

PSALMS IN THE ASHKENAZIC SHABBAT EVENING AND MORNING LITURGY
AND
A BIBLIOGRAPHY OF PSALM SETTINGS

MARK OPATOW

THESIS SUBMITTED IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER OF SACRED MUSIC

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
SCHOOL OF SACRED MUSIC
NEW YORK, NEW YORK

2003

ADVISOR: DR. MARTIN A. COHEN

CONTENTS

PSALMS IN THE ASHKENAZIC SHABBAT EVENING AND MORNING LITURGY

PREFACE	1
PART I: The development of the Friday Evening liturgy	4
PART II: A history of Psalm use in the Shabbat liturgy	14
PART III: Psalms in the Friday night liturgy	20
PART IV: Psalms in the Saturday morning liturgy	32
APPENDIX: Psalm usage in Shabbat services in numerical order	50
Psalm usage in traditional Shabbat services in numerical order	51
Psalm usage in <i>GOP</i> Shabbat services in numerical order	59
BIBLIOGRAPHY	62

A BIBLIOGRAPHY OF PSALM SETTINGS

HOW TO USE THE BIBLIOGRAPHY	65
PART I: Psalm Verses – Hebrew [alphabetical index]	68
APPENDIX I: Psalm Verses – Hebrew [numerical key]	90
PART II: Psalms complete/semi-complete – Hebrew [numerical index]	93
APPENDIX II: Psalms complete/semi-complete – Hebrew [alphabetical key]	116
PART III: Psalms – English [alphabetical index]	118
APPENDIX III: Psalms – English [numerical key]	129
MUSICAL SOURCES	131

Preface

This work consists of two sections. The first section explores the development of the Friday evening liturgy and examines the way in which Psalms are utilized within the Ashkenazic Shabbat liturgy. The second section is a bibliography of Psalm settings.

The first section is itself divided into four subsections, Parts I - IV.

Part I examines the development of the Friday evening liturgy in its historical context.

Part II examines the history of Psalms within the liturgy. In what historical epoch did Jews begin reciting *Kabbalat Shabbat*? Is the *Hallel* recited today the same *Hallel* that was recited in 100 C.E.? This subsection seeks to explore these and similar issues.

Part II is a study of Psalm use within the Friday night liturgy. We find that the Psalms are utilized in four primary ways¹ throughout the liturgy: as a complete or partial Psalm, as individual Psalm verses, as a composite of Psalm verses or Psalm verses and other biblical texts, as individual Psalm verses or paraphrases of Psalm verses within newly composed liturgy. Part II examines the entire Friday evening service to see how Psalms appear according to the aforementioned four ways. In addition, we contrast and compare the service as it appears in a Traditional Siddur with that of the latest publication of the Reform movement's Siddur, *Gates of Prayer*.

Part III examines the Saturday morning liturgy in exactly the same manner as Part II did in regards to Friday evening.

¹ There may arguably be a fifth, Psalm *references*, as in a newly composed text which alludes to the theme of Psalm texts without any direct quotation or paraphrase. This aspect of Psalm usage has not been explored in the present paper.

Finally, there is an Appendix which provides a chart of all of the Psalms found within the Shabbat liturgy arranged in numerical order.

The second section is a bibliography of psalm settings. The primary purpose of this bibliography is to provide a useful and informative tool for cantors and others in the field of Jewish music. Psalms are an integral part of the Jewish liturgy, and I am hopeful that this bibliography will provide an easy path to the discovery of numerous musical settings of Psalm texts which one might otherwise not have come across.

The bibliography consists of over 750 entries of Psalm settings in both Hebrew and English. The settings consist of choral works, folksongs, solo works, and works for chorus and soloist both with and without accompaniment. The bibliography does not include chazzanic recitatives or settings of unaccompanied *nusach*. The bibliography is a work in progress and at the present time it covers the basic library of a graduating cantorial student from the Hebrew Union College (a list of sources used can be found on page 122). Given that chazzinic recitatives and unaccompanied *nusach* are not part of the bibliography and that the works covered have been primarily from my own library, the majority of works are drawn from Reform (and to a lesser extent Conservative) sources dating from the mid nineteenth century through the present. Like the first section detailed above, the bibliography is also divided into three subsections, Part I – III.

Part I consists of Hebrew settings of individual Psalm verses and Psalm composites. This section is arranged alphabetically.

Part II consists of Hebrew settings of complete Psalms or semi-complete Psalms.²

This section is arranged numerically by order of Psalm.

Part III consists of English settings of individual, composite, semi-complete and complete Psalms. This section is arranged alphabetically.

Each section has a corresponding appendix which provides either a numerical or alphabetical key, so that Psalm texts can be located either by Psalm number or by text.

A guide to using the bibliography can be found on page 65.

² For the purposes of the bibliography, I have considered a semi-complete Psalm to be any setting comprised of four or more Psalm verses derived from one Psalm. Therefore, Ps. 99:1-3 would appear in Part I. Likewise, a Psalm composite, no matter the amount of verses involved, will be found in Part I.

Part I: The development of the Friday Evening liturgy

Long before we had the formal *Kabbalat Shabbat* service, the Friday evening service in the synagogue had begun to acquire increasing importance. While there are some brief discussions of external matters in the *Gemara*³, the real thrust toward the enhancement of the Friday evening service is to be found in the Geonic period. From the little bits and pieces we can assemble it came as a response to the growth of Karaism and as a response to Karaism's constriction of the Friday evening service.

The *Kabbalat Shabbat* service in Ashkenazic tradition at present consists of the following elements, listed in order: Pss. 95-99, the hymn *Lcha Dodi*, Ps. 29, *Ana Behoach*,⁴ Pss. 92-93, *Bameh Madlikin*⁵ and *Amar Rabbi Elazar*⁶. In its earliest forms there was some variation of psalm usage, but the Ashkenazic rite remains today exactly as it was in the seventeenth century. Elbogen points out that the recitation of Pss. 92 and 93 is an older tradition, though its origin is unknown.⁷

The *Kabbalat Shabbat* service is the precipitate of a lengthy historical development, dating to the earlier *tanaaim* and to the time when, for the first time, an evening service was considered as part of the total prayer service. In the days of the Temple the daily services, which of course were sacrificial and not liturgical in nature,

³ Ber. 42a – 63b. See also Shabb. 119b and Sotah 22a.

⁴ *Ana Bekhoach* is a prayer attributed to a tannaitic Rabbi of the second century, Rabbi Nehunyah ben ha-Kanah.

⁵ *Bameh Madlikin* is Chapter 2 of *Mishnah Shabbat*. Some *siddurim* also include a paragraph from Shabb. 12a.

⁶ *Amar Rabbi Elazar* is from Ber. 64a.

⁷ Ismar Elbogen, *Jewish Liturgy: A Comprehensive History*, trans. Raymond Scheindlin (Philadelphia: Jewish Publication Society, 1993), 92.

consisted of two main events; the morning sacrifice and the afternoon sacrifice. The morning sacrifice was usually *tamid* and the afternoon sacrifice was *minha*. On holy days and festivals there were additional sacrifices (*musaf*, and *neila* on Yom Kippur). However, there were no evening sacrifices. When the predecessors of the rabbis began to agitate for alternative expressions of connection to the Deity, the major thrust of their alternative suggestions lay in a prayer service. It is important to remember that the predecessors of the Rabbis, the proto-rabbis and before them the Pharisees, were, if not ideologically, at least practically opposed to the Temple and its sacrifices. They were interested in the development and spread of Judaism throughout the Greco-Roman world, where allegiance to the sacrificial service in Jerusalem became increasingly problematic, but where connection to the Deity through local communities throughout the expanding Diaspora became increasingly desirable. Hence, the Pharisees and their successors promoted the synagogue as an alternative to the Temple⁸ and the prayer service as an alternative to sacrifice. This was the case not only because the prayer service was more practical throughout the growing Jewish world with its extended Diaspora, but also because the prayer service was put into the hands of people who were not priests, functionally or actually (in reality many of the early Pharisees were actually of priestly descent, but functioned as non-priests in the Pharisaic community). Prayer services were put into the hands of the lay leaders and all other laity who could utter the prayers. This was part of a general program in which the Torah was made part of the educational system for all people, thus democratizing the Torah, and one in which the Torah also was applied or interpreted to meet new situations of life.

⁸ Martin A. Cohen, "Synagogue: History and Tradition," in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan Publishing Company, 1987), 14:210-214.

The prayer service in the synagogue was one such new situation. Interestingly, the Pharisees and their successors sought, for political and ideological reasons, to maintain some of the external features of the Temple, especially in the form of their service in the sense that the morning and afternoon services are analogous to the morning and afternoon sacrifices conducted in the Temple, as well as the *musaf* services on holidays being analogous to the additional *musaf* sacrifices on holidays.⁹

The proto-rabbis, however, did not stop with the development of a cycle of liturgical services which mirrored those performed in the Temple. They gradually added an evening service, *arvit*, which had no precedent within the sacrificial services, but which was, in many ways, the rabbinic method of emphasizing their liberation from the Temple. The rabbis justified their innovation of an evening service by appealing to the biblical idea that one should study or meditate on the Torah day and night.¹⁰ For a long time, nevertheless, this new institution of an evening service was a matter of controversy among the Pharisees and their successors, the proto-rabbis, and even among the early rabbis themselves. The basic question that was the turning point of the controversy was the question of whether or not this evening service was *hova* or *reshut*. Was it obligatory or was this service merely optional? For a long time this controversy waged and this is the first part of the development of the service in which we are interested. The second part came with the question of what was to be included in the evening service in general.

Since there was no Temple precedent for this, the evening service had to be created anew. When it was created, it was created with the recitation of the *shema* (just as

⁹ Martin A. Cohen, *Two Sister Faiths: Introduction to a Typological Approach to Early Rabbinic Judaism and Early Christianity* (Worcester, MA: Assumption College, 1985), 30 ff.

¹⁰ See Ber. 35b. See also *Ahavat Olam* in the *Maariv* service.

you had in the liturgy which was the rabbinic equivalent to the morning sacrifice) and its related blessings and the recitation of the *Amidah*. This became the core of the evening service. By contrast, the afternoon service was centered around the *Amidah* since the *shema* was not said during *Minha*. In effect, what the rabbis did was to minimize the *minha* service and move towards the maximization of the *maariv* service.

Although the controversy of whether or not the evening service was *reshut* or *hova* continued for a long time,¹¹ the forces that supported the evening service became increasingly strong, and ultimately, as time went on, developed liturgies for the evening service. It is this service which we basically find in our organized prayers in our *siddurim* today. In this process the question arose as to what differences should be made between those evening services that were for ordinary days and those that related to special occasions, holidays and the Sabbath. We do not know about discussions of the distinctions between weekdays and holy occasions, as far as the Friday night liturgy is concerned, until we get to the Geonic period. In the Geonic period, as seen in the early prayer books of the Geonic period, and as followed in subsequent prayer books, it becomes clear that special attention was given to the Friday evening *maariv* service. One of the things we notice is that there is now some emphasis on the special details of the Friday evening service.

We can see this, for example, in the *siddur* of Rav Amram Gaon in the ninth century in Sura, where he has a section called the order of the Sabbath, *sefer shabbatot*.¹² Here he says that "the following is the order of Sabbath prayers. People enter the houses

¹¹ Ber. 4b, 27b. See also Yoma 87b.

¹² Amram ben Sheshna, *Seder Rav Amram Gaon*, ed. Nahman Coronel (New York: Saphograph, 1955; reprint, Varsha: Kelter I spolki, 1865), 24 ff.

of assembly (synagogues) before the Sabbath, and they recite the prayer of *minha* (that is the *Amidah*) as is customary, and then one lights the candle of Shabbat, and the person who lights the candle of Shabbat must then say the prayer 'Blessed are you, O Lord our God, who sanctified us by His commandments and ordered us to kindle the Sabbath candle'. Amram then asks, "What is the reason that this is regarded as an obligation?" Because, Amram tells us, "we say that the lighting of a candle on the Sabbath is obligatory because Rav Yehudah says, in the name of Samuel, that the lighting of a candle on the Sabbath is obligatory."¹³ This is a rabbinic elucidation of the Torah, which does not have any mention of Sabbath candles. It defends, for formal ideological reasons, the verse which says "and you shall know that your tent is at peace"¹⁴, which essentially means that in order for there to be peace in your dwelling that you must light the Sabbath candle and therefore it is obligatory to light the Sabbath candle. If we ask "Where do the rabbis get support for what they ordered us? What is their biblical support for that?" Rav says that it is the phrase in Deut. 32:7 which says "when you have doubt ask your father and he will tell you what the answer is."¹⁵

This is one of the two paragraphs which Rav Amram devotes to the Friday evening service. In this paragraph he gives enough evidence to enable us to discern that concern for the Friday evening service during the early Geonic period seems to have taken a new step. If one recognizes the context against which these admonitions are written, we can see that concern for the Friday evening service has taken greater shape.

¹³ Ibid, 24.

¹⁴ Job 5:24.

¹⁵ Amram ben Sheshna, 24.

We must note that the Rav Amram insists upon three things: First, the lighting of the Sabbath candle, of which there are earlier indications in the Gemara, is now insisted upon and regarded as a duty. Second, that the Sabbath candle is lit in the synagogue immediately following mincha. Third, that there is biblical support for the process and for the justification behind the activity. When we realize that, particularly in the case of the justification, the verse used is the critical verse that was utilized by the Pharisees to support everything that they wished to derive from the Torah by way of oral law, we realize that this is a key to understanding the new emphasis. Because, at the time of the Geonim the leadership represented by the Geonim, which was essentially a Rabbanite leadership, found itself in a struggle for supremacy of the Jewish community with the growing movement of the Karaites who had a very strict biblical interpretation of the Sabbath, in which interpretation there was no room for any light on the Sabbath¹⁶ and, obviously, no room for anything that the rabbis wanted or said.

In other words, these cases of insistence on a synagogue structure in which light would be kindled before the Sabbath and allowed to burn during the Sabbath service, and the insistence in utilizing the key catch phrase of the Rabbanites suggest that the foil against which they were fighting was the Karaites. There are other suggestions outside of the *Seder Rav Amram* which suggest this.

Rav Amram goes on to say something else which has earlier roots but which now becomes extremely important: namely, that "on the evening of the Sabbath, the beginnings of the day should be extended as far as possible and the end of the day should

¹⁶ Exodus 35:2 states "You shall kindle no fire throughout your habitations upon the Sabbath day."

be delayed as far as possible.”¹⁷ That is to say that you can begin the Sabbath on Friday much earlier than sundown and you can end the Sabbath on Saturday much later than sunset. Why is that? So that there should be no burden placed upon us. That we should not be burdened to think of doing work at a period of time that might be close to or within the Sabbath. This is according to what Rabbi Yose says “Would that my lot would be with those who bring in the Sabbath in Tiberias (where the Sabbath would come early) and those who would leave the Sabbath in Sepphoris (where the Sabbath would end late)”.¹⁸

We now look at Rav Sa’adiah Gaon from the 10th century, whose prayer book introduces a number of phrases in the Sabbath evening service which are of particular significance ideologically for the Sabbath.¹⁹ Some of these prayers include, for example, ‘Blessed are you, O Lord our God, King of the universe, who has completed all of His work on the seventh day and called His holy Sabbath a pleasure.’²⁰ Sa’adiah introduces other phrases, as for example ‘the truth of your faithfulness you established on the Sabbath, You have decreed, You have spoken, we have listened’.²¹ Similar phrases to these indicate a desire to enrich the early Sabbath liturgy, which Sa’adiah then elucidates, including ‘*yismach moshe bmatnat helko* (let Moses delight in the gift of your portion)’ which essentially refers to the special dimension of the Sabbath. Neither Amram nor

¹⁷ Amram ben Sheshna, 25.

¹⁸ Ibid.

¹⁹ Sa’adiah ben Joseph, *Seder Rav Sa’adiah Gaon*, ed. Israel Davidson, Simha Assaf, Issachar Joel (Jerusalem: Mikitz Nirdamim, 1941), 110 ff.

²⁰ Ibid., 110.

²¹ Ibid.

Sa'adiah goes into the whole question of any additional specific observance of the Sabbath. However, we do find additional details in the *Mahzor Vitry*.

In the *Mahzor Vitry*, we find further information regarding the importance of Friday evening and its service. Here we see a quotation from *Pesahim* indicating that a person should not eat on late Friday afternoon in order to be able to enjoy the Friday evening meal while he is hungry.²² There seems to be some controversy surrounding this, but that is the basic principle. There is then the indication that the Sabbath candles must be kindled and there is a discussion about the justification for this practice. There is also a discussion as to the obligatory or optional nature of the Friday evening service! However, what we do find by way of addition to the Friday evening service is the indication taken directly from Rashi regarding the recitation of the *Magen Avot* prayer, a condensed form of the *Amidah* utilized for the Sabbath. The *Mahzor Vitry* includes a rationale as to why the Friday evening service in the synagogue was to take place at a time earlier than was normal for the days of the week, indeed even while there was still light. The rationale given is that the evil spirits were around on Friday night as well as on Tuesday night, and that they could cause a great deal of harm.²³ This superstition was utilized to justify the earlier Friday evening service.

Interestingly, the *Mahzor Vitry* also mentions the need for the recitation of the Sabbath Kiddush in the synagogue, so that anybody who is a passerby might stop in the synagogue and fulfill his obligation.²⁴ The same thing is said about the Sabbath night

²² Simha ben Samuel, *Mahzor Vitry*, ed. Simon Hurwitz and Heinrich Brody (Nuremberg: Bet Mishar Sefarim Yitzhak Bulka, 1923), 80.

²³ Ibid., 81.

²⁴ Ibid., 83.

havdalah. A few other regulations are mentioned, such as the fact that a person is not allowed to eat anything immediately before the Kiddush.²⁵ There are also discussions as to the breaking of the Sabbath bread and in which way the lighting of the Sabbath candles should be ordered and whether glassware can be used to hold the oil for the Sabbath candles. All of this has little to do with the Sabbath evening liturgy, but what is important about the *Mahzor Vitry* is its detailed attention to the enrichment and ennoblement of the Sabbath eve experience. Ultimately, all of this becomes the backdrop for the development of a *Kabbalat Shabbat* service.

Similarly, the *Sefer Abudarham*, developed under Muslim influence, talks about many specifics that are intended to enrich the Sabbath service without adding much to the liturgy of the *Kabbalat Shabbat*. They discuss the prostration of people at *minha* time, for example they say 'before Shabbat, one does not prostrate oneself before *minha*'.²⁶ This is a custom obviously derived from the Muslim milieu, but the important thing for our purposes is that the *Sefer Abudarham* tried to make a special distinction in honor of the forthcoming Sabbath. Similarly, there is a specific indication that on the Sabbath one should begin to say one's prayers "while it is still day, more so than on the other days of the week."²⁷ That is to say that the evening prayer could be started before it was dark, on almost any day according to this custom, but certainly it was recommended to start at an earlier time on the Sabbath. Furthermore there is a great emphasis on the Sabbath evening service, including a discussion as to whether or not the custom should be followed of

²⁵ Ibid., 86.

²⁶ David ben Abudarham, *Perush ha-berakhot v'ha-tefilot Abudarham ha-shalem*, ed. Solomon Aaron Wertheimer (Jerusalem: Usha, 1958), 143

²⁷ Ibid., 144

saying '*vhu rachum*' as is said on the other days of the week and the inclusion of other prayers, such as *yismihu vmalhutiha* and *vyihulu hashamayim*, which is mentioned here in some detail as well as the concluding prayers of the *Amidah* for the Sabbath service.²⁸ Here again, in the *seder Abudarham*, we do not have any significant indication of what was to eventually become the *Kabbalat Shabbat* service, but again there is this detailed emphasis on Friday night and its liturgy. This Geonic emphasis on Friday night and its liturgy, which develops largely as an ideological stance in opposition to Karaism's diminution of the import of Friday night services, lays the foundation for the future expansion of the Friday evening liturgy and the eventual creation of the *Kabbalat Shabbat* service.

²⁸ Ibid., 144-145.

Part II: A history of Psalm use in the Shabbat liturgy

The oldest extant Jewish prayer-book is Amram ben Sheshna's *Seder Rav Amram Gaon*²⁹, which we examined in Part I of this paper.³⁰ The lack of earlier *siddur* sources is not so much due to loss (although there certainly may be a predecessor or two to *Seder Rav Amram Gaon* which have been lost or at least not found as of yet) but rather that the development of a fixed liturgy is truly a development of the geonic period.³¹ The geonic period was an era of centralization of power in the hands of the geonim in Babylonia. As such, the geonim attempted to exert control over Jewish practice throughout the Jewish diaspora. Thus, the *siddur* is a natural development of the geonic era. It is a geonic attempt to control and standardize Jewish religious practice throughout the diaspora.

But are there not many discussions of prayer in the Talmud and Mishnah?

Hoffman tells us that

... there is justification for conceding not only that the Talmud delineates no all-inclusive set of prescribed wording for prayers but even that it lacks evidence of the logically prior step: rabbinic consensus on what prayers there are for which common words might be sought. Beyond a common vocabulary that signifies a generally accepted framework in which licit worship might proceed, the rabbis come to little agreement on what was proper and what not. This is a liturgical license which modern standards might even brand as chaotic. The majority of rabbinic debates end in no clear decision at all, and there is no evidence to

²⁹ Elbogen, 8.

³⁰ See Part I, 8-10.

³¹ It should be noted that there was much disparity and argument among the *geonim* themselves, and Hoffman points out that the canonization of the service which eventually *did* take place was a canonization of geonic principles in a post-geonic generation. The *geonim* came to be revered by later generations in much the same way that the *geonim* had revered the *amoraim* in their own time. During the geonic period, however, "there is little evidence, indeed, that the geonic will was venerated abroad during their own lifetimes." [Hoffman, *The Canonization of the Synagogue Service*, 170-171.]

indicate that even those debates which are resolved had any success in converting popular practice one way or another.³²

Prior to the standardization process of the geonic period, prayer was a much more fluid process than we are accustomed to. With this fluidity in mind, we will now examine the historical development of the use of psalms within the Shabbat liturgy.³³

How far back can we trace the history of psalm use within the liturgy? The Talmud provides us with descriptions of psalms being used in the Temple service³⁴. However, since we have no documentation of the actual Temple service it is impossible to say with certainty what the makeup of that service was. Therefore, although it seems likely that psalms were an integral part of the Temple service (both from arguments within Talmudic sources and also from indications within the psalms themselves such as *mizmor lasaph*³⁵) without further evidence it is only possible to conjecture that this was in fact the case. We can trace some strains of the Mishnah back to the beginning of the Common Era (as we will see in the case of the Egyptian *hallel*), however, since the Mishnah was not compiled until c. 200 C.E. these arguments must be viewed with the later date of redaction in mind.

First let us examine *hallel*. The Egyptian *hallel* as it exists today consists of Pss. 113-118 and is said on festivals, Hanukah, Sukkot and Shavuot. This *hallel* is not said on Shabbat (nor on Rosh Hashana/Yom Kippur), but examining it will give us a view of a liturgical rubric which can be traced back to the very beginnings of the rabbinic era. The

³² Hoffman, *The Canonization of the Synagogue Service*, 4.

³³ We will primarily look at the three major rubrics of psalm use within the Sabbath service, *hallel shebechol yom* in *psukei dzimrah*, *Kabbalat Shabbat* and the *shir hayom*.

³⁴ For example, Mishnah Tamid 7:4 [see discussion of this passage of p. 8]

³⁵ Asaph is designated as a family of Levitical singers in I Chron. 15:17 and therefore *mizmor lasaph* seems to indicate that the psalm is to be sung by the line of Asaph in the service of the Temple.

Mishnah tells us that the Levites chanted this *hallel*, exactly as it exists in the liturgy today, while the Paschal Lamb was being slaughtered on Passover and again during the *seder*.³⁶ Whether or not this *hallel* was truly a part of the Temple service is merely conjecture at this point, but we can say that the Mishnaic argument is between the Hillelites and Shammaites who predated the destruction of the Temple. Therefore, the Egyptian *hallel* is a component of the liturgy which has remained the same from at least the time of the Mishnah if not from before the destruction of the Temple through the present.³⁷

Now let us examine the *hallel* which is found on Shabbat, the *hallel shebechol yom* found in *psukei dzimrah*. *Hallel shebechol yom* in the present day consists of Pss. 145-150 and, as the name implies, is recited every day. Elbogen and others have claimed that this ordering of psalms dates from the 2nd century. This is based on the argument that Yosi b. Halafta said "May my lot be among those who complete a *hallel* every day" and the Babylonian Talmud identifies this *hallel* as the *psukei dzimrah*.³⁸ Hoffman points out, however, that there is no evidence of what the Talmud means by *psukei dzimrah*. Therefore, the most we can say is that the institution of reciting psalms (which Hoffman notes as an 'optional custom') prior to the *barchu* dates at least to the 2nd century, but what those psalms were remains unknown. Likewise, the term *psukei dzimrah* was in use by the 2nd century, but what exactly it denotes at that time period is also unknown. In

³⁶ M. Pes 5:7, M. Pes. 10:6 [Hoffman, *The Canonization of the Synagogue Service*, 119.]

³⁷ However, the Mishnah tells us only of the Egyptian *hallel*'s use within Passover, not its eventual use within other holidays.

³⁸ Shab. 118b [Hoffman, *The Canonization of the Synagogue Service*, 127.]

support of this, Hoffman points out that in the geonic period we find a number of different variations...

ranging from the recitation of thirty-one psalms in their entirety (Pss. 120-150), to random collections of verses drawn from different psalms and strung together for the occasion. Amram [*sefer rav amram gaon*] has our customary six selections, and Saadia [*siddur rav saadia gaon*], unaccountably, includes five of the six, omitting Psalm 146.³⁹

Elbogen tells us that there are various indications that *psukei dzimrah* is not part of the "official service". For instance, there does not need to be a minyan present and tefillin are not put on until the conclusion of *psukei dzimrah*. However, Amram does place these psalms as being recited in the synagogue, not at home as with the *birhot hashahar*.⁴⁰

As we can see, the development of the *hallel* within the *psukei dzimrah* was still in flux during the geonic period. Likewise, the other psalms which are found in the present day Shabbat *psukei dzimrah* were also not yet standardized, with Psalm 30 not being added until the seventeenth century.⁴¹

Kabbalat Shabbat is an innovation of the Kabbalists of Safed dating from the end of the sixteenth century. It consists, in order, of Pss. 95-99, Ps. 29, the hymn *Lcha Dodi*, Pss. 92-93. In its earliest forms there was some variation of psalm usage, but the Ashkenazic rite remains today exactly as it was in the seventeenth century. Elbogen

³⁹ Hoffman, *The Canonization of the Synagogue Service*, 128.

