 2012

CCJ and CTBI produce resources for Holocaust Memorial Day based upon the theme set by the Holocaust Memorial Day Trust (HMDT). We feel that this year's theme is particularly appropriate for motivating Christian action and challenging antisemitism and the persecution of minority groups:

The theme for HMD 2012 (27 January) asks us all to Speak Up, Speak Out to create a safer, better future. The theme asks us to think about the rights, responsibility and duty we all have to speak up when we see or hear something which we believe to be wrong. It challenges us to learn about what happens when we don't speak out and what can happen when we do use our voice. HMD 2012 looks at how we make a choice when to speak up and considers the dangers in both choosing to speak out and not speaking up and asks us all to speak up against injustice and hatred today. Using the famous Niemoller poem as an inspiration, the theme asks us to speak up today. (Sourced from <http://hmd.org.uk/resources/theme-papers/hmd-2012-speak-up-speak-out>)

SPEAK UP, SPEAK OUT... VOICES ON THE HOLOCAUST

POETRY

'Speak Up, Speak Out'

(For my grandmother)

They shouted at her
'Speak up' in German, 'we can't hear'
But she knew no German,
Had never heard any,
Coming as she did
From a remote Greek island
In that gentle rocking sea.

And anyway, after three days
Without food or water
Her throat was parched,
Her palate hard and dry.
She'd given her last drop
To the ninety-year-old beside her
Who could hardly stand up.

How can we, the lucky ones, not
Speak out, not shout out
That these things did happen
In our lifetime, in our so-called
'Civilisation', and in Beethoven's country,
He who wrote that humane Pastoral Symphony
And set to music Schiller's 'Ode to Joy'.

Wanda Barford, May 2011

Photo: Laurin Rinder/Shutterstock.com

HOLOCAUST MEMORIAL DAY 2012

TO BE A TELLER OF TALES...THE STORY BEHIND THE WRITING

Wanda is a member of Hampstead CCJ, a local branch of the Council of Christians and Jews. A Sephardi Jew from the Italian-controlled island of Rhodes, her family suffered the consequences of the Nazi regime's far reaching powers. This unique and personal poem reflects the experience of Wanda's family during the time of persecution.

The HMD project team at CCJ and CTBI wrote to Wanda in the Spring of 2011 and asked her if she would give her permission for some of her poetry to be used in this pack; what we did not expect (and were privileged to receive back) was *'Speak Up, Speak Out'*, a bespoke poem from Wanda, written especially for this year's Holocaust commemoration. We are eternally grateful to those that tell the tales of their ancestors; their efforts to raise awareness of the persecution of the past help us to shape a better future.

SPEAK UP, SPEAK OUT... VOICES ON THE HOLOCAUST

POETRY

The Order

She slid a chest beneath her childhood bed,
collecting for the day she set up home:
bequests, birthdays, every coin she spared

would go to buy a candle, cup, a spoon.
She kept them separate: silver, linen, plate,
curator of her future life's museum.

She married, mothered, held her household tight,
surrounded by the objects she had saved.
She kept the drawers and shelves immaculate.

Then one spring day they ordered her to leave.
She packed what she could carry in that chest.
The train was cramped; her children silent, brave.

And now her things are ordered like the rest:
a cloche of knives and forks, a room of boots,
a plait of fading hair behind lit glass.

Michael Symmons-Roberts, 2011

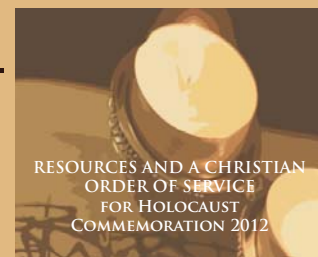
TO BE A TELLER OF TALES...THE STORY BEHIND THE WRITING

Photo: Michael Symmons-Roberts at
Auschwitz, Summer 2011
Credit: Yakir Zur/Ifaproject



Michael's poetry has won the Whitbread Poetry Award, and been shortlisted for the Griffin International Poetry Prize, the Forward Prize, and twice for the T.S. Eliot Prize. He has received major awards from the Arts Council and the Society of Authors. He has published two novels, and is Professor of Poetry at Manchester Metropolitan University.

