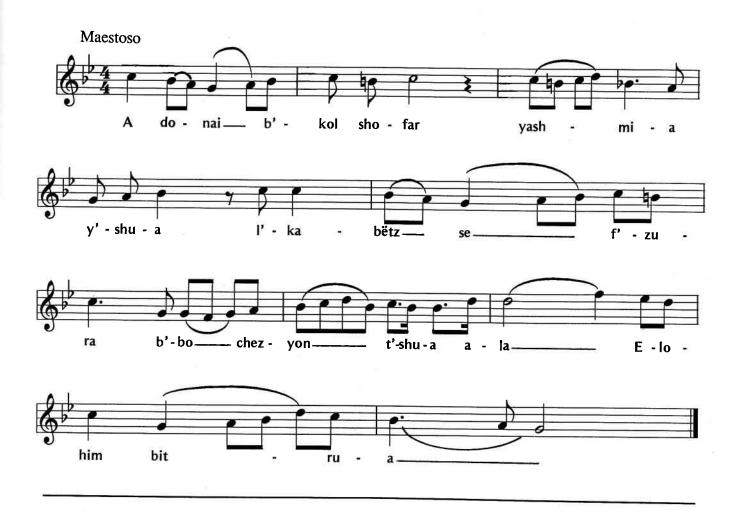
# ADONAI BEKOL SHOFAR

A hymn, ADONAI BEKOL SHOFAR, introduces the sounding of the *shofar* on Rosh Hashana. Its author is not known, except that the name *Yaacob* is indicated. It is a clarion call preparing the congregation for the significance of the moment.

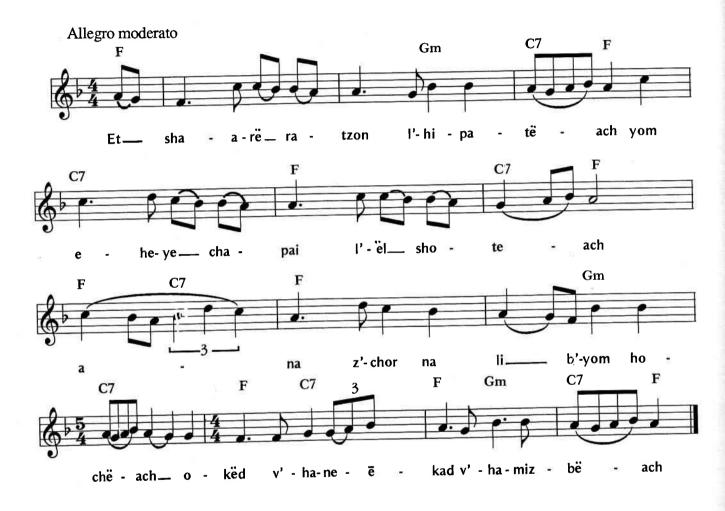


O Lord, let Your shofar with Clarion call proclaim for us Redemption, and gather in Your scattered flock, fulfilling Now the saving vision of "God Exalted in clarion call."
O Lord, let Your shofar with Clarion call ring out from Heaven upon Your holy Mountain, upon Jerusalem. Let once again the stock which Your right hand has planted Shoot up firm as of yore. "God Exalted in clarion call."

יָי בְּקוֹל שׁוֹבָּר יַשְׁמִיעַ יְשׁוּעָה לְקַבֵּץ שֶׂה בְּווּרָה עָלָה אֶלִהִים בִּחְרוּעָה עֵל הַר הַקֹּרֶש עָל הַר הַקֹּרֶש עַל הַר הַקֹּרֶש וְעַל יְרוּשְׁלֵים וְעַל יְרוּשְׁלֵים עַלָּה אֱלֹהִים בִּחְרוּעָה וְעֵל יְרוּשְׁלֵים עַלָּה אֱלֹהִים בִּחְרוּעָה עַלָּה אֱלֹהִים בִּחְרוּעָה

#### ET SHA'RE RATZON

Abbas (around 1100). It is sung on Rosh Hashanah after the reading of the Haftarah, and preceding the blowing of the shofar. The poem contains the Midrashic version of the binding of Isaac. As the Hazzan sings the last verse, which refers to the ensuing blowing of the shofar, his voice immitates the tremolo of the teruah. In some Oriental-Sephardic synagogues, this hymn is also chanted in Ladino.