⁴⁰ Elbogen, *Jewish Liturgy: A Comprehensive History*, 76.

⁴¹ *Ibid.*, 73.

points out that the recitation of Pss. 92 and 93 is a tradition which predates the Kabbalists of Safed, though its origin is unknown.⁴²

Shir hayom, the song of the day, is the daily psalm recited at the close of the morning service. On weekdays it comes at the end of *shaharit* and on Shabbat the end of the *musaf* service. Mishnah, *Tamid* 7:4 (which is read during the *musaf* service) lists the psalm (by either first or second verse) that "the Levites would recite in the Temple" each day of the week. As noted in Part II, modern day usage corresponds to the listing in this Mishnah tract. However, as with the writings concerning *hallel*, we have no corroborating evidence that the Levites did in fact recite these psalms in the Temple.

In conclusion, the use of Psalms as prayer is evident from the beginning of the Rabbinic period, as we have seen from the Mishnaic and Talmudic discussions aforementioned. Psalm use in the Temple service, although seemingly likely and often referred to in the Mishnah and Talmud, still remains conjectural as to its definitive makeup and execution. The fixity of Psalm use within the service mirrors the development of the synagogue service as a whole. A fluid and varied, even somewhat improvisatory prayer structure in the early Rabbinic period would eventually develop into a fixed, standardized form. This standardization, or *canonization* in Hoffman's terminology, was largely culminated in the late geonic period of the ninth and tenth centuries. Even with this standardization, however, we have seen that new liturgy continued to be incorporated into the service as time progressed. *Kabbalat Shabbat* is arguably the latest addition to the Shabbat service found in a traditional siddur. It is interesting to note that the most recent addition to the Shabbat service, a liturgical

⁴² Ibid., 92.

structure developed by Jewish mystics of the sixteenth century, is predominantly made up of Psalms.

Part III: Psalms in the Friday night liturgy

Traditionally, the Friday evening liturgy is divided into two sections, *Kabbalat Shabbat* and *Maariv Shabbat*. *Maariv Shabbat*, which begins with the chanting of the *barchu*, is structurally analogous to the weekday *Maariv* service. There are, however, notable differences between the weekday and Shabbat *Maariv* services,⁴³ most prominently the exclusion of the petitionary benedictions of the *Amidah* and the inclusion of the *kedushat hayom* and the *bracha meeyn sheva* on Shabbat. The overall structure, however, remains the same. A weekday *Maariv* service begins with *Vhu rachum* followed by the *Barchu*.⁴⁴ This is true also of the Shabbat *Maariv* service. However, as noted above, the Shabbat evening service contains *two* discrete sections, *Maariv Shabbat* and *Kabbalat Shabbat*. What then, is the nature of *Kabbalat Shabbat*? *Kabbalat Shabbat* is an innovation of the Kabbalists of Safed dating from the end of the sixteenth century. *Kabbalat Shabbat* is composed of three sections, delineated as follows:

- 1) Psalms 95-99 and Psalm 29
- 2) *Lcha Dodi* (a 16th century Kabbalistic hymn)
- 3) Psalms 92 and 93

As we can see, with the exception of *Lcha Dodi*, *Kabbalat Shabbat* is composed exclusively of Psalms. Now let us turn to Psalm use within *Maariv Shabbat*.

⁴³ Similarly, there are notable differences between Shabbat and weekday *Shaharit* and *Mincha* services. There is no weekday equivalent to the Shabbat *Musaf* service.

⁴⁴ On Saturday evening (*Motszei Shabbat*) *Vhu Rachum* is preceded by Psalms 144 and 67.

Unlike *Kabbalat Shabbat*, the *Mauriv* service contains no recitation of a complete Psalm.⁴⁵ There are, however, a number of instances of individual lines from psalms interwoven within the liturgy, as well as a number of paraphrases of individual Psalm lines interwoven in similar fashion. These can be seen, in order of the service, as follows:

In *Veemuna*,⁴⁶ the line *hasam nafsheinu bachayim v'lo natan lamot ragleinu* is taken from Ps. 66:9.

In *Hashkiveinu*,⁴⁷ the phrase *uvtsel kinafecha tastireinu* is a paraphrase of Ps. 17:8 and the line *ushmor tzeteinu uvoeinu lchayim ulshalom meatah vad olam* is a paraphrase of Ps. 121:8.

The *Amidah* is introduced with a one-line preparatory prayer before the actual blessings of the *Amidah* begin, *Adonai sfatai tiftach ufi yagid tihilatecha*. This is from Ps. 51:17.

Modim, the blessing of Thanksgiving within the *Amidah*, contains the line *nodeh lcha unisapear tihilatecha*, a paraphrase of Ps. 79:13.

As with the introductory one-line prayer, *Adonai sfatai tiftach*, the *Amidah* is concluded (following the *bracha Shalom Rav*) with a one-line prayer taken from the psalms. *Yihyu iratzon imrey fi v'hegyon libi lifanecha Adonai tzuri v'goali* is from Ps. 19:15.

⁴⁵ In some communities Psalm 27 is recited following the Mourner's Kaddish between Rosh Chodesh Elul and Shmini Atzeret.

⁴⁶ The first *bracha* following the recitation of the *Shema* (typically referred to as the third *bracha* associated with the *Shema*).

⁴⁷ The second *bracha* following the recitation of the *Shema* (typically referred to as the fourth *bracha* associated with the *Shema*).

The meditation *Elohai Nitzor*, which follows the blessings of the *Amidah*,⁴⁸ contains a number of Psalm quotes. *Elohai nitzor lshonee mayra usfatai midabear mirmah* is a paraphrase of Ps. 34:14. *Lmaan yachaltzoon ydidecha hoshea yiminecha vaaneynee* is from Ps. 60:7 (and is also found in Ps. 108:7). Finally, we once again find the line *Yihyu lratzon imrey fi v'hegyon libi lifanecha Adonai tzuri v'goali* from Ps. 19:15.

As we can see, Psalms play a role in both *Kabbalat Shabbat* and *Maariv Shabbat*. That role, however, is strikingly different within each of the respective services. In *Kabbalat Shabbat*, eight Psalms are rendered in their entirety and constitute almost the entirety of the service. In *Maariv Shabbat*, quotations and paraphrases of individual lines from the Psalms are woven throughout the service from the *barchu* through the meditation following the *Amidah*.

We will now examine the most recent version of the Reform prayerbook, *Gates of Prayer for Shabbat and Weekdays* (1994), to see how the use of Psalms in the Friday evening liturgy differs from that contained within the traditional *siddur*. First, we note that unlike the traditional *siddur*, *GOP* offers three different services for Shabbat Evening. Service I is most similar to the traditional Friday evening liturgy, while Service II and III vary greatly, especially in their treatment of *Kabbalat Shabbat*. The use of Psalms can be seen in the following chart:

⁴⁸ It should be noted that *Elohai nitzor* is often considered the conclusion of the *Amidah*, and in effect it is, although it is not one of the *Amidah* blessings. The custom grew for private meditation following the *Amidah*, and *Elohai nitzor* (attributed to Mar bar Ravina) is one of a number of private prayers composed by the Rabbis which is contained in the Talmud. It became a standard part of the liturgy from the very earliest codification of the prayerbook. [see Lawrence Hoffman, ed., *My People's Prayer Book: Traditional Prayers, Modern Commentaries*, Vol. 2—*The Amidah* (Notre Dame, Ind.: University of Notre Dame Press, 1991), 185-189.]

Traditional	Service I	Service II	Service III
<i>Kabbalat Shabbat</i>			
Ps. 95 (11 verses)	Ps. 95 vv. 1-5, 7	-----	-----
Ps. 96 (13 verses)	Ps. 96 (complete, except half of v. 8 removed)	-----	-----
Ps. 97 (12 verses)	Ps. 97 vv. 1-2, 6, 8-9, 11-12	-----	-----
Ps. 98 (9 verses)	Ps. 98 vv. 1-4, 6 (half of v. 1 removed)	-----	-----
Ps. 99 (9 verses)	Ps. 99 vv. 1-4, 9	-----	-----
Ps. 29 (11 verses)	Ps. 29 (complete)	-----	Ps. 15 (complete, except half of v. 4)
[<i>Lcha Dodi</i>]	[<i>Lcha Dodi</i>]	[<i>Lcha Dodi</i>]	[<i>Shalom Aleichem</i>]
Ps. 92 (16 verses)	Ps. 92 vv. 1-5, 13-16	Ps. 133:1 ⁴⁹	-----
Ps. 93 (5 verses)	Ps. 93 (complete)	-----	-----
<i>Maariv Shabbat</i>			
<i>Kavvanot of barchu</i> (Ps. 68:5, 113:2)	-----	-----	-----
<i>Veemuna</i> (from Ps. 66:9)	-----	-----	-----
<i>Hashkiveinu</i> (paraphr. 17:18/121:8)	included	included	-----
<i>Adonai sftai</i> (Ps. 51:17)	included	included	included
<i>Modim</i> (paraphr. Ps. 79:13)	included	-----	-----
<i>Yihyu lratzon*</i> (Ps. 19:15)	-----	-----	-----

⁴⁹ *Hinei mah tov uma nayim shevet achim gam yachad*

<i>Elohai nitzor</i> (paraphr. Ps. 34:14, from Ps. 60:9/108:7, Ps. 19: 15 (<i>Yihyu</i>))	included (complete)*	silent meditation w/English text followed by <i>Yihyu lratzon*</i>	silent meditation w/English text followed by <i>Yiyhu lratzon*</i>
--	----------------------	---	---

As we can see, Service I retains the structure of the traditional *Kabbalat Shabbat* while removing a number of the verses within the Psalms. Likewise, Service I most closely renders the traditional *Maariv Shabbat* with its inclusion of *Elohai Nitzor*. Other than the exclusion of *Elohai Nitzor* from Services II and III, the psalm usage in the *Maariv Shabbat* services of all three services are almost identical (Service III additionally removes the paraphrases found in the *Hashkiveinu*). Both Service II and Service III offer highly truncated alternative forms to the *Kabbalat Shabbat* service. Service II begins with *Lcha Dodi* and then follows with *Hinei mah tov*, a quote from Ps. 133:1. Service III contains most of Psalm 15 and the 17th century hymn *Shalom Aleichem*. This is obviously the Service which ranges farthest afield from the traditional *Kabbalat Shabbat*, as it contains neither *Lcha Dodi* nor any of the Psalms traditionally associated with *Kabbalat Shabbat*. That being said, however, it is worth noting that both alternatives hearken back to the traditional *Kabbalat Shabbat* by utilizing a hymn and verses (or verse) of Psalms.

Why do Services II and III differ so greatly from the traditional *Kabbalat Shabbat* structure? There are a number of contributing factors, such as the desire to offer a variety of prayer options to worshipers, the desire to shorten the length of the service and perhaps an ideological disagreement with some of the expressions found in the texts, such as the anthropomorphisms found in Psalm 93 (i.e. "The Lord is king, He is robed in grandeur", etc.).

While the traditional liturgy for Friday evening contains two sections, *Kabbalat Shabbat* and *Maariv Shabbat*, the Reform movement has added the possibility of utilizing another section of liturgy within the Friday evening service. The Torah reading service, traditionally found following the *Amidah* of *Schacharit l'Shabbat*, has been moved in many Reform synagogues to the Friday evening service⁵⁰. All three of the Friday evening services in *GOP* reflect this trend.⁵¹

The Torah service utilizes Psalms both through recitation of entire psalms (Psalms 145 and 29 near the end of the Torah service) and by interweaving Psalm quotations within the liturgy. In order to understand the Psalm usage within the Torah service we will first look at the traditional service. The Psalm usage, in order of the service, is as follows:

Ein kamocha – In the traditional *siddur*, this is the start of the Torah service (Reform has prefaced *Ein kamocha* with an English reading followed by a quote from *Pirkei Avot* 1:2).⁵² *Ein kamocha* is a composite of Psalm verses (and one verse from Exodus): *Ein kamocha vaelohim Adonai vein kmaasecha* (Ps. 86:8), *malchuticha malchut kol olamim umemshalticha bchol dor vador* (Ps. 145:13), *Adonai melech* (from Ps. 10:16), *Adonai malach* (from Ps. 93:1), *Adonai yimloch liolam vaed* [from Ex. 15:18], *Adonai oz lamo yitein, Adonai yvarech et amo vashalom* (Ps. 29:11). It is interesting to note that the opening prayer of the Torah service never mentions the Torah. Rather, it is

⁵⁰ The widespread practice of including the Torah service on Friday night is another probable reason for the shortening of the *Kabbalat Shabbat* sections in Services II and III.

⁵¹ In all three services at the conclusion of the *Amidah*, following the meditation and *Yihyu Oseh Shalom*, we find the following text: "For the Reading of the Torah, continue on page 141... Alenu is on page 148 and page 149." Thus, each congregation is given the option of inserting the Torah service at this point or continuing directly with the *Alenu* (as would be the case in a traditional service).

⁵² *Al shloshe dvarim haolam omeid: al hatorah, val havodah, val gimulut chasadim.*

focused on the idea of the eternal kingship of God. What then is the interconnection between this passage dealing with God's kingship and the reading of the Torah which it prefaces? There are undoubtedly many levels on which this interconnection operates. Let us examine two of them. Before the reading of the Torah, the Torah is carried through the congregation during the *Hakafa*. The Torah, adorned with its robe-like covering, breastplate and *Rimmonim* is garbed in "kingly" fashion. It is then "honored" as it makes its way through the congregation by being followed by all eyes and having its "robe" kissed by the congregants as it passes them by. In effect, the Torah is treated like a king as it makes its way through the synagogue. Thus, the Torah acts as a symbol, in a material and physical fashion, of God's kingship. This interconnection of Torah and God's kingship is evident on another level as well. The Torah is traditionally accepted as the "word of God"; within it are contained God's laws concerning mankind. The Torah, therefore, is the decree by which God (as ruler/king) disseminates His law to humankind. As we can see, the choice of *Ein kamocha* as the opening prayer for the Torah service has more relevance than might be seen at first glance.

Av harachamim heitiva – The first line (following the words *av harachamim*), *heitiva virtzoncha et tziyon tivne chomot Yerushalayim* is from Ps. 51:20

Gadlu – *Gadlu l'Adonai iti uniromma shmo yachdav* is from Ps. 34:4

Lcha – In *Lcha Adonai* the line *rommimu Adonai eloheinu vhishtachavu lahadom raglav kadosh hu* is from Ps. 99:5 and *rommimu Adonai eloheinu vhistachavu lhar kodsho ki kadosh Adonai eloheinu* is from Ps. 99:9.

Al hakol – In *Al hakol* the line *shiru laylohim zamru shmo solu larochev baaravot bYah shmo vielzoo lfanav* is from Ps. 68:5.

Viyaazor – In *Viyaazor* (the calling of a *Kohen* to the Torah) there are three Psalm quotes which conclude the calling: *torat Adonai tmima mishivat nafesh, aydut Adonai neemanah machkimat pehti. Pikudei Adonai yisharim misamchey lev, mitzvat Adonai bara mierat aynayim* (from Ps. 19:8-9). *Adonai oz liamo yitein, Adonai yivarech et amo vashalom*⁵³ (Ps. 29:11). *Hael tamim darko, emrat Adonai tzrufah, magein hu lchol hachosim bo* (Ps. 18:31).

[Torah (and Haftarah) Reading]

Av harachamim shocheh – there are three Psalm quotations which conclude this prayer: [*uvchitvei hakodesh neemar*] *lama yomru hagoyim ayeh elohim? Yivadah bagoyim liayneynu nikmat dam avadecha hashafooch* (Ps. 79:10). [*viomer*] *ki doresh damim otam zachar lo shachach tzaakat anavim* (Ps. 9:13). [*viomer*] *yadin bagoyim maley gviyot machatz rosh al eretz raba. Minachal baderech yishteh al ken yarim rosh* (Ps. 110:6-7).

Ashrei – The line *Ashrei yoshvei veytecha od yhallucha selah* is from Ps. 84:5 and *Ashrei haam shekacha lo ashrei haam sheAdonai elohav* is from Ps. 144:15. This is followed by a recitation of Psalm 145 (all 21 verses). This is concluded with a line from Ps. 115:18, *vaanachnu nivarech Yah, meyatah vad olam halleluyah.*

Yihallu/Hodo – Immediately following the above, the cantor recites *yhallu et shem Adonai ki nishgav shmo lvado* to which the congregation responds *hodo al eretz vshamayim vayerem keren liamo thila lchol hasidav lvney yisrael am kirovo halleluyah.* This text is from Ps. 148:13-14 respectively.

Mizmor – Immediately following *Hodo*, Psalm 29 is read in its entirety (10 verses).

⁵³ Also found at the end of *Ein kamocho*.

Uvnucho – Immediately following *Mizmor* comes the final prayer of the Torah service, *Uvnucho*. This prayer is a composite of quotes from Numbers, Psalms, Proverbs and Lamentations. The lines *kuma Adonai limnuchatecha atah viaron uzecha. Kohanechu yilbishu tzedek vichaseedechea yiraneinu. Baavoor David avadecha al tashev pnei misheechecha* are from Ps. 132:8-10.

We now have a clear conception of the use of Psalms within these three distinct liturgical entities. This can be summed up as follows:

Kabbalat Shabbat – Excepting the hymn *Lcha Dodi*, *Kabbalat Shabbat* is entirely composed of the recitation of eight complete Psalms.

Maariv Shabbat – Use of single line quotations and paraphrases from the Psalms interwoven throughout the liturgy from *barchu* through the conclusion of the *Amidah*.

Torah Service – A combination of the Psalm usage found in *Kabbalat Shabbat* and *Maariv Shabbat*. Two Psalms recited in their entirety (Ps. 145 and Ps. 29) as well as numerous Psalm quotations interwoven into the liturgy. Interestingly, all of the Psalm texts utilized in the Torah service are direct quotations, unlike *Maariv Shabbat* in which Psalm texts were either quoted or paraphrased.

We will now examine Psalm usage within the Torah Service found in *GOP*.⁵⁴ A chart will once again enable us to clearly view the similarities and differences from the traditional Torah Service:

⁵⁴ In a traditional siddur there are two differing Torah services, one for Shabbat services and one for weekday services. There is only one Torah service offered in *Gates of Prayer*.

Traditional	GOP
<i>Ein kamocho</i> (Ps. 86:8, 145:13, 10:16, 93:1, [Ex. 15:18], Ps. 29:11)	same as traditional
<i>Av harachamim</i> (Ps. 51:20)	same as traditional ⁵⁵
<i>Gadlu</i> (Ps. 34:4)	same as traditional
<i>Lcha (Romm)</i> (Ps. 99:5 and Ps. 99:9)	_____
<i>Al hakol</i> (Ps. 68:5)	_____
<i>Viyaa'zor</i> (Ps. 19:8-9, Ps. 29:11 and Ps. 18:31)	_____
<i>Av harachamim shochen</i> (Ps. 79:10, Ps. 9:13 and Ps. 110:6-7)	_____
<i>Ashrei</i> (Ps. 84:5 and Ps. 144:15)	_____
Psalm 145 (<i>Thila lDavid</i>)	_____
<i>Vaanachnu nvarech Yah</i> (Ps. 115:18)	_____
<i>Yhallu/Hodo</i> (Ps. 148:13-14)	same as traditional
Psalm 29 (<i>Mizmor</i>)	Psalm 19:8-10 ⁵⁶
<i>Uvnucho (Kuma)</i> (Ps. 132:8-10)	_____

⁵⁵ Note: The non-Psalm text *av harachamim* has been changed to *el harachamim*.

⁵⁶ This section of Psalm 19 is traditionally recited after finishing a tractate of Gemara or Mishnah.

As we can see, a great deal of the traditional Torah service has been excised in the version found in the *GOP*. However, much of what remains is composed of verses of Psalms. Why has so much of the traditional Torah service been cut from the *GOP* version? I believe the answers to be quite similar to those which we saw when we asked the same question about the shortening of the *GOP* versions of *Kabbalat Shabbat*. There is a desire to shorten the length of the service as well as an ideological disagreement with some of the expressions found in the texts. This disagreement with the text on ideological grounds is even more pronounced in the excisions found in the Torah service than it was with *Kabbalat Shabbat*. For instance, *Av harachamim shochen* contains the anthropomorphism of a God “who dwells on high” whom we petition to “exact retribution for the spilled blood of his servants.” The idea of God as a force wreaking vengeance against enemies of Israel is foreign to mainstream Reform ideology. Likewise, the replacement of the extremely anthropomorphic Psalm 29 (“God shatters the cedars of Lebanon”, “the voice of God cleaves with flames of fire”, etc.) with verses from Psalm 19 seems to clearly indicate this ideological makeover. Another instance of this ideological decision to remove texts is evident in a prayer which, having no psalm references embedded within it, has not appeared in our discussion. *Yekum porkan* asks God to bestow blessings upon the heads of the Babylonian academies – academies which have not existed for centuries! ⁵⁷

⁵⁷ See David Ellenson’s commentary in Hoffman, Lawrence, ed. *My People’s Prayer Book: Traditional Prayers, Modern Commentaries*. Vol. 4, *Seder K’riat Hatorah* (Woodstock, Ver.: Jewish Lights Publishing, 2000), 152

By studying the contents of these three services, we come to see that Psalms play an integral role in the Friday night liturgy,⁵⁸ either as fully recited Psalms or as interwoven texts.

⁵⁸ The Psalms play an integral role not only in the liturgy of Shabbat, but in the daily and Holiday liturgies as well. It should also be noted that psalms play a large role in extra-liturgical Jewish functions as well. Polish notes that:

...the recitation of psalms [has become] a customary part of sacred moments. Psalms are recited with a woman when she is in childbirth, and with a baby boy the night before his circumcision. When a child is given his or her name, it is the practice to take appropriate verse from Psalm 119—in which the verses are in alphabetical order—and create an acrostic of the child's name. Among the Jews of Yemen, psalms are recited with a boy the night before he becomes bar mitzvah. Universally in the Jewish world, psalms are recited at the bedside of a person who is close to death. When a person dies, someone is assigned to remain with the body, reciting psalms, until it is buried. Psalms are the central part of the funeral service, and are recited as we accompany the body to the cemetery. *You could say that whenever Jews hold a vigil of any kind, psalms are at the core of the experience.* [my italics] In many parts of the world, it is customary to recite the entire Book of Psalms on the night of Yom Kippur. [Daniel Polish, *Bringing the Psalms to Life* (Woodstock, Ver.: Jewish Lights Publishing, 1999), 15.]

Polish also notes the "magical" uses of Psalms such as the:

Kabbalistic custom of including selected psalms in amulets and talismans, reflecting the belief that the very words of psalms had the power to keep at bay the forces that would harm us. [Daniel Polish, *Bringing the Psalms to Life* (Woodstock, Ver.: Jewish Lights Publishing, 1999), 16.]

Flender, in his study of Psalmody among oriental Jewish communities, asks his interviewees "When is the Book of Psalms recited?" to which he receives answers similar to those listed by Polish above with a few additions:

Rabbi Ashuri emphasized that in the Diaspora the Book of Psalms was recited especially during times of persecution and "hard times", such as natural disasters and other calamities...the recitals and study of psalms after *shaharit*. For this purpose the Book of Psalms is divided into seven parts, one for each day of the week...Elderly men and those no longer able to work observe the custom of reciting the entire Book of Psalms every day...Flanders notes about *bakkashot* that "the ceremony begins at about two o'clock in the morning and is often introduced by psalm recitation after midnight. However, there are also psalm passages in the *baakashot*, which chiefly consist of collections of *piyyutim*... Among Iraqi Jews we find the custom of so-called "speech fasting days" in the winter. The congregation assembles in the synagogue after *shaharit* and begins with a prayer of penance (*sefer vidui*). Afterwards the Book of Psalms is recited three times, which takes the whole day. Each person recites eight psalms, according to the seating order. After three complete recitations of the Psalms, the first eight are recited a fourth time, and the so-called study *limmud tehillim* concludes with Psalm 29...The "study of psalms" on Rosh Hashana and Yom Kippur is widespread in almost all oriental congregations. The Book of Psalms is read twice on these days...In addition, our informants mentioned the "study of psalms" before and after *minchah* on the Sabbath. Usually Psalms 120-150 are recited, corresponding with the last part of the weekly psalm cycle. [Reinhard Flender, *Hebrew Psalmody: A Structural Investigation* (Jerusalem: Magnes Press, 1992), 95-97.]

It is interesting to note that other extra-liturgical functions oftentimes have psalms interwoven into their structure, albeit in a not so obvious fashion. Such is the case with the wedding ceremony which traditionally begins with Psalm 118:26 *baruch haba bshem adonai, beyrachnuchem mebeit adonai*. True, this is the only psalm quote found in a wedding service (although the *zimun*, or *birkat hamazon*, preceding the *sheva brachot* in a traditional wedding contains a psalm verse and a verse paraphrase), but it is a major moment within the ceremony—the start of the ceremony and the welcoming of all those assembled.

Part IV: Psalms in the Saturday morning liturgy

Shaharit

Hashkamat Haboker - The first prayer said upon arising, it contains the line *raysheet chochma yirat adonai sechel tov lcol oseyhem thilato omedet laad* which is said after washing the hands. This is from Ps. 111:10.

*Prayers for the donning of tallit*⁵⁹ - The ritual of donning *tallit* begins and ends with psalm verses. Before donning the *tallit* one inspects the *tzitzit* and recites the following blessing *barchi nafshi et adonai, adonai elohey gadalta miod, hod vhadar lavashta. Oteh or casalma noteh shamayim kayriyah*. This is from Ps. 104:1-2. After wrapping the *tallit* around the head and body (the final portion of donning the *tallit*) the following is said: *mah yakar chasdicha elohim. Uvnei adam btzel kinafecha yechesayoon. Yirviyun mideshen beitecha vinachal adanecha tashkeim. Ki amcha mkor chayyim biorcha nireh or. Mishoch chasdicha lyodecha vitzadkaticha lyishrey lev*. This is from Ps. 36:8-11

Birhot Hashahar - The prayer *Mah tovu* is a composite of psalm quotes (other than the first line *mah tovu ohalecha yaakov miskinotecha yisrael* which is from Numbers 24:5). The psalm quotes are as follows:

Vaani birov chasdecha avo veitecha, eshtachave el heichal kodsehca biyiratecha. This is from Ps. 5:8

Adonai ahavti mion beitecha umikom mishkan kvodecha. This is from Ps. 26:8

Vaani eshtachaveh viechraah evricha lifney adonai osi. This is a paraphrase of Ps. 95:6. It is interesting to note that the manner in which the original has been altered is

⁵⁹ The ritual of donning tefillin, which is not performed on Shabbat, also contains a psalm quote

from having the plural 'we' form of the original (*hou neeshtachaveh vinichrauh nivricha lifnei adonai osehnu*) changed to the singular first person. This technique is used throughout the liturgy in the paraphrasing of psalms.