The HMD project team (with the help of the Holocaust Education Trust (HET)) was able to send Michael to visit Auschwitz in the Summer of 2011. Michael had never been to visit Auschwitz before, and was highly moved by his experience. We asked Michael if he would write a poem for inclusion in our pack and he very kindly obliged. As a poet, Michael is skilled in the interpretation of experience and feeling into creative expression; it is his ability and the ability of others like him to tell the tale of the legacy of the Holocaust in a unique and respectful manner that enables us all to be moved and motivated to act against antisemitism. As a Roman Catholic, Michael shows that Christians are willing to engage with the legacy of the Holocaust, and to help raise awareness of the importance of commemoration and memory today.



SPEAK UP, SPEAK OUT... VOICES ON THE HOLOCAUST

REFLECTIONS

Reflections On A Holocaust Educational Trust Day Trip To Auschwitz/Birkenau

Photo: Tallitot at Auschwitz, Summer 2011
Credit: Yakir Zur/Ifaproject

Auschwitz – is not just a word or a place name, it is almost a command: ‘*Assume the correct response of horror and outrage, disbelief and despair!*’ Before you go, you are of course already prepared for something outside the norm. ‘You will have an experience you will never forget’ they all said, and here it is, packaged in a neatly and tightly scheduled day - early start, very late return, infrequent food and facilities. Apparently you can visit Auschwitz on your stag weekend our guide tells us on the bus, party in Krakow and then sober up the next day in Birkenau.

I feel uncomfortably like a tourist, a voyeur peeking in where I don’t belong and I fight hard the feeling that in some way I am being manipulated, being forced into an emotional response. As it turns out there is no need to worry about coercion. We are given our own very efficient headphones which enable us to tour the horrors in our own world and the response is entirely natural.

I hope I am not going to get too emotional – many do – including our guide who has been there many times before. He tries to read out poems and letters from survivors (and those who didn’t) but he can’t get through them without breaking down. We are told the commandant of Auschwitz only had one regret in his life (mercifully cut short on the gallows he erected for his selected trouble makers) “*I wish I’d been able to spend more time with my family*”.

It is, of course, extraordinary – and even the foreknowledge of what to expect does not meet the reality. My feet fit uncomfortably into the worn steps and eerie corridors. It takes no imagination to picture the military uniforms and the terrified prisoners. Being an optimist I identify easily with those people who arrived having believed the story that they were coming to a kindly camp where indeed work would set you free. I can imagine encouraging my children by saying ‘*it will all be all right, I’ll never leave you*’, but of course that was a promise I would not have been allowed to keep.

The horrific but surprisingly small Auschwitz One was replaced in the afternoon by a visit to the enormous Birkenau where slaughter and dehumanisation was taken to an industrial scale. Curiously up to this point it has all seemed in black and white and a long time ago but suddenly here it is in full colour in the Polish countryside and less than a lifetime away.

Photo: A Rose at Auschwitz, Summer 2011
Credit: Yakir Zur/Ifaproject

SPEAK UP, SPEAK OUT... VOICES ON THE HOLOCAUST



Reflections On A Holocaust Educational Trust Day Trip To Auschwitz/Birkenau (cont.)

In the many periods of silence, as we walk round the vast estate, I find myself musing on a conversation that must have happened at some point. When a group of humans, the architects of this atrocity, must have gathered around the floor plan of the camp and said things like “this is where we break up the families, here is where we select the 25% of the fit ones and here is where they remove their clothes and we steal their possessions, this is where they think they will be showered, this is where we burn the bodies – shall we break for coffee?” At one point 7,000 people a day came to this camp on one way tickets. The mission of Auschwitz Birkenau, alongside annihilation, was to dehumanise the enemies of the Third Reich – Jews, Russians, Gays, Gypsies etc – how else could they inflect such brutality on them? But of course the only people being dehumanised were the perpetrators. We are told of the pride some prisoners took in keeping as clean as they could with dirty water and walking with as much dignity as starvation would allow.

