

R E E N A R E C O R D S P R E S E N T S

CANTOR LEIB GLANTZ

I N

High Holiday Moods

קול יום הרייז



produced by

REENA RECORD CORP.

CLP-5

33 1/3
RPM



HIGH HOLIDAY MOODS

Composed and Sung by
Cantor LEIB GLANTZ

During the centuries of Jewish dispersion the sufferings and hopes of the Jewish people inevitably found their expression in the accumulated prayers and supplications that were chanted on various occasions. Numerous prayers became the collective expression of the Jewish community, the world over. The High Holy Day prayer book is the repository of invocations to the Almighty for aid to the distressed and dispersed Jewish people. Among its many prayers are those which poignantly express the realization of the Jew that he must take account of his daily actions, since there is ultimately a day of judgement.

Cantor Leib Glantz presents herein three out of many invocations and supplications to the Almighty found amongst the High Holy Day prayers.

B'ROSH HASHONOH sets the mood of the DAYS OF AWE (as the High Holy Days are known). It is the prayer which urges "account taking", since on Rosh Hashonoh one's fate for the coming year is written and the verdict is sealed on Yom Kippur. "Who shall live and who shall perish, who shall have riches and who shall suffer poverty, who shall fall by the sword and who by the beast!" These, and other fates shall befall the human

being during the year. Therefore, it is imperative that the individual consider the error of his ways since by the practice of "Repentance, Prayer, and Charity" he may mitigate the severity of the final judgement.

In his interpretation Cantor Glantz has projected the feeling of the prayer with the intensity that was characteristic of the old "Ba'al T'filoh" who prayed within the intimate confines of the "Stibl", the crowded, one room synagogue which could be found in many East European communities of an era gone by. He has clothed the old melodic line in modern musical modulation without destroying the "Ba'al T'filoh" mood.

T'KA B'SHOFOR is a prayer voicing the collective expressions of the people of Israel for the redemption and return of the whole Jewish people from the diaspora to the Land of Israel. In his interpretation Cantor Glantz begins with a murmured entreaty to the Almighty that He sound the great shofar of redemption and raise the pennant signifying the gathering of exiles from the four corners of the Earth. He develops this theme into a stirring invocation heralding the ultimate redemption of the People of Israel from exile. And,

one senses in Cantor Glantz's music a paean of joy in the conception of this great event.

In the thousands of years of Jewish dispersion, no event or occasion of significance in Jewish life took place without mention of the catastrophes which befell the Jewish People and the Holy Land. The High Holy Day prayer book has many prayers alluding to the fall and sacking of Jerusalem and the exile of the People of Israel to the four corners of the Earth. EZ'K'RO is a prayer wherein the pietist has given expression to the calamity that has befallen Israel. "I remember, (Ez'k'ro), O Lord, and weep, when I see all other cities in their splendor, and the Lord's own city cast down even unto Sheol--". Traditionally, this prayer has been chanted as a lament during the concluding service (N'ilch) on Yom Kippur. To this lament Cantor Glantz has brought a modern musical setting and transformed the prayer into a magnificent lamentation wherein can be heard the heartrending cry of the People of Israel to the Lord "that He place our tears in a jug before Him" that He may be moved to mercy for "He is the Lord, King, Who sits on the Seat of Mercy."

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