Vaani tifilati lcha adonai et ratzon elohim brov chasdecha aneynee beemet yishecha. This is from Ps. 69:14

If we look closely at *Mah Tov*, we can see that all of the psalm verses used are expressed in the first person singular. This unifies the prayer as a whole poetically, but it may also contain a deeper sentiment. *Mah Tov* is traditionally the first prayer said communally in the synagogue service (*Hashkamat Haboker* and the prayers for the donning of *tallitot* are all recited individually). *Mah Tov* is said communally but with the emphasis still upon the individual. As the service progresses, however, most prayers are expressed from the communal standpoint. Thus, *Mah Tov*, with its interaction of communal recitation expressed in terms of the individual, serves as a bridge from the individual to the congregational.

The *Daily Blessings* (a collection of fifteen one-line blessings all beginning with the formula *baruch ata adonai eloheinu melech haolam*) contain three Psalm quotes and two Psalm paraphrases:

The three blessings *pokeach ivrim*, *matir asurim* and *zokef kiffufim* are derived from Ps. 146:7-8.

The blessing *Roka haaretz al hamayim* is a paraphrase of Ps. 136:6 and the blessing *hamechen mitzadey gaver* is a paraphrase of Ps. 37:23.

Korbanot - Within the *Korbanot* there is a section (*Kitoret*) detailing the makeup and preparation of the incense to be used in the *Beit Hamikdash*. It begins with the

preparation as outlined in Exodus and is then followed by a Talmudic discussion of the exact makeup of the incense. Following this, three Psalm verses are recited, each being recited three times. They are:

Adonai tzivaot imanu, misgav lanu elohei yaakov, selah. (Ps. 46:8)

Adonai tzivaot ashrei adam boteach bach. (Ps. 84:13)

Adonai hoshia hamelech yaanaynu viyom koreinu. (Ps. 20:10)

This is followed by a Psalm verse (recited only once) *atah seter li mitzar titzreini raney faleyt tisovvayni selah* (Ps. 32:7).

Psukei d'Zimrah - Psalms comprise the largest component of *Psukei d'Zimrah*. In order to better understand their use within *Psukei d'Zimrah* we will examine the structure of the section as a whole.

Prior to the commencement of *Psukei d'Zimrah* there is a reading of Psalm 30⁶⁰ followed by the mourner's *kaddish*. *Psukei d'Zimrah* then begins with the introductory blessing *baruch sheamar*. This is followed by a reading from I Chronicles 16:8-36. Both *baruch sheamar* and the reading from Chronicles talk of singing God's praises with song. *Baruch sheamar* specifically mentions *uvshirey david avdecha*, the "songs of David Your servant". The reading from I Chronicles 16:8-36 is even more closely associated with Psalms in that it is, with slight textual changes, entirely composed of Psalm texts! Verses 8-22 are analogous to Psalm 105:1-15 (slight alterations are in vv. 5, 6, 8, 9, 11, 13, 14 and 15). Verses 23-33 are analogous to Psalm 96:1-13 (alterations in all verses excepting v. 5: note that the alterations in this section are more radical than those found in verses 8-22). Verse 34 is *hodu l'adonai ki tov ki liolam chasdo* as found in various Psalms such as

⁶⁰ This is not considered to be a part of *Psukei d'Zimrah* because it did not become part of the service until the seventeenth century. [Nosson Scherman and Meir Zlotowitz, ed. *The Complete Art Scroll Siddur, Nusach Ashkenaz* (New York: Mesorah Publications, 1999), 55.]

Ps. 118:1, Ps. 136:1, etc. Verses 35-36 are analogous to Psalm 106:47-48 (with alterations).

The reading from Chronicles is followed by *rommimu*, *vhu rachum* and *hoshia et amecha*, three composites consisting entirely of psalm verses. These three composites (and the psalm which follows them) form an interesting whole. *Rommimu* tells us to exalt God. Both verses found in *Rommimu* are taken from the same psalm, start with the same word and discuss the exalting of God. *Vhu rachum* then proceeds to exalt God. It speaks first of God's mercy, then of His majesty and might and then of his vengeance. Finally, the theme turns to that of God as savior. *Vhu rachum* builds in a crescendo like manner from exalting God's mercy to asking God to save us. This idea of God as savior is then expounded upon in *Hoshia et amecha*. The final psalm quote in *Hoshia* expresses the belief that this salvation will indeed take place, thus completing the cycle. Finally, Psalm 100, which follows *Hoshia et amecha*, is a paean of praise to God. The Psalms used within the three composites are as follows:

Rommimu adonai eloheinu vihishtachavu lahodom raglav kadosh hu. Ps. 99:5

Rommimu adonai eloheinu vihistachavu lhar kodsho ki kadosh adonai eloheinu
Ps. 99:9

Vhu rachum yichaper avon vilo yascheet, vihirba lihashiv apo vilo yaeer kol
chamato. Ps. 78:38

Atah adonai lo tichla rachamecha mimeni, chasdicha vaameeticha tamid yitzruni.
Ps. 40:12

Zichor rachamecha adonai vachasadecha ki meyolam heyma. Ps. 25:6

*Tinu oz leylohim al yisrael gaavato viuzo bashchakim. Nora elohim
mimikdashecha, el yisrael hu notein oz vitaahzumot laam baruch elohim.*

Ps. 68:35-36

*El nikamot adonai, el nikamot hofia. Hinaseh shofet haaretz, hashev gimul al
geyim. Ps. 94:1-2*

Ladonai hayishua al amcha virchatecha selah. Ps. 3:9

Adonai tzivaot imanu, misgav lanu elohei yaakov, selah. Ps. 46:8

Adonai tzivaot ashrei adam boteach bach. Ps. 84:13

Adonai hoshia hamelech yaanaynu viyom koreinu. Ps. 20:10

Hoshia et amecha uvarech et nachalatecha ureym vinaseym ad haolam.

Ps. 28:9

*Nafsheinu chiktah ladonai, ezreinu umagineinu hu. Ki vo yismach libeinu, ki
vishem kodsho vatachnu. Yhi chasdicha adonai aleinu kaasher yichalnu lach.*

Ps. 33:20-22

Hareinu adonai chasdecha viyeshacha titen lanu. Ps. 85:8

Kumah ezratah lanu ufdeinu limaan chasdecha. Ps. 44:27

*Anochi adonai elohecha hamaalcha meyeretz mitzrayim, harchev picha
vaamaleyhu. Ps. 81:11*

Ashrei haam shechacha lo, ashrei haam sheadonai elohav. Ps. 144:15

Vaani bichasdicha vatachti, yagel libi bishuatecha, ashira ladonai ki gamal alai.

Ps. 13:6

Following these Psalm composites comes the recitation of Psalms 19, 34, 90, 91, 135, 136, 33, 92 and 93 in their entirety, all of which are concerned with the praise of God.⁶¹ We then have another composite, *Yhi chivod*, composed primarily of Psalm verses but also incorporating quotations from other biblical texts, which continues this theme of praise and expresses the belief that God's greatness will last forever. The Psalm use within *Yhi chivod* is as follows:

Yhi kivod adonai liolam yismach adonai bimaasav. Ps. 104:31

*Adonai mivorach meyatah viad olam. Mimizrach shemesh ad mivooh, mihallel
shem adonai. Ram al kol goyim adonai, al hashamayim kivodo. Ps. 113:2-4*

Adonai shimcha liolam, adonai zichricha lidor vador. Ps. 135:13

Adonai bashamayim heycheen kiso, umalchuto bakol mashala. Ps. 103:19

Adonai melech. from Ps. 10:16

Adonai malach. from Ps. 93:1

Adonai melech olam vaed, avdu goyim meyartzo. Ps. 10:16

Adonai heyfear atzat goyim, heini machshivot amim. Ps. 33:10

Atzat adonai liolam taamod machshivot leebo lidor vador. Ps. 33:11

Ki hu amar vayehi, hu tzivah vayaamod. Ps. 33:9

Ki vachar adonai bitziyon, ivah limoshav lo. Ps. 132:13

Ki yaakov bachar lo yah, yisrael lisgulato. Ps. 135:4

Ki lo yeetosh adonai amo vinachalato lo yaazov. Ps. 94:14

⁶¹ During a weekday *Shaharit* service only Psalm 100 is recited at this point.

Vhu rachum yichaper avon vilo yascheet, vihirba lihshiv apo vilo yaeur kol chamato. Ps. 78:38

Adonai hoshia hamelech yaanaynu viyom koreinu. Ps. 20:10

This composite is followed by *Ashrei* -- as we saw in the Torah service (above p. 6) the line *ashrei yoshvei veytecha od yhallucha selah* is from Ps. 84:5 and *ashrei haam shekacha lo ashrei haam sheAdonai elohav* is from Ps. 144:15. This is followed by a recitation of Psalm 145 (all 21 verses). This is concluded with a line from Ps. 115:18, *vaanachnu nivarech Yah, meyatah vad olam halleluyah.*

Following this is the recitation of Psalms 146 through 150 in their entirety. All of these Psalms, from *Ashrei* through Psalm 150, continue the theme of praise of God. This in turn is followed by, *Baruch adonai liolam*, a composite of four Psalm verses which concludes this large section of praise with the dictum that God is blessed, forever and ever. The verses in *Baruch adonai* are as follows :

Baruch adonai liolam amen viamen. Ps. 89:53

Baruch adonai mitziyon shochan yirushalayim halleluyah. Ps. 135:21

Baruch adonai elohim elohey yisrael, oseh niflato livado. Uvarech shem kvodo liolam viyimaley kvodo et kol haaretz, amen viamen. Ps. 72:18-19

Interestingly, *Baruch adonai* which serves as a culmination of the "praise of God" section simultaneously serves as the transition to a new theme of God as blessed sovereign. This theme is carried forth in the readings from Chronicles, Nechemiah and

the Song of the Sea from Exodus. This is followed by *Adonai yimloch*, a composite of various sources with one Psalm quote: *Ki ladonai hamilucha umosheyl bagoyim* from Ps. 22:29.

This is followed by *nishmat kol chai*, the culmination of the theme of God as blessed sovereign (it begins "The soul of every being shall bless Your name") which has four Psalm paraphrases and two direct Psalm quotations:

Min haolam vad haolam atah el is a paraphrase from Ps. 90:2

Vadonai lo yanum vlo yeeshan is a paraphrase from Ps. 121:4

Vihamatir asurim is a paraphrase from Ps. 146:7

Vihasomeach noflim vhasokef kifufim is a paraphrase from Ps. 145:14

Adonai mi chamocha matzil ani meychazak mimenu viani vievyon migozlo is from Ps. 35:10 (2nd half of verse)

Ldavid, barchi nafshi et adonai vchol kravay et shem kodsho (the final line of the prayer) is from Ps. 103:1

Following this is *hael bitaatzumot* and *shochen ad*. *Shochen Ad* contains one Psalm verse, *ranninu tzadikim badonai laysharim naavah thila* from Ps. 33:1. *Psukei d'Zimrah* then ends with *uvmakhalot* and *yishtabach*, two prayers which, as with *baruch sheamar* at the beginning of *Psukei d'Zimrah*, tell of singing God's praises with song.

In total, *Psukei d'Zimrah* contains the recitation of fifteen complete psalms and numerous psalm quotations. The fifteen complete psalms are as follows: Ps. 19, 34, 90,

91, 135, 136, 33, 92, 93, 145-150 (the total is sixteen if the introductory Ps. 30 is included in this list).

Shema uvirchoteha - In the *kavvanot* which accompanies the *Barchu* there are two psalm quotes:

Solu larochev baaravot byah shmo vieelzu lfanav. From Ps. 68:5 (2nd half of verse)

Yhi shem adonai mivorach meyatah viad olam. Ps. 113:2

In *Liel asher* we have *Mizmor shir lyom hashabat. Tov lhodot lardonai* from Ps. 92:1-2

In *Liel baruch* we have *Lioseh orim gidolim ki liolam chasdo* from Ps. 136:7

In *Ahava raba* there is a psalm paraphrase:

Vihaer eyneinu bitoratecha vidabeik libaynu bimitzvotcha viyached livaveinu liahava ulyirah et shimecha. Cf. Ps. 86:11

In *Ezrat avoteinu* (following the *Shema*) there is *Vaychasu mayim tzareyhem echad mayhem lo notar.* Ps. 106:11

Shemoneh Esrei - Psalm use in the *Shaharit Shabbat Amidah* is exactly as described above in the *Maariv Shabbat Amidah* (p. 2) with the addition of the response *Yimloch adonai liolam eloheyich tziyon ldor vador halleluyah* from Ps. 146:10 in the *Kedusha*.

Torah Service – The Torah service is as delineated above (pp. 4-8)

Musaf

Shemoneh Esrei – Psalm use is the same as *Shaharit Shabbat Amidah* (see above)

Kaveh el adonai - Following the *kaddish shalem* after the *musaf amidah* there is a three verse composite, *kaveh el adonai*, two verses of which are from Psalms:

Kaveh el adonai chazak viyaametz libecha, vikaveh el adonai. Ps. 27:14

Ki mi eloah mibaladei adonai, umi tzur zoolati eloheinu. Ps. 18:32

This is followed by *ein keloheinu* and then by readings from the Talmud and Mishnah. The Mishnah reading (Tamid 7:4) discusses the daily song (or psalm) that the Levites would recite in the Temple. There are therefore seven corresponding Psalm quotes in this Mishnah reading. They are as follows:

Ladonai haaretz umloah, tevel viyoshve vah. Ps. 24:1

Gadol adonai umhullal miod, biear eloheinu har kodsho. Ps. 48:2

Elohim nitzav baadat el, bikerev elohim yishpot. Ps. 82:1

El nikamot adonai, el nikamot hofia. Ps. 94:1

Harninu leylohim uzeynu, hariu leylohey yaakov. Ps. 81:2

Adonai malach geut lavesch, lavesch adonai oz hitazar, af tikon tevel bal timot. Ps.

93:1

Mizmor shir lyom hashabat. Ps. 92:1

So, according to Mishnah, the cycle of Psalms in the Temple was:

Sunday	Psalm 24
Monday	Psalm 48
Tuesday	Psalm 82
Wednesday	Psalm 94
Thursday	Psalm 81
Friday	Psalm 93
Shabbat	Psalm 92

The song of the day in the modern *siddur* exactly mirrors this ordering (although Wednesday's song is comprised of Ps. 94:1 – 95:3)

Amar Rabbi Elazar – A talmudic text which incorporates a number of psalm quotations:

Shalom rav lihavey toratecha vieyn lamo michshol. Ps. 119:165

Yhi shalom bcheylecha shalva barminotecha. Lmaan achay vreyai, adabrah na shalom bach. Lmaan beit adonai eloheinu, avaksha tov lach. Ps. 122:7-9

Adonai oz liamo yitein, Adonai yivarech et amo vashalom Ps. 29:11

Following *Shir hakavod* at the end of *Lcha adonai* we have a psalm quote:

Mi yimalell gvurot adonai, yashmia kol tihilato. Ps. 106:2

We then conclude the Shabbat morning services with the reading of Psalm 92, the song of the day.

We will now examine Psalm usage found within the Shabbat morning service in the GOP. Unlike its' 1975 predecessor which offered six alternative Shabbat morning services, the GOP has only one Shabbat morning service.

The service begins with a blessing entitled "for those who wear a tallit".⁶² As in the traditional service, *barchi nafshi* (Ps. 104:1-2) accompanies the donning of the tallit.⁶³

Although there is only one Shabbat morning service in the GOP, the GOP still maintains its devotion to choice by offering five alternative "opening prayers". Each opening prayer consists of a short Hebrew text (one or two lines) followed by an English reading. The first of these offerings opens with a verse of psalm, *hinei mah tov umanayim shevet achim gam yachad* from Ps. 133:1

Mah Tov -- exactly as described above in traditional service (see p.10)

Daily Blessings -- the GOP has twelve daily blessings instead of the traditional fifteen, omitting or changing the text of those that it finds objectionable (notably the changing of *shelo asani goi* to *sheasani yisrael* and the omission of *shelo asani isha*). The psalm usage is the same as in the traditional service (see above p. 10) with the exception of the blessing *roka haaretz al hamayim*, which has been omitted.

Korbanot and Psukei d'Zimrah -- the GOP service incorporates no elements of these two sections of the traditional service.

⁶² In the 1975 GOP there was no blessing for tallit included in any of the six Shabbat morning services.

⁶³ It should be noted that *barchi nafshi* is traditionally said while inspecting the *tzitzit*. It is not clear from the *Gates of Prayer* whether this is intended or not.

Ahava Raba – as in the traditional service (see above p. 16)

Shemoneh Esrei – as in the traditional service (see above p. 16)⁶⁴

Torah Service – same as described above (see p. 9)

A chart will enable us to see the use of Psalms within these services more clearly:

Traditional

GOP

Shaharit

Hashkamat haboker
(Ps 111:10)

Barchi nafshi
(Ps. 104:1-2)

same as traditional

Mah yakar
(Ps. 36:8-11)

Birhot Hashahar

Hinei mah tov
(Ps. 133:1)

Mah Tov
(Ps. 5:8, 26:8, 95:6, 69:14)

same as traditional

Daily Blessings
(Ps. 146:7-8, 136:6, 37:23)

same as traditional
but without Ps. 136:6

Korbanot

Adonai tzivaot
(Ps. 46:8, 84:13, 20:10)

Atah seter
(Ps. 32:7)

⁶⁴ Note that in the *Gates of Prayer*, *elohai nitzor* precedes *yihyu lratzon*. In the traditional service *yihyu lratzon* appears twice, both directly preceding and following *elohai nitzor*.

Psukei d'Zimrah

Psalm 30 (introductory Psalm) _____

I Chronicles 16:8-36 _____

(Ps. 105:1-15, 96:1-13, 118:1, 106:47-48) _____

Rommimu _____

(Ps. 99:5, 99:9) _____

Vhu rachum _____

(Ps. 78:38, 40:12, 25:6, 68:35-36, 94:1-2, 3:9, 46:8, 84:13, 20:10) _____

Hoshia et amecha _____

(Ps. 28:9, 33:20-22, 85:8, 44:27, 81:11, 144:15, 13:6) _____

Psalm 19 _____

Psalm 34 _____

Psalm 90 _____

Psalm 91 _____

Psalm 135 _____

Psalm 136 _____

Psalm 33 _____

Psalm 92 _____

Psalm 93 _____

Yhi chivod _____

(Ps. 104:31, 113:2-4, 135:13, 103:19, 10:16, 93:1, 33:9-11, 132:13, 135:4, 94:14, 78:38, 20:10) _____

Ashrei _____

(Ps. 84:5 and Ps. 144:15) _____

Psalm 145 (*Thila lDavid*) _____

Vaanachnu nvarech Yah _____

(Ps. 115:18) _____

Psalm 146	-----
Psalm 147	-----
Psalm 148	-----
Psalm 149	-----
Psalm 150	-----
<i>Baruch adonai liolam</i> (Ps. 89:53, 135:21, 72:18-19)	-----
<i>Adonai yimloch</i> (Ps. 22:29)	-----
<i>Nishmat kol chai</i> (Ps. 90:2, 121:4, 146:7, 145:14, 35:10, 103:1)	-----
<i>Shochen ad</i> (Ps. 33:1)	-----
<u>Shema uvirchotecha</u>	
<i>Kavvanot of barchu</i> (Ps. 68:5, 113:2)	-----
<i>Liel asher</i> (Ps. 92:1-2)	-----
<i>Liel baruch</i> (Ps. 136:7)	-----
<i>Ahava Raba</i> (Ps. 86:11)	same as traditional
<i>Ezrat avoteinu</i> (Ps. 106:11)	-----
<u>Shemoneh Esrei</u>	
<i>Adonai sftai</i> (Ps. 51:17)	same as traditional
<i>Kedusha (yimloch)</i> (Ps. 146:10)	same as traditional

<i>Modim</i> (Ps. 79:13)	same as traditional
<i>Yihyu lratzon</i> (Ps. 19:15)	-----
<i>Elohai nitzor</i> (Ps. 34:14, 60:7, 108:7)	same as traditional
<i>Yihyu lratzon</i> (Ps. 19: 15)	same as traditional
<u>Torah Service</u>	
<i>Ein kamocha</i> (Ps. 86:8, 145:13, 10:16, 93:1, [Ex. 15:18], Ps. 29:11)	same as traditional
<i>Av harachamim</i> (Ps. 51:20)	same as traditional ⁶⁵
<i>Gadlu</i> (Ps. 34:4)	same as traditional
<i>Lcha (Rommu)</i> (Ps. 99:5 and Ps. 99:9)	-----
<i>Al hakol</i> (Ps. 68:5)	-----
<i>Viyuazor</i> (Ps. 19:8-9, Ps. 29:11 and Ps. 18:31)	-----
<i>Av harachamim shochen</i> (Ps. 79:10, Ps. 9:13 and Ps. 110:6-7)	-----
<i>Ashrei</i> (Ps. 84:5 and Ps. 144:15)	-----
Psalm 145 (<i>Thila lDavid</i>)	-----
<i>Vaanachnu nvarech Yah</i> (Ps. 115:18)	-----

⁶⁵ Note: The non-Psalm text *av harachamim* has been changed to *el harachamim*.

Yhallu Hodo
(Ps. 148:13-14)

same as traditional

Psalm 29 (*Mizmor*)

Psalm 19:8-10⁶⁶

Uvnucho (Kuma)
(Ps. 132:8-10)

Musaf

Shemoneh Esrei (same as in *Shaharit* – see p. 22)

(2nd *amidah* not applicable)

Kaveh el adonai
(Ps. 27:14, 18:32)

Mishnah Tamid 7:4
(24:1, 48:2, 82:1, 94:1, 81:2, 93:1, 92:1)

Amar Rabbi Elazar
(Ps. 119:165, 122:7-9, 29:11)

Lcha Adonai
(Ps. 106:2)

Psalm 92

As we can see from the above chart, the Psalm use in *birhot hashahar* and *shemoneh esrei* remains relatively identical in the two denominations. In all the other sections the service has been greatly pared down in the Reform setting, so much so that the *korbanot* and *psukei dzimrah* sections no longer exist in any form within the service. The loss of the *psukei dzimrah* section is especially striking in this study because of the massive amount of Psalm material used in that section (even more so than in *Kabbalat Shabbat* and *Hallel*!⁶⁷)

⁶⁶ This section of Psalm 19 is traditionally recited after finishing a tractate of Gemara or Mishnah.

⁶⁷ Hallel consists of the recitation of six psalms, Ps. 113-118.

It is also interesting to note that the traditional service ends with Psalm 92 (the *shir hayom*) whereas the Reform service generally ends with a hymn, traditionally *ein keloheinu*.

Appendix: Psalm usage in Shabbat services in numerical order

This appendix can be utilized to see where a particular Psalm is used within the Shabbat liturgy according to Psalm number. The column on the left lists the Psalms used within the Shabbat liturgy in numerical order, the column in the middle lists the first few words of the Psalm text and the column on the right lists the place(s) within the liturgy where the Psalm is found.

The appendix is divided into two sections, the first detailing Psalm use within the traditional service and the second [found on p. 49] detailing the Psalm use within *GOP*.

Certain liturgical rubrics appear in more than one service, such as the *Amidah*, *Shema uvirchotecha*, etc. Unless otherwise noted, all instances of the rubric will contain the Psalm text in question. Similarly, *GOP* has three evening services. Unless otherwise noted all services contain the Psalm text in question.