We are blessed by a burst of very heavy rain which means that our meditation, which was to be held outside on the granite memorial, is actually moved indoors to the alarmingly modern looking reception area for the ‘lucky ones’ who weren’t immediately gassed. From the outside it appears to be an education centre, inside we are told that this is where the new arrivals were stripped of their clothes, their possessions and their dignity – where they were humiliated and shaved and where they began their last few weeks of life (if they were lucky). Rabbi Barry Marcus leads us in the 23rd Psalm and blows the shofar and for a glorious moment I feel a connection through space and time. In the very place where the Nazis felt they were obliterating a people and a faith, we are proof of the ultimate triumph of good over evil.

Michael Wakelin, Summer 2011

(This article first appeared in Common Ground Winter 2011 - The Journal of the Council of Christians and Jews)

TO BE A TELLER OF TALES...THE STORY BEHIND THE WRITING

Michael Wakelin is former CCJ Director of Programmes and former Head of Religious Broadcasting at the BBC. Michael has managed and directed the production of BBC *Songs of Praise* for many years, including several Holocaust Memorial Day feature programmes.

Michael Wakelin accompanied Michael Symmons-Roberts on the visit to Auschwitz as part of our preparation for the production of this Holocaust Memorial Resource. Michael had never been to visit Auschwitz before, and returned to England profoundly moved by his experience there. Michael reminds us that it is immensely valuable (even for those of us who have been educating others about Holocaust Memorial Day for sometime) to learn about the Holocaust in new and deeper ways, in order to renew in our minds the importance and significance of Holocaust Memorial Events. In renewing our commitment to combatting antisemitism, we renew our commitment to speaking up, and speaking out.



Photo: Auschwitz, Summer 2011
Credit: Yakir Zur/Ifaproject



SPEAK UP, SPEAK OUT... COMMEMORATE

AN ORDER OF SERVICE (INC. EUCHARIST)

For Ministers and Church Leaders

Please feel free to adapt this material to suit your needs; the structure set out here is a suggestion only. We encourage you to use the poetry (pages 4-7) in addition to prayers (if this is appropriate), and to use the stories (pages 12-15) to help you shape your sermon or reflection. You may also feel it appropriate to have periods of silence during the service, in order to give congregants time to collect their thoughts and to participate in their own way. A table with candles that participants can light is a good way to preserve the reflective nature of the commemoration, as is the use of visual media and music. This year CCJ and CTBI has commissioned the production of a bespoke visual presentation of Niemoeller's poem 'They Came For Me' - this formed part of the inspiration for the choice of this year's theme and the visual presentation provides a focal point for congregants during periods of reflection: <http://vimeo.com/28925681>

Call to Worship

Let us worship God.

Let us hear what God the Lord will speak,
For God will speak peace to God's people,
To God's faithful, to those who turn to God in their hearts.
God calls us to speak up and to speak out!
As the people of God in this place,
we are called to speak up and speak out!

(Ps 85:8 altd.)

God speaks peace to us.
God calls us to speak out to the world,
for God's peace is a peace of justice and mercy.

A Prayer of Approach

Almighty God,
you love and cherish all whom you have created;
forgive us when we have,
rejected our Jewish brothers and sisters,
and so many others since;
grant that we, having come to recognise
our complicity in their persecution,
may find that forgiveness
through Jesus Christ our Lord. Amen.

Hymn Suggestion

Dear Father, Lord of Humankind

SPEAK UP, SPEAK OUT... COMMEMORATE



AN ORDER OF SERVICE (CONT.)

Readings

Deut.6:4-7

Luke 4. 14-21

Sermon (see pages 12-15 for inspiration)

Hymn Suggestion

Psalm 23 '*The Lord is My Shepherd*' (Joseph Toltz)

Prayer of Thanksgiving and Eucharist

Preface

It is truly right, our duty and our joy,
that we give you thanks and praise
holy and almighty Father
through Christ our Lord;
that through your Chosen people, the Jews,
you brought about the means of our salvation.
And so with all the Church on earth,
we bless and praise your holy Name, saying....

