



3rd Year Practicum
Festival Morning Amidah - Shemini Atzeret
Chatzi Kaddish through Sim Shalom
“Practical Reform” using Mishkan T’filah

Presented by Adam R. Davis
David Strickland (Piano, Organ)
May 3, 2017 - 7 Iyyar 5777



Debbie Friedman School of Sacred Music
Cantorial Certification Program



Musical Menu

<u>Pg</u>	<u>Prayer / Moment</u>	<u>Setting</u>	<u>Composer / Arranger</u>	<u>Source</u>
Daf	⌂ KaMayim	Poem	Adam Davis	AD
434	Chatzi Kaddish	Accompanied Geshem Nusach	Adolph Katchko	AK
468	Adonai S'fatai	Traditional Chant	Arr. Charles Davidson	GOS
470	Avot v'Imahot	Accompanied Geshem Nusach	Adolph Katchko	AK
472	Ata Gibor Peticha	A Capella Geshem Nusach	Adolph Katchko	AK
473	⌂ Zachor Av	Accompanied Geshem Nusach text adapted from R. Aigen in MT by AD	Moshe Ganchoff /Rapoport Arr. Raymond Goldstein	MG RG
473	Livrachah	A Capella Nusach	Israel Alter	IA
472	Sh'atah Hu... (Mashiv haRuach u'Morid HaGashem)	A Capella Geshem Nusach	Israel Alter	IA
472	Mechalkel....	A Capella Shabbat Nusach	Adolph Katchko	AK
476	Kedushah	Contemporary Rain Medley		
	⌂ - Nekadeish to "Rain"		The Beatles	
	⌂ - Kadosh		Louis Lewandowski	
	⌂ - Adir Adireinu to "Ushavtem Mayim"		Emanuel Amiran	SH
476	L'dor vDor	A Capella Shalosh Regalim Nusach	Adolph Katchko	AK
478	Atah Vachartanu, V'Titein Lanu	"	Adolph Katchko	AK
480	Yaaleh v'Yavo	Contemporary Accompanied Nusach	Michael Isaacson	MI
482	⌂ V'Hasieinu	"		
484	Retze	A Capella Shalosh Regalim Nusach	Adolph Katchko	AK
486	V'Techezenah	"	Adolph Katchko	AK
488	Hatov, V'Aol Kulam & v'Chol HaChayim	"	Adolph Katchko	AK
479	⌂ Shalosh Regalim	Contemporary song and Trope Setting	Adam Davis	AD
490	⌂ Sim Shalom	Congregational Melody	Carlebach (Barcheinu Avinu)	SC
	⌂	<i>Music and/or text included on the following pages for optional congregational participation</i>		

Sources:

AD	Adam Davis original, unpublished
AI	Israel Alter - The Festival Service (Cantor's Assembly)
AK	Adolph Katchko - A Thesaurus of Cantorial Liturgy, Vol. 1: For the Sabbath and Three Festivals (HUC)
AKB	Adolph Katchko - A Thesaurus of Cantorial Liturgy, Vol. 2: For the Sabbath (HUC)
GOS	Gates of Song (Transcontinental)
MG	Moshe Ganchoff, as notated in Cantor Noah Schall's Hazzanic Thesaurus for the Three Festivals (Tara)
RG	Raymond Goldstein of Tel Aviv Cantorial Institute generously sent his arrangement of MG's Zachor Av
MI	Michael Isaacson - Ya'ale v'Yavo is found in Seasons in Time Volume 2 (Transcontinental)
SC	Shlomo Carlebach Anthology (Tara)
SH	Shireinu

Program Notes

This practica is a synthesized Festival Amidah, largely following the Union for Reform Judaism's Siddur Mishkah Tefilah with some elements for Shmini Atzeret from traditional Musaf. While no longer common in Reform liturgy, Jerusalem's Kol Haneshama congregation does employ a section of a service creatively titled, "Remembering Musaf," which serves as some inspiration here.. This provides opportunities to demonstrates elements of Nusach particular to the assignment as well as creativity. Reintroducing particular nusach or applying it to English translations and interpretations of prayers heighten the relevance of both. Working well-known folk and secular melodies into a service can refresh and add meaning to an occasion. A new melody for a reading provided in the siddur can help frame the prayer experience and propel us into action.