Rubric Abbreviation Key: *Amidah* – *Shemoneh Esrei*
 Birhot – *Birhot Hashahar*
 Hashkamat Haboker – *Hashkamat Haboker*
 Kabbalat Shabbat – *Kabbalat Shabbat*
 Korban – *Korbanot*
 Musaf – *Musaf*
 Psukei – *Psukei d'Zimrah*
 Shema – *Shema uvirchotecha*
 Tallit – *Tallit Blessings*
 Torah – *Torah Service*

Psalm usage in traditional Shabbat services in numerical order

Psalm 3:9	<i>ladonai hayishua</i>	<i>Psukei – Vhu rachum</i>
Psalm 5:8	<i>vaani brov chasdicha</i>	<i>Birhot – Mah tovu</i>
Psalm 9:13	<i>ki doresh damim</i>	<i>Torah – Av har. shochen</i>
Psalm 10:16	<i>adonai melech olam vaed</i>	<i>Psukei – Yhi chivod</i>
Psalm 10:16 (2 words)	<i>adonai melech</i>	<i>Torah – Ein kamocha</i> <i>Psukei – Yhi chivod</i>
Psalm 13:6	<i>vaani bichasdicha</i>	<i>Psukei – Hoshi et amecha</i>
Psalm 17:8 (paraphrase)	<i>uvtsel kinafecha</i>	<i>Shema – Hashkiveinu</i> <i>(evening only)</i>
Psalm 18:31	<i>hael tamim darko</i>	<i>Torah – Viyaazor</i>
Psalm 18:32	<i>ki mi eloah mibaladei</i>	<i>Musaf – Kaveh</i>
Psalm 19 (complete)	<i>lamnatseach mizmor ldavid</i>	<i>Psukei</i>
Psalm 19:8	<i>torat adonai timima</i>	<i>Torah – Viyaazor</i>
Psalm 19:9	<i>pikudey adonai</i>	<i>Torah – Viyaazor</i>
Psalm 19:15	<i>yyihu lratzon imrey fi</i>	<i>Amidah – end of Amidah</i>
Psalm 20:10	<i>adonai hoshia hamelech</i>	<i>Korban – Adonai tzivaot</i> <i>Psukei – Vhu rachum</i>
Psalm 22:29	<i>ki ladonai hamilucha</i>	<i>Psukei – Adonai yimloch</i>
Psalm 24:1	<i>ladonai haaretz umloah</i>	<i>Musaf – Shir hayom</i>
Psalm 26:8	<i>adonai ahavti mion</i>	<i>Birhot – Mah tovu</i>
Psalm 27:14	<i>kaveh el adonai chazak</i>	<i>Musaf – Kaveh</i>

Psalm 28:9	<i>hoshia et amecha</i>	<i>Psukei – Hoshi et amecha</i>
Psalm 29 (complete)	<i>mizmor ldavid, havu</i>	<i>Kabbalat Shabbat</i>
		<i>Torah – after Hodo</i>
Psalm 29:11	<i>adonai oz liamo yitein</i>	<i>Torah – Ein kamocha</i>
		<i>Torah – Viyaazor</i>
		<i>Musaf – Amar rabi elazar</i>
Psalm 30 (complete)	<i>mizmor shir chanukat</i>	<i>Psukei</i>
Psalm 32:7	<i>atah seter li mitzar</i>	<i>Korban – Atah seter</i>
Psalm 33 (complete)	<i>ranninu tzadikim badonai</i>	<i>Psukei</i>
Psalm 33:1	<i>ranninu tzadikim badonai</i>	<i>Psukei – Shochen ad</i>
Psalm 33:9	<i>ki hu amar vayehi</i>	<i>Psukei – Yhi chivod</i>
Psalm 33:10	<i>adonai heyfear atzat</i>	<i>Psukei – Yhi chivod</i>
Psalm 33:11	<i>atzat adonai liolam</i>	<i>Psukei – Yhi chivod</i>
Psalm 33:20-22	<i>nafsheinu chiktah ladonai</i>	<i>Psukei – Hoshi et amecha</i>
Psalm 34 (complete)	<i>ldavid bishanoto et tamo</i>	<i>Psukei</i>
Psalm 34:4	<i>gadlu ladonai iti</i>	<i>Torah</i>
Psalm 34:14 (paraphrase)	<i>elohai ntzor lshonee</i>	<i>Amidah – Elohai nitzor</i>
Psalm 35:10 (2 nd half of v.)	<i>adonai mi chamocha</i>	<i>Psukei – Nishmat kol chai</i>
Psalm 36:8-11	<i>mah yakar</i>	<i>Tallit</i>
Psalm 37:23 (paraphrase)	<i>hamachen mitzadey</i>	<i>Birhot – Daily blessings</i>
Psalm 40:12	<i>atah adonai lo</i>	<i>Psukei – Vhu rachum</i>
Psalm 44:27	<i>kuma ezratah lanu</i>	<i>Psukei – Hoshi et amecha</i>

Psalm 46:8	<i>adonai tzivaot imanu</i>	<i>Korban -- Adonai tzivaot</i> <i>Psukei -- Vhu rachum</i>
Psalm 48:2	<i>gadol adonai umhullal</i>	<i>Musaf -- Shir hayom</i>
Psalm 51:17	<i>adonai sftai tiftach</i>	<i>Amidah -- intro to Amidah</i> <i>(morning and evening)</i>
Psalm 51:20	<i>heitiva virtzonicha</i>	<i>Torah -- Av harachamim</i>
Psalm 60:7	<i>Imaan yachaltzon</i>	<i>Amidah -- Elohai nitzor</i>
Psalm 66:9	<i>hasam nafsheinu</i>	<i>Shema -- Veemuna</i> <i>(evening only)</i>
Psalm 68:5	<i>shiru leylohim zamru</i>	<i>Torah -- Al hakol</i> <i>Shema -- Barchu kavv.⁶⁸</i>
Psalm 68:35-36	<i>tinu oz leylohim</i>	<i>Psukei -- Vhu rachum</i>
Psalm 69:14	<i>vaani tfilati lcha</i>	<i>Birhot -- Mah tovu</i>
Psalm 72:18-19	<i>baruch adonai elohim</i>	<i>Psukei -- Baruch adonai</i>
Psalm 78:38	<i>vhu rachum</i>	<i>Psukei -- Vhu rachum</i> <i>Psukei -- Yhi chivod</i>
Psalm 79:10	<i>lamah yomru hagoyim</i>	<i>Torah -- Av har. shochen</i>
Psalm 79:13 (paraphrase)	<i>nodeh lcha unisaper</i>	<i>Amidah -- Modim</i>
Psalm 81:2	<i>harninu leylohim uzeynu</i>	<i>Musaf -- Shir hayom</i>
Psalm 81:11	<i>anochi adonai elohecha</i>	<i>Psukei -- Hoshi et amecha</i>
Psalm 82:1	<i>elohim nit'av baadat</i>	<i>Musaf -- Shir hayom</i>
Psalm 84:5	<i>ashrei yoshvei</i>	<i>Torah -- Ashrei</i> <i>Psukei -- Ashrei</i>

⁶⁸ Second half of verse starting with *solu larochev haarvot*.

Psalm 84:13	<i>adonai tzivaot ashrei adam</i>	<i>Korban – Adonai tzivaot</i> <i>Psukei – Vhu rachum</i>
Psalm 85:8	<i>hareinu adonai chasdecha</i>	<i>Psukei – Hoshi et amecha</i>
Psalm 86:8	<i>ein kamocha</i>	<i>Torah – Ein kamocha</i>
Psalm 86:11 (paraphrase)	<i>vihaer eyneinu bitoratecha</i>	<i>Shema – Ahava raba</i> <i>(morning only)</i>
Psalm 89:53	<i>baruch adonai liolam amen</i>	<i>Psukei – Baruch adonai</i>
Psalm 90 (complete)	<i>tfilah limoshe ish haelohim</i>	<i>Psukei</i>
Psalm 90:2 (paraphrase)	<i>min haolam vad haolam</i>	<i>Psukei – Nishmat kol chai</i>
Psalm 91 (complete)	<i>yoshev biseter elyon</i>	<i>Psukei</i>
Psalm 92 (complete)	<i>mizmor shir lyom hashabbat</i>	<i>Kabbalat Shabbat</i> <i>Psukei</i> <i>Musaf</i>
Psalm 92:1	<i>mizmor shir lyom hashabbat</i>	<i>Musaf – Shir hayom</i>
Psalm 92:1-2	<i>mizmor shir lyom hashabbat</i>	<i>Shema – Liel asher</i> <i>(morning only)</i>
Psalm 93 (complete)	<i>adonai malach</i>	<i>Kabbalat Shabbat</i> <i>Psukei</i>
Psalm 93:1	<i>adonai malach geut lavesh</i>	<i>Musaf – Shir hayom</i>
Psalm 93:1 (2 words)	<i>adonai malach</i>	<i>Torah – Ein kamocha</i> <i>Psukei – Yhi chivod</i>
Psalm 94:1	<i>el nikamot adonai</i>	<i>Musaf – Shir hayom</i>
Psalm 94:1-2	<i>el nikamot adonai</i>	<i>Psukei – Vhu rachum</i>

Psalm 94:14	<i>ki lo yeetosh adonai</i>	<i>Psukei – Yhi chivod</i>
Psalm 95 (complete)	<i>lchu niranina ladonai</i>	<i>Kabbalat Shabbat</i>
Psalm 95:6 (paraphrase)	<i>vaani eshtachaveh</i>	<i>Birhot – Mah tovu</i>
Psalm 96 (complete)	<i>shiru ladonai shir chadash</i>	<i>Kabbalat Shabbat</i>
Psalm 96:1-13 (paraphrase)	<i>al tigu beemshichai</i>	<i>Psukei⁶⁹</i>
Psalm 97 (complete)	<i>adonai malach tagel haaretz</i>	<i>Kabbalat Shabbat</i>
Psalm 98 (complete)	<i>mizmor shiru ladonai</i>	<i>Kabbalat Shabbat</i>
Psalm 99 (complete)	<i>adonai malach yirgizu amim</i>	<i>Kabbalat Shabbat</i>
Psalm 99:5	<i>rommimu adonai (raglav)</i>	<i>Torah – Lcha adonai</i> <i>Psukei</i>
Psalm 99:9	<i>rommimu adonai (kodsho)</i>	<i>Torah – Lcha adonai</i> <i>Psukei</i>
Psalm 103:1	<i>ldavid barchi nafshi</i>	<i>Psukei – Nishmat kol chai</i>
Psalm 103:19	<i>adonai bashamayim</i>	<i>Psukei – Yhi chivod</i>
Psalm 104:1-2	<i>barchi nafshi</i>	<i>Tallit</i>
Psalm 104:31	<i>yhi chivod adonai</i>	<i>Psukei – Yhi chivod</i>
Psalm 105:1-15 (paraphrase)	<i>hodo ladonai kiru vishmo</i>	<i>Psukei⁷⁰</i>
Psalm 106:1	[see Ps. 118:1; Ps. 118:1 is the same text]	
Psalm 106:2	<i>mi yimallel gvurot</i>	<i>Musaf – Lcha adonai</i>
Psalm 106:11	<i>vaychasu mayim</i>	<i>Shema – Ezrat avoteinu</i> <i>(morning only)</i>

⁶⁹ I Chronicles 16:23-33

⁷⁰ I Chronicles 16:8-22

Psalm 106:47-48 (paraphrase)	<i>baruch adonai elohey</i>	<i>Psukei</i> ⁷¹
Psalm 108:7	<i>Imaan yeychaltzon</i>	<i>Amidah – Elohai nitzor</i>
Psalm 110:6	<i>yadin bagoyim maleh</i>	<i>Torah – Av har. shochen</i>
Psalm 110:7	<i>minachal baderech</i>	<i>Torah – Av har. shochen</i>
Psalm 111:10	<i>raysheet chochma</i>	<i>Hashkamat Haboker</i>
Psalm 113:2	<i>yhi shem adonai mivorach</i>	<i>Shema – Barchu kavvanot</i>
Psalm 113:2-4	<i>adonai mivorach</i>	<i>Psukei – Yhi chivod</i>
Psalm 115:18	<i>vaanachnu nivarech yah</i>	<i>Torah – Ashrei</i> <i>Psukei – Ashrei</i>
Psalm 118:1	<i>hodu ladonai ki tov</i>	<i>Psukei</i> ⁷²
Psalm 118:29	[see Ps. 118:1; Ps. 118:1 is the same text]	
Psalm 119:165	<i>shalom rav liohavey</i>	<i>Musaf – Amar rabi elazar</i>
Psalm 121:4 (paraphrase)	<i>vadonai lo yanum</i>	<i>Psukei – Nishmat kol chai</i>
Psalm 121:8 (paraphrase)	<i>ushmor tzeiteinu</i>	<i>Shema – Hashkiveinu</i> <i>(evening only)</i>
Psalm 122:7-9	<i>yhi shalom bcheylecha</i>	<i>Musaf – Amar rabi elazar</i>
Psalm 132:8	<i>kuma adonai limnuchatecha</i>	<i>Torah – Uvnucho</i>
Psalm 132:9	<i>kohanecha yilbishu</i>	<i>Torah – Uvnucho</i>
Psalm 132:10	<i>baavur david avdecha</i>	<i>Torah – Uvnucho</i>
Psalm 132:13	<i>ki vachar adonai</i>	<i>Psukei – Yhi chivod</i>
Psalm 135 (complete)	<i>halleluyah hallu et shem</i>	<i>Psukei</i>
Psalm 135:4	<i>ki yaakov bachar lo yah</i>	<i>Psukei – Yhi chivod</i>

⁷¹ I Chronicles 16:23-33

⁷² I Chronicles 16:34

Psalm 135:13	<i>adonai shimcha liolam</i>	<i>Psukei – Yhi chivod</i>
Psalm 135:21	<i>baruch adonai mitziyon</i>	<i>Psukei – Baruch adonai</i>
Psalm 136 (complete)	<i>hodu l'adonai ki tov</i>	<i>Psukei</i>
Psalm 136:1	[see Ps. 118:1; Ps. 118:1 is the same text]	
Psalm 136:6 (paraphrase)	<i>roka haaretz al hamayim</i>	<i>Birhot – Daily blessings</i>
Psalm 136:7	<i>l'oseh orim gidolim</i>	<i>Shema – Liel baruch</i> <i>(morning only)</i>
Psalm 144:15	<i>ashrei haam shekacha</i>	<i>Torah – Ashrei</i> <i>Psukei – Hoshia/Ashrei</i>
Psalm 145 (complete)	<i>tihillat l'david aromimcha</i>	<i>Torah – Ashrei</i> <i>Psukei – Ashrei</i>
Psalm 145:13	<i>malchuticha malchut</i>	<i>Torah – Ein kamocha</i>
Psalm 145:14 (paraphrase)	<i>vihasomeach noflim</i>	<i>Psukei – Nishmat kol chai</i>
Psalm 146 (complete)	<i>halleluyah halleli nafshi</i>	<i>Psukei</i>
Psalm 146:7	<i>matir assurim</i>	<i>Birhot – Daily blessings</i> <i>Psukei – Nishmat⁷³</i>
Psalm 146:8	<i>pokeach ivrim</i>	<i>Birhot – Daily blessings</i>
Psalm 146:8	<i>zokef kiffufim</i>	<i>Birhot – Daily blessings</i>
Psalm 146:10	<i>yimloch adonai liolam</i>	<i>Amidah – Kedusha</i>
Psalm 147 (complete)	<i>halleluyah ki tov zamrah</i>	<i>Psukei</i>
Psalm 148 (complete)	<i>halleluyah hallelu et adonai</i>	<i>Psukei</i>
Psalm 148:13 (1 st half of v.)	<i>yhallu et shem</i>	<i>Torah – Hodo</i>

⁷³ in *nishmat* the quotation is a paraphrase, *vihamatir asurim*.

Psalm 148:13-14	<i>hodo al eretz</i>	<i>Torah – Hodo</i>
Psalm 149 (complete)	<i>halleluyah shiru ladonai</i>	<i>Psukei</i>
Psalm 150 (complete)	<i>halleluyah hallelu eyl</i>	<i>Psukei</i>

Psalm usage in *GOP* Shabbat services in numerical order

Psalm 5:8	<i>vaani brov chasdicha</i>	<i>Birhot – Mah tovu</i>
Psalm 10:16 (2 words)	<i>adonai melech</i>	<i>Torah – Ein kamocha</i>
Psalm 15 ⁷⁴	<i>mizmor ldavid, havu</i>	<i>Kabbalat Shabbat</i> <i>(Service III only)</i>
Psalm 17:8 (paraphrase)	<i>uvitzel kinafecha</i>	<i>Shema – Hashkiveinu</i> <i>(evening only – I & II)</i>
Psalm 19:8	<i>torat adonai timima</i>	<i>Torah – after Hodo</i>
Psalm 19:9	<i>pikudey adonai</i>	<i>Torah – after Hodo</i>
Psalm 19:10	<i>yirat adonai tihora</i>	<i>Torah – after Hodo</i>
Psalm 19:15	<i>yyihu lratzon imrey fi</i>	<i>Amidah – end of Amidah</i>
Psalm 26:8	<i>adonai ahavti mion</i>	<i>Birhot – Mah tovu</i>
Psalm 29 (complete)	<i>mizmor ldavid, havu</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 29:8-10	<i>torat adonai timimah</i>	<i>Torah</i>
Psalm 29:11	<i>adonai oz liamo yitein</i>	<i>Torah – Ein kamocha</i>
Psalm 34:4	<i>gadlu ladonai iti</i>	<i>Torah</i>
Psalm 34:14 (paraphrase)	<i>elohai ntzor lshonee</i>	<i>Amidah – Elohai nitzor</i>
Psalm 37:23 (paraphrase)	<i>hamachen mitzadey</i>	<i>Birhot – Daily blessings</i>
Psalm 51:17	<i>adonai sftai tiftach</i>	<i>Amidah – intro to Amidah</i>
Psalm 51:20	<i>heitiva virtzonicha</i>	<i>Torah – El harachamim</i>
Psalm 60:7	<i>lmaan yachaltzoon</i>	<i>Amidah – Elohai nitzor</i>

⁷⁴ Complete except for the omission of the first half of verse 4.

Psalm 69:14	<i>vaani tfilati lcha</i>	<i>Birhot – Mah tovu</i>
Psalm 79:13 (paraphrase)	<i>nodeh lcha unisaper</i>	<i>Amidah – Modim</i> <i>(Service I only)</i>
Psalm 86:8	<i>ein kamocha</i>	<i>Torah – Ein kamocha</i>
Psalm 86:11 (paraphrase)	<i>vihaer eyneinu bitoratecha</i>	<i>Shema – Ahava raba</i> <i>(morning only)</i>
Psalm 92 (vv. 1-5, 13-16)	<i>mizmor shir lyom hashabbat</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 93 (complete)	<i>adonai malach</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 93:1 (2 words)	<i>adonai malach</i>	<i>Torah – Ein kamocha</i>
Psalm 95 (vv. 1-5, 7)	<i>lchu niranina ladonai</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 95:6 (paraphrase)	<i>vaani eshtachaveh</i>	<i>Birhot – Mah tovu</i>
Psalm 96 ⁷⁵	<i>shiru ladonai shir chadash</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 97 (vv. 1-2, 6, 8-9, 11-12)	<i>adonai malach tagel haaretz</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 98 (vv. 1-4) ⁷⁶	<i>mizmor shiru ladonai</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>
Psalm 99 (vv. 1-4, 9)	<i>adonai malach yirgizu amim</i>	<i>Kabbalat Shabbat</i> <i>(Service I only)</i>

⁷⁵ Complete except for the omission of the second half of verse 8.

⁷⁶ Second half of verse 1 is omitted.

Psalm 104:1-2	<i>barchi nafshi</i>	<i>Tallit</i>
Psalm 108:7	<i>Imaan yeychaltzoon</i>	<i>Amidah – Elohai nitzor</i>
Psalm 121:8 (paraphrase)	<i>ushmor tzeiteinu</i>	<i>Shema – Hashkiveinu</i> <i>(evening only – I & II)</i>
Psalm 133:1	<i>hinei mah tov</i>	<i>Kabbalat Shabbat</i> <i>(Service III only)</i> <i>Birhot</i>
Psalm 145:13	<i>malchuticha malchut</i>	<i>Torah – Ein kamocha</i>
Psalm 146:7	<i>matir assurim</i>	<i>Birhot – Daily blessings</i>
Psalm 146:8	<i>pokeach ivrim</i>	<i>Birhot – Daily blessings</i>
Psalm 146:8	<i>zokef kiffufim</i>	<i>Birhot – Daily blessings</i>
Psalm 146:10	<i>yimloch adonai liolam</i>	<i>Amidah – Kedusha</i> <i>(morning only)</i>
Psalm 148:13 (1 st half of v.)	<i>ychallu et shem</i>	<i>Torah – Hodo</i>
Psalm 148:13-14	<i>hodo al eretz</i>	<i>Torah – Hodo</i>

Bibliography

- Abudarham, David ben. *Perush ha-berakhot v'ha-tefilot Abudarham ha-shalem*, ed. Solomon Aaron Wertheimer. Jerusalem: Usha, 1958.
- Bradshaw, Paul and Hoffman, Lawrence, ed. *The Making of Jewish and Christian Worship*. Notre Dame, Ind.: University of Notre Dame Press, 1991.
- Cohen, Martin A. *Two Sister Faiths: Introduction to a Typological Approach to Early Rabbinic Judaism and Early Christianity*. Worcester, MA: Assumption College, 1985.
- Cohen, Martin A. "Synagogue: History and Tradition," in *The Encyclopedia of Religion*, Vol. 14, ed. Mircea Eliade. New York: Macmillan Publishing Company, 1987.
- Elbogen, Ismar. *Jewish Liturgy: A Comprehensive History*. (translated by Raymond Scheindlin from the German original edition *Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung*, 1913). Philadelphia: Jewish Publication Society, 1993.
- Flender, Reinhard. *Hebrew Psalmody: A Structural Investigation*. Jerusalem: Magnes Press, 1992.
- Hoffman, Lawrence. *The Canonization of the Synagogue Service*. Notre Dame, Ind.: University of Notre Dame Press, 1979.
- Hoffman, Lawrence, ed. *My People's Prayer Book: Traditional Prayers, Modern Commentaries*. Vol. 2, *The Amidah*. Woodstock, Ver.: Jewish Lights Publishing, 1998.
- Hoffman, Lawrence, ed. *My People's Prayer Book: Traditional Prayers, Modern Commentaries*. Vol. 3, *P'sukei D'imrah*. Woodstock, Ver.: Jewish Lights Publishing, 1999.
- Hoffman, Lawrence, ed. *My People's Prayer Book: Traditional Prayers, Modern Commentaries*. Vol. 4, *Seder K'riat Hatorah*. Woodstock, Ver.: Jewish Lights Publishing, 2000.
- Idelsohn, A.Z. *Jewish Liturgy and its Development*. New York: Henry Holt and Company, 1932.
- Joseph, Sa'adiah ben. *Seder Rav Sa'adiah Gaon*, ed. Israel Davidson, Simha Assaf, Issachar Joel. Jerusalem: Mikitz Nirdamim, 1941.

- Millgram, Abraham. *Jewish Worship*. Philadelphia: Jewish Publication Society, 1971.
- Polish, Daniel. *Bringing the Psalms to Life*. Woodstock, Ver.: Jewish Lights Publishing, 2000.
- Reif, Stefan. *Judaism and Hebrew Prayer: New Perspectives on Jewish Liturgical History*. Cambridge, England: Cambridge University Press, 1993.
- Samuel, Simha ben. *Mahzor Vitry*, ed. Simon Hurwitz and Heinrich Brody. Nuremberg: Bet Mishar Sefarim Yitzhak Bulka, 1923.
- Scherman, Nosson and Zlotowitz, Meir, ed. *The Art Scroll Siddur, Nusach Ashkenaz*. 13th ed. New York: Mesorah Publications, 1999.
- Sheshna, Amram ben. *Seder Rav Amram Gaon*, ed. Nahman Coronel. New York: Saphograph, 1955; reprint, Varsha: Kelter I Spolki, 1865.
- Stern, Chaim, ed. *Gates of Prayer for Shabbat and Weekdays*. New York: Central Conference of American Rabbis, 1994.
- Stern, Chaim, ed. *Gates of Prayer: The New Union Prayerbook*. New York: Central Conference of American Rabbis, 1975.
- Werner, Eric. *The Sacred Bridge*. 3d ed. New York: Columbia University Press, 1963.
- Zahavy, Tzvee. *Studies in Jewish Prayer*. Lanham, Maryland: University Press of America, 1990.

A Bibliography of Psalm Settings

How to use the bibliography		65
Part I:	Psalm Verses - Hebrew	[alphabetical index] 68
Appendix I:	Psalm Verses - Hebrew	[numerical index] 90
Part II:	Psalms complete/semi-complete - Hebrew	[numerical index] 93
Appendix II:	Psalms complete/semi-complete - Hebrew	[alphabetical index] 116
Part III:	Psalms - English	[alphabetical index] 118
Appendix III:	Psalms - English	[numerical index] 129
Musical Sources		131

How to use the Bibliography

The bibliography can be used in either one of two ways. Psalms¹ can be located either by text or by Psalm number.² Following is an example of a typical search:

Let us suppose we wanted to find settings of the text *Pitchu li shaarey tzedek avo vam ode yah*. We know that it is a text from the Psalms, but we don't really know what the Psalm number is. Given that this is a short Hebrew text, the first place we would look would be in Part I: Psalm Verses – Hebrew, which is an alphabetical listing of the transliterated Hebrew. We would find the entries for *Pitchu li shaarey tzedek avo vam ode yah* following the entry for *Ozi vzimrat yah* and preceding the entry for *Podeh adonai nefesh* as seen below. Note that there is more than one entry for the text which we were searching for. This is due to the fact that different composers have set our *Pitchu li* text in combination with differing verses:

Ozi vzimrat yah vathi-li lishua. Adonai izuz vgibor adonai gibor milchama. Ps. 118:14 and Ps. 24:8 (2nd half of verse)

Yemenite Folk Tune *Israel in Song* Tara 1974 p. 44
Voice (c¹-a¹)/chords

Pitchu li shaarey tzedek avo vam ode yah. Ps. 118:19

Carlebach, S. *Gates of Song* TC 1987 #156
(arr. C. Davidson) Voice (a-d²)/chords

Pitchu li shaarey tzedek avo vam ode yah. Zeh hashaar ladonai tzadikim yavou vo. Ps. 118:19-20

Rosenzweig, Y. *The Best of the Hassidic Song Festival* Tara 1989
Voice (a-a¹)/chords dm or d ma [p.49/1 p.]

Pitchu li shaarey tzedek avo vam ode yah. Ze hayom asah adonai nagila vnismicha vo. Ps. 118:19, 24

Beimel, J. *Gates of Song* TC 1987 #155
(arr. Binder, A.W.) Voice (c¹-d²)/chords

Podeh adonai nefesh avadavlo yeeshmu kol hachosim bo. Ps.34:23

Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944

¹ Please note that settings contained in the bibliography are those which are composed entirely of Psalm texts. Settings containing Psalm verses and *other texts* (such as *Mah Tovu* and many settings of *Adonai Mah Adam*) are not included in this bibliography.

² The numbering of Psalms in the bibliography is according to the traditional Hebrew text.

Now that we have found our text in Part I, we learn from the entry that *Pitchu li shaarey tzedek avo vam ode yah* comes from Ps. 118:19. We can now look in Part II: Psalms complete/semi-complete – Hebrew, which is arranged numerically according to Psalm number. Under Psalm 118 we find a large listing of settings,³ some of which contain verse 19, others of which do not. I have marked in **bold** those settings which contain verse 19.

Psalm 118:1-25 (Hodu l'adonai ki tov ki liolam chasdo...ana adonai hoschia na)
 Lewandowski, Louis *Todah v'Zimra SMP Vol. 11*
 SATB/TTBB/Organ/Cantor (c¹-f²)

Psalm 118:1-4 (Hodu l'adonai ki tov ki liolam chasdo...yire adonai ki liolam chasdo)
 Adler, Hugo Ch. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
 SATB/organ/cantor (f¹-f²) (hallel p.211) [pesach]

Psalm 118:1-4; 24-26; 28-29 (Hodu l'adonai ki tov ki liolam chasdo...yire adonai ki liolam chasdo. Zeh hayom asah adonai...hatzlicha na. Eli ata v'odecha...ki liolam chasdo)
 Steinberg, Ben *Selections from Hallel TC 1997 (991352)*
 SATB/Organ/Solo Voice (f¹-f²)

Psalm 118:5-24 (Min hametzar...nagila vnismicha vo)
 Dunajewsky, A. *Israelitisch Tempel Composition SMP Vol. 18*
 SATB/Soli #24 (1888)
 [also in *Ephros Shlosh Regalim Vol. III* (hallel p.225)]

Psalm 118:16-24 (Yamin adonai rommimu...nagila vnismicha vo)
 Weintraub, Solomon *Schire Beth Adonai SMP Vol. 21*
 SATB/Cantor (eb¹-gb²) #189

Psalm 118:17-20 (Lo amut ki echyeh...tzadikim yavou vo)
 Hoffman, B.Z. *Zamru Lo Vol. III Cantors Assembly 1974 p. 51*
 Voice (c¹-d²) [cantor 1st 2 verses, cong last two same tune]

Psalm 118:17-24 (Lo amut ki echyeh...nagila vnismicha vo)
 Dunajewsky, A. *Israelitisch Tempel Composition SMP Vol. 18*
 SATB/Soli #25 (1889)

Psalm 118:21-24 (Odcha ki ani tani...nagila vnismicha vo)
 Adler, Hugo Chaim *Avodat Habanim TC 990300 (revised) 1991 #20*
 2 voice chorus SA/Keyboard

There is now one more index to check, Part III: Psalms – English, which is an alphabetical listing by English text. Assuming that we don't know the translation of

³ I have removed many of the actual settings listed in order to keep the example concise.

