

the
S&PHARDI
community ק"ק שער השמים

**ORDER OF CEREMONY
ON THE OCCASION OF
THE INDUCTION**

OF

**Rabbi Daniel Kada
as Rabbi of
Wembley Synagogue**

**Rabbi Shalom Morris
as Rabbi of
Bevis Marks Synagogue**

**WITH SERVICE AND CHORAL
HANUKAH CONCERT**

AT

BEVIS MARKS SYNAGOGUE

ON

**1 TEVET 5776
13 DECEMBER 2015**

THE INDUCTION

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as Rabbi of
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RABBI DANIEL KADA

RABBI DANIEL KADA was born and raised in London. After graduating from Menorah Grammar School, Rabbi Kada spent 4 years studying in Yeshivot in Gateshead and Jerusalem. He subsequently studied for Semikha (rabbinic ordination) under the tutelage of former Chief Rabbi Mordechai Eliyahu z”l and was awarded his semikha by the Chief Rabbinate of Israel. Simultaneous with his Semikha studies, Rabbi Kada took part in Ner Le’elef, a global programme for training outreach educators.

Since returning, Rabbi Kada has been heavily involved with the Sephardi community in London. Currently, Rabbi Kada is the Rabbi of the Wembley S&P Sephardi Synagogue and works for Torah Action Life (TAL) an organisation catering for young Jewish professionals from across the community. He is a regular lecturer at Tiferet Eyal Synagogue in Hendon where he also leads the morning Kollel as well as regular lectures at Kneset Yechezkel in Golders Green.

Rabbi Kada is greatly assisted in all his endeavours by his wife Tamar, and is blessed with two girls; Ayala and Sarah.



RABBI SHALOM MORRIS

RABBI SHALOM MORRIS is the Rabbi of Bevis Marks Synagogue as well as head teacher of the Shaare Tikva School.

He received his rabbinic ordination from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University. Rabbi Morris is an Early Modern Jewish History PhD candidate at the Bernard Revel Graduate School of Judaic Studies. He is particularly interested in the networks of the early Spanish and Portuguese Jewish communities and their educational institutions.

Rabbi Morris previously served as Educational Director at Congregation Shearith Israel and as Assistant Rabbi at Lincoln Square Synagogue, both in New York.

His work and study in both the Sephardi and Ashkenazi communities informs his inclusive approach to the Jewish world. Rabbi Morris welcomes inquiries into the synagogues, school or history of London’s S&P Sephardi community.



INDUCTION CEREMONY

As the procession enters, the following is sung

Blessed is he who comes in the name of the Lord. We bless you from the Lord's house. The Lord is God who has given us light. Bind the sacrifices to the horns (corners) of the altar with branches of myrtle. You are my God and I will thank You. You are my God and I will exalt you. Give thanks to the Lord for He is good – for His mercy lasts for ever.

WELCOME

Parnas Presidente of the S&P Sephardi Community,
Jonathan Solomons

The Congregation stands as the Ark is opened

Rabbi Israel Elia, Rabbi of Lauderdale Road Synagogue

'Dress Your priests in righteousness, and let Your pious ones sing for joy. For Your servant David's sake, do not turn away the face of Your Messiah (anointed one)'.

GOD SAVE THE QUEEN

God save our gracious Queen!
Long live our noble Queen!
God save the Queen!
Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen.

סדר המלוואים

בעת כניסת הרבנים וגדולי הקהל אל הקדש פנימה מזמרים

ברוך הַבָּא בְּשֵׁם יְיָ. בְּרַכְנוּכֶם מִבֵּית יְיָ: אֵל יְיָ וַיֵּאָר לָנוּ. אֶסְרוּ-חַג
בְּעַבְתֵּימָם. עַד-קִרְנוֹת הַמִּזְבֵּחַ: אֵלֵי אֶתָּה וְאוֹדֶךָ. אֱלֹהֵי
אֲרוֹמְמֶךָ: הוֹדוּ לַיְיָ כִּי-טוֹב. כִּי לְעוֹלָם חֶסֶדְךָ:

WELCOME

Parnas Presidente of the S&P Sephardi Community,
Jonathan Solomons

הקהל עומדים ומזמור הש"ץ בעת פתיחת שערי ההיכל

Rabbi Israel Elia, Rabbi of Lauderdale Road Synagogue

כְּהַנִּיךְ יִלְבְּשׁוּ-צִדְקָךְ. וְחִסְדֵיךָ יִרְנְנוּ: בְּעַבּוֹר דָּוִד עַבְדְּךָ. אֶל-תֵּשֵׁב
פְּנֵי מְשִׁיחֶךָ:

המנון בריטניא

אָנָּא צוֹר יִשְׂרָאֵל.
נִצּוֹר הוֹד מְלַכְתָּנוּ.
עַם גְּבוּרָה:
נִזְרָה אֲשֶׁר קָנְתָהּ.
יְהִיָּה לְרֹאשׁ פְּנָה.
גַּם מִגֵּן וְצַנָּה.
וְסוּחָרָה:

HATIKVAH

As long as in the heart, within,
A Jewish soul still yearns,
And onwards, towards the ends of the East,
An eye gazes towards Zion;

Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land,
The land of Zion and Jerusalem.

PRAYER FOR THE QUEEN AND ROYAL FAMILY

Rabbi Israel Elia, Rabbi of Lauderdale Road Synagogue

May He who gives sovereignty to princes and delivers kings from harm, whose kingdom is an everlasting kingdom, who delivers his servant David from the hurtful sword, who makes a way in the sea and a path through mighty waters, may He bless, preserve, guard, assist, exalt, magnify and make great

Our most gracious sovereign Queen ELIZABETH,
PHILIP Duke of Edinburgh,
CHARLES Prince of Wales,
and all the royal family.

May the supreme King of kings in His mercy preserve them, grant them life and deliver them from all trouble and hurt. May the supreme King of kings in His mercy exalt them, cause their stars (reputations) to rise and lengthen the days of their reign. May the supreme King of kings in His mercy inspire them and all their counsellors and ministers with benevolence towards us and towards all Israel our brethren. In their days and in ours, may Judah be saved and Israel live in safety; and may the redeemer come to Zion. May this be the divine will, and let us say, Amen.

התקווה

כָּל עוֹד בְּלֵב בְּנִימָה.
נִפְשׁ יְהוּדֵי הוֹמָיָה.
וּלְפָאֲתֵי מְזֻרַח. קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָּה –
עוֹד לֹא אָבְדָה תְקוּמָתֵנוּ.
הַתְקוּוּהָ בֵּת שְׁנוֹת אֲלֵפִים.
לְהִיּוֹת עִם חֲפְשֵׁי בְּאֶרְצֵנוּ.
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

ברכה למלכה

Rabbi Israel Elia, Rabbi of Lauderdale Road Synagogue

הַנּוֹתֵן תְּשׁוּעָה לְמַלְכִים. וּמַמְשֵׁלָה לְנְסִיכִים. וּמַמְלֹכוֹתוֹ מְלָכוֹת
כָּל-עוֹלָמִים. הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנּוֹתֵן בְּיָם
דָּרָךְ. וּבְמַיִם עֲזִים נְתִיבָהּ. הוּא יְבָרְךָ. וְיִשְׁמְרֶךָ. וְיִנְצֹרֶךָ. וְיַעֲזֹרֶךָ.
וְיִרְוַמֶם. וְיַגְדִּיל. וְיַנְשֵׂא לְמַעְלָה לְמַעְלָה

Our most gracious sovereign Queen ELIZABETH,
PHILIP Duke of Edinburgh,
CHARLES Prince of Wales,
and all the royal family.

מְלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו. יִשְׁמְרֶם וְיַחֲיֵם. וּמַכְלֵ-צָרָה וְנִזְק
יְצִילֵם: מְלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו. יְרוּם וְיַגְבִּיחַ כּוֹכַב מַעְרַכְתֶּם.
וְיַאֲרִיכוּ יָמִים עַל מַמְלַכְתֶּם: מְלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלַבָּם
וּבְלֵב כָּל-יְוֹעֲצֵיהֶם וְשָׂרֵיהֶם רַחֲמָנוּת. לַעֲשׂוֹת טוֹבָה עִמָּנוּ. וְעַם
כָּל-יִשְׂרָאֵל אַחֲיָנוּ: בְּיַמֵּיהֶם וּבְיַמֵּינוּ תּוֹשַׁע יְהוּדָה. וְיִשְׂרָאֵל יִשְׁכּוֹן
לְבִטָּח. וּבֹא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

PRAYER FOR THE STATE OF ISRAEL

Mr Eitan Na'eh, Chargé d'Affaires at the Embassy of Israel

May He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless the State of Israel and shine his divine light on its leaders and on its inhabitants and direct them with His good counsel. May He strengthen the hands of its defenders, those who place their souls in His hand; may he deliver them and save them from any harm. May He grant peace and eternal happiness to all its inhabitants. May He pour the spirit of the knowledge and the fear of the Lord upon them – that mercy and truth may meet there together for the good of all mankind, so that the earth shall be full of the knowledge of the Lord and His promise be fulfilled that the Torah shall spread out from Zion and the word of the Lord from Jerusalem. May this be the divine will; and let us say Amen.

PRAYER FOR THE CONGREGATION

Rabbi Joseph Dweck, Senior Rabbi of the Community

May He who blessed our fathers Abraham, Isaac and Jacob, Moses, Aaron, David and Solomon and all the holy and pure congregations, bless this holy congregation, both great and small – them, their children, their wives, their disciples and all that is theirs. May the King of the universe bless you, grant you merit and listen to the voice of your pleading. May you be redeemed and delivered from all manner of trouble and distress. May the word of the Lord support and shield you and may He spread His tent of peace over you and plant brotherly love, peace and friendship amongst you. May He remove causeless bad-feeling from among you and break the grip of enemies from off your necks. And (may He) do for you what is written – ‘The Lord God of your fathers make you a thousand times as many as you are and bless you as He has promised you’. May this be the divine will; and let us say Amen.

The Lord shall reign for ever, your God, Zion, for all generations.
Praise the Lord.

The doors of the Ark are closed. The Congregation sits

תפלה למדינת ישראל

Mr Eitan Na'eh, Chargé d'Affaires at the Embassy of Israel

מי שֶׁבָּרַךְ אֲבוֹתֵינוּ. אֲבָרְהֵם יִצְחָק וְיַעֲקֹב. מֹשֶׁה וְאַהֲרֹן. וְדָוִד וְשְׁלֹמֹה. הוּא יְבָרֵךְ אֶת־מְדִינַת־יִשְׂרָאֵל. וְיִשְׁלַח אוֹרוֹ וְאַמְתּוֹ לְשָׂרֵיהּ וְיוֹשְׁבֵיהּ. וְיִדְרִיכֵם בְּדַרְכוֹ הַיְשָׁרָה: הוּא יַחֲזֵק אֶת־יְדֵי מְגַנֵּי אֶרֶץ קְדִשְׁנוֹ. שְׁנַשְׁמוּתֵיהֶם מְסוּרוֹת בְּיָדוֹ. יִנְחִילֵם יְשׁוּעָה. וְיַצִּילֵם מִכָּל־צָרָה: מְלֶךְ מַלְכֵי הַמַּלְכִּים. בְּרַחֲמָיו יִתֵּן שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְכָל־יוֹשְׁבֵיהּ: וְיִנּוּחַ עַל שׁוֹכְנֵי אֶדְמַת־הַקֹּדֶשׁ. רְוַח דַּעַת וְיִרְאֵת־יְיָ: שֵׁם חֹסֵד וְאַמֶּת יִפְגְּשׁוּ לְכָל־בְּנֵי אָדָם. כִּי מְלֶאכֶה הָאֶרֶץ דַּעַת אֶת־יְיָ: וְיִקְיִים בְּנוֹ מְקָרָא שְׁכֶתוֹב. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדַבְרֵי מִירוּשָׁלַם. וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