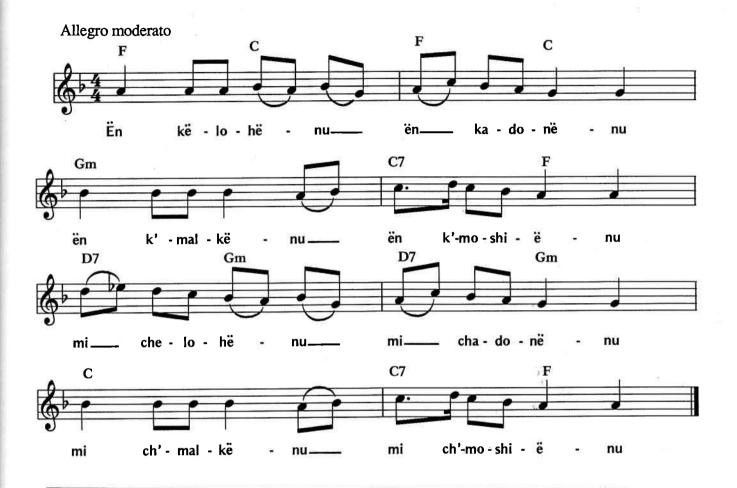
Judgment gates of favor open now this day when I stretch forth Suppliant hands to You, remember For me I beseech You on the day of Chastening Abraham offering and Isaac offered upon the altar. Undergone by Abraham were ten Searching tests. In the last said God Unto him, "The son born to thee of Sarah, though thy soul be so knit With his, arise, offer him to Me as A sacrifice pure upon a mountain Ablaze with My glory." O recall Abraham offering and Isaac offered Upon the altar.

עת שַׁעֲרֵי רָצוֹן לְהָפָּתְהַ יוֹם אֶהֵיָה כַפַּי לְאַל שׁוֹטֵח אָנָא וְבוֹר נָא לִי בְּיוֹם הוֹכֵח תִּקֵד וְהַנֶּעֶקָד וְהַפִּוְבָּח הַבֵּן אֲשֶׁר נוֹלֵד לְךְּ מִשְּׁרָה אָם נַפְשְׁךְּ בוֹ עַד מְאֹד נִקְשָׁרָה אָם נַפְשְׁךְּ בוֹ עַד מְאֹד נִקְשָׁרָה אָם נַפְשְׁךְּ בוֹ עַד מְאֹד נִקְשָׁרָה עַל הַר אֲשֶׁר בָּבוֹד לְךְּ ווֹרֵחַ עִלֹקָד וְהַנֶּעֶקָד וְהַפִּוֹנְהַחָ

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### EN KELOHENU

EN KELOHENU This is the tune for the High Holidays.



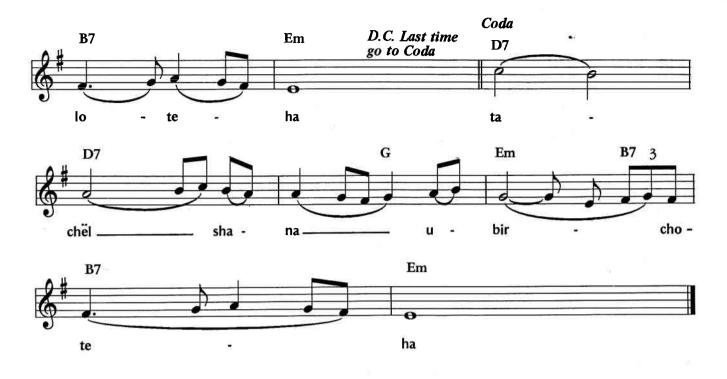
There is none like our God, There is none like our Lord, There is none like our King, None is like our Savior. Who is like our God. Who is like our Lord, Who is like our King, Who is like our Savior? Let us praise our God, Let us praise our Lord, Let us praise our King, Let us praise our Savior. Blessed be our God, Blessed be our Lord. Blessed be our King, Lo You are our Savior. Lo, You will save us "Lo, You will arise and pity Zion; for it is time to show Her Your grace, yes the Appointed hour comes."