Pitchu li shaarey tzedek avo vam ode yah, we would now turn to Appendix III which is the numerical key for Part III. In it we find that there are three listings for Ps. 118:

Ps. 118:1 *O give thanks unto the Lord for he is good, for his mercy endureth forever*
 Ps. 118:14 *The Lord is my strength and my song*
 Ps. 118:15 *The voice of joy and salvation is in the dwellings of the righteous*

The numerical key only contains the incipits of each song, so we would now look at these three entries to see if they contained verse 19. When we do, we find that none of them contains verse 19:

O give thanks unto the Lord for he is good, for his mercy endureth forever. Let Israel now say, "his mercy endureth for ever". Let the house of Aaron say "his mercy endureth for ever." So let them now that fear the Lord say "his mercy endureth for ever." Ps. 118:1-4

Gottlieb, Jack *Printed Sheet Music TC 1973*
 Organ (with pedal)/SATB

The Lord is my strength and my song. He is become my salvation. I shall not die but live and declare the works of the Lord. Ps. 118:14,17

Binder, A.W. *Kabbalah Shabbat Bloch 1940*
 SATB/organ

The voice of joy and salvation is in the dwellings of the righteous. The right hand of the lord bringeth mighty things to pass. This is the day the lord has made we will rejoice and be glad on it. Ps. 118:15,24

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945*
 SATB #41 (for seventh day of Passover)

We have now found all the settings of Psalm 118:19 which are contained in the bibliography. If we had started out not knowing the text but had instead known the Psalm verse by number, we could arrive at the same information simply by doing the following:

We would look in the Appendix to Part I, the numerical key, where we would find that the text for Ps. 118:19 is *Pitchu li shaarey tzedek avo vam ode yah* as seen below:

Ps. 118:17 *Lo amut ki echyeh vaasaper maasei yah [see Ozi vzimrat]*
 Ps. 118:19 *Pitchu li shaarey tzedek avo vam ode yah*
 Ps. 118:20 *Zeh hashaar ladonai tzadikim yavou vo [see Pitchu li]*

We would then proceed with the search in the manner discussed previously.

Part I: Psalm Verses - Hebrew

[alphabetical index]

Adonai mah adam vateydaeyhu ben enosh vatchashveyhu. Adam lahevel dama yamav kitzel over. Ps. 144:3-4

Alman, S.

Ephros Cantorial Anth. Shlosh Regalim Vol. III
SATB/organ (hallel p.332)

Adonai mah adam vateydaeyhu ben enosh vatchashveyhu. Adam lahevel dama yamav kitzel over. Ps. 144:3-4 Baboker yatzit vchalaf laerev ymolel viyavesh. Ps. 90:6

Halpern, M.

Union Hymnal 3rd Edition CCAR 1964
SATB #334

Adonai mah adam vateydaeyhu ben enosh vatchashveyhu. Adam lahevel dama yamav kitzel over. Ps. 144:3-4 Baboker yatzit vchalaf laerev ymolel viyavesh. Ps. 90:6 Limnot yameynu keyn hoda, vniva lvav chochma. Ps. 90:12. Shmar tam urey yashar ki acharit l'ish shalom. Ps. 37:37 Ach elohim yifdeh nafshi miyad shiol ki yikacheyni selah. Ps. 49:16

Weinberg, Jacob

Ephros Cantorial Anthology Yom Kippur Vol. II
Cantor (G-eb¹)/SATB/organ (memorial p.235)

Adonai mah adam vateydaeyhu ben enosh vatchashveyhu. Adam lahevel dama yamav kitzel over. Ps. 144:3-4 Baboker yatzit vchalaf laerev ymolel viyavesh. Ps. 90:6 Tashev enosh ad dakah vatomer, shuvu vnei adam. Ps. 90:3

Janowski, Max

Festival Service Morning FOJM (a-080)
SATB/cantor (d¹-e²)/organ p. 83

Schlessinger, S.

Musical Service for Day of Atonement Bloch 1944
SATB/organ Memorial #1 p. 138

Schlessinger, S.

Musical Service for Day of Atonement Bloch 1944
Alto Solo (bb-eb²) Memorial #2 p. 142

Adonai oz liamo yitein adonai yivarech et amo vashalom. Ps. 29:11

Frelander, Daniel

NFTY's Fifty Songbook TC (992009)

And Klepper, Jeff

solo (c¹-c²)/chords [also in *Manginot* #163]

Lewandowski, Louis

Todah v'Zimra SMP Vol. 10
SATB/Organ

Adonai sfatai tiftach ufi yagid tihilatecha. Ps. 51:17

Folksong

Gates of Song TC 1987 #50

(arr. C. Davidson)

Voice (c¹-a¹)/chords

Al naharot bavel sham yashavu gam bachinu bizochreinu et tziyon. Ps. 137:1

Yiddish Folksong

Gates of Song TC 1987 #124

(arr. C. Davidson)

Voice (d¹-c²)/chords

Al naharot bavel bachinu sham bizochreinu et tziyon. Al aravim bitocha talinu kinoroteinu. Ach nashir al admat neychar. Ps. 137:1 (missing a few words and rearranged), 2 and 4 (missing a few words)

Anonymous *Israel in Song* Tara 1974 p. 58
Voice (b-c²)/chords [round]

Ana Adonai hoshia na, ana adonai hatzlicha na. Ps. 118:25

- | | |
|--|---|
| Adler, Hugo Ch. | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB/organ/cantor (c ¹ -c ²) (hallel p.237) [shavuot] |
| Friedman, Samuel | <i>Sheerai Mikdosh Vol. I</i> Bloch 1945 p. 40
solo, choir, cong responsively #23b |
| Gowseiow, Jacob | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 71
Voice (f ¹ -f ²) |
| Halevy | <i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg)
SATB/Soli #69 (end) |
| Helfman, Max | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB (hallel p.241) |
| Nathanson, M. | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 71
Voice (f ¹ -eb ²) |
| Naumbourg, S. | <i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg)
SATB/Soli #71 (end) |
| Naumbourg, S. | <i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg)
SATB/Soli #72 (end) |
| Naumbourg, S. | <i>Zmirot Yisrael SMP Vol. 14</i> (1847)
SATB/Soli |
| Naumbourg, S. | <i>Zmirot Yisrael SMP Vol. 14</i> (1847)
SATB/Soli (2 nd version) |
| Sephardic tune
(notated E. Mandell) | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 47
Voice (d ¹ -d ²) [same tune used in "hodu no. 7" zliii p.47 and in Ephros IV p. 262] |
| Solomon, Robert | <i>Songs of Safam</i> Safam 1983
Cantor (g ¹ -f ²)/2 part choir (g ¹ -f ²) (b-a ¹)/chords |
| Sulzer, S. | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB/CBB/organ/cantor (f# ¹ -eb ²) (hallel p.239) |
| Traditional | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 51
Voice (d ¹ -c ²) [cantor and cong. Responsorial – nusach for shavuot] |
| Traditional | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 55
Cantor (eb ¹ -eb ²)/Cong. (eb ¹ -eb ²) |
| Trad. [arr. Adler, H.] | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB/organ/cantor (e ¹ -e ²) (hallel p.236) [single line version in zliii p. 55. For pesach – adir hu melody] |
| Trad. [arr. Adler, H.] | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB/organ/cantor (d ¹ -d ²) (hallel p.238) [single line version in zliii p. 55 one step higher. For sukkot. Same tune as "hodu #5" in zliii p. 45] |

- Trad. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
 [arr. R. Kosakoff] SATB/organ/cantor (f¹-d²) (hallel p.237)
 [has extra words from Ps. 20:9 (ya)anenu vyom koreinu]
- Trad. [for Hanukah] *Zamru Lo Vol. II Cantors Assembly 1974 p. 72*
 Voice (f¹-eb²) [set to maoz tzur melody]
- Weinberg, Vittorio *Zamru Lo Vol. II Cantors Assembly 1974 p. 72*
 Voice (f¹-eb²)
- Weiss, Jacob L. *Ephros Cantorial Anthology Shabbat Vol. IV*
 Cantor (c¹-eb²)/SATB/Organ (Hallel p. 269)

Ana Adonai hoshia na, ana adonai hatzlicha na. Baruch haba beshem adonai beyrachnuchem mibet adonai. Ps. 118:25-26 Eli atah v'odecha elohai aromimecha. Hodu ladonai ki tov ki liolam chasdo. Ps. 118:28-29

- Gottlieb, Jack *Printed Sheet Music TC 1973*
 Organ (with pedal)/SATB

Ashrei haam yodey truah, adonai bior panecha yihaleychun. (happy is the people) Ps. 89:16 [438 RH]

- Sulzer, S. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
 Cantor (d¹-e²)/SATB/organ (Morning #15)
 [a single voice version a step lower is in *zliii* p. 133 with the next two verses of Ps. 89 added to melody]

Ashrei haam yodey truah, adonai bior panecha yihaleychun. (happy is the people) Ps. 89:16 [438 RH] Ashrei yoshvei veitecha od yihallilucha selah. Ps. 84:5 [150]

- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
 SATB/Cantor (d¹-e²)
- Weintraub, H. *Schire Beth Adonai SMP Vol. 20*
 SATB/Cantor (e¹-f²) #148

Ashrei haam yodey truah, adonai bior panecha yihaleychun. (happy is the people) Ps. 89:16 [438 RH] Ashrei yoshvei veitecha od yihallilucha selah. Ps. 84:5 [150] Ashrei haam shechacha lo, ashrei haam sheadonai elohav. Ps. 144:15 [150]

- Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*
 Cantor (d¹-b¹)/Organ/choir responsively unison
 [nusach with organ]

Ashrei yoshvei veitecha od yihallilucha selah. Ps. 84:5 [150] [see also Nichsefa]

- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #72 p. 124*
 SATB/Organ
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 # 65 p. 121*
 Solo (b-c²)/Unison Choir/Organ
- Weintraub, Hirsch *Schire Beth Adonai SMP Vol. 19*
 SATB/Soli #79

Ashrei yoshvei veitecha od yihallilucha selah. Ps. 84:5 [150]

Ashrei haam shechacha lo, ashrei haam sheadonai elohav. Ps. 144:15 [150] [see Ps. 145 for *ashrei* with *thilat l'david*]

Sulzer, S. *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (f¹-f²)/SATB (Torah p. 306)

Azi v'imrat ya [see *azi v'imrat yah*]

Barchi nafshi et adonai adonai elohai gadalta miod hod vhadar lavasht. Ps. 104:1

Laufer, M. *The Best of the Hassidic Song Festival Tara 1989*
Voice (a-g²)/chords em or e ma [p. 25/1p.]

Baruch adonai elohey yisrael, min haolam viad halom viamar kol haam amen halleluyah. Ps. 106:48

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ Morning #2 [Schlessinger's text reads
...vyomru chol haam, amen v'hallel ladonai]

Baruch haba beshem adonai beyrachnuchem mibet adonai. Ps. 118:26

Anon (FrombergColl) *Ephros Cantorial Anthology Ymot Hachol Vol. V*

Arr. G.E. SATB Chatunot p. 224

Landau, Siegfried *Ephros Cantorial Anthology Ymot Hachol Vol. V*

SATB Chatunot p. 223

Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*

SATB/Organ #263 D

Rossi, Salomone *Ephros Cantorial Anthology Ymot Hachol Vol. V*

Arr. G.E. Cantor (f¹-f²)/SATB Chatunot p. 226 [adp. from what?]

Sulzer, Joseph *Schir Zion SMP Vol. 8 #471 p. 361*

Cantor (eb¹-eb²)/SATB/Organ

[only *baruch haba/brucha..*]

Sulzer, Salomon *Schir Zion SMP Vol. 8 #467 p. 357*

SATB/Harp/Organ [only *baruch haba/brucha habaah*]

Sulzer, Salomon *Schir Zion SMP Vol. 8 #469 p. 360*

SATB [only set *baruch haba/brucha habaah*]

Weintraub, H. *Schire Beth Adonai SMP Vol. 19*

SATB #95

Baruch haba beshem adonai beyrachnuchem mibet adonai. Ps. 118:26 *Bou nishtachaveh vinichraah lifney adonai oseinu.* Ps. 95:6

Glass, Stephen *Sheet Music SATB/orchestra (piano/organ) 1993*

Bou nishtachaveh vinichraah lifney adonai oseinu. Ps. 95:6 [see *Baruch haba*]

Bitzeit ysirael mimitzrayim beit yaakov meyam loeyz... yisov liachor. Ps. 114:1-3

Adler, Samuel *To Freedom: A Passover Celebration TC*
SATB/organ

Edotecha neemnu miod liveitcha naavah kodesh, adonai liorech yamim. Ps. 93:5

Putterman, D.J. *Zamru Lo Vol. I Cantors Assembly 1974* p. 54
Voice (d¹-d²)

Enosh kechatzir yamav kitzitz hasadeh ken yatztiz. Ki ruach avrah bo vieyeynu vlo yakirenu od mikomo. Ps. 103:15-16

Lewandowski, Louis *Ephros Cantorial Anthology Ymot Hachol Vol. V*
SATB/organ Memorial p. 278

Esa einei el heharim meyayin yavo ezri, ezri meyim adonai oseh shamayim vaaretz. Ps. 121:1-2

Carlebach, S. *Gates of Song TC 1987 #142*
(arr. C. Davidson) Voice (c^{#1}-c²)/chords
Carlebach, S. *Sheet music manuscript (published?)* same tune as GOS
(arr. Richards, S.) SATB/organ [has verses in both English and Hebrew]

Ethalech lifney adonai biartzot hachayim. Heemanti ki adabeyr ani aniti miod. Ani amarti bichofzi kol haadam kozeyv. Ps. 116:9-11

Gisser, Solomon *Zamru Lo Vol. II Cantors Assembly 1974* p. 66
Voice (b-e²)

Ezreyinu bshem adonai oseh shamayim vaaretz. Ps. 124:8

Steinberg, Ben *Pirchay Shir Kodesh - Sabbath Evening TC (990860)*
SATB(d¹-c²)/cantor/organ p. 48

Gadlu ladonai iti unrommah shmo yachdav. Ps. 34:4 and [Yhallu et shem Adonai ki nisgav shmo lvado] *Hodo al eretz vshamayim. Vayerem keren liamo thila lchol hasidav lvney yisrael am kirovo halluyah.* Ps. 148:13-14 (2nd half of v. 13)

Adler, Samuel *Be-Shaaray Tefila: Fri Eve and Sabbath Morn TC1963*
Gadlu/Hodo - Cantor (e¹-c^{#2})/SATB/Organ

Adler, Samuel *Yamim Nora'im Vol. I Transcon Organ/SATB*
Binder, A.W. *Morning Service for the New Year TC (990760)*
SATB/can/organ

Gadlu Yhallu - can(c¹-d²)/organ *Hodo* - SATB/organ

Bloch, Ernest *Avodat Hakodesh (Sacred Service) Birchard 1934*

Gadlu/Hodo Cantor (e¹-e²)/SAATTBB/orchestra or organ

Ephros, Gershon *Ephros Cantorial Anthology Shabbat Vol. IV*

Yhallu/Hodo - Cantor (e¹-e²)/SATB/Organ (Torah p.311)

Freed, Isadore *Sabbath Morning Service 2 Part Choir TC (990324) 1950*

Gadlu/Hodo *Gadlu* - Cantor (g¹-e²)/organ *Hodo* - SA/organ

Freed, Isadore *Sacred Service for Sabbath Morning TCL 765 1961*

Gadlu/Hodo *Gadlu* - Cantor (e-d¹)/organ *Hodo* - SATB/organ

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p.45*

Gadlu/Hodo SATB/organ/Solo (g¹-d²) #27a/27b

Froelich, G. *Sabbath School Hymnal Bloch 1920*

Hodo SATB p.270

- Fromm, Herbert *Ephros Cantorial Anthology Shabbat Vol. IV*
Yhallu Hodo – Cantor (f¹-g²)/SATB(B)/Organ (Torah p.307)
- Higgins, A.J. *Gates of Song TC 1987 #92*
Hodo Voice (c-d²)/chords
- Idelsohn, A.Z. *Zamru Lo Vol. II Cantors Assembly 1974 p. 98*
Hodo Cantor (e¹-f²) [edited M.N.]
- Janowski, Max *Festival Service Morning FOJM (a-080)*
Hodo Unison (d¹-eb²)/organ
- Janowski, Max *Yom Kippur Service Morning FOJM (a-080)*
Hodo Solo (f¹-g²)/SATB/organ
- Kirshner, E. *Zamru Lo Vol. II Cantors Assembly 1974 p. 98*
Hodo Cantor (c¹-d²)
- Lewandowski, L. *Avodat Habanim TC 990300 (revised) 1991 #27 p. 39*
(arr. Adler, H.C.) 2 voice chorus SA/Keyboard
Hodo [adaptation of setting found in Ephros RHI (original SATB in F, this version SA in Eb)]
[Alto voice is listed as optional throughout work]
- Lewandowski, L. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
Yhallu/Hodo – SATB/organ/Cantor (c¹-c²) F Morning #16
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 p. 124*
Yhallu/Hodo – SATB/Organ/Cantor (d¹-c²) G #73
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 p.126*
Yhallu/Hodo – SATB/Organ/Cantor (e¹-e²) Eb #74
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 p.127*
Yhallu/Hodo – SATB/Organ/Cantor (c¹-c²) F #75
[same as in Ephros RHI Morning #16. Also found in *Zamru Lo II* p. 99 in a solo voice version in E without *Yhallu*]
- Macfarlane, Will *Emanuel: The Synagogical Service II Schirmer 1901*
Gadlu/Hodo Cantor (g-e¹)/organ/SATB p. 62
- Mandell, Eric *Zamru Lo Vol. II Cantors Assembly 1974 p. 99*
Hodo Cantor (c¹-f²)/Congregation (c¹-c²)
- Mombach, S. *Zamru Lo Vol. II Cantors Assembly 1974 p. 99*
Hodo Voice (d¹-c²)
- Nathanson, M. *Zamru Lo Vol. III Cantors Assembly 1974 p. 80*
Yhallu/Hodo – Cantor (f¹-eb²)/Cong. (c¹-d²) [*Yhallu* trad]
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
Yhallu/Hodo – SATB/Cantor (e¹-b¹) #83
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
Yhallu Hodo – SATB/Cantor (g¹-d²) #84
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
Yhallu/Hodo – SATB
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 15(1847)*
Gadlu SATBB #54 (middle, no real number)
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 15(1847)*
Hodo SATB #55

- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
Hodo SATB #56 (2nd version)
- Norden, N. Lindsay *Morning Service for the Three Festivals* Bloch 1938
 Sop Solo (d²-f#²)/organ/SATB p. 30
- Saminsky, Lazar *Holyday Services for RH and YK* Bloch 1929
Gadlu Hodo SATB/organ/Cantor (d¹-d²) p. 31
- Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
Yhallu/Hodo SATB/organ/Cantor (e¹-d²) Morning #28
- Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
Yhallu/Hodo SATB/organ/Cantor (d¹-eb²) Afternoon #28
- Sulzer, S. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
Yhallu Hodo SATB/cantor (eb¹-eb²) (hallel p.275)
- Sulzer, S. *Gates of Song* TC 1987 #91
Hodo Voice (c-d²)/chords [arrangement of the SATB version found in *Ephros III Shlosh Regalim*. This version is a third lower (orig Ab, this in F). Also in *Manginot* #154 in D: Voice (a-b¹). Also in *Zamru Lo II* p. 100 in G]
- Weiner, Lazar *Anim Zmirot* Transcon (991045) p. 19
Gadlu/Hodo – Solo voice(c¹-eb²)/piano or organ
- Weintraub, Hirsch *Schire Beth Adonai* SMP Vol. 19
Yhallu Hodo – SATB/Solo (Bb-g¹) #180
- Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
Yhallu SATB/Cantor (e¹-f#²) #148
- Traditional *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
Gadlu – Cantor(f¹-eb²)/organ (Morning #13)

Hallelu et adonai [2 line psalm – see psalm 117]

Halleluhu bitziltziley shama, halleluhu bitziltziley truah. Kol hanshama tihalel yah, halleluyah. Ps. 150:5-6

Folksong (arr. Binder) *Gates of Song* TC 1987 #22
 Voice (d¹-d²)/chords
 [also in *Zamru Lo II* p. 5 with all verses]

Halleluyah, hallu avdey adonai hallu et shem adonai. Yhi shem adonai mvorach meyatah vad olam. Ps. 113:1-2

Janowski, Max *Festival Service Morning* FOJM (a-080)
 SA/choir unison/solo (c¹-bb¹)/organ

Hariu ladonai [see *mizmor ltodah*]

Harninu leylohim uzeinu hariu lelohey yaakov. Ps. 81:2 Tiku vachodesh shofar bakeseh lyom chagenu. Ki chok liyisrael hu, mishpat lelohey yaakov. Ps. 81:4-5 [60 RH]

Binder, A.W. *Union Hymnal 3rd Edition* CCAR 1964
 SATB #308

Guinsberg, Theo	<i>Sabbath School Hymnal</i> Bloch 1920 SATB p.277
Janowski, Max	<i>Rosh Hashana Service Evening</i> FOJM SATB/organ
Piket, Frederick	<i>Sheet Music</i> [grey book]
Unknown	<i>Sheet Music</i> SATB/organ [grey book]

Hazorim bidimah brinah yiktzuro. Ps. 126:5

Shurin, Ella	<i>Words of Wisdom in Song</i> Tara 1975 solo (d ¹ -f ²)/chords
--------------	---

Hinei lo yanum vlo yishan shomer yisrael. Ps. 121:4

Paikov, S.	<i>The Best of the Hassidic Song Festival</i> Tara 1989 Voice (bb-eb ²)/chords cm or c ma [p.22/1p.]
Silbermintz, S.	<i>Israel in Song</i> Tara 1974 p. 77 Duet (d ¹ -f ²) (c ¹ -d ²)/chords [may be sung as unison melody, 2 part song or round]

Hinei mah tov umanayim shevet achim gam yachad. Ps. 133:1 (without 1st 3 words *shir hamaalot l'david*)

Algazi, L.	<i>Six Chansons Populaires</i> Editions Salabert (octavo) Solo (d ¹ -eb ²)/piano
Bernstein, Leonard	<i>Chichester Psalms</i> Schirmer 1965 [Movement III] SATB [mvmt. Begins with Ps. 131 complete w/orch]
Binder, A.W.	<i>Kabbalah Shabbat</i> Bloch 1940 SATB/organ
Ecumenical Youth Service	<i>Manginot</i> TC (991700) 1992 #183 Voice (g-c ²)/chords [round with <i>halleluyah</i>]
Erlich, David	<i>Hassidic Song Festival</i> 1970 Or-Tav [#8 p.22/ez] Voice (a-d ²)/chords [d min or d ma] [2 pp.] [also in <i>Hassidic Song Festival: The Best Songs</i> 69-72 [#8 p.22/ez/2 pp.] and <i>The Best of the Hassidic Song Festival</i> Tara 1989 both [p. 36/ez/1 p.] in same mode]
Feingold, David	<i>NFTY's Fifty Songbook</i> TC (992009) solo (a ¹ -c# ²)/chords [has <i>heivenu shalom</i> (not ps)] [see traditional]
Folk song	
Folk tune	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 153 Voice (d ¹ -c ²)
Jacobson, M. (arr. C. Davidson)	<i>Gates of Song</i> TC 1987 #10 Voice (c ¹ -c ²)/chords
Steinberg, Ben	<i>Pirchay Shir Kodesh - Sabbath Evening</i> TC (990860) SATB/cantor (d ¹ -c ²) p. 44
Sulzer, S.	<i>Ephros Cantorial Anthology Ymot Hachol Vol. V</i> Cantor (e ¹ -g ²)/SATB/organ Thanksgiving p. 191 [contains more verses, but could end at gam yachad]

Taubman, Craig	<i>NITY in Harmony</i> Tara
Arr. Arian, M.&R.	duet (a-d ²)/chords [quotes Gen 2:18 also in music]
Traditional/Folk	<i>Gates of Song</i> TC 1987 #11
(arr. C. Davidson)	Voice (d ¹ -d ²)/chords
	[also in <i>Israel in Song</i> p. 59 and <i>Manginot</i> #2] [round]
Weiner, Lazar	<i>Vay'hi Binsoa Hooron - Torah Service</i> Mills p. 12
	SATB/organ

Hodu al eretz vshamayim. Vayerem keren liamo thila lchol hasidav lvney yisrael am kirovo halluyah. Ps. 148:13-14 (2nd half of v. 13) [see *gadlu*]

Hodu ladonai ki tov ki liolam chasdo. Ps. 118:1

Alter, Israel	<i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 44
	Voice (f ¹ -eb ²)["oy, oy, oy hodu" from <i>Festival service</i>]
Kosakoff, Reuven	<i>Undaunted: A Musical Scene from Job</i> TC 1963
	SATB/piano or organ [has verse in Heb. and English]
Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 14 (1847)
	SATB/BarBB
Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 15(1847)
	SATB/Organ #30 [no good, has non psalm in middle]

Hodu ladonai ki tov ki liolam chasdo. Yomar na Yisrael ki liolam chasdo. Ps. 118:1-2

Ana Adonai hoshia na, ana adonai hatzlicha na. Ps. 118:25

Halevy, J.F.	<i>Union Hymnal 3rd Edition</i> CCAR 1964
	solo (c# ¹ -d ²)/SATB #302
Weintraub, H.	<i>Schire Beth Adonai</i> SMP Vol. 20
	SATB/Soli c/C #121/122 (for Pesach)
Weintraub, H.	<i>Schire Beth Adonai</i> SMP Vol. 20
	SATB/Soli C #123 (for Shavuot)
Weintraub, H.	<i>Schire Beth Adonai</i> SMP Vol. 20
	SATB/Soli a #124 (for Succot)
Weintraub, Hirsch	<i>Schire Beth Adonai</i> SMP Vol. 19
	SATB/Soli #60/#61 (for Shabbat Rosh Chodesh)
Weintraub, Hirsch	<i>Schire Beth Adonai</i> SMP Vol. 19
	SATB/ Soli #62/#63 (for Shabbat Hannukah)

Hodu ladonai ki tov ki liolam chasdo. Yomar na Yisrael ki liolam chasdo. Yomru na vet

aharon, ki liolam chasdo. Yomru na yirey adonai, ki liolam chasdo. Ps. 118:1-4

Ana Adonai hoshia na, ana adonai hatzlicha na. Ps. 118:25

Adler, Hugo Chaim	<i>Avodat Habanim</i> TC 990300 (revised) 1991 #17
	2 voice chorus SA/Solo voice (c# ¹ -c# ²)/Keyboard
	[for all occasions – based on Naumbourg]
	[Alto voice is listed as optional throughout work]
Adler, Hugo Chaim	<i>Avodat Habanim</i> TC 990300 (revised) 1991 #18
	2 voice chorus SA/Solo voice (d ¹ -e ²)/Keyboard
	[for pesach - Alto voice is listed as opt. throughout work]

Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #19
 2 voice chorus SA/Solo voice (d¹-d²)/Keyboard
 [for Succoth]
 [Alto voice is listed as optional throughout work]
 Froelich, G. *Sabbath School Hymnal* Bloch 1920
 SATB/Soli p.267

Hoshia et amecha uvarech et nachalatecha ureym vnaseym ad haolam. Ps. 28:9
 Chassidic *Gates of Song* TC 1987 #145
 (arr. C. Davidson) Voice (c¹-d²)/chords

Im eshkachech yerushalayim... al rosh simchati. Ps. 137:5-6
 Gerovitsch, Elieser *Ephros Cantorial Anthology Shabbat Vol. IV*
 SATB
 Smolover, R. *Gates of Song* TC 1987 #147
 Voice (d¹-c²)/chords

Ivdu et adonai bsimcha bou lfanav birnanah. Ps. 100:2
 Sher, Leon *NFTY's Fifty Songbook* TC (992009)
 solo (c¹-d²)/chords

*Ki chilatzta nafshi mimavet et eyini min dimah et ragli midechi. Ethalech lifney adonai
 biartzot hachayim. Heemanti ki adabeyr ani aniti miod. Ani amarti bichofzi kol haadam
 kozeyv.* Ps. 116:8-11

Brownstone, Ben *Zamru Lo Vol. II* Cantors Assembly 1974 p. 66
 Voice (d¹-e²)
 Gowseiw, J. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 42
 Cantor (a¹-f²)/Cong. (c¹-eb²)
 Trad. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 41
 (notated Goodfriend) Cantor (e¹-e²)/Cong. (b-e²)

Ki chok liyisrael hu, mishpat lelohey yaakov. Ps. 81:5 [60 RH]
 Weintraub, H. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
 SATB/organ (Evening #15)

*Ki lo taazov nafshi lishol, lo titen chasidcha lirot shachat. Todieini orach chayim sova
 smachot et panecha nimot bimincha netzach.* Ps. 16:10-11
 Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*
 SATB #269 g/G

*Kiracheim av al banim richam adonai al yireiav. Ki chigvoah shamayim al haaretz gavar
 chasdo al yireiav.* Ps. 103:13 and 11

Goldstein, David *Yamim Noraim Vol. II* Transcon #33
 Cantor (f¹-g²)/SATB
 Isaacsor, Michael *Yamim Noraim Vol. II* Transcon #34
 Cantor (b-b¹)/keyboard/2 part choir (ST+AB)

Lamnatseach shir mizmor hariu leylohim kol haaretz. Yakum elohim yafutzu oyvav vyanusu misanav mipanav. Lo yanum vlo yishan shomer yisrael. Ps. 66:1 and 68:2 and 121:4 (without first word hinei)

Seltzer, Dov *Israel in Song* Tara 1974 p. 65
(arr. Pasternak, V.) Duet (e¹-e²) (c¹-a¹)/chords

Lchu nranina ladonai nariah ltzur yisheinu. Ps. 95:1

Siegel, Benjamin *Lchu Nranah: Sabb. Eve Service (Chassidic)* TC 1969
SATB/Organ/Solo Bass or Cantor (G-e) p. 3
Sirotkin, R. *The Best of the Hassidic Song Festival* Tara 1989
Voice (a¹-bb²)/chords dm or d ma [p. 32/ez/1 p.]