ברכה לקהל

Rabbi Joseph Dweck, Senior Rabbi of the Community

מי שֶׁבָּרַךְ אֲבוֹתֵינוּ. אֲבָרְהֵם יִצְחָק וְיַעֲקֹב. מֹשֶׁה וְאַהֲרֹן. וְדָוִד וְשְׁלֹמֹה. וְכָל־הַקְּהָלוֹת. הַקְּדוֹשׁוֹת וְהַטְּהוֹרוֹת. הוּא יְבָרֵךְ אֶת כָּל־הַקְּהָל הַקְּדוֹשׁ הַזֶּה. גְּדוֹלִים וְקַטְנִים. הֵם. וּבְנֵיהֶם. וּנְשֵׁיהֶם. וְתַלְמִידֵיהֶם. וְכָל־אֲשֶׁר לָהֶם: מְלֶאכֶה דְּעֵלְמָא הוּא יְבָרֵךְ יִתְכוּן. וְיִזְכֶּה יִתְכוּן. וְיִשְׁמַע בְּקַל צְלוֹתְכוֹן. תַּתְּפַּרְקוּן וְתִשְׁתַּזְכְּבוּן מִכָּל־צָרָה וְעַקְתָּא. וִיְהֵא מִימְרָא דִּי בְּסַעֲדְכֶם. וְיִגֵּן בְּעַדְכֶם. וְיִפְרֹשׁ סִכַּת שְׁלוֹמוֹ עֲלֵיכֶם. וְיִטַּע בֵּינֵיכֶם אֲהָבָה וְאַחֻוּהָ. שְׁלוֹם וְרַעוּת. וְיִסְלַק שְׁנֵאֵת חֲנָם מִבֵּינֵיכֶם. וְיִשְׁבֵּר עַל הַגּוֹיִם מֵעַל צוּאֲרֵיכֶם. וְיִקְיִים בְּכֶם מְקָרָא שְׁכֶתוֹב. יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם יִסַּף עֲלֵיכֶם כְּכֶם אֶלֶף פְּעָמִים. וְיְבָרֵךְ אֶתְכֶם כְּאֲשֶׁר דָּבַר לָכֶם: וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

יְמִלֵךְ יְיָ לְעוֹלָם. אֱלֹהֵיךְ צִיּוֹן לְדֹר וְדֹר הַלְלוּיָהּ:

סוגרים את שערי ההיכל והקהל יושבים

ADDRESS

Rabbi Joseph Dweck, Senior Rabbi of the Community

ADDRESS

Rabbi Daniel Kada, Rabbi of Wembley Synagogue

ADDRESS

Rabbi Shalom Morris, Rabbi of Bevis Marks Synagogue

WELCOME

Words of Welcome to

Dayan Yaron Navon as new Head of the Sephardi Beth Din

The Congregation stands

BLESSING FOR THE RABBIS

Dayan Yaron Navon, Head of the Sephardi Beth Din

May He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless guard, protect and support Rabbi Shalom Morris and Rabbi Daniel Kada, who have been elected rabbis of these holy congregations. May the Supreme King of kings send them help from the Sanctuary and strengthen them out of Zion; may their lips utter judgement, may their mouths speak wisdom, may their eyes look straight before You and shine by the light of the Law, and may their steps hasten to teach the words of Your Torah. May the Lord their God be with them in His guidance of Jacob His people, and of Israel, His inheritance, so that He may lead them by the right path to perform the will of their Father who is in heaven. May the Supreme King of kings grant them strength to implant in our midst brotherly love, peace and friendship, and strengthen our hearts to love and revere Your Name. May such be the Divine will and let us say, Amen.