אֵין בֵּאלֹהֵינוּ אֵין בַּאדוֹנֵינוּ אֵין בְּמַלְבֵּנוּ אֵין בְּמוֹשִׁיעֵנוּ מִי כְמַלְבֵּנוּ מִי כַאדוֹנֵינוּ מִי כְמַלְבֵּנוּ מִי כַאדוֹנֵינוּ נוֹדֶה לְמַלְבֵּנוּ נוֹדֶה לְמוֹשִׁיעֵנוּ נוֹדֶה לְמַלְבֵּנוּ נוֹדֶה לְמוֹשִׁיעֵנוּ בָּרוּךְ מֵלְבֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא מֵלְבֵנוּ אַתָּה הוּא מִלְבֵנוּ אַתָּה הוֹא מוֹשִיעֵנוּ תַּרָחֵם צִיוֹן בִּי עֵת לְחָנְנָהּ תְּרָחֵם צִיוֹן בִּי עֵת לְחָנְנָהּ

# **ACHOT KETANA**

ACHOT KETANA is sung on the first evening of Rosh Hashana at the beginning of the *Arbit* service. In this hymn by Abraham Hazzan Gerondi we pray that the troubles of the old year may cease and that the new year may bring a harvest of blessings.





Israel Thy daughter her prayer Lays before Thee and sings Thee her praises. O God heal Her sorrows. End now, O year, With thy evils and woes. With words of sweet melody Now she invokes Thee, with Song and with praises, O Lord, As befits Thee. O why dost Thou hide from Thy gaze how Strangers are wasting her Heritage? Tend now Thy flock Which the lions dispersed, and Pour out Thy wrath lest Zion They raze. They have broken Its walls and plucked up the Stock which Thy right hand Once planted, and spared but The gleanings. End now, O Year, With thy evils and woes.

Be strong and rejoice that your Pain shall yet pass, and hope In your Rock, for His promise He keeps. March on up to Zion For He shall proclaim, "Cast Ye up, cast ye up, clear the Highway to Zion."

Begin now, O year, with thy Blessings and joy.

אָחוֹת קְּטַנָּה תְּפִּלוֹתֶיהָ עוֹרְבָה וְעוֹנָה תְּהִלּוֹתֶיהָ אֵל נָא רְפָּא נָאֵ לְמַחַלוֹתֶיהָ אֵל נָא רְפָּא נָאֵ לְמַחַלוֹתֶיהָ הְבְּנוֹעֵם מִלִּים כְּי לְךּ נָאֶה וְתַּלְה שָנָה וְקַלְלוֹתֶיה תְבְלֵה שָנָה וְקַלְלוֹתֶיה רְעֵה אָבְּים נַחֲלוֹתֶיה הְעָב בְּה שְנָה וְקַלְלוֹתֶיה לֹא הִשְּאִירוּ עוֹלְלוֹתֶיה לֹא הִשְּאִירוּ עוֹלְלוֹתֶיהָ

חָזְקוּ זְגִילוּ בִּי שׁוֹד גָמֵר לְצוּר הוֹחִילוּ בְּרִיתוֹ שְׁמֵר לָכֶם וְתַעֲלוּ לְצִיוֹן וְאָמֵר סֹלוּ סֹלוּ מְסָלוֹתֶיהָ תַחֵל שָׁנָה וּבִרְבוֹתֵיהָ 1837

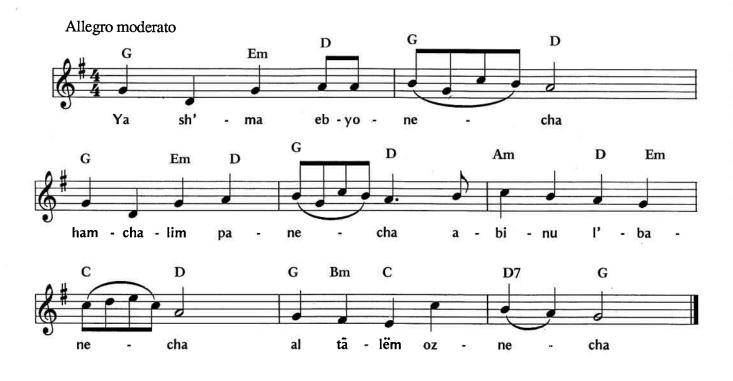
# **ELOHIM ELI ATA**

**ELOHIM ELI ATA** is a hymn sung by *Hazzan* and Congregation in the morning service on Yom Kippur, as an introduction to *Nishmat*. The words are by Solomon ibn Gabirol. This deeply religious prayer and hymn sets the tone for the Day of Atonement. This melody is well known in Western Sephardic Synagogues. The same tune is used at a funeral for the so-called Seven Circuits at the cemetary, prior to the burial of a man.