(SANCTUS)

Merciful God,
you have called us forth,
through your Son, our Saviour,
to be a part of your Chosen People.
So we give thanks for all who have gone before us
especially for those named 'Righteous among the Gentiles',
who stood out against the persecution of your first children,
our elder brothers and sisters,
and inspire us to stand against all such persecutions.

We praise you also for our Lord Jesus Christ,
our Saviour, who sprang from your Chosen People;
who brings us salvation in his loving birth;
his holy life; his atoning death;
and his rising from the dead:

Period of Silence and Departure

(NARRATIVE)

And so, as we offer this bread and wine before you,
and also our very lives,
we pray that through your Holy Spirit,
this bread may be for us
the communion of the body of Christ,
and this wine the communion of his blood,
that in eating and drinking we may be made more truly
a part of his body,
both in heaven and on earth.
Through him, with him, in him,
in the unity of the Holy Spirit,
all honour and glory is yours,
almighty Father, now and forever.
Amen.



SPEAK UP, SPEAK OUT... COMMEMORATE

AN ORDER OF SERVICE (ADDITIONAL MATERIAL)

Additional Prayers

Lord, these people are so far away!

We know nothing about them, we were hardly aware of their existence,
it can't really be that bad?

Do we really need to speak up for them?

Lord, these people are only getting what they deserve!

Its their own fault.

We have seen the newspaper reports, we know all the facts.

Why should we be speaking up for them?

Lord, these people have landed on our doorstep!

They are scroungers, they are a nuisance.

Round them up and send them back, we have enough problems.

They should learn to speak up for themselves!

Lord, these people are us!

Why will no-one speak out?

Amen.

Almighty and everliving God,
you came to us in Jesus Christ,
your Word made flesh.

Jesus the Christ,
your Word spoken at the beginning of all things,
through whom all things were brought into being.

Jesus the Christ,
your Word amongst us,
your Word to all peoples.

As Jesus Christ is your Word,
may we be Jesus' words to others.
Help us to be Gospel words of love and justice;
help us to be active words of care and compassion;
may we be uttered that others may hear.

In Christ's name. **Amen**

SPEAK UP, SPEAK OUT...

COMMEMORATE

AN ORDER OF SERVICE (ADD. MATERIAL)

Additional Prayers

Come Lord,
cleanse and renew the Church of your Son Jesus Christ.
Where we are divided;
where we are consumed by the bitterness that destroys our fellowship;
where we have become complacent in our faith;
where we have become unable to respond, give us a new voice.
Enable us to speak out in courage, and speak up in our thinking;
to speak out in faith and speak up in action;
to speak out in love and speak up in service.

Come Lord,
break us from our shell of indifference and fear.
Where we are encompassed by walls of ancient hate;
where we are rooted in a fear that we do not comprehend;
where we shun those who are different;
where we have despised our sisters and brothers in Christ.
Enable us to speak out in fellowship, and speak up for the other;
to speak out to include and speak up to enfold;
to speak out in charity and speak up in support.

Come Lord.
for too often have we turned away, and walked by.
Our brothers and sisters the Jews, who endured the Shoah;
our brothers and sisters the Roma, who endured the Porrajmos;
our brothers and sisters differently-abled in body and mind, who endured the 'T4'
holocaust;
our brothers and sisters who were gay and lesbian, who endured the holocaust
also.
Enable us to speak out for the other, and speak up for those who are seen as
different; to speak out across language barriers and speak up for those of other
cultures; to speak out ignoring difference and speak up embracing it.

Come Lord,
for we have not changed, we have not embraced the other in ourselves.
Still our brothers and sisters suffer,
the peoples have sometimes changed, the places are different;
Cambodia, Darfur, Bosnia,
and yet
Enable us, Lord,
enable us, empower us, that we might truly speak out and speak up
for those who are different, for those who are marginalised,
for those who are like us, the children of our God. **Amen.**

*(Note: Shoah, Porrajmos, 'T4 Holocaust' are all terms
for the holocaust in WWII)*

SPEAK UP, SPEAK OUT...