The Congregation sits

ADDRESS

Rabbi Joseph Dweck, Senior Rabbi of the Community

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Rabbi Daniel Kada, Rabbi of Wembley Synagogue

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WELCOME

Words of Welcome to

Dayan Yaron Navon as new Head of the Sephardi Beth Din

הקהל עומדים

ברכה לרבנים

Dayan Yaron Navon, Head of the Sephardi Beth Din

מי שפרך אבותינו. אברהם יצחק ויעקב. משה ואהרן. ודוד ושלמה. הוא יברך. וישמור. וינצור. ויעזור. את הרבנים שבתו שלום די הרב יהודה אליעזר מוריס ואת דניאל די חיים קדה. הנבחרים לשבת על פסא הרבנות בקהל הקדוש הזה ומשפחותיהם. מלך מלכי המלכים ישלח עזרם מקדש ומציון יסעדם. שפתותיהם יביעו דעת. פיותיהם ידברו חכמה. עפעפיהם יישירו נגדך. עיניהם יאירו במאור תורה ופעמיהם יריצו ללמד דברי תורתך. יהי יי אלהיהם עמם לרעות ביעקב עמו וב ישראל נחלתו. להדריכם בדרך ישרה לעשות רצון אביהם שבשמים. מלך מלכי המלכים יזכם להשפין בינינו אהבה ואחווה. שלום ורעות. ולחזק את לבבנו לאהבה וליראה את שמך. וכן יהי רצון. ונאמר אמן:

הקהל יושבים

HANUKAH CONCERT

The combined choirs of the S&P Sephardi Community
under the musical direction of Jason Silver

The Congregation sings

There is none like our God. There is none like our Lord. There is none like our King. There is none like our Saviour. Who is like our God? Who is like our Lord? Who is like our King? Who is like our Saviour? We will give thanks to our God. We will give thanks to our Lord. We will give thanks to our King. We will give thanks to our Saviour. Blessed be our God. Blessed be our Lord. Blessed be our King. Blessed be our Saviour. You are our God. You are our Lord. You are our King. You are our Saviour. You will save us. 'You will arise and have mercy on Zion, for the time – the appointed time – to favour her has arrived.'

SERVICE FOR HANUKAH

David Dangoor, President of the Board of Elders

Prior to lighting the lamps, the following blessings are recited

Blessed are you, Lord, our God, King of the universe, who has made us holy with his commandments and directed us to light the lamp for the Feast of Dedication.

Blessed are you, Lord, our God, King of the universe, who performed miracles for our forefathers in those days and at this time.

The following are recited while the lamps are being lit

These lights we light to commemorate the miracles, redemption, mighty deeds, acts of salvation, wonders and comforts that you performed for our fathers, through your holy priests, in those days and at this season. These lights are sacred all the eight days of Hanukah (Feast of Dedication), and we are not permitted to make any (material) use of them - but only to look at them (to remind us) to give thanks to your name for your miracles, salvation and wonders.

HANUKAH CONCERT

The combined choirs of the S&P Sephardi Community
under the musical direction of Jason Silver

ומזמרים

אֵין כְּאֱלֹהֵינוּ. אֵין כְּאֲדוֹנֵינוּ. אֵין כְּמִלְכֵנוּ. אֵין כְּמוֹשִׁיעֵנוּ: מִי כְּאֱלֹהֵינוּ. מִי כְּאֲדוֹנֵינוּ. מִי כְּמִלְכֵנוּ. מִי כְּמוֹשִׁיעֵנוּ: נוֹדָה לְאֱלֹהֵינוּ. נוֹדָה לְאֲדוֹנֵינוּ. נוֹדָה לְמִלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ: בְּרוּךְ אַתָּה יְיָ. בְּרוּךְ אֲדוֹנֵינוּ. בְּרוּךְ מִלְכֵנוּ. בְּרוּךְ מוֹשִׁיעֵנוּ: אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מִלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ: אַתָּה תוֹשִׁיעֵנוּ. אַתָּה תְּקוּם. תִּרְחַם צִיּוֹן. כִּי עַתָּה לְחַנְּנָהּ. כִּי־בָא מוֹעֵד:

סדר הדלקת נרות חנוכה

David Dangoor, President of the Board of Elders

קודם ההדלקה מברכים

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ. בְּיָמֵינוּ הֵם וּבְזִמְנֵינוּ הַזֶּה:

בעת הדלקת הנרות אומרים

הַנֵּרוֹת הַלְלוּ אֱנֹו מַדְלִיקִים. עַל הַנִּסִּים וְעַל הַפְּרָקָן. וְעַל הַגְּבוּרוֹת. וְעַל הַתְּשׁוּעוֹת. וְעַל הַנִּפְלְאוֹת. וְעַל הַנְּחֻמוֹת. שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵינוּ הֵם וּבְזִמְנֵינוּ הַזֶּה. עַל יְדֵי כְּהֵנִיךָ הַקְּדוֹשִׁים: וְכָל־שְׂמוֹנֵת יְמֵי חֲנֻכָּה הַנֵּרוֹת הַלְלוּ קֹדֶשׁ הֵם. וְאֵין לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם. אֲלֵא לְרְאוּתָם בְּלְבָד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ. עַל נִסִּיךָ. וְעַל יְשׁוּעָתְךָ. וְעַל נִפְלְאוֹתֶיךָ:

(Psalm 30) A Psalm (or) Song at the Dedication of the House – of David. I will praise you, Lord, for you have lifted me up and have not let my enemies rejoice over me. Lord, my God, I cried out to you and you healed me. Lord, you have brought up my soul from Sheol (the grave). You kept me alive (and preserved me) from descending into the pit. Sing to the Lord, you, his pious ones and give thanks when you recollect his holiness – for his anger is but for a moment and he delights in life. (Though) one may lie down weeping at night, joy comes in the morning. In peaceful times I said ‘I shall never be shaken. Lord, only by your will did you support me firmly as a mountain’. You hid your face and I was afraid. I cried to you, Lord, and to the Lord I appealed – ‘What is to be gained by sending me to the grave? Shall the dust praise you? Does it declare your truth?’ Listen, Lord, and pardon me. Lord, be my helper. You turn my mourning into dancing. You undo my sackcloth, and clothe me with gladness – so that my whole being may praise you and not keep silent. Lord my God, I will thank you for ever.

Maoz Tsur

Fortress, rock of my salvation, it is fitting to praise you.
 May the house of my prayers (the Temple) be re-established so that we can offer the sacrifice of thanksgiving there.
 When you have prepared the slaughter of the barking foe, then will I conclude with a psalm, a song, for the dedication of the altar.

מְזֹמֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמְמָךְ יְיָ כִּי דִלִיתָנִי. וְלֹא שִׁמְחָתָ אֵיבֵי לִי: יְיָ אֱלֹהֵי. שׁוּעָתִי אֵלֶיךָ וַתִּרְפָּאֵנִי: יְיָ הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי. חִייתָנִי מִיַּרְדֵּי־בוֹר: זָמְרוּ לִי חֲסִידָיו. וְהוֹדוּ לְזִכְרִי קְדָשׁוֹ: כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ. בְּעֵרַב יִלֵּין בְּכִי וְלִבְקָר רָנָה: וְאָנִי אֲמַרְתִּי בְשִׁלּוּי. בַּל־אֲמוּט לְעוֹלָם: יְיָ בְּרִצּוֹנְךָ הֶעֱמַדְתָּ לְהַרְרִי עֹז. הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל: אֵלֶיךָ יְיָ אֶקְרָא. וְאֵל־יְיָ אֶתְחַנֵּן: מִה־בְּצַע בְּדַמִּי בְרַדְתִּי אֶל־שַׁחַת. הַיּוֹדֶךָ עֶפֶר הַיָּגִיד אֲמַתְּךָ: שְׁמַע־יְיָ וְחַנּוּנִי. יְיָ הִיְהִיעֶזֶר לִי: הַפְּכַת מִסְפְּדֵי לְמַחּוֹל לִי פִתְחַת שָׁקִי. וַתִּאֲזַנֵּי שִׁמְחָה: לְמַעַן זָמְרָךְ כְּבוֹד וְלֹא יָדָם. יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

מעוז צור

מְעוֹז צוֹר יְשׁוּעָתִי. לָךְ נִאֶה לְשַׁבַּח.
 תִּכּוֹן בַּיִת תְּפִלָּתִי. וְשֵׁם תּוֹדָה נִזְבַּח.
 לְעַת תִּכֵּין מִטְבַּח. מִצֵּר הַמִּנְבַּח.
 אַז אֶגְמֹר. בְּשִׁיר מְזֹמֹר. חֲנֻכַּת הַמִּזְבֵּחַ:

Eternal Lord who reigned
before any being was created.
When by His will all things were made,
(only) then was He proclaimed King.
And when all comes to an end,
He – The Awesome One – will reign alone.
He who was, He who is,
and He who for ever will be in His splendour.
He is One; and there is no other to whom
He can be compared or linked.
He had no beginning and will have no end:
in Him is the power and the sovereignty.
He cannot be understood or (even) imagined:
He does not change and cannot be substituted.
He cannot be increased or divided:
His power is tremendous and He reigns supreme.
He is my God, my eternal saviour
and my shelter in time of distress.
He is my banner and my refuge –
my cup (of consolation) on the day I call Him.
I consign my spirit to His hand
while I sleep – that I, soul and body, may wake again.
The Lord is with me: I will fear nothing.

The Choir sings as the procession leaves

(Psalm 150) Halleluyah (Praise the Lord). Praise God in His sanctuary, praise Him in the expanse of His power. Praise Him for His mighty acts, praise Him for his excellent greatness. Praise Him with the sound of the trumpet, praise Him with plucked strings and the harp. Praise Him with tambourine and dance, praise Him with stringed instruments and the pipe. Praise Him on the loud cymbals, praise Him with crashing cymbals. Let everything that breathes praise the Lord. Halleluyah (Praise the Lord). Let everything that breathes praise the Lord. Halleluyah (Praise the Lord).

בְּטֶרֶם כָּל־יֵצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מְלֶךְ.
אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה כַחֲפָצוֹ כָּל.
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרַי כְּכֹלֹת הַכֹּל.
וְהוּא יִהְיֶה בְּתַפְאֲרָה:	וְהוּא הִיָּה. וְהוּא הָיָה.
לְהַמְשִׁילוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנַי.
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית.
בְּלִי שְׁנוּי וְתַמּוּרָה:	בְּלִי עֶרְךָ בְּלִי דַמְיוֹן.
גָּדֹל כָּחַ וְגִבּוֹרָה:	בְּלִי חֲבוּר בְּלִי פְרוּד.
וְצוּר חֲבֵלִי בְיוֹם צָרָה:	וְהוּא אֵלֵי וְחֵי גְאֻלִּי.
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוּסִי.
בַּעֲת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחֵי.
אֲדַנִּי לִי וְלֹא אֵירָא:	וְעַם רוּחֵי גְוִיָּתִי.

ומזמרים

הַלְלוּיָהּ. הַלְלוּ-אֵל בְּקֹדֶשׁוֹ. הַלְלוּהוּ בְּרִקִיעַ עֵזוֹ: הַלְלוּהוּ בַגְּבוּרֹתָיו.
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ: הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר. הַלְלוּהוּ בַנְּבִל
וְכַנּוּר: הַלְלוּהוּ בְּתֹף וּמְחֹל. הַלְלוּהוּ בְּמִנִּים וְעִגָּב: הַלְלוּהוּ
בְּצִלְצְלֵי-שִׁמְעַ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ.
הַלְלוּיָהּ:

BEVIS MARKS

THE SYNAGOGUE IN BEVIS MARKS, opened in 1701, is the oldest to survive in use in Great Britain.

Jews first settled in England during the reign of William the Conqueror (1066-1089) and established a community renowned for its learning and prosperity. All its members were expelled by order of King Edward I in 1290; and it was not until the seventeenth century that Jews, very slowly, began to return. About twenty families of refugees from the Inquisitions of Spain and Portugal had established themselves in London by 1656. Outwardly Roman Catholic, attending mass regularly at the Spanish Embassy, they practised their ancestral faith in secret and only in the privacy of their own homes.

On 24 March 1656, in a tremendous act of courage, six heads of the most prominent families cast off their disguise and joined the celebrated Amsterdam Rabbi Menasseh ben Israel in presenting a petition to Oliver Cromwell. They asked the Lord Protector for an assurance that they could continue to meet safely for prayer in the privacy of their homes and for permission to buy land for a cemetery.

