

ADONAI BEKOL SHOFAR

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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.

Maestoso

A do - nai — b' - kol sho - far yash - mi - a

y' - shu - a l' - ka - bētz — se — f' - zu -

ra b' - bo — chez - yon — t' - shu - a a - la — E - lo -

him bit — ru - a —

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."

י' בקול שופר
ישמיע ישועה
לקבץ שיה פזורה
בבא חזיון תשועה
עלה אלהים בתרועה
י' בקול שופר
קול משמים
על הר הקדש
ועל ירושלים
ואז בנת ימינה
תהי במראש נטועה
עלה אלהים בתרועה

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ET SHA'RE RATZON

ET SHAARE RATZON is a moving and dramatic poem by Judah Samuel Abbas (around 1100). It is sung on Rosh Hashanah after the reading of the *Haftarah*, and preceeding 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.

Allegro moderato

Et — sha — a - rē — ra — tzon l' - hi - pa — tē — ach yom

e — he - ye — cha — pai l' - 'el — sho — te — ach

a — na z' - chor na li — b' - yom ho —

chē — ach — o — kēd v' - ha - ne — ē — kad v' - ha - miz — bē — ach

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 שערי רצון להפתח
יום אהיה כפי לאל שוטח
אנא זכור נא לי ביום הובח
עוקד והנעקד והמובח
באחרית גסה בסוף העשרה
הבן אשר נולד לך משרה
אם נפשך בו עד מאד נקשרה
קום העלהו לי לעלה ברה
על הר אשר כבוד לך זורח
עוקד והנעקד והמובח.

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EN KELOHENU

EN KELOHENU This is the tune for the High Holidays.

Allegro moderato

F C F C
 Ēn kē - lo - hē - nu — ěn — ka - do - nē - nu
 Gm C7 F
 ěn k' - mal - kē - nu — ěn k' - mo - shi - ě - nu
 D7 Gm D7 Gm
 mi — che - lo - hē - nu — mi — cha - do - nē - nu
 C C7 F
 mi ch' - mal - kē - nu — mi ch' - mo - shi - ě - nu

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."

אין באלהינו אין באדונינו
 אין במלכנו אין במושיענו
 מי באלהינו מי באדונינו
 מי במלכנו מי במושיענו
 נודה לאלהינו נודה לאדונינו
 נודה למלכנו נודה למושיענו
 ברוך אלהינו ברוך אדונינו
 ברוך מלכנו ברוך מושיענו
 אתה הוא אלהינו
 אתה הוא אדונינו
 אתה הוא מלכנו
 אתה הוא מושיענו
 אתה תושיענו אתה תקום
 תרחם ציון כי עת לחנה
 כי בא מועד

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.

Moderately

A - chat ^{Am} ₀ r' - cha ^{B7 3} k' - ta - na ^{Em} _{v' - 0 - na t' :}

fi ^{Am} hi ^{Em} - lo - te ^{Am} lo - te ^{Em} ha ^{Am} ha ^{Em}

Ēl ^{Am} na ^{Em} r' - fa ^{Am} na ^{D7} Ēl

na ^{Am} r' - fa ^G na ^{D7} Ēl ^G na ^{Em} ^{B7 3}

na ^{B7} r' - fa ^{Em} na ^{D7} l' - ma - cha-

lo - te - ha ^{D7} tich ^G -

le ^{Em} sha - na ^{B7 3} v' - ki ^{Em} l' -

B7 Em *D.C. Last time go to Coda* Coda D7

lo - te - ha ta -

D7 G Em B7 3

chël - sha - na u - bir - cho -

B7 Em

te - ha

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.

אחות קטנה תפלותיה
עורבה ועונה תפלותיה
אל נא רפא נא למחלותיה
תכלה שנה וקללותיה
בנועים מלים לה תקראה
ושיר והלולים כי לה נאה
על מה תעלים עינך ותראה
זרים אוכלים נחלותיה
תכלה שנה וקללותיה
רעה את צאנך אריות ורו
ושמך חרוף באומרים ערו
וכנת ימנך פרצו וארו
לא השאירו עוללותיה
תכלה שנה וקללותיה

תכלה

חוקו וגילו כי שוד גמר
לצור הוחילו בריתו שמר
לכם ותעלו לציון ואמר
סלו סלו מסלותיה
תחל שנה וכרכותיה

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 cemetery, prior to the burial of a man.

In recitative style

E - lo - him E - li a - ta a - sha - cha - re - cha b' -

sod s' - gu - la - te - cha e - mu - na - t' - cha o -

di - a v' - a - gid g' - du - la - te - cha

b' - kor - i a - nē - ni yom a - kum b' - ke - reb k' - hi - la -

te - cha A - do - nai - s' - fa - sai tif - tach u -

fi ya - gid t' - hi - la - te - cha

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.

Allegro moderato

Ya sh' - ma eb - yo - ne - cha

ham - cha - lim pa - ne - cha a - bi - nu l' - ba -

ne - cha al tā - lēm oz - ne - cha

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.

יְהוָה שְׁמַע אֲבִינוֹן
 הַמַּחֲלִים פְּנֵיךְ
 אֲבִינוֹ לְבָנֶיךָ
 אֵל תַּעֲלֶם אֲוֶנֶךָ
 יְהוָה עִם מַמְעַמְקִים
 יִקְרְאוּ מֶרֶב מְצוּקִים
 אֵל גֹּאֲלֵם רַקִּים
 הַיּוֹם מִלִּפְנֵיךָ
 הוֹתֵם וְעוֹנֵם
 מַחֲה וְרַבִּי וְדוֹנֵם
 וְאִם לֹא תַעֲשֶׂה לְמַעַנֵם
 עֲשֵׂה צוּרֵי לְמַעַנֶךָ

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EL NORA

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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.

Broadly

mf Ēl no-ra ā - li - la Ēl no-ra ā - li - la

ham-tsi - la - nu m' - chi - la b' - sha - at ha - n' - ī - la

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;

אל נורא עלילה,
 אל נורא עלילה,
 המציא לנו מחילה,
 בשעת הנעילה:
 מתי מספר קרואים,
 לך עין נשאים
 ומסלדים בחילה,
 בשעת הנעילה:
 שופכים לך נפשם,
 מחה פשעם ובחשם
 המצאם מחילה,
 בשעת הנעילה:
 יהיה להם לסתרה,
 וחלצם ממארה
 וחתמם להוד ולגילה,
 בשעת הנעילה:

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