Lchu nranina ladonai nariah ltzur yisheinu. Nkadma fanav btodah bizmirot nariah lo. Ps. 95:1-2

Trad *Ephros Cantorial Anthology Shabbat Vol. IV*
[Lewandowski Coll] Cantor (b-b¹)/choir+congregation unison/organ
Kabbalat Shabbat p. 25

Lchu nranina ladonai nariah ltzur yisheinu. Nkadma fanav btodah bizmirot nariah lo. Ps. 95:1-2 Tzedek umishpat mchon kisecha chesed veemet ykadmu fanecha. Ps. 89:15 Asher yachdav namtik sod bveyt elohim nihaleyech biragesh. Ps. 55:15 Asher lo hayam vhu asahu viyabeshet yadav yatzaru. Ps. 95:5 Asher byado nefesh kol chai vruach kol basar ish. From Job

Putterman, D.J. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 104
No good, last verse from Job

Lo hameytim yhallu yah, vlo kol yordey dumah. Vaanachnu nevarech ya meatah viad olam halleluyah. Ps. 115:17-18

Schestapol, W. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 66
(adapted by) Voice (d¹-d²)

Lo ira meyrivivot am asher saviv shatu alay kumah adonai hoshiayni. Ps. 3:7 and 8 (1st half of verse)

Fuchs, I. *Israel in Song* Tara 1974 p. 59
Voice (d¹-d²)/chords [round]

Mah ashiv ladonai kol tagmulohee alay. Kos yeshuot esa uvshem adonai ekra. Lcha ezbach zevach torah, uvshem adonai ekra. Ps. 116:12, 13, 17

Steinberg, Ben *Selections from Hallel* TC 1997 (991352)
SATB/Organ

Mah gadlu maasecha adonai miod amku machshvotcha. Ish baar lo yeda uchsil lo yavin et zot. Ps. 92:6-7

Isaacson, Michael *NFTY's Fifty Songbook* TC (992009)
solo (d¹-c²)/chords

Mah lcha hayam ki tanus hayarden tisov lachor. Heharim tirkidu chieylim givaot kivney tzon. Ps. 114:5-6

Weisser, J. *Zamru Lo Vol. II Cantors Assembly 1974* p. 64
(attributed to) Cantor (d¹-b¹)/Cong. Unison (a-e²) [popular tune]

Mah yididot mishkinotecha, adonai tziyaot. Nishsifah vgam kalta nafshi lchatzrot adonai, libi uvsari yiraninu el eyl chai. Ps. 84:2-3 *Achat shaalti meyeyt adonai otah avakesh. Shiviti bveit adonai kol yimey chayai lachazot binoam adonai ulvaker biheychalo.* Ps. 27:4 *Horeyni adonai darkecha, uncheyni biorach mishor* Ps. 27:11 (1st half of verse) *Ki imcha mkor chayim, biorchah nireh or.* Ps. 36:10

Nathanson, Moshe *Zamru Lo Vol. I Cantors Assembly 1974* p. 16
Cantor (eb¹-db²)/ Cong. Unison (c¹-c²)

Yemenite tune *Zamru Lo Vol. I Cantors Assembly 1974* p. 15
(adptd M. Nathanson) Cantor (eb¹-eb²)/ Cong. Unison (eb¹-bb²)

Malchuticha malchut kol olamim, umemshalticha bchol dor vador. Ps. 145:13

Sirotkin, R. *The Best of the Hassidic Song Festival Tara 1989*
Voice (c¹-f²)/chords dm or d ma [p. 47/1p.]

Mi haish hechafetz chayim ohev yamim lirot tov. Ntzor lshonecha meirah usfatecha midaber mirmah. Sur meirah vaasey tov bakesh shalom vradfeyhu. Ps. 34:13-15

Chait, B. *Gates of Song TC 1987 #153*
(arr. C. Davidson) Voice (a-c²)/chords

Mimaamakim krateecha adonai eli shma koli shma tachanunai. Ps. 130:1 and Ps. 28:2
(1st half of verse) [word *eli* is not part of either verse]

Anonymous *Israel in Song Tara 1974* p. 58
Voice (a-c²)/chords [round]

Mizmor Itodah, hariu ladonai kol haaretz. Ivdu et adonai bisimcha bou lfanav birnanah. Ps. 100:1-2

Coopersmith, Harry *Ephros Cantorial Anthology Ymot Hachol Vol. V*
S(S)ATB Thanksgiving p. 182

Mizmor Itodah, hariu ladonai kol haaretz... amo vtzon marito. Ps. 100:1-3

Janowski, Max *Gates of Song TC 1987 #21*
Voice (d¹-c^{#2})/chords

Mizmor shir lyom hashabat [see *tov lhodot*]

Tov lhodot ladonai... veemunatcha baleylot. Ps. 92:1-3

Janowski, Max *Festival Service Morning FOJM (a-080)*
Congregation unison/cantor (d¹-d²)/organ

Nichsifa vgam kalta nafshi lchatzrot adonai libi uvsaree yiranninu el eyl chai. Gam tzipor matza vayit udror ken lah viashrei yoshvey veytecha od yihallilucha selah. Ps. 84:3-5 (1st half of v. 4)

Bar-El, Rina *Hassidic Song Festival 1970 Or-Tav* [#7 p. 20/ez]
Voice (b-c²)/chords [2 pp.]

Nora elohim mimikdashecha el yisrael hu notein oz vitaazumot laam baruch elohim. Ps. 68:36

Lidarti, C.G. *Oeuvres Du Repertoire de la Communauté Portugaise
D'Amsterdam Israel Music Publications 1965 (704)
TTB/basso continuo*

Or zarua latzadik ulyishrey lev simcha. Ps. 97:11 [56 YK]

Ephros, Gershon *Ephros Cantorial Anthology Yom Kippur Vol. II*
Cantor (g¹-e²)/S(S)AT(T)B/organ (kol nidre p.1)

Folktune *Zamru Lo Vol. II Cantors Assembly 1974 p. 154*
Voice (d¹-d²)

Freed, Isadore *HHD Music Transcon (TCL 815) SATB/cantor/organ*
Fromm, Herbert *Atonement Music TC 1948 p. 3*
Cantor (a-d²)/SSATBB/organ
[also in *Yamim Noraim II* #4]

Janowski, Max *Yom Kippur Service Evening FOJM*
Congregation unison (g¹-c²)/organ

Klepper, Jeff *NFTY's Fifty Songbook TC (992009)*
solo (e¹-f²)/chords

Lipson, Mark *Yamim Noraim Vol. II Transcon #3*
Cantor (d¹-d²)/organ/SATB

Steinberg, Ben *Pirchay Shir Kodesh - Sabbath Evening TC (990860)*
SATB/cantor (e¹-e²)/organ p. 45

Weiner, Lazar *Vay'hi Binsoa Hooron - Torah Service Mills p. 15*
SATB/organ

Or zarua latzadik ulyishrey lev simcha. Simchu tzadikim badonai vodu lzecher kodsho. Ps. 97:11-12 [56 YK]

Binder, A.W. *Kabbalath Shabbat Bloch 1940*
SATB/cantor (Baritone) (d¹-e²)/organ

Ozi vzimrat yah vayhi-li lishua. Lo amut ki echyeh vaasaper maasei yah. Ps. 118:14 and 17

Adler, Samuel *Yamim Noraim Vol. II Transcon #55*
Piano or organ/SATB

Ozi vzimrat yah vathi-li lishua. Adonai izuz vgibor adonai gibor milchama. Ps. 118:14 and Ps. 24:8 (2nd half of verse)

Yemenite Folk Tune *Israel in Song Tara 1974 p. 44*
Voice (c¹-a¹)/chords

- Pitchu li shaarey tzedeck avo vam ode yah.* Ps. 118:19
 Carlebach, S. *Gates of Song* TC 1987 #156
 (arr. C. Davidson) Voice (a-d²)/chords
- Pitchu li shaarey tzedeck avo vam ode yah. Zeh hashaar ladonai tzadikim yavou vo.* Ps. 118:19-20
 Rosenzweig, Y. *The Best of the Hassidic Song Festival* Tara 1989
 Voice (a-a¹)/chords dm or d ma [p.49/1 p.]
- Pitchu li shaarey tzedeck avo vam ode yah. Ze hayom asah adonai nagila vnismicha vo.* Ps. 118:19 and 24
 Beimeil, J. *Gates of Song* TC 1987 #155
 (arr. Binder, A.W.) Voice (c¹-d²)/chords
- Podeh adonai nefesh avadavvlo yeeshmu kol hachosim bo.* Ps.34:23
 Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
 SATB/organ Morning #6
- Rumah al shamayim elohim, val kol haaretz kvodecha.* Ps. 108:6
 Steinberg, Ben *Pirchay Shir Kodesh – Sabbath Evening* (990860)
 SATB/organ p. 50
- Shabchi yerushalayim et adonai hallili elohayich tziyon.* Ps. 147:12
 Rockoff, S. *Israel in Song* Tara 1974 p. 52
 Voice (c¹-d²)/chords
- Shamah vatismach tziyon vatageylna bnot yihudah.* Ps. 97:8 (without last three words of verse)
 Nathanson, Moshe *Zamru Lo Vol. II* Cantors Assembly 1974 p. 155
 Voice (d¹-d²) [also in zliii p. 78]
- Shir hamaalot bshuv adonai et shivat tziyon... im eleh.* Ps. 126:1-2
 Taubman, Craig *NFTY's Fifty Songbook* TC (992009)
 solo (a-c²)/chords [additional words *Shabbat shalom*]
- Shir hamaalot bshuv adonai et shivat tziyon... hayinu smachim.* Ps. 126:1-3
 Friedman, Debbie *NFTY in Harmony* Tara
 Arr. Arian, M.&R. duet (g-c²)/chords
- Shiru ladonai shir chadash, shiru ladonai bkol haaretz. Shiru ladonai barchu shmo, basru miyom liyom yishuato.* Ps. 96:1-2
 Holander, Y. *The Best of the Hassidic Song Festival* Tara 1989
 Voice (e¹-c²)/chords am [p.31/1p.]

Shiviti ladonai Inegdi tamid ki mimini bal emot. Lachen samach libi vayagel kvodi af bisari yishkon lavetech. Ps. 16:8-9

- | | |
|--------------------|---|
| Ancis, Salomon | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
organ/cantor (Bb-c ¹) (memorial p.325) |
| Blumenthal, Nisse | <i>Ephros Cantorial Anthology Yom Kippur Vol. II</i>
Cantor (c ¹ -eb ²)/organ (memorial p.231) |
| Isaacson, Michael | <i>Yamim Noraim Vol. II</i> Transcon #63
Medium voice (b-e ²)/organ (w. pedals) |
| Kornitzer, Leon | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB (memorial p.326) |
| Lewandowski, Louis | <i>Todah v'Zimra SMP Vol. 11 #37 (p. 67)</i>
SATB |
| Lewandowski, Louis | <i>Yamim Noraim Vol. II</i> Transcon #62
Organ/SATB
[same as TZ vol. 11 #37 with added organ accomp.] |
| Low, Leo | <i>Ephros Cantorial Anthology Yom Kippur Vol. II</i>
TTBB (memorial p.233) |
| Nowakowsky, D. | <i>Ephros Cantorial Anthology Ymot Hachol Vol. V</i>
SATB Memorial p. 283 |
| Rossi, S. | <i>Ephros Cantorial Anthology Yom Kippur Vol. II</i>
SSAT/organ (adapted fr. Kaddish G.E.) [mem. p.230] |
| Rossi, S. | <i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i>
SATB/organ/cantor (eb ¹ -ab ²) (memorial p.328)
[adapted by G.E. from what?] |
| Sulzer, Salomon | <i>Schir Zion SMP Vol. 8 #480 p. 381</i>
Cantor (e ¹ -c ²)/TTBB
[two arrangements, both without cantor incipit are in:
<i>Ephros Cantorial Anthology Yom Kippur Vol. II</i>
SATB/organ (memorial p.228)
<i>Union Hymnal 3rd Edition CCAR 1964</i>
SATB #336 one step down (in g)] |

Shuvi nafshi limnuchaychi, ki adonai gamal alaychi. Ps. 116:7

- | | |
|--------------------|--|
| Lewandowski, Louis | <i>Todah v'Zimra SMP Vol. 12</i>
SATB #270 Bb |
|--------------------|--|

Siu sharim rasheychem vhinaseh pitchey olam vyavo melech hakavod. Mi ze melech hakavod, adonai izuz vigibor, adonai gibor milchama. Siu sharim rasheychem usu pitchey olam vyavo melech hakavod. Mi hu ze melech hakavod, adonai tzivaot, hu melech hakavod selah. Ps. 24:7-10 [506 RH]

- | | |
|--------------------|--|
| Lewandowski, Louis | <i>Ephros Cantorial Anthology Rosh Hashanah Vol. I</i>
SATB/organ Morning #56 [same in TVZ 12 #196] |
| Naumbourg, S. | <i>Zmirot Yisrael SMP Vol. 14 (1847)</i>
SATB/Soli #162
[also in <i>Ephros Shlosh Reg. P.276</i> slight variation] |

- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847)
SATB/Soli (2nd version) #163
- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847)
SATB/Soli (3rd version) #164
- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
SATB/Soli #57 [variation of ZY v. 14 #162]
- Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
SATB #150

Siu sharim rasheychem usu pitchey olam vyavo melech hakavod. Mi hu ze melech hakavod, adonai tzivaot, hu melech hakavod selah. Ps. 24:9-10 [506 RH]

- Adler, Samuel *Be-Shaaray Tefila: Fri Eve and Sabbath Morn* TC 1963
SATB/organ
- Binder, A.W. *Morning Service for the New Year* TC (990760)
SATB/organ
- Bloch, Ernest *Avodat Hakodesh (Sacred Service)* Birchard 1934
Cantor (e¹-e²)/SAATTBB/orchestra or organ
- Gounoud, Ch. *Emanuel: The Synagogical Serv.* Schirmer 1901 Part II
SATTBB/organ p. 45
- Freed, Isadore *Sabbath Morning Service 2 Part Choir* TC 1950
SA/organ
- Freed, Isadore *Sacred Service for Sabbath Morning* TCL 765 1961
SATB/organ
- Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 SATB #24a p. 41
- Froelich, G. *Sabbath School Hymnal* Bloch 1920
SATB/Soli p.268
- Janowski, Max *Avodat Hakodesh shel Kehilath Anshe Maariv* TC 1947
SATB/Solo (eb¹-eb²)/organ p. 26
- Lewandowski, Louis *Yamim Noraim Vol. I* Transcon Organ/SATB
- Naumbourg, S *Union Hymnal 3rd Edition* CCAR 1964
- [arr Binder] SATB #288 [much simplified version of that found in
Naumbourg's *Zmirot Yisrael* SMP Vol. 15 #57]
- Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
SATB/organ/Soli Morning #22
- Weiner, Lazar *Anim Zmirot* Transcon (991045) p. 17
Solo voice (d¹-f²)/piano or organ

Siu sharim rasheychem vhinaseh pitchey olam vyavo melech hakavod. Mi hu ze melech hakavod, adonai tzivaot, hu melech hakavod selah. Ps. 24:7 + 10 [506 RH]

- Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #23
2 voice chorus SA/Solo voice (f¹-c²)/Keyboard
[based on Lewandowski]
[Alto voice is listed as optional throughout work]
- Friedman, D. *Gates of Song* TC 1987 #79
- (arr. J. Tischler) Voice (g-b¹)/chords

- Janowski, Max *Gates of Song* TC 1987 #81
Voice (c¹-d²)/chords [arrangement of the SATB version found in *YK Service Afternoon FOJM* This version is a fourth lower (orig gm, this in dm)]
- Janowski, Max *Yom Kippur Service Afternoon FOJM* (a-080)
SATB
- Lewandowski, Louis *Gates of Song* TC 1987 #80
(arr. C. Davidson) Voice (b-c²)/chords [arrangement of the SATB version found in *Yamim Noraim Vol. I*. This version is a fourth lower (orig C, this in G)]
- Lewandowski, Louis *Yamim Noraim Vol. I* Transcon Organ/SATB
- Tihilat adonai yidaber pi viyvarech kol basar shem kodsho liolam vaed.* Ps. 145:21 [182]
Freed, Isadore *HHD Music Transcon* (TCL 815) SATB/organ
- Tihilat adonai yidaber pi viyvarech kol basar shem kodsho liolam vaed.* Ps. 145:21 [182]
Vaanachnu nevarch yah meatah vad olam halleluyah. Ps. 115:18
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 15*(1847)
SATB/Organ #28
- Traditional *Zamru Lo Vol. II* Cantors Assembly 1974 p. 98
Cantor (e¹-e²)/Congregation (d¹-c²) [responsive]
- Tihilat l'david aromimcha... kodsho liolam vaed.* [see Ps. 145 complete]
- Tiku vachodesh shofar bakeseh lyom chagenu. Ki chok liyisrael hu, mishpat lelohey yaakov.* Ps. 81:4-5 [60 RH] [see also *harninu*]
- Lewandowski, L. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
SATB/organ Evening #13b [also in *TZ Vol. 12* #89]
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14* (1847)
SATB
- Sudock, C. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 111
Voice (e¹-e²)
- Sulzer, S. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
Evening #10
Cantor (c¹-eb²)/SATB/organ (arranged by Ephros)
- Sulzer, S. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
Cantor (d¹-f²)/SATB/organ (version II) Evening #17
- Trad (arr. Sam Adler) *Yamim Noraim Vol. I* Transcon
Solo (d¹-d²)/organ/SATB
- Traditional *Zamru Lo Vol. III* Cantors Assembly 1974 p. 111
(arr. S. P. Kirshner) Voice (c¹-d²)
- Traditional *Zamru Lo Vol. III* Cantors Assembly 1974 p. 111
(notated Nathanson) Voice (e¹-e²)

Tov lhodot ladonai... veemunatcha baleylot. Ps. 92:2-3

Janowski, Max *Festival Service Morning FOJM (a-080) [in eve, etc.]*
Congregation unison/cantor (d¹-d²)/organ
[has initial text *mizmor shir lyom hashabbat*]
[also in *Gates of Song* TC 1987 as arr. by H. Fromm # 14 for
Voice (d¹-d²)/chords [w/o *mizmor shir lyom hashabbat*]

Tzadik katamar yifrach kierez balvanon yisgeh. Ps. 92:13

Maslo, A. *Israel in Song* Tara 1974 p. 54
Voice (c¹-d²)/chords
Neeman, Amitai *Sheet Music* Voice (c¹-db²)/chords

Tzama nafshi leylohim liel chai. Ps. 42:3 (1st half) *Libi uvvari yiranninu el eyl chai.* Ps. 84:3 (2nd half of verse)

Kehati, P. *The Best of the Hassidic Song Festival* Tara 1989
Voice (c¹-d²)/chords d ar [p. 29/1p.]

Tzidkatcha tzedek liolam vtoratcha emet. Ps. 119:142 *Vtzidkatcha elohim ad marom asher asita gidolot elohim mi chamocha.* Ps. 71:19 *Tzidkatcha kiharirey mishpatecha tihom rabah adam uvheyma toshia adonai.* Ps. 36:7

Weisser, Joshua S. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 163
Voice (b-d²)

Urah haveyvel vichinor aheerah shachar. Ps. 108:2 [with Ps.100 complete] [Mvmt I]

Bernstein, Leonard *Chichester Psalms* Schirmer 1965
SATB/orchestra

Vaanachnu nevarch yah meatah vad olam halleluyah. Ps. 115:18 [see Ps. 145]

Vaani tifilati lcha adonai et ratzon elohim brov chasdecha aneynee beemet yishecha. Ps. 69:14 [506]

Ancis, S. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SAT (hallel p.262)
Ephros, G. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
SAT(T)B/organ Morning #10 [single line version based on
this setting in zliii p. 60 Voice (b-f²)]
Freed, Isadore *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
S/T duet (f#¹-f#²) (g¹-f#²) /organ (hallel p.264)
[also has "may the words of my mouth" underlay]
Gerovitsch, Elieser *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SATB (hallel p.263)
Naumbourg, S. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
[arr. G.E.] SATB (hallel p.261)
Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847)
(melody of Lovy, J.) SATB #154

- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
SATB #54 (middle, no real number) [single line ver. in
Zliii p. 61 as arranged by M. Nathanson a half step up
From Original Voice (c¹-eb²)
- Lipson, Mark *Yamim Noraim Vol. II* Transcon #32
organ/SATB/Soli/optional flute, oboe and cello
- Trad [D. Chasman] *Zamru Lo Vol. II* Cantors Assembly 1974 p. 160
Voice (d¹-d²)
- Weisser, Joshua *Zamru Lo Vol. II* Cantors Assembly 1974 p. 152
Voice (eb¹-d²)
- Wohlberg, Max *Zamru Lo Vol. II* Cantors Assembly 1974 p. 152
Voice (eb¹-eb²)

V'hu rachum yichaper avon vlo yascheet vhirba lhasiv apo vlo yaer kol chamato. Ps. 78:38
Adonai hoshia hamelech yaaneynu viyom koreinu. Ps. 20:10

Trad. (from Baer Coll and ot) *Ephros Cantorial Anthol. Ymot Hachol Vol. V*
Arr. By G.E. Cantor (e¹-c#²)/organ Shacharit p. 19

V'yimalei chvodo et kol haaretz. Ps. 72:19 (2nd half of verse) [see *blessed be the name*]

*Yevarechecha adonai mitziyon urey btuv yerushalyim kol yimey chayecha. Urey vanim
livanecha shalom al yisrael.* Ps. 128:5-6

Weinkranz, David *Hassidic Song Festival 1970 Or-Tav* [#1 p.4/ez]
Voice (d¹-d²)/chords dm or d ma [2 pp.]
[also in *Hassidic Song Festival: The Best Songs 69-72*
[#1 p.4/ez/2pp.] and *The Best of the Hassidic Song Festival*
Tara 1989[p.7/ez/1p.]]