HEAR THE PAST, SHAPE THE FUTURE

STORIES AND HISTORIES

Introduction, Kindertransport and the Refugee Childrens' Movement

The Kindertransport initiative was one of the ways in which groups of people 'spoke up' for the Jewish community through their actions during the period of Nazi persecution. Although an initiative was carried out by people of all faiths and none, the Kindertransport also provides one of the most positive examples of Christian groups (in particular, the Quakers) helping their Jewish brothers and sisters to escape from Nazi brutality. These accounts inspire us, but we must maintain an awareness that - as Christians - complacency in our relationship with the Jewish community is unacceptable; it is our duty to work with and alongside them for justice and fair treatment.

A Summary of the Kindertransport and Refugee Childrens' Movement



Photo: Association of Jewish Refugees Kindertransport Monument, Liverpool Street Station, London (March 2011)

Credit: William Hall/lifeinmegapixels.com

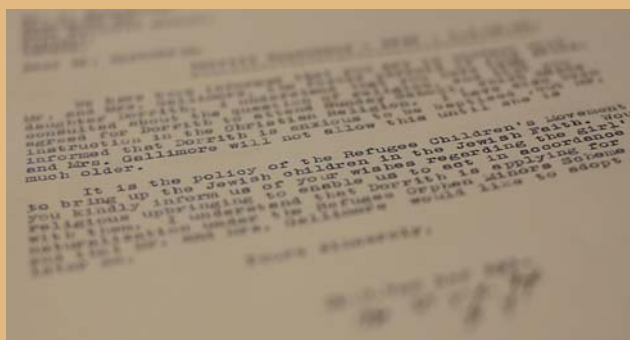


Photo: Correspondence from records of the Refugee Children's Movement, Wiener Library, London (March 2011)

Credit: Crystal Hall/lifeinmegapixels.com

Photographed with permission from the Wiener Library for the Study of the Holocaust and Genocide

The Kindertransport was a unique humanitarian programme which ran between November 1938 and September 1939.

Approximately 10,000 children, the majority of whom were Jewish, were sent from their homes and families in Austria, Germany, Czechoslovakia and Poland to Great Britain.

Immediately after the Nazis came to power in 1933 the persecution of Jews began – this reached a pre-war peak with Kristallnacht (the Night of the Broken Glass) on 9/10 November 1938. 267 synagogues were destroyed, 100 people were killed, all remaining Jewish stores in the Reich were destroyed and almost 30,000 people were taken to concentration camps.

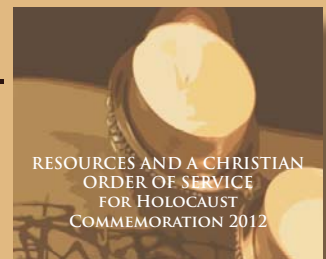
Sir Samuel Hoare, the Home Secretary, agreed that to speed up the immigration process by issuing travel documents on the basis of group lists rather than individual applications. Strict conditions were placed upon the entry of the children. Jewish and non-Jewish agencies promised to fund the operation and to ensure that none of the refugees would become a financial burden on the public. Every child would have a guarantee of £50 to finance his or her eventual re-emigration.

The Movement for the Care of Children from Germany, later known as the Refugee Children's Movement (RCM), sent representatives to Germany and Austria to establish the systems for choosing, organising, and transporting the children. On 25 November, after discussion in the House of Commons British citizens heard an appeal for foster homes on the BBC Home Service. Soon there were 500 offers, and RCM volunteers started visiting these possible foster homes and reporting on conditions.

Text courtesy of the Holocaust Memorial Day Trust (HMDT)

SPEAK UP, SPEAK OUT...