This practica is roughly sectioned into 3 clusters. The first section covers the Geshem nusach and liturgy unique to the morning Amidah of Shmini Atzeret. As noted above, some elements are borrowed from the Musaf service for use here in what would be the Reform Shacharit Amidah. These include Hatzi Kaddish, Avot v'Imahot, Zachor Av (Geshem), Livracha, She'atah Hu (Mashiv HaRuach) and Makhalkel (Gevurot).

I've chosen to reinsert Tefilat Geshem, sometimes called Zachor Av, into the service. Though the original Hebrew is no longer provided in Mishkan Tefilah, likely for its gender bias, an interpretive English reading by Rabbi Ronald Aigen is provided for both Geshem and Tal on page 473. The urgency of this prayer for rain can be felt in the musical motifs of Ganchoff's setting (and Goldstein's arrangement thereof) of the particular Geshem nusach. It is also felt as in the metaphors set out in Aigens words, which in their own way echo that of the original text but incorporate female figures as well. That urgency is worth revisiting at a time when we are concerned about the environment, sustainable agriculture, sanitation, water scarcity, drought and famine and human continuity itself. They are all connected to rain, and for that, we could all pray a little more.

The transition from the Geshem elements of this Amidah to Livracha (Alter), She'atah Hu (Alter) and Gevurot (Katchko Shabbat) takes us from minor to major, from petition to celebration. The nusach and words acknowledge the mighty deeds, like the falling rain, which can *somech noflim*, raise up the fallen and wilted to flower with life toward the sun once more.

The second section begins as we move into the Kedushat HaShem and continue to rejoice in God's life-sustaining rain with well-known popular melodies associated with its fall. "Rain" was released in May 1966 as the "b side" of the Beatles' "Paperback Writer." John Lennon reflect on co-writing the song after thinking about, "People moaning because.. they don't like the weather," he said. Paul McCartney added, "Songs have traditionally treated rain as a bad thing and what we got on to was that it's no bad thing. There's no greater feeling than the rain dripping down your back." That about sums up the joy of Geshem. The opening sequence of III-IV-V recalls the traditional nusach of this moment, and the exuberance of the chorus section meshes with the prophetic vision of angels' heavenly proclamations of God's holiness.

I've adapted Emanuel Amiran's well-known melody for "Mayim" for the "Adir Adireinu" section. I've chosen this as the words of the original song are from Isaiah 12, verse 3, "With joy you shall draw water from the springs of salvation." The well-known circle dance associated with the Amiran melody was choreographed in 1937 to celebrate finding water in the desert after a 7 year search. The joy evident in the melody, as well as the words, are more closely associated with Simchat Beit Hashoeva (Festival of Water Drawing) that would have just occurred just days before Shemini Atzeret. This make it appropriate for the expressions of praise in the festival Amidah. Interestingly, while this portion of the Kedusha text is standard in Reform liturgy for all services, it traditionally only found in the traditional Festival Musaf service, incidentally being creatively adapted for this Practica.

With L'Dor VaDor we hear the initial introduction of traditional Three Festivals Nusach by Katchko, which builds momentum with the transition into Kedushat Hayom at Atah Vachartanu and VaTitein Lanu. For the last two elements of this section, Ya'aleh v'Yavo and v'Hasieinu, I've chosen the stirring, contemporary, accompanied setting of Nusach composed by Michael Isaacson. Please join in at the responses.