*Yhallu et shem Adonai ki nishgav shmo lvado hodo al eretz vshamayim. Vayerem keren
liamo thila lchol hasidav lvney yisrael am kirovo halluyah.* Ps. 148:13-14 [see *gadlu*]

Yhi chasdicha adonai aleinu kaasher yechalnu lach. Ps. 33:22

Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
SATB/Soli/organ Morning #7

*Yhi shalom bcheylecha shalva barminotecha. Lmaan achay vreyai, adabrah na shalom
bach. Lmaan beit adonai eloheinu, avaksha tov lach.* Ps. 122:7-9 [478]

Adonai oz liamo yitein, Adonai yivarech et amo vashalom Ps. 29:11 [478] [end of *amar
rabbi elazar*]

Ephros, Gershon *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (c#¹-f#²)/ Organ Kabbalat Shabbat p.77

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ #263 D

[Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ/Cantor #264 D
[In german listed as Ps. 18, 26 and Ps. 122:7-9]

Yhi shem adonai mvorach meatah viad olam. Ps. 113:2 [see blessed be the lord]

Yihyu Iratzon imfrei fi vihegyon libi lifanecha adonai tzuri vigoali. Ps. 19:15

- | | |
|--------------------|---|
| Anonymous | <i>Ni'TY's Fifty Songbook</i> TC (992009)
solo (a-b ¹)/chords |
| Berlinski, Herman | <i>Ephros Cantorial Anthology Ymot Hachol Vol. V</i>
Cantor (g-gb ²)/organ (w. pedal) Arvit p. 99 |
| Bloch, Ernest | <i>Avodat Hakodesh (Sacred Service)</i> Birchard 1934
SAATB |
| Braun | <i>Sheet Music</i> Sop solo (eb ¹ -eb ²)/organ? |
| Bugatch, Samuel | <i>Ephros Cantorial Anthology Shabbat Vol. IV</i>
SATB/sop. Solo (g ¹ -g ²) Arvit p.157 |
| Davidson, Charles | <i>Sephardic Service for the Sabbath</i> Ashbourne 1972 SATB |
| Ephros, Gershon | <i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 87
Voice (c ¹ -c ²) |
| Freed, Isadore | <i>Sacred Service for Sabbath Eve</i> Transcon (990795) SATB |
| Idelsohn, A.Z. | <i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 88
Voice (b-e ²) |
| Isaacson, Michael | <i>Hegyon Libi</i> TC (990394) p. 20
sop solo (d ¹ -eb ²)/2 voices (SA?)/organ/string quartet |
| Janowski, Max | <i>Gates of Song</i> TC 1987 #63
Voice (c ¹ -d ²)/chords [this is the same setting as found in
<i>Festival Service Morning</i> (p. 56) in English] |
| Janowski, Max | <i>Rosh Hashana Service Morning</i> FOJM
Solo (bb-g ²)/SATB/organ |
| Kingsley, Gershon | <i>Yamim Noraim Vol. I</i> Transcon
Solo (d ¹ -g ²)/Piano (org)/choir
(mostly unison/occ. 2 or 3 pt) |
| Nathanson, Moshe | <i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 88
Voice (bb-db ²) [also in <i>z'lili</i> p. 60] |
| Rabinowitz, S. | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 129
Voice (d ¹ -db ²) |
| Rosenberg, Emanuel | <i>Shabbat Nusach S'fard</i> TC (990866) p. 18
solo voice (g ¹ -e ²)/organ |
| Schalit, Heinrich | <i>Hadrat Kodesh</i> SAT/organ p. 42 |
| Schlessinger, S. | <i>Musical Service for Day of Atonement</i> Bloch 1944
SATB/organ/Alto duet Morning #8 |
| Steinberg, Ben | <i>Lcha Anu Shira</i> - TC (990869) SATB p. 39 |
| Weinberg, J. | <i>Gates of Song</i> TC 1987 #62 |
| (arr. C. Davidson) | Voice (bb-e ²)/chords |
| Weisgall, Hugo | <i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB
Arvit p.155 |

Yimloch adonai liolam eloheyich tziyon Idor vador hall'luyah. Ps. 146:10 [100]

- | | |
|-----------|--|
| Alman, S. | <i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB
Shacharit p. 224 |
|-----------|--|

Alman, S.	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 112 Voice (d ¹ -e ²) [different from above. Also in <i>zlili</i> p. 91 one step lower]
Binder, A.W.	<i>Kabbalath Shabbat</i> Bloch 1940 SATB/organ
Bloch, Ernest	<i>Avodat Hakodesh (Sacred Service)</i> Birchard 1934 SAATTBB/orchestra or organ
Ephros, G.	<i>Ephros Cantorial Anthology Rosh Hashanah Vol. I</i> SATB/organ Morning p. 91
Ephros, G.	<i>Ephros Cantorial Anthology Rosh Hashanah Vol. I</i> SATB/organ (2 nd version) Morning p. 93
Freed, Isadore	<i>HHD Music Transcon</i> (TCL 815) SATB/organ
Friedman, Samuel	<i>Sheerai Mikdosh Vol. I</i> 1945 2 part choir/organ #22 p. 39
Froelich, G.	<i>Sabbath School Hymnal</i> Bloch 1920 SATB p.266
Israeli folk tune (arr. G.E.)	<i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB Musaf p. 356
Lewandowski, L.	<i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB F Shacharit p. 219
Lewandowski, Louis	<i>Todah v'Zimra SMP Vol. 10</i> #110 p.53 SATB/Organ G [as in Ephros but w/organ + step up]
Lewandowski, Louis	<i>Todah v'Zimra SMP Vol. 12</i> SATB G #149
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 14</i> (1847) SATB
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 15</i> (1847) SATB/Organ/Bar. Solo (A-b) #40
Schlessinger, S.	<i>Musical Service for Day of Atonement</i> Bloch 1944 SATB/organ/Solo (e ¹ -e ²) Morning #3
Schlessinger, S.	<i>Musical Service for Day of Atonement</i> Bloch 1944 SATB/organ Afternoon #14
Schreir, Irving	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 112 Voice (d ¹ -d ²)
Steinberg, Ben	<i>Pirchay Shir Kodesh - Sabbath Evening</i> TC (990860) SATB/organ p. 46
Sulzer, S.	<i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB Shacharit p. 218
Sulzer, S.	<i>Union Hymnal 3rd Edition</i> CCAR 1964 SATB #287
Trad. [arr. Binder]	<i>Union Hymnal 3rd Edition</i> CCAR 1964 SATB #332
Urstein, C.	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 113 Voice (d ¹ -e ²)
Weiner, Lazar	<i>Vay'hi Binsoa Hooron - Torah Service</i> Mills p. 18 SATB/organ

- Weintraub, H. *Schire Beth Adonai* SMP Vol. 19
SATB #87
- Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
SATB Bb #131 (end of 131)
- Yismichu hashamayim vtagel haaretz yiram hayam umloho. Ps. 96:11*
Chassidic *Gates of Song* TC 1987 #72
(arr. C. Davidson) Voice (a-d²)/chords
[also in *Israel in Song* p. 42 and *Manginot* #139]
- Yisrael bitach badonai ezram umaginam hu. Ps. 115:9*
Carlebach, S. *The Best of the Hassidic Song Festival* Tara 1989
Voice (a-e²)/chords am or a ma [p. 51/1p.]
- Zchor rachamecha adonai vachasadecha ki meolam heyima. Ps. 25:6*
Trad. *Ephros Cantorial Anthology Yom Kippur Vol. II*
Cantor (g¹-c²)/organ (kol nidre p.102)
Trad. *Ephros Cantorial Anthology Yom Kippur Vol. II*
Cantor (e¹-e²)/S(S)AT(T)B/organ (kol nidre p.102)
- Zeh hayom asah adonai, nagila vnismicha vo. Ps. 118:24*
Meisels, S. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 54
Voice (d¹-c²)
Stern, M.H. *Gates of Song* TC 1987 #72
(arr. C. Davidson) Voice (c¹-d²)/chords

Appendix I:

Psalm Verses - Hebrew

[numerical key]

Ps. 3:7	<i>Lo ira meyrivivot am asher saviv shatu alay</i>
Ps. 3:8	<i>Kumah adonai hoshiayni (1st half of verse)</i>
Ps. 16:8	<i>Shiviti ladonai Inegdi tamid ki mimini bal emot</i>
Ps. 16:9	<i>Lachen samach libi vayagel kvodi af bisari yishkon lavetelech</i>
Ps. 16:10	<i>Ki lo taazov nafshi lishol, lo titen chasidcha lirot shachat</i>
Ps. 16:11	<i>Todieini orach chayim sova smachot et panecha nimot bimincha</i>
Ps. 19:15	<i>Yihyu Iratzon imfrei fi vihegyon libi lifanecha adonai tzuri vigoali</i>
Ps. 20:10	<i>Adonai hoshia hamelech yaaneynu viyom koreinu [see Vhu rachum]</i>
Ps. 24:7	<i>Siu sharim rasheychem vhinaseh pitchey olam vyavo melech hakavod</i>
Ps. 24:8	<i>Mi ze melech hakavod, adonai izuz vigibor, adonai [see Ozi vzimrat]</i>
Ps. 24:9	<i>Siu sharim rasheychem usu pitchey olam vyavo melech hakavod</i>
Ps. 24:10	<i>Mi hu ze melech hakavod, adonai tzivaot, hu melech hakavod selah</i>
Ps. 25:6	<i>Zchor rachamecha adonai vachasadecha ki meolam heyma</i>
Ps. 27:4	<i>Achat shaalti meyeyt adonai otah avakesh. Shiviti... [see Mah yididot]</i>
Ps. 27:11	<i>Horeyni adonai darkecha, uncheyni biorach mishor [see Mah yididot]</i>
Ps. 28:2	<i>Shma koli shma tachanunai [paraphrase see Mimaakim]</i>
Ps. 28:9	<i>Hoshia et amecha uvarech et nachalatecha ureym vnaseym ad haolam</i>
Ps. 29:11	<i>Adonai oz liamo yitein Adonai yivarech et amo [see Yhi shalom]</i>
Ps. 33:22	<i>Yhi chasidcha adonai aleinu kaasher yechalnu lach</i>
Ps. 34:4	<i>Gadlu ladonai iti unrommah shmo yachdav</i>
Ps. 34:13	<i>Mi haish hechafetz chayim ohev yamim lirot tov</i>
Ps. 34:14	<i>Ntzor lshonecha meirah usfatecha midaber mirmah [see Mi haish]</i>
Ps. 34:15	<i>Sur meirah vaasey tov bakesh shalom vradfeyhu [see Mi haish]</i>
Ps. 34:23	<i>Podeh adonai nefesh avadav vlo yeeshmu [see Adonai ma Shmar tam]</i>
Ps. 36:7	<i>Tzidkatcha kiharirey mishpatecha tihom rabah</i>
Ps. 36:10	<i>Ki imcha mkor chayim, biorcha nireh or [see Mah yididot]</i>
Ps. 37:37	<i>Shmar tam urey yashar ki acharit l'ish shalom [see Adonai mah adam]</i>
Ps. 42:3	<i>Tzama nafshi leylohim liel chai (1st half)</i>
Ps. 49:16	<i>Ach elohim yifdeh nafshi miyad shiol ki [see Adonai mah adam]</i>
Ps. 51:17	<i>Adonai sfatai tiftach ufi yagid tihilatecha</i>
Ps. 66:1	<i>Lamnatseach shir mizmor hariu leylohim kol haaretz</i>
Ps. 68:2	<i>Yakum elohim yafutzu oyvav vyanusu misanav [see Lamnatseach shir]</i>
Ps. 68:36	<i>Nora elohim mimikdashecha el yisrael hu notein oz vitaazumot laam</i>
Ps. 69:14	<i>Vaani tifilati lcha adonai et ratzon elohim brov chasdecha aneynee</i>
Ps. 71:19	<i>Vtzidkatcha elohim ad marom asher asita gidolot [see Tzidkatcha]</i>
Ps. 78:38	<i>V'hu rachum yichaper avon vlo yascheet vhirba lhasiv apo vlo</i>
Ps. 81:2	<i>Harninu leylohim uzeinu hariu lelohey yaakov</i>
Ps. 81:4	<i>Tiku vachodesh shofar bakeseh lyom chagenu [see Harninu]</i>
Ps. 81:5	<i>Ki chok liyisrael hu, mishpat lelohey yaakov [see Harninu]</i>
Ps. 84:3	<i>Nichsifa vgam kalta nafshi lchatzrot adonai libi [see Tzama nafshi]</i>
Ps. 84:4	<i>Gam tzipor matza vayit udror ken lah (1st half of verse)</i>
Ps. 84:5	<i>Ashrei yoshvey veytecha od yihallilucha selah</i>
Ps. 84:2	<i>Mah yididot mishkinotecha, adonai tzivaot</i>
Ps. 84:3	<i>Nichsifah vgam kalta nafshi lchatzrot adonai [see Mah yididot]</i>

Ps. 84:5	<i>Ashrei yoshvei veitecha od yihallilucha selah</i>
Ps. 89:16	<i>Ashrei haam yodey truah, adonai bior panecha yihaleyechun</i>
Ps. 90:3	<i>Tashev enosh ad dakah vatomer, shuvu vnei [see Adonai mah adam]</i>
Ps. 90:6	<i>Baboker yatzit vchalaf laerev ymolel viyavesh [see Adonai mah adam]</i>
Ps. 90:12	<i>Limnot yameynu keyn hoda, vniva lvav [see Adonai mah adam]</i>
Ps. 92:2	<i>Tov lhodot ladanai ulzamer lshimchah elyon</i>
Ps. 92:3	<i>Lhagid baboker chasdecha veemunatcha baleylot</i>
Ps. 92:6	<i>Mah gadlu maasecha adonai miod amku machshvotcha</i>
Ps. 92:7	<i>Ish baar lo yeda uchsil lo yavin et zot</i>
Ps. 92:13	<i>Tzadik katamar yifrach kierez balvanon yisgeh</i>
Ps. 93:5	<i>Edotecha neemnu miod liveitcha naavah kodesh, adonai liorech</i>
Ps. 95:1	<i>Lchu nranina ladanai nariah ltzur yisheinu</i>
Ps. 95:2	<i>Nkadma fanav btodah bizmirot nariah lo</i>
Ps. 95:6	<i>Bou nishtachaveh vinichraah lifney adonai oseinu [see Baruch haba]</i>
Ps. 96:1	<i>Shiru ladanai shir chadash, shiru ladanai bkol haaretz</i>
Ps. 96:2	<i>Shiru ladanai barchu shmo, basru miyom liyom yishuato</i>
Ps. 96:11	<i>Yismichu hashamayim vtagel haaretz yiram hayam umloho</i>
Ps. 97:8	<i>Shamah vatismach tziyon vatageylna bnot yihudah</i>
Ps. 97:11	<i>Or zarua latzadik ulyishrey lev simcha</i>
Ps. 97:12	<i>Simchu tzadikim badonai vodu lzecher kodsho</i>
Ps. 100:1	<i>Mizmor ltodah, hariu ladanai kol haaretz</i>
Ps. 100:2	<i>Ivdu et adonai bsimcha bou lfanav birnanah</i>
Ps. 100:3	<i>Diu ki adonai hu elohim</i>
Ps. 103:11	<i>Ki chigvoah shamayim al haaretz gavar chasdo al [see kirachem]</i>
Ps. 103:13	<i>Kiracheim av al banim richam adonai al yireiav</i>
Ps. 103:15	<i>Enosh kechatzir yamav kitzitz hasadeh ken yatzitz</i>
Ps. 103:16	<i>Ki ruach avrah bo vieyneynu vlo yakirenu od mikomo</i>
Ps. 104:1	<i>Barchi nafshi et adonai adonai elohai gadalta miod hod vhadar</i>
Ps. 106:48	<i>Baruch adonai elohey yisrael, min haolam viad halom viamar kol</i>
Ps. 108:2	<i>Urah haveyvel vichinor aheerah shachar</i>
Ps. 108:6	<i>Rumah al shamayim elohim, val kol haaretz kvodecha</i>
Ps. 113:1	<i>Halleluyah, hallu avdey adonai hallu et shem adonai</i>
Ps. 113:2	<i>Yhi shem adonai mvorach meyatah vad olam</i>
Ps. 114:1	<i>Btzeit ysirael mimitzrayim beit yaakov meyam loeyz</i>
Ps. 114:5	<i>Mah lcha hayam ki tanus hayarden tisov lachor</i>
Ps. 114:6	<i>Heharim tirkidu chieylim givaot kivney tzon</i>
Ps. 115:9	<i>Yisrael bitach badonai ezram umaginam hu</i>
Ps. 115:17	<i>Lo hameytim yhallu yah, vlo kol yordey dumah</i>
Ps. 115:18	<i>Vaanachnu nevarch yah meatah vad olam [see Tihilat adonai]</i>
Ps. 116:7	<i>Shuvi nafshi limnuchaychi, ki adonai gamal alaychi</i>
Ps. 116:8	<i>Ki chilatzta nafshi mimavet et eyini min dimah et ragli midechi</i>
Ps. 116:9	<i>Ethalech lifney adonai biartzot hachayim [see Ki chilatzta]</i>
Ps. 116:10	<i>Heemanti ki adabeyr ani aniti miod [see Ki chilatzta and ethalech]</i>
Ps. 116:11	<i>Ani amarti bichofzi kol haadam kozeyv [see Ki chilatzta and ethalech]</i>
Ps. 116:12	<i>Mah ashiv ladanai kol tagmulohee alay</i>
Ps. 116:13	<i>Kos yeshuot esa uvshem adonai ekra [see Mah ashiv]</i>

Ps. 116:17	<i>Lcha ezbach zevach torah, uvshem adonai ekra [see Mah ashiv]</i>
Ps. 117:1-2	<i>Hallelu et adonai [2 line psalm]</i>
Ps. 118:1	<i>Hodu ladonai ki tov ki liolam chasdo</i>
Ps. 118:2	<i>Yomar na Yisrael ki liolam chasdo</i>
Ps. 118:3	<i>Yomru na vet aharon, ki liolam chasdo</i>
Ps. 118:4	<i>Yomru na yirey adonai, ki liolam chasdo</i>
Ps. 118:14	<i>Ozi vzimrat yah vayhi-li lishua</i>
Ps. 118:17	<i>Lo amut ki echyeh vaasaper maasei yah [see Ozi vzimrat]</i>
Ps. 118:19	<i>Pitchu li shaarey tzedek avo vam ode yah</i>
Ps. 118:20	<i>Zeh hashaar ladonai tzadikim yavou vo [see Pitchu li]</i>
Ps. 118:24	<i>Ze hayom asah adonai nagila vnismicha vo [see Pitchu li]</i>
Ps. 118:25	<i>Ana Adonai hoshia na, ana adonai hatzlicha na</i>
Ps. 118:26	<i>Baruch haba beshem adonai beyrachnuchem mibet adonai</i>
Ps. 118:28	<i>Eli atah v'odecha elohai aromimecha [see Ana adonai]</i>
Ps. 118:29	<i>Hodu ladonai ki tov ki liolam chasdo [see Ana adonai]</i>
Ps. 119:142	<i>Tzidkatcha tzedek liolam vtoratcha emet</i>
Ps. 121:1	<i>Esa einei el heharim meyayin yavo ezri</i>
Ps. 121:2	<i>Ezri meyim adonai oseh shamayim vaaretz</i>
Ps. 121:4	<i>Hinei lo yanum vlo yishan shomer yisrael [see Lamnatseach shir]</i>
Ps. 122:7	<i>Yhi shalom bcheylecha shalva barminotecha</i>
Ps. 122:8	<i>Lmaan achay vreyai, adabrah na shalom bach</i>
Ps. 122:9	<i>Lmaan beit adonai eloheinu, avaksha tov lach</i>
Ps. 124:8	<i>Ezreyinu bshem adonai oseh shamayim vaaretz</i>
Ps. 126:1	<i>Shir hamaalot bshuv adonai et shivat tziyon hayinu kicholmim</i>
Ps. 126:2	<i>Az yimaleh schk pinu ulshoneynu rinah az yomru vagoyim higdil</i>
Ps. 126:3	<i>Higdil adonai laasot imanu hayinu smaychim</i>
Ps. 126:5	<i>Hazorim bidimah brinah yiktzuro</i>
Ps. 128:5	<i>Yevarechecha adonai mitziyon urey btuv yerushalyim kol yimey</i>
Ps. 128:6	<i>Urey vanim livanecha shalom al yisrael</i>
Ps. 130:1	<i>Mimaamakim krateeche adonai</i>
Ps. 133:1	<i>Hinei mah tov umanayim shevet achim gam yachad (w/o 1st 3 words)</i>
Ps. 137:1	<i>Al naharot bavel sham yashavu gam bachinu bizochreinu et tziyon</i>
Ps. 137:5	<i>Im eshkachech yerushalayim tishkach yimini</i>
Ps. 137:6	<i>tidbak lishoni lichiki im lo ezkireychi...al rosh simchati</i>
Ps. 144:3	<i>Adonai mah adam vateydaeyhu ben enosh vatchashveyhu</i>
Ps. 144:4	<i>Adam lahevel dama yamav kitzel over [see Adonai mah adam]</i>
Ps. 144:15	<i>Ashrei haam shechacha lo [see Ashrei haam yodey/ashrei yoshevei]</i>
Ps. 145:13	<i>Malchuticha malchut kol olamim, umemshalticha bchol dor vador</i>
Ps. 145:21	<i>Tihilat adonai yidaber pi viyvarech kol basar shem kodsho liolam vaed</i>
Ps. 146:10	<i>Yimloch adonai liolam eloheyich tziyon ldor vador hall'uyah</i>
Ps. 147:12	<i>Shabchi yerushalayim et adonai hallili elohayich tziyon</i>
Ps. 148:13	<i>Yhallu et shem Adonai ki nishgav shmo lvado hodo al [see Gadlu]</i>
Ps. 148:13	<i>Hodo al eretz vshamayim (2nd half of v. 13)</i>
Ps. 148:14	<i>Vayerem keren liamo thila lchol hasidav lvney yisrael [see Gadlu]</i>
Ps. 150:5	<i>Halleluhu bitziltziley shama, halleluhu bitziltziley truah</i>
Ps. 150:6	<i>Kol hanshama tihalel yah, halleluyah</i>

Part II: Psalms complete/semi-complete - Hebrew [numerical index]

Psalm 2:1-4 (Lamah ragshu goyim ulumim yehgu reek... adonai yilag lamo)
 Bernstein, Leonard *Chichester Psalms* Schirmer 1965 [Movement II]
 SATB/orchestra/boy alto or countertenor (d¹-e²)
 [interspersed with Ps. 23 complete]

Psalm 5:2-5, 8 (Lamnatseach el hanchilot, mizmor ldavid. Amari haazina)
 Schalit, Heinrich *Hadrat Kodesh* SATB/cantor (a¹-g²)/organ p. 10
 vv. 2-3 SATB/org, vv. 4-5 can/org, v. 8 SATB/org
 (it is mislabeled in the music 'Verses 1-5 and 7')

Psalm 8 (Lamnatseach al hagtit mizmor ldavid) complete
 Rossi, S. *Hashirim Asher Lish'lomo Vol. 1*
 SAATB #13
 Sulzer, Salomon *Schir Zion SMP Vol. 8 #464 p. 353*
 Baritone or Mezzo Solo (c¹-f²)/Organ

Psalm 12 (Lamnatseach al hashminit mizmor) complete
 Rossi, S. *Hashirim Asher Lish'lomo Vol. 1*
 SAT #5

Psalm 13 ([Lamnatseach mizmor Ldavid] Ad ana adonai tischacheni) complete
 Milner, M. *Ephros Cantorial Anthology Yom Kippur Vol. II*
 Cantor (c#¹-gb²)/organ
 [memorial p.232]

Psalm 16:8-11 (Shiviti ladonai Inegdi tamid... niimot bimincha netzach)
 Janowski, Max *Festival Service Morning FOJM (a-080)*
 SATB/Solo (c¹-f²)/organ
 Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
 SbarB/Bar. Solo (c¹-eb²)

Psalm 16:9-11 (Lachen samach libi... niimot bimincha netzach)
 Lewandowski, Louis *Todah v'Zimra SMP Vol. 11 #35 p. 62*
 SATB/Organ
 Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*
 SAT(T)B(B)/Organ

Psalm 19:8-10 (Torat adonai timimah... tzadko yachdav)
 Lewandowski, Louis *Todah v'Zimra SMP Vol. 11 #39 p. 76*
 SATB/Organ/Cantor (c¹-eb²)

Psalm 21:1-8 ([Lamnatzeach mizmor l'david] Adonai biozcha yismach... elyon bal yimot

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ/Cantor (d¹-e²) #272 D

Psalm 21:7-8 (Der Ewige wird euch behuten vor allen Bosen)

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ #265 D in german]

Psalm 22 Elohim, Elohim pourquoi m'as tu abandone?[complete? In French]

Bloch, Ernest *Sheet Music* Master Music Publications (M 2619)
Baritone (c#-f¹)/piano [Original is with orchestra, but Bloch
arranged the piano version as well]

Psalm 23 (Adonai roi lo echsar) complete

Bernstein, Leonard *Chichester Psalms* Schirmer 1965 [Movement II]
SATB/orchestra/boy alto or countertenor (d¹-e²)
[also has Ps. 2:1-4 interspersed]

Ephros, G. *Ephros Cantorial Anthology Ymot Hachol Vol. V*
SATB Memorial p. 290

Isaacson, Michael *Yamim Noraim Vol. II* Transcon #65
Voice (d¹-a²)/piano

Kramer, Leon M. *Kol Sh'eyrit Yisrael Vol. I* TC 1942 (Spanish/Port Syn)
Cantor (e¹-d²)/organ/SATB p. 37

Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 3
Solo (d¹-e²)/SATB/Organ [in german - complete?]

Mendes, Henry P. *Kol Sh'eyrit Yisrael Vol. I* TC 1942 (Spanish/Port Syn)
TTBB p. 34

Nathanson, M. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 166
Voice (d¹-eb²)

Rosenbluth, Leo *Ephros Cantorial Anthology Ymot Hachol Vol. V*
Cantor (d¹-f²)/organ [missing *taaroch lfanai* verse]
Memorial p. 301

Janowski, Max *Festival Service Morning* FOJM (a-080)
Solo (b-e²)/organ [one line of English]

Psalm 24 (Ladonai haaretz umlooh) complete

Kirschner, S. P. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 113
Voice (d¹-f²) [cantor/congregation responsorial]

Klein, L. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 80
Voice (c¹-e²)

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 11 #33 p. 58
SATB/Organ

Nathanson, M. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 82
Cantor (c¹-eb²)/Cong. (c¹-f²)

Psalm 24:1-3, 7-10 (Ladonai haaretz umlooh... niharot ychoninehah. Siu sharim... hu melech hakavod selah)

Epstein, Alvin Printed Sheet Music TC 1973
organ/SATTBB

Psalm 24:1-6 (Ladonai haaretz umlooh... mivakshey panecha yaakov selah)

Weintraub, H. Schire Beth Adonai SMP Vol. 20
SATB #149

Psalm 25:4-11 (Deine Wege Ewiger, mach mir kund)

Lewandowski, Louis 18 Liturgische Psalmen Breitkopf & Hartel (1399) p. 7
Solo (g-eb²)/SATB/Organ [in german – complete?]