HEAR THE PAST, SHAPE THE FUTURE



STORIES AND HISTORIES

Leonhard and Mary Friedrich: The Ones that Stayed to Help

This is the account of the lives of the parents of Brenda Bailey, an aid worker, a Quaker and a self-described second generation Holocaust survivor. Our HMD project team had the privilege of meeting Brenda in her North London home. Brenda shared with us the story of her parents who remained in Germany to help members of the Jewish community and others persecuted by the Nazis gain emigration permits. Brenda's parents showed great bravery in speaking up for persecuted peoples at such a dangerous time. Here is her story:

My parents, Leonhard and Mary Friedrich, had started a Quaker Meeting of about forty people in Nürnberg, Germany, in 1923. It had developed out of the post-war relief work financed by British and American Friends. Before 1933 when Hitler became Chancellor, Quakers were already aware that the military and racist principles of the Nazi party would create problems. Leonhard Friedrich lost his job in 1934 because he would not join the Party. While he was invited to Woodbrooke College for the autumn term, my mother Mary was summoned to the Nürnberg police and informed that Leonhard was making anti-Nazi statements about Germany in England. There must have been a Nazi spy among the language students there.

The 18th-century Quaker house in Bad Pyrmont was being rebuilt as a conference centre. Leonhard and Mary were hastily invited to move there as Wardens in 1934 to prevent being taken over by the Hitler Youth. There was space for the Quaker publishing business Leonhard had taken over. Both my parents loved working for German Quakers in the beautiful small spa town of 8,000 people, far away from the strident Nazi politics of Nürnberg. In view of the threatening Nazi rule, my parents took out dual British-German nationality for me, since I had been born in my grandmother's house in England. They also decided to take the office of a bursary from Street meeting, for me to attend Sidcot Friends School.

After the lovely experience of the first Germany Yearly Meeting held in the new Quakerhaus, my mother and I explored the beauties of our new home town – until September when I had to leave Pyrmont for school in England. I was now eleven years old and very proud to be allowed to make the long, but familiar, thirty-hour journey on my own. I was met at Victoria Station by Edith Straus who packed my school trunk for Sidcot. This set a pattern of my life for the next five years. I became more English, but during the holidays in Germany I grew to understand the prospects of living in Nazi Germany. The only friend I had of my own age was Elga, the daughter of our well-liked Jewish doctor. We went swimming and played tennis, until Jewish girls were prohibited from leisure centres.

In the summer of 1939 the threat of war felt very close. This meant the Yearly Meeting made the time the 260 Friends spent together very precious. With Mary Friedrich's help, Elga had already left for England, and was in fact enrolled at Sidcot school with me. Her parents and grandfather were also here. On 24 August Hitler and Stalin signed a non-aggression pact. The British government announced a mutual assistance treaty with Poland and ordered conscription. Hearing all this on the radio late at night Mary and Leonhard realised that was now happening. It was a warm moonlit night and I was sleeping on our balcony. They woke me to explain that I had to decide whether to stay with them in Germany or return to England the next day. Such a decision would be hard to make at any age, and I was barely 16. Why did Leonhard and Mary not leave at the same time? They were both German citizens, whereas I had a British passport. They would have needed entry permits and guarantees of financial support. However, I am sure that they stayed on because they chose to remain with the Quaker group in Germany, having strong convictions that one does not run away from problems.

SPEAK UP, SPEAK OUT...

HEAR THE PAST, SHAPE THE FUTURE

STORIES AND HISTORIES

Leonhard and Mary Friedrick: The Ones that Stayed to Help

The decision was different for me. My friends were all in England. Having spent six years at school in England, I felt thoroughly British, although I never denied being half-German and became defensive when some people expected me to do so. I loved my family and would miss Pyrmont, but as a teenager short-term considerations seemed more important. I had been sitting my School Certificate examinations at the end of July. The results were not yet out and I felt I should return to school, in case any subjects had to be re-taken. My Sidcot scholarship had another year to run, and I was looking forward to being in the sixth form. Had I opted to stay in Germany, I would have been drawn into all the activities of my age group, such as the League of German Girls and other Nazi organisations, which would also have created problems for my parents. I was sad to realise that I would be unable to return home and felt divided by the enmity between Britain and Germany. I could not imagine that our separation would last more than a year or so.