The Avodah begins the third and final section of the practica. I'll return to unaccompanied chanted nusach. I've adapted Katchko's setting of the traditional Retze text to the Reform text found in Mishkan Tefilah. Birkat Kohanim is not included in the Festival Service of Mishkan Tefilah, and so I've chosen to use the opportunity to reflect on another textual excerpt from the Torah included on page 479, to which I return at the program's end.

I've composed "Shalosh Regalim" as a short piece using Torah cantillation as basis for a chord progression for an intro and chorus. Taken from Exodus 23:14-16, the reading refers directly to the Three Festivals. The double entendre of "reaping what you sow" is intended to tie together the concepts of the fall harvest and the period between Yom Kippur and Sukkot when the gates of repentance are not yet fully closed and our prayers for forgiveness may still slip through. The text refers to everyone making their offering, "None shall appear before me empty-handed." I've inserted this snippet as a bridge to juxtapose its meaning and, at least in my mind, connect it to the words of Jeremiah read on Yom Kippur, "This is the fast I desire... to feed the hungry..." At the end of the bridge, listen for the descending Festival cadence motif.

Hence, unless we continue to show our concern for others beyond Neilah and through the days of Sukkot, our prayer and fasting was for naught. We will reap what we sow spiritually as well as agriculturally; indeed, it may be us who are katzir, cut short in the field. I've taken the liberty of adding "by your work I shall know," imagining our good deeds (Ma'asim Tovim) are our first fruits, the Bichoorei Ma'asecha, with which the Eternal measures us. My intent for this moment is to pause and reflect back on everything we just prayed for and the recognition of our many blessings to propel us to work for their being shared by humanity through our acts.

We finish the amidah with another moment of joy. The rain has fallen. The crops are watered. The sun is shining and the cycle is complete. We ask the maker of wholeness to place wholeness, blessing, grace and compassion in our midst, which is to say in the midst of not just us, but in the world, the entire world in *its* wholeness. We may arrive to worship as individual raindrops, but those drops of water are never alone. They are most potent as part of a greater whole. Our individual prayers are drops of water, and only after being joined to those of our community, together as one - kulanu k'echad- do they become *the rain*, falling like blessings. The closing blessing of Sim Shalom reminds us to ask for this wholeness and to recognize it. As Rabbi Shlomo Carlebach, who composed this melody, taught, God is with us, we are together and we are never alone:

"Kulanu k'echad, all of us together. You know friends if you want to know if someone believes in God, it's very simple, if someone believes in God and says 'I'm the only one who believes in God, shutting out the rest of the world because God needs only me, you know, if God has me who else does he need?' believe me he's worshipping idols, it's not God. But if this is what we say in our prayers, "Barcheinu, Avinu, Kulanu k'echad," Let the whole world get together finally, let everybody be included. "B'or panecha," Let every face in the world shine with your glow, every face in the world, and then we can't hold it back any longer and we're crying and we say "Barcheinu, Avinu, Kulanu k'echad be'or panecha."

Special Thanks to Cantors Sheera Ben-David, Joshua Breitzer, Richard Cohn, Ellen Dreskin and Cantor Dan Mutlu, Rabbis Kim Geringer and Ari Goldstein, Raymond Goldstein, Shira Kline, Joyce Rosenzweig, the amazing David Strickland, my future Cantor classmates Paula Baruch, Alisa Fineman, Adam Kahan and Laurie Weinstein, our older CCRT sibling class of 2016, Maer & Bonnie Davis, Ed Davis, Jordan Davis and Carin Davis, my friends and supporters everywhere and The Rainmaker.



K'mayim (like water)

Remember us, come harvest, as we gather crops, those we love and thoughts of those we've lost.

Remember us as we remember them; plant seeds in our hearts and as we plant them in our fields.

Remember that as all things need to grow, do not withhold your Mayim (water),

Remind us, at distance from our source of sustenance,

To care how food and flocks are grown and raised.