## YA SHEMA EBYONECHA

YA SHEMA a poem written by Yehudah Halevi (1086-1146) is sung prior to the Selichot of Mincha on Yom Kippur. Having passed the midpoint of this awesome day, YA SHEMA arouses a feeling of optimism and fills the heart with recognition of God's lovingkindness. In the Portuguese Synagogue of Amsterdam, it was at this time, that the synagogue caretaker would begin to light the hundreds of candles, anticipating the coming nightfall. The origin of this melody, which is sung in all synagogues adhering to the Western Sephardic minhag, is unknown.



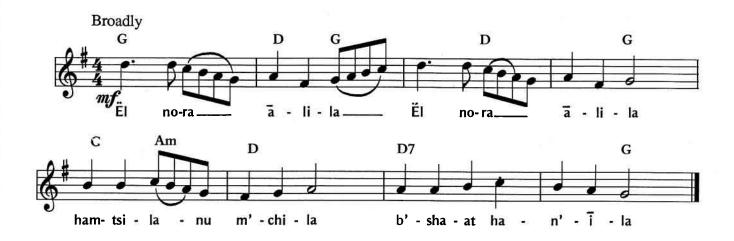
Hark to Thy pitiful people,
Lord, as Thy presence they seek.
Turn not Thine ear
From Thy children,
Father of mercy and love.
Out of the depths, Lord,
Thy people cry out in bitter distress.
Turn them not back from Thee
Empty of favor this day.
Wipe out their sin, their perverseness,
All of their manifold wrong,
If not, Rock of strength,
For their own sake,
Then do it, O Lord, for Thy name.

יָהּ שְׁמַע אֶבְיוֹנֶךְ הַמְחַלִּים פָּנֶיךְ אָבִינוּ לְבָנֶיךְ אַל תַּעְלֵם אָוְנֶךְ. אַל נָא חְשִׁיבֵם הֵקִים הַיּוֹם מִלְּפָּנֶיךְ. הַוֹּוֹתָם לָּאָנִיךְ. הַוּוֹתָם מִלְפָּנֶיךְ. עֲשֵׂה צוּרִי לְמַעֲנָהְ

Text continues on page 123

#### **EL NORA**

EL NORA ALILA is one of the highlights of the service on Yom Kippur. It is the introduction to the final prayer-service on that solemn day, the *Neila*. The melody, with slight variations, is sung in Amsterdam, London, Suriname, New York and Philadelphia. The ascending and descending lines of this music mirror the range of emotions experienced in this final hour of Yom Kippur. It was composed by Moses Ibn Ezra, a famous Hebrew poet in the latter half of the 11th century.



God of awe, God of might,
God of awe, God of might,
Grant us pardon in this hour,
As thy gates are closed this night.
We who have been here from yore
Raise our eyes to heaven's height,
Trembling, fearful in our prayer,
As thy gates are closed this night.
That the sentence Thou wilt write
Shall be one of pardoned sin,
As thy gates are closed this night.
Rescue us from dreadful plight;
Seal our destiny for joy,
As thy gates are closed this night.
Grant us favor, show us grace;

אַל נוֹרַא עַלִילַה, אַל נוֹרָה עֵׁלִילָה הַמֶּצִיא לַנוּ מַחִילַה, בִּשַעַת הַנִּעִילַה: מֶתֵי מִסְפַּר קרוּאִים, לך עין נשאים וּמָסַלָּדִים בַּחִילֵה, בִּשַעת הנִּעִילַה: שוֹפָבִים לָךּ נַפִּשַׁם, מָחֵה פִשִּעָם וְכַחֲשָׁם הַמִּצְאֵם מָחִילַה, בּשַעת הַנְעִילַה: הֵיָה לָהַם לִסְתַּרָה, וַחַלָּצֵם מִמָּאֵרַה וָחַתִּמָם לָהוֹד וּלָגִילַה, בַשַעת הַנָּעִילַה:

Text continues on page 123