I left next day, 25 August, on the midday train. It was very crowded and the passengers were anxious and excited. I had no problems: Edith Straus was at Victoria to meet me in response to a telegram from my parents. The British Quaker workers from Berlin, Vienna and Prague had also left for England that day, having handed over their responsibilities to German or American Quaker colleagues wherever possible. On Sunday 3 September, the House of Commons met to hear the declaration of war that day. Leonhard and Mary walked over the fields and hillsides above Friedenstahl to take possession of their newly-acquired garden. It had been given to them after the Sturmthal grandfather had left for England in July. They spent the day digging up potatoes, bringing them home in a little hand-cart. It felt good to be outdoors doing something practical whilst their minds and spirits were so low. The letters Mary wrote after I had left were returned to her, rubberstamped "communication with enemy countries has ceased". One of these letters which she kept had been to my guardian Norman Tupholme. Mary had written on 31 August:

"We have heard on the radio about the evacuation plans for Droitwich. How terrible to think of little children leaving home with gas masks slung over their shoulders. You Norman, will also be called up...we here have not heard one thing about what is happening elsewhere [there had been a news embargo in Germany 27-31 August], though we have been given ration books. I am thankful that you have undertaken the guardianship responsibilities with Edith and Julia for Brenda."

Emigration permits arrived too late for the following four families Mary was helping: Meta and John Johanssen. Meta was the sister of Henry Israelsohn. Her husband was not Jewish, but was in some trouble with the authorities. Frau Israelsohn, another sister of Henry, who had a photographic studio. Dr and Mrs Anne Frankenberg, friends of the Sturmthals. Heinrich Meyer, father of the three children who had left earlier, and husband of Frau Meyer who left in August.

How devastating it must have been for these four families, and for Mary who had struggled for their emigration permits, which eventually arrived a week after the war had begun. Like many others, these people had hoped they could survive in Germany unnoticed. But after Kristallnacht, they realised they would have to leave but did not know where to turn, until they found Mary. They had put their affairs in order, had bought and packed suitcases, and given away things they couldn't take with them. Each day they had waited for the postman to deliver the permits, but when they finally arrived, the frontiers were already closed and war declared.

Text courtesy of Quakers in Britain <http://www.quaker.org.uk/brenda-bailey>

SPEAK UP, SPEAK OUT...

HEAR THE PAST, SHAPE THE FUTURE



STORIES AND HISTORIES

Carl Lutz - An Engaged Christian

Swiss Vice-Consul Carl Lutz arrived in Budapest in early 1942. As chief of the Swiss Legation's Department of Foreign Interests in Budapest, he was in charge of the interests of 14 belligerent nations – among them the United States and Great Britain. Lutz established his home at the British Legation at Szabadsad ter in Pest. Among his duties was the protection of 300 Americans, 300 English nationals, 2,000 Romanians, and 3,000 Yugoslavs who were stranded in Hungary.

When the Germans occupied Hungary on 19 March 1944, persecution of the Jews grew more and more flagrant.

Thousands seeking Lutz's protection besieged his offices every day. As an engaged Christian, Carl Lutz felt he had to protect these people. At that time he had already helped 10,000 Jewish children and young people to emigrate to Palestine. He cared for refugee Jews who had come to Hungary from many nations and for Hungarian Jews who were within British and Palestine interests.

When deportations to Auschwitz began on 15 May, Lutz decided to place the staff of the Jewish council for Palestine under his diplomatic protection and to rename it the "Department of Emigration of the Swiss Legation". A special relief organization had to be created for this stupendous task. With the aid of volunteers, Lutz increased his staff from 15 to 150.

Taking advantage of the fact that neither Hitler's proconsul in Hungary, Edmund Veessenmayer, nor the Sztojay government had formally challenged the right of 8,000 to emigrate to Palestine, Lutz kept "negotiating" with the German and Hungarian authorities. In the process he changed his objective. He wanted to save as many Jewish lives as possible.

As a ruse, he and his staff started to issue tens of thousands of added "protective letters", even though these were no longer backed by any Palestine certificates. In Order to hide the new approach, Lutz was always careful to repeat numbers one to 8,000 and never to surpass them. Each 1,000 names were grouped together into one Swiss collective passport. This meant that the applicants stood under formal Swiss protection.