As we recall the Source of All who must be praised; We pray - al timneh Mayim- do not withhold Mayim.

Our pleas, KaMayim, like waters, gush from the deep as the flood called haMabul,

Our supplications, KaMayim, like waters, drawn up from Siloam's pool to haMizbeach;

May they flow out our eyes as tears and and roll off our tongues, Heavenward, *BaMayim*,

Out of our lips, the seashores of our souls, *KaMayim*, and

Drip off cheeks as joy, drenching us in the process, *BaMayim*, then,

Longing, wistful and descending, like the notes we sing, *KaMayim*, and

Fall like rain from the skies to drench our hearts *BaMayim*. then

Slide down a hillside to give life to hope *KaMayim*, and

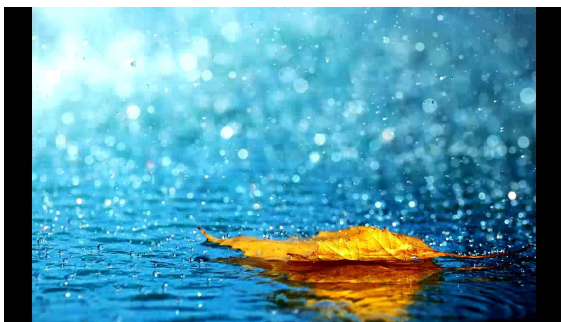
Rush down a waterfall to wash away fear *BaMayim*,

Race over rocks to rinse off transgression *KaMayim*,

Flow to streams, rivers and seas to slake our thirst

KaMayim, KaMayim, KaMayim.

Remember us, O God, and flood into our lives, ka'mayim.



Tefilat Geshem is the prayer for rain, recited just once a year on the morning of Shemini Atzeret. Each stanza begins with Zachor (remember) and reminds the Eternal of our connection to important ancestors with connections to Mayim (water). This original poem aims to to incorporate aspects of the holiday and prayer itself.

Special Lyrics & Congregational Melodies:

Zachor Em v’ Av -

Remember those whose hearts poured out *KaMayim*.

Remember they who trusted the journey would flow to you *KaMayim, Mayim*.

As Abraham washed the Angels’ feet *baMayim*, and Sarah’s laughter *kaMayim* -

For their their sake and ours (2x), don’t withhold *Mayim!*

for their sake and ours for their sake for their sake & ours don't withhold ma - yim.

Z’chor! Remember her who spoke the words, “Please take some *Mayim*.”

Z’chor! Remember the one whose blood was almost spilled *kaMayim*.

For Rebecca’s righteousness grant *Mayim*, For Isaac’s righteousness grant *Mayim*,

For righteousness, grant *Mayim!*

meno mosso

for righteousness grant ma - yim



Z’chor! Remember! Remember!

Jacob crossed the River Jordan, *baMayim*, Z’chor! Z’chor!

Remember Yisrael wrestled with conscience

Recall the tears of the sisters *KaMayim*, Z’chor! Z’chor!

Recall their crying, *KaMayim*, the waters of their birth, their tents of peace.

Remember, *KaMayim*, Z’chor! Z’chor! For Jacob, Rachel and Leah...

For their their sake and ours, remember to fill the Earth with needed *Mayim!*

Kedushah Responses

Louis Lewandowski

page 476

Ka - dosh, — ka - dosh, — ka - dosh — A - do - nai — tz’ - va - - .

25

oi, m’ - to chol ha - a - retz k’ - vo - - - do.

Adir Adireinu (Mayim)

Emanuel Amiran

page 476

Please put down the program and come dance!