In 1657, following a verbal assurance from Cromwell, the first synagogue was opened on the upper floor of a converted house in Creechurch Lane. This was followed, forty-four years later, by the elegant building in Bevis Marks, still in regular use by the Spanish and Portuguese Jews' Congregation of London.

Tradition has it that Queen Anne presented an oak beam from one of the Royal Navy's ships to be incorporated in the roof of

the building; and that the builder, a Quaker, returned his profit to the Congregation, declining to benefit from the building of a House of God. Oak benches from Creechurch Lane were incorporated in the back rows of seating. The six great brass candlesticks in front of the Ark and the largest of a total of seven candelabra were donated by the Spanish and Portuguese Synagogue of Amsterdam.

The original building still stands almost unaltered. Doors to some of the pews were added in 1787 and seats for the choir in 1830. Electric lighting was installed in 1929.

Services were held continuously at Bevis Marks throughout both World Wars. The Synagogue was damaged in 1992 and 1993 as a result of terrorist bombings in the City of London, which prompted the beginning of an extensive ongoing repair and restoration programme.

English eventually replaced Portuguese as the working language of the Congregation; but Portuguese titles and phrases are still used for all ceremonial announcements, and on the Fast of Ab the Haphtarah is recited in medieval Spanish.

WEMBLEY

AT THE END OF THE 1950s, turmoil in the countries of the Middle East tolled the end of the Jewish presence in Arab countries; a presence that had lasted many hundreds of years. Jews were expelled or strongly encouraged to leave their homes. Communities and families were separated as they sought refuge in the west. Many settled in London, especially those from Egypt and Iraq. This provided the first injection of Sephardim to the long established Spanish and Portuguese Jews' Congregation for many years. The S&P was the natural home for these newcomers, since they shared a common tradition, common cultural background – many spoke Ladino – and the minhagim were similar.

At first most of the new yehidim frequented the Lauderdale Road Synagogue, however a large number had settled in NW London. Under the impetus of a handful of determined individuals, and with the support of the S&P's religious and lay leadership, Shabbat morning minyanim were held at different venues in NW London. In time and considering the demography, Wembley was identified as having the largest number of congregants.

For some six years Shabbat morning services were held in a hired hall on East Lane, other communal activities took place in the homes of congregants. During that period the community grew, attracting young couples new to the area, as well as other Sephardim from surrounding districts.

The group forming the Wembley Committee initiated discussions with the then Mahamad regarding the possibility of building a synagogue. Eventually, a suitable plot of land for

the construction of a synagogue and new Bet Holim – Edinburg House – became available on Forty Avenue. Funding came from the S&P and a number of generous individual donors.

The Wembley Synagogue was inaugurated in April 1977 by Haham Solomon Gaon, in the presence of the community, local dignitaries, and representatives of other synagogues. This was a very moving moment, crowning years of work and dedication by many. Wembley became the first S&P synagogue to be opened in almost a century.

The architect conceived a simple, modern and functional, multi-purpose building, which blends well with its surroundings and forms a unified front with Edinburg House.

For some thirty years the community was led by Dayan Dr. P. Toledano and Reverend Yossi Hourri, who retired after more than 40 years, both gave devoted service to their community. The successive lay leadership always ensured stable and efficient management. Continuity is at the heart of the Wembley Community, indeed now a third generation is taking the reins. Cohesion and a sense of family are the source of Wembley's strength.

The induction of Rabbi Kada as the Rabbi of Wembley – the youngest S&P community – together with that of Rabbi Morris in Bevis Marks – the oldest community – underlines the strong bond that exists between all three S&P synagogues. All are experiencing a regeneration and look forward to a long and bright future.



the
S&PHARDI
community **ק"ק שער השמים**

sephardi.org.uk

The home of the Sephardi community since 1656

The S&P Sephardi Community, 2 Ashworth Road, W9 1JY

The S&P Sephardi Community is the working name of charities in connection with the Spanish and Portuguese Jews' Congregation

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