As the Hungarian authorities insisted on concentrating all Budapest Jews into one large ghetto, Lutz placed part of the Jews protected by Switzerland – about 30,000 people – in 76 protected houses. The inhabitants of these houses were precariously fed and helped out by the Consul meager financial and material resources. Meanwhile, the young Jewish Chalutzim (pioneers) provided communications within the entire Jewish community and the underground.

In 1941 about 742,800 Jews lived in Hungary. In Budapest, some 124,000 survived the war. Between 15 May and 9 July, 437,402 people died in Auschwitz. Carl Lutz helped 62,000 Jews to survive.

Text courtesy of The International Raoul Wallenberg Foundation <http://www.raoulwallenberg.net/saviors/diplomats/list/carl-lutz/>



SPEAK UP, SPEAK OUT... CARRY THE MESSAGE

GUIDELINES ON THE USE OF MATERIAL IN THIS PACK

This pack is intended to help Christian groups to explore the theme of ‘speak up, speak out’ – including preaching and liturgical suggestions. Some congregations may have particular reasons for wishing to centre the service on a specific genocide (Armenia, Bosnia, Rwanda, Cambodia). In the Act of Commemoration, you might consider using a seventh candle or stone to commemorate these others.

Those organising and presiding should, however, be cautious about making specific political statements or references to current events in ways which might prevent unity of worship. Above all, we should avoid inviting judgements on others. Questions of our own responsibilities and the nature of humanity and society are the important issues. A Christian service which has genocide as its theme should, like all other services, combine elements of repentance with a desire to promote healing, completeness and reconciliation, as well as encouraging a prophetic desire for righteousness, justice and an end to fear.

SPEAK UP, SPEAK OUT... SPEAK UP AGAIN AND AGAIN



For Holocaust Memorial Day 2012 CCJ and CTBI have made available a range of resources, including a visual arts treatment of Pastor Martin Niehmoeller's poem *'They Came For Me'* (at http://www.ccj.org.uk/Groups/173198/Council_of_Christians/Resources/Holocaust_Memorial_Day/Holocaust_Memorial_Day.aspx). Please feel free to use this film as a point of reflection during intercessory prayers or Acts of Commemoration; establish an area in your church or meeting room where people can light a candle or place a pebble during the film.

Here is a (non-exhaustive) list of links to help you develop your service for Holocaust Memorial Day:

<http://www.hmd.org.uk> – **Holocaust Memorial Day site, The Holocaust Memorial Day Trust**
This site has a wealth of resources, pictures and case studies, all of which are free to use.

<http://www.ccj.org.uk> – **The Council of Christians and Jews**

In addition to resources for Holocaust Memorial Day, this site provides information about the work of the Council of Christians and Jews in promoting grass-roots dialogue between Jews and Christians through local branches and unique projects, tackling antisemitism and intolerance.

<http://www.ctbi.org.uk> – **Churches Together in Britain and Ireland**

The ecumenical organisation bringing together England, Scotland, Wales, Northern Ireland and Ireland produces a wide range of resources for use in combating racial injustice and for promoting dialogue between those of different faiths.

<http://www.ushmm.org/> - **United States Holocaust Memorial Museum**

Hosts information about the Holocaust, Darfur, Rwanda, Bosnia and other genocides.

<http://www.yomhashoah.org.uk> - **Yom HaShoah**

Annual Jewish Remembrance Day for Victims of the Holocaust

Books which inspired this Pack

In literature from the Holocaust, we find the voices of those who spoke up and spoke out about the persecution of their communities. It is their tales that we need to listen to in our commemoration of the victims of the Holocaust.

Wiesel, Elie (2003) *Night*

Levi, Primo (1947) *If This Is a Man*

Lasker- Wallfisch, Anita (2000) *Inherit the Truth*



NOTES PAGE

Please use this page for your notes and services ideas.

Holocaust Memorial Day provides a vitally important opportunity to remember the victims of the Holocaust and Genocides around the world. Additionally, CCJ and CTBI encourage you to use this material throughout the year, as and when you feel it is appropriate. CCJ works to combat antisemitism, and to build a better future for and between the Jewish and Christian communities.

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