Ya’aleh v’Yavo “Zochreinu” Responses

Michael Isaacson

page 482

Festival Morning Amidah (Shemini Atzeret) Chatzi Kaddish through Tefilat HaLev

Presented by Adam R. Davis a Practical Reform Practicum using Mishkan T’filah

16 *mf* *f*

ha - zah Zach - rei-nu, k-danai u-l-hai-nu bo' to -

mf *dolce*

3 vah U-fak-dei-nu va liv-ra-cha V'ho-shi-ei-nu u-v'ho-shi-
 choir: a - main a - main

f

ei-nu vo P'cha-yim V'ho-shi-ei-nu k-donai z-ta-hi-nu et bir-tat na-
 Choir: a - main

♩ = 96 lightly

p cantori choir cantori
cha Sab-ei-nu mi-tu-va-cha Ah v'sam-

choir cantori
chei-nubi-shu-a-te-cha Ah v'ta-heir li-bei-nu

choir cantori both cantori
Ah l'av-d'cha, l'av-d'cha be-e-met. V''

mp *mf*

Inspired by Exodus 23:14 - 16

“Shalosh Regalim Tachog Li baShannah” (2x)
“v’Chag haKatzir Bichoorei Ma’asecha Asher Tizra baSadeh...

At the feast of your harvest,
the first of your fruits that show;
you shall cut, you shall gather,
you shall reap, you shall sow,

And none shall appear before me empty handed,
And none shall appear with hunger in heart or soul.

“Shalosh Regalim Tachog Li baShannah” (2x)

At the feast of ingathering
by your work I shall know,
At the feast of ingathering,
you shall reap what you sow. (3x)

“v’Chag haAsif b’Tzeit haShannah b’Ospecha et Ma’asecha min haSadeh.”

Exodus 23:14 - 16 Layout from Mishkan Tefilah:

THREE TIMES A YEAR you shall hold a festival for Me: You shall observe the Feast of Unleavened Bread — eating unleavened bread for seven days as I have commanded you — at the end of the month of Aviv, for in it you went forth from Egypt; and none shall appear before Me empty handed; and the Feast of the Harvest, of the first fruit of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather the results of your work from the field.

שְׁלֹשׁ רִגְלִים תַּחֲגֵ לִי בַשָּׁנָה:
 אֶת־תַּחַג הַמִּצּוֹת תִּשְׁמֹר
 שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת
 כַּאֲשֶׁר צִוִּיתִךָ
 לְמוֹעֵד חֹדֶשׁ הָאָבִיב
 כִּי־בֹ יֵצְאֶת מִמִּצְרָיִם
 וְלֹא־יֵרְאוּ פָנַי רִיקִים:
 וְתַחַג הַקִּצֹּר בְּכוֹרֵי מַעֲשֵׂיֶיךָ
 אֲשֶׁר תִּזְרַע בַּשָּׂדֶה
 וְתַחַג הָאָסִיף בְּצִאת הַשָּׁנָה
 בְּאֶסְפְּךָ אֶת־מַעֲשֵׂיֶיךָ
 מִן־הַשָּׂדֶה:

ONE STEP UP; Em

BARCHEINU AVINU

Shlomo Carlebach

Moderately with feeling

Si - - m Sha- lo - m To - vah U-
A - - - lei - nu v' - al kol Yis -

vra - chah Chei - n va - Che - sed v' -
ra - el ra - el a -

Ra - cha - mim cha Bar - ché - nu a - vi -
me - - - - -

nu ku - chad ku - la - nu k' -

e - chad b' - or pa - ne cha bar - cha

Sim Shalom, Tovah u'Vrachah
Chein vaChesed v'Rachamim
Aleinu v'Al Kol Yisrael Amecha

Barcheinu Yotzreinu Kulanu K'echad b'Or Panecha
Ki v'Or Panecha N'tata Lanu, Adonai Eloheinu

Torat Chayim v'Ahavat Chesed
u'Tzedaka u'Vrachah
v'Rachamim v'Chayim v'Shalom.

V'Tov b'Einecha l'Varech et Amcha Yisrael
b'Chol Eit u'v'Chol Sha'ah Bishlomecha.

Baruch atah Adonai Ham'varech et Amo Yisrael baShalom!