Psalm 29 (Mizmor Ldavid: Havu ladonai bney elim) complete

Nathanson, Moshe Zamru Lo Vol. I Cantors Assembly 1974 p. 24
Cantor (eb¹-db²)/ Cong. Unison (eb¹-db²)

Naumbourg, S. Zmirot Yisrael SMP Vol. 13 (Naumbourg)
SATB #85

Naumbourg, S. Zmirot Yisrael SMP Vol. 14 (1847)
SATB/Soli

Naumbourg, S. Zmirot Yisrael SMP Vol. 15 (1847)
SATB/Soli/Organ/Bar. Solo (f¹-eb²) #42

Naumbourg, S. Zmirot Yisrael SMP Vol. 15 (1847)
SATB/Soli/Organ/Solo (e¹-d²) #43

Rossi, S. Hashirim Asher Lish'lomo Vol. I
SSAATB #24

Sivowitch, J. Zamru Lo Vol. I Cantors Assembly 1974 p. 25
(alias Sivan) Cantor (e¹-f²)/ Cong. Unison (c¹-d²)

Traditional Kol Sh'eyrit Yisrael Vol. I TC 1942 (Spanish/Port Syn)
SATB p. 4

Traditional Gates of Song TC 1987 #4
(arr. C. Davidson) Voice (d¹-c²)/chords

Traditional Gates of Song TC 1987 #93
(arr. C. Davidson) Voice (e¹-d²)/chords [different setting than above. Also
found in Zamru Lo II p. 100 – very little difference]

Weinberg, Jacob Ephros Cantorial Anthology Shabbat Vol. IV
Cantor (c¹-g^{#2})/congregation unison/organ (responsive)
Torah p. 312

Weintraub, H. Schire Beth Adonai SMP Vol. 19
SATB #81

Psalm 29:1-3 (Mizmor Ldavid havu ladonai... mayim rabim)

Sephardic Zamru Lo Vol. I Cantors Assembly 1974 p. 26
[as sung in SP NYC] Voice (e¹-d²)

Psalm 30 (Mizmor shir chunukat habayit l'david) complete

- Binder, A.W. *Kabbalath Shabbat* Bloch 1940
SATB/Alto solo (a-g¹)/cantor (Baritone) (e¹-e²)/organ
Schalit, Heinrich *Ephros Cantorial Anthology Ymot Hachol Vol. V*
Baritone Solo (e¹-eb²)/SATB(B)/organ Chanuk. p. 159
Silver, Mark *Ephros Cantorial Anthology Ymot Hachol Vol. V*
Solo (e¹-g²)/SATB/organ Chanukah p. 149

Psalm 34:1-5, 22-23 (L'david bishanoto et taamo... kol hachosim bo)

- Schorr, Morris (arr.) *Zamru Lo Vol. II Cantors Assembly 1974* p. 3
Cantor (e¹-c#²)/Cong. Unison (e¹-c#²)
[responsorial nusach]

Psalm 36:6-11 (Ewiger an dem Himmel reicht deine Huld)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 11
Solo (d¹-f²)/SATB/Organ [in german – complete?]

Psalm 36:8-10 (Mah yakar chasdicha... biorcha nireh or)

- Lewandowski, Louis *Todah v'Zimra SMP Vol. 11 #108* p. 67
SATTBB/Organ/Cantor (bb-eb²)

Psalm 37:5-6 (Befiehl dem Ewigen deinen Weg)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 14
SATB/Organ [in german – complete?]

Psalm 39:5, ? (Mache mir kund, Ewiger, mein Ende)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 16
SATB/Organ [in german – complete?]

Psalm 42 (Wie ein Hirsch lechzet nach frischem Wasser)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 16
Solo (d¹-eb²)/SSATTBB/Organ [in ger. – complete?]

Psalm 44:2-5 (Elohim biazneinu shamanu)

- Sulzer, Salomon *Schir Zion SMP Vol. 8 #484* p. 386
Solo (g¹-f²)/SATTBB

Psalm 46:2-4, 12 (Gott ist uns Zuflucht und veste)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 21
SATB/Organ [in german – complete?]

Psalm 51:12-14 (Ein reines Herz erschafe mir, O Gott)

- Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p. 24
SATB/Organ [in german – complete?]

Psalm 61 (Lamnatzeach al niginat Idavid. Shima elohim rinati) complete

Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*
SATB/Organ/Cantor (d¹-f²) #271 F

Psalm 62:2-3, 6-9 (Ganz in Gott erbeugen)

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 26*
Soli/SATB/Organ [in german – complete?]

Psalm 65 (Dir gebuhret Lobgesang) complete?

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 28*
Solo (d¹-f²)/SATB/Organ [in german – complete?]

Psalm 67 (Lamnatseach bingnot mizmor shir) complete

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 33*
Solo (d¹-eb²)/SATB/Organ [in german – complete?]

Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
SATB #9 [SAT also possible]

Traditional *Zamru Lo Vol. II Cantors Assembly 1974 p. 168*
Voice (c¹-d²) [same tune as *Zamru Lo II* Trad version of Ps. 144]

Wohlberg, Max *Zamru Lo Vol. II Cantors Assembly 1974 p. 152*
Voice (c¹-eb²)

Psalm 80:4, 8, 20 (Elohim hashiveinu vhaer... panecha vnashuva)

Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
SATB #8

Psalm 82 (Mizmor leAsaf, Elohim nitsav baadat el) complete

Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
SAT #4

Psalm 84 (Wie lieblich sind deine Wohnungen) complete?

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 35*
Solo (b-d²)/Soli/SATB/Organ [in german – complete?]

Psalm 85:8-14 (Lass mich schauen Ewiger deine Huld)

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 45*
Solo (bb-eb²)/SATB/Organ [in german – complete?]

Psalm 90:12-17 (Unsere Tage zahlen lehr uns denn)

Lewandowski, Louis *18 Liturgische Psalmen Breitkopf & Hartel (1399) p 49*
Soli/SATB/Organ [in german – complete?]

Psalm 91 (Yoshev bseter elyon btzel shadai yitlonan) complete

Sulzer, Salomon *Schir Zion SMP Vol. 8 #479 p. 379*
Cantor (e¹-d²)/TTBB

Psalm 92 (mizmor shir lyom hashabbat; tov lhodot ladonai) complete

- Anonymous *Zamru Lo Vol. I Cantors Assembly 1974 p. 46*
(adptd M. Nathanson) Cantor (c¹-eb²)/Cong. Unison (c¹-eb²)
- Davidson, Charles *Sephardic Service for the Sabbath Ashbourne 1972*
Cantor (d¹-d²)/Congregation [responsorial]
- Freed, Isadore *Sacred Service for Sabbath Eve Transcon (990795)*
SATB/cantor (d¹-f²)/organ
v. 1 can/org, vv. 2-5 SATB/org, vv. 6-12 can/org,
vv. 13-16 SATB/org
- Janowski, Max *Avodat Hakodesh shel Kehilath Anshe Maariv TC 1947*
SATB/Soli/Solo (d¹-f²)/organ p. 5
- Katchko, Adolph *Zamru Lo Vol. I Cantors Assembly 1974 p. 45*
Cantor (d¹-d²)/ Cong. Unison (d¹-d²)
- Kaufman, Harry *Manginot Beth-El TC 1945 (Kaufman and Sam Luskin)*
organ/SATB/Cantor (d¹-f#²) p. 4
- Landau, Siegfried *A Friday Eve Service Bloch 1956*
SATB/Soli p. 23
- Lavry, Marc *Printed Sheet Music Mills Music 1962*
organ/SATB/Cantor (e¹-f#²) [from *Shabbat Mitzion*]
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 11 #1 p. 3*
SAT(T)B/TTBB/Cantor (b-e²)/Organ
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #21 p.47*
SATB/Soli/Organ/Solo (e¹-e²) G
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #23 p.55*
SATB/Organ/Cantor (bb-d²) Eb
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #24 p.59*
SATB/TTBB/Organ/Cantor (d¹-e²) C
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #26 p. 64*
SATB/Organ/Cantor (d¹-e²)/Ten Solo (g¹-a²) C
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #27 p.70*
SATB/Soli/Organ/Cantor (f¹-eb²) F
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #28 p.77*
SATB/Organ/Cantor (d¹-e²) G
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 10 #29 p. 81*
SATB/Soli/Organ/Cantor (d¹-e²) E
- Miron, Issachar *Printed Sheet Music Mills Music 1962*
Organ/SATB/Cantor (d¹-g²) [from *Kol Rinah B'ohaley*]
- Naumbourg, Samuel *Zmirot Yisrael SMP Vol. 13*
SATB/Cantor (b¹-d²) #10
- Nowakowsky, David *Gebete und Gesange SMP Vol. 22*
SATB/Soli/Organ/Cantor (c¹-ab²) C #4
- Nowakowsky, David *Gebete und Gesange SMP Vol. 22*
SATB/Cantor (d¹-ab²) F #6
- Rosenbluth, Leo *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (a-a²)/SATB/Organ Kabbalat Shabbat p. 63

- Rossi, S. *Hashirim Asher Lish'lomo Vol. II*
SSAATTBB #14 (two choruses)
- Schwarz, Herman *Kol Emunah: Friday Eve Service* TC1946 p. 12
SATB/Cantor (bb-g²)/Organ
- Traditional *Kol Sh'eyrit Yisrael Vol. I* TC 1942 (Spanish/Port Syn)
SATB p. 16
- Nathanson, Moshe *Zamru Lo Vol. I* Cantors Assembly 1974 p. 48
Cantor (d¹-c²)/ Cong. Unison (d¹-c²)
[responsorial chant]
- Weintraub, Hirsch *Schire Beth Adonai SMP* Vol. 19
SATB/Cantor (d¹-c²) #3/#4
- Psalm 92:1-5 (mizmor shir lyom hashabbat: tov lhodot ladonai... yadecha aranen)*
- Naumbourg, S. *Zmirot Yisrael SMP* Vol. 15(1847)
SATB/Soli #45
- Sephardic *Zamru Lo Vol. I* Cantors Assembly 1974 p. 48
(ed. S. Landau) Voice (d¹-d²)
- Psalm 92:1-5, 13-16 (mizmor shir lyom hashabbat... aranen. Tzadik... avlata bo)*
- Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #3
2 voice chorus SA/Solo voice (d¹-a¹)/Keyboard
[Alto voice is listed as optional throughout work]
- Psalm 92:1-6 (mizmor shir lyom hashabbat: tov lhodot ladonai)*
- Ben-Haim, Paul *Liturgical Cantata* IMP
Baritone solo (Bb-f¹)/orchestra (piano/org)/SSAATTBB
- Berger, Arthur *Synagogue Music by Contemporary Composers*
SATB/Soli [1946] p. 145
- Psalm 92:1-7 (mizmor shir lyom hashabbat: tov lhodot ladonai... lo yavin et zot)*
- Goldstein, Joseph *Zamru Lo Vol. I* Cantors Assembly 1974 p. 50
Voice (f¹-f²)
- Siegel, Benjamin *Lchu Nrannah: Sabb. Eve Service (Chassidic)* TC 1969
SATB/Organ/Cantor (eb¹-ab²) p. 14
- Psalm 92:(1)2-6, 13-16 (mizmor shir lyom hashabbat: tov lhodot ladonai)*
- Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 p. 4
Solo (d¹-f²)/2 part choir/organ #2
- Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 p. 8
Solo (e¹-e²)/2 part choir/organ #3
- Grauman, Max *Shir Tefilah: Friday Evening Service* BJBH 1912
Cantor (c-d¹)/SATB/organ p. 3
- Gretchaninoff, Alex *Synagogue Music by Contemporary Composers* p. 131
SSAATTBB/Bar. Solo (G#-e¹)/organ or piano
[1944, op. 164 #2]

- Piket, Frederick *The Seventh Day Friday Eve Service* TCL 840 1961
Cantor (f¹-e²)/SATB/Organ p. 6
- Rogers, James *Music for the Sabbath Evening Service* 1925 BJBS
Ten Solo (f¹-eb²) Bass Solo (d-eb¹)/SATB/Organ p. 1
- Spicker, Max *Emanuel: The Synagogical Service* 1901 Part I
Cantor (c-d¹)/SATB/organ p. 10
- Sukoenig, Abraham *Sabbath Evening Service for the Synagogue* BJBS 1929
Cantor (eb¹-eb²)/SATB/Organ
- Weaver, Powell *B'nai Jehudah Service* Bloch 1950
Cantor (d¹-eb²)/SATB/Organ p. 5
- Weiner, Lazar *Anim Zmirot - A Sabbath Morn. Serv.* Transc (991045)
Solo voice (c¹-f²)/piano or organ p. 7

Psalm 92:2-8, 13-16 (mizmor shir lyom hashabbat: tov lhodot ladonai)

- Idelsohn, Zvi *Synagogue Service for Friday Evening in F* 1924
Bar. Or Ten Solo (c¹-f²)/SATB/Organ p. 7
[single line version with added ninth verse in *Zamru Lo*]

Psalm 92:2-9, 13-16 (mizmor shir lyom hashabbat: tov lhodot ladonai)

- Idelsohn, Zvi *Zamru Lo Vol. I Cantors Assembly* 1974 p. 50
Cantor (bb-eb²)/ Cong. Unison (d¹-eb²)
[single line version of the setting in Idelsohn's *Synagogue Service for Friday Evening*. Slightly altered text/pitches, added ninth verse and down a step (orig. F, this Eb)]

Psalm 92:6-16 (mah gadlu maasecha... vlo avlata bo)

- Grauman, Max *Shir Tefilah: Friday Evening Service* BJBH 1912
Cantor (c-f¹)/Bar. Solo (A-e¹)/SATB/organ

Psalm 92:13-16 (tzadik katamar yifrach... vlo avlata bo)

- Adler, Samuel *Sheet music Friday evening*
Voice (d¹-e²)/piano or organ
- Lewandowski, Louis *Sheet Music Duet* (d¹-f²/b-d²)/2 part choir (SA or TB)
- Lewandowski, Louis *Zamru Lo Vol. I Cantors Assembly* 1974 p. 52
Voice (c¹-eb²)

Psalm 93 (Adonai malach geut lavesch) complete

- Alman, S. *Zamru Lo Vol. I Cantors Assembly* 1974 p. 52
Cantor (d¹-d²)/ Cong. Unison (d¹-d²)
- Avileah, E. *Zamru Lo Vol. I Cantors Assembly* 1974 p. 53
Cantor (a¹-f²)/ Cong. Unison (a-d²)
- Ben-Haim, Paul *Liturgical Cantata* IMP
Baritone solo (Bb-f¹)/ orchestra (piano/org)/SSAATTBB
- Brant, Henry *Synagogue Music by Contemporary Composers*
SSAATTBB/Cantor (e¹-g^{#2}) [1951] p. 156

- Davidson, Charles *Sephardic Service for the Sabbath* Ashbourne 1972
Cantor (bb-a²)/SATB
- Dunajewsky, A. *Israelitisch Tempel Composition* SMP Vol. 18
SATB #3 (1890)
- Dunajewsky, A. *Israelitisch Tempel Composition* SMP Vol. 18
SSAA #4 (1889)
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 #22 p. 52
SATB/Organ/Solo (d¹-e²) G
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 #25 p. 62
SATB/Organ/Solo (c¹-f²) C
- Naumbourg, Samuel *Zmirot Yisrael* SMP Vol. 13
SATB #11
- Naumbourg, Samuel *Zmirot Yisrael* SMP Vol. 13
TTB #12
- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
SATB/Soli #46
- Nowakowsky, David *Gebete und Gesange* SMP Vol. 22
SATB/Cantor (g¹-f²) C #5
- Nowakowsky, David *Gebete und Gesange* SMP Vol. 22
SATB/Soli/Cantor (g¹-eb²) Bb #7
- Nowakowsky, David *Gebete und Gesange* SMP Vol. 22
SATB/Cantor Bb #8
- Traditional *Kol Sh'eyrit Yisrael* Vol. 1 TC 1942 (Spanish/Port Syn)
SATB p. 20
- Weintraub, Hirsch *Schire Beth Adonai* SMP Vol. 19
SATB/#5

Psalm 95 (Lchu nraninah) complete

- Binder, A.W. *Ephros Cantorial Anthology Shabbat* Vol. IV
Cantor (eb¹-eb²)/SATB/organ (two words in seventh verse
are contracted from *am marito* to *amo*) Kabbalat Sh. p. 21
- Nathanson, Moshe *Zamru Lo* Vol. 1 Cantors Assembly 1974 p. 18
Cantor (c¹-d²)/ Cong. Unison (c¹-d²) [responsorial nus.]
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 [responsorial] p. 8
Cantor (b-c#²)/Choir and Cong. unison/Organ #5

Psalm 95:1-6 (Lchu nraninah... lifney adonai osenu)

- Davidson, Charles *Sephardic Service for the Sabbath* Ashbourne 1972 SATB

Psalm 95:1-7 (Lchu nraninah... im bikolo tishmau)

- Binder, A.W. *Kabbalath Shabbat* Bloch 1940
SATB/cantor (Baritone) (c¹-d²)/organ
- Freed, Isadore *Sacred Service for Sabbath Eve* Transcon (990795)
SATB/organ
- Glantz, Leib *Zamru Lo* Vol. 1 Cantors Assembly 1974 p. 17
Cantor (a-d²)/ Cong. Unison (a-c#²)

- Landau, Siegfried *A Friday Eve Service* Bloch 1956 p. 5
SATB/cantor (f¹-a²)/organ
- Psalm 96 (Shiru ladonai shir chadash) complete*
Nathanson, Moshe *Zamru Lo Vol. I* Cantors Assembly 1974 p. 19
Cantor (d¹-f²)/ Cong. Unison (d¹-d²)
- Psalm 97 (Adonai malach) complete*
Nathanson, Moshe *Zamru Lo Vol. I* Cantors Assembly 1974 p. 20
Cantor (c¹-f²)/ Cong. Unison (c¹-d²)
- Psalm 97:1-2, 6, 8, 10-12 (Adonai malach)*
Binder, A.W. *Kabbalath Shabbat* Bloch 1940
SATB/organ
Chajes, Julius *Synagogue Music by Contemporary Composers*
SATB/Cantor (a¹-g²)/organ [1951] p. 34
Freed, Isadore *Sacred Service for Sabbath Eve* Transcon (990795)
SATB/cantor (eb¹-eb²)/organ
Gretchaninoff, Alex. *Synagogue Music by Contemporary Composers* p. 18
SATTBB/solo voice (e¹-e²)/organ [1943 op. 164 no.1]
Kopf, Leo *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (bb-g²)/SATB/organ *Kabbalat Shabbat* p. 71
Piket, Frederick *The Seventh Day Friday Eve Service* TCL 840 1961
Cantor (f¹-f²)/SATB/Organ p. 20
Piket, Frederick *Printed Sheet Music* TC 1973
Cantor (low:f¹-eb²) (high:f¹-a²)/organ/SATB
Steinberg, Ben *Pirchay Shir Kodesh - Sabbath Evening* TC (990860)
SATB/cantor (d¹-e²)/organ p. 8
- Psalm 98 (mizmor: shiru ladonai shir chadash) complete*
Binder, A.W. *Kabbalath Shabbat* Bloch 1940
SATB/cantor (Baritone) (c¹-d²)/organ
Freed, Isadore *Sacred Service for Sabbath Eve* TC (990795)
SATB/cantor (e¹-eb²)/organ
- Nathanson, Moshe *Zamru Lo Vol. I* Cantors Assembly 1974 p. 22
Cantor (d¹-f²)/ Cong. Unison (d¹-d²)
Schalit, Heinrich *Synagogue Music by Contemporary Composers*
SATB/Solo voice (f¹-g²)/organ [1951] p. 42
Steinberg, Ben *Pirchay Shir Kodesh - Sabbath Evening* TC (990860)
SATB/cantor (c¹-f²)/congregation/organ p. 12
- Psalm 98:1-4 (shiru ladonai shir chadash... vranninu vrameyru)*
Glantz, Leib *Zamru Lo Vol. I* Cantors Assembly 1974 p. 21
Solo S, T or A (f¹-e²)/Solo B (d¹-a¹)/Cong. Unis. (a-b¹)

Psalm 98:1,5-6,9 [missing last 2 words of v.1, 2nd half of v.5, first two words of v. 9]
 Adler, Samuel *Shir Chadash: Sabbath Eve Service* TC 1960
 SAB/organ

Psalm 98:4-9 (Hariu ladonai kol haaretz... tzedek vamim bmeysarim)
 Adler, Samuel *Sheet Music Solo* (c¹-d²)/organ?

Psalm 99 (Adonai malach yirgizu amim) complete
 Nathanson, Moshe *Zamru Lo Vol. I* Cantors Assembly 1974 p. 23
 Cantor (d¹-eb²)/ Cong. Unison (d¹-eb²)

Psalm 100 (mizmor ltodah: hariu ladonai kol haaretz... dor vador emunato) complete
 Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #6
 2 voice chorus SA/Keyboard
 [Alto voice is listed as optional throughout work]
 Bernstein, Leonard *Chichester Psalms* Schirmer 1965 [Movement I]
 SATB/orchestra [begins with Ps. 108:2 -
Urah haveyvel vichinor aheerah shachar]
 Binder, A.W. *Morning Service for the New Year* TC (990760)
 SATB/Solo (e¹-f#²)/organ [also in *Yamim Noraim I*]
 (this is complete except for 1st 2 words *mizmor ltodah*)
 Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 p. 66
 SATB #47
 Janowski, Max *Festival Service Morning* FOJM (a-080)
 SATB/cantor (e¹-f#²)/organ
 Janowski, Max *Sheet Music* 1966 SATB/cantor (d¹-g²)/organ
 Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p 51
 SATB/Organ [in german – complete?]
 Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
 SATB/Harp/Organ/Solo (e¹-g²) #34
 Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
 SATB/Soli/Harp/Organ/Bar. Solo (d¹-g²) #37
 Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
 SATB/Harp or Org/Mezzo/Contralto Solo (c¹-ab²) #38
 Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
 SATTB #14
 Saminsky, Lazar *Holyday Services for RH and YK* Bloch 1929 p. 9
 S(S)A(A)TB/organ
 Weintraub, H. *Schire Beth Adonai* SMP Vol. 19
 SATB #93 (for brit milah)

Psalm 103 (Preise meine Seele den Ewigen) complete?
 Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p 56
 Solo (db¹-gb²)/SATB/Soli/Organ [in ger. – complete?]

Psalm 103:13-14,17-18 (Kirachem av al banim...fikudav laasotam)

Weintraub, H. *Schire Beth Adonai* SMP Vol. 19
SATB/Soli #89

Psalm 103:15-17 (Enosh kechatzeer yamav...vtzidkato livney vanim)

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 11 #34 p. 60
SAT(T)B(B)/Organ
[also in *Ephros Shlosh Regalim* p. 322 Memorial]
Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ #227
[also in *Yamim Noraim II* #58]
Isaacson, Michael *Yamim Noraim Vol. II* Transcon #3
Cantor (ab-c²)/organ/SA

Psalm 111 (Halleluyah ode ladonai) complete

Rossi, S. *Hashirim Asher Lish'lomo Vol. II*
SSAATTBB #14 (two choruses)

Psalm 112 (Halleluyah ashrei ish yare et adonai) complete

Rossi, S. *Hashirim Asher Lish'lomo Vol. II*
SSAATTBB #14 (two choruses)

Psalm 113 (Halleluyah hallu avdei adonai) complete

Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #16
2 voice chorus SA/Solo voice (b-c^{#2})/Keyboard
[connects directly with psalm 117 – based on Lew.]
[Alto voice is listed as optional throughout work]
Coopersmith, Harry *Zamru Lo Vol. II* Cantors Assembly 1974 p. 60
Cantor (e¹-d²)/Cong. Unison (e¹-d²) [responsorial]

Psalm 113:1-2 (Halleluyah, hallelu avdey adonai) and Psalm 148 complete [see Ps. 148]

Ben-Haim, Paul *Liturgical Cantata* IMP
Baritone solo (c-f¹)/ orchestra (piano/org)/SSAATTBB
[begins with Ps. 113:1-2]

Psalm 113:1-4, 7-9 (Halleluyah hallu avdei adonai... habanim smeycha, halleluyah)

Solomon, Robert *Songs of Safam* Safam 1983
(and Joel Sussman) Voice (e¹-g¹)/chords

Psalm 113:1-8 (Halleluyah hallu avdei adonai... im ndivei avo)

Steinberg, Ben *Selections from Hallel* TC 1997 (991352)
SATB/alternate cong. Response/Organ/Solo (d¹-a²)

Psalm 113:7-9 (Mkimi meyafar dal... im habanim smeycha, halleluyah)

- Nathanson, Moshe *Zamru Lo Vol. II Cantors Assembly 1974* p. 60
Voice (b-c²)
- Mozhitser Niggun *Zamru Lo Vol. III Cantors Assembly 1974* p. 19
Voice (d¹-eb²)

Psalm 114 (Btzet Yisrael... lmayno mayim) complete

- Binder, A.W. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SATB/organ (hallel p.178)
- Bloch, Ernest *Sheet Music Schirmer 1919* [complete? In French]
Baritone (a¹-a²)/piano [Original is with orchestra, but Bloch
arranged the piano version as well]
- Chabad Melody *Zamru Lo Vol. II Cantors Assembly 1974* p. 61
(adptd. J. Eisenstein) Voice (b-c²)
- Gorochoy, Y. *Zamru Lo Vol. II Cantors Assembly 1974* p. 62
(known as Admon) Cantor (c¹-d²)/Cong. Unison (c¹-d²) [most popular tune]
- Italian-Jewish Tune *Zamru Lo Vol. II Cantors Assembly 1974* p. 62
Cantor (e¹-b¹)/Cong. Unison (b-d²)
- Lewandowski, Louis *Todah v'Zimra SMP Vol. 11 #20* p. 42
SATB/Organ
- Millet, J. *Zamru Lo Vol. II Cantors Assembly 1974* p. 63
Cantor (c¹-d²)/Cong. Unison (c¹-d²)
- Rosenbaum, S. *Zamru Lo Vol. III Cantors Assembly 1974* p. 19
Voice (c¹-d²)
- Solomon, Robert *Songs of Safam Safam 1983*
Voice (c¹-f²)/chords [2 verse strophic]
- Weinberg, Vittorio *Zamru Lo Vol. II Cantors Assembly 1974* p. 64
Cantor (eb¹-eb²)/Cong. Unison (eb¹-c²)

Psalm 114:1-4 (Btzet Yisrael mimitzrayim... givaot kivney tzon)

- Janowski, Max *Festival Service Morning FOJM (a-080)*
unison (b-d¹)/organ [section in English, loose cf]

Psalm 114:5-8 (Mah lcha hayam... chalameesh lmayno mayim)

- Gisser, H. *Zamru Lo Vol. III Cantors Assembly 1974* p. 41
Cantor (f¹-g²)/Cong. (c¹-eb²)

Psalm 115 (Lo lanu... vananchnu nvarech ya meatah vad olam halleluyah) complete

- Cohen, Gerald *Selections from Hallel TC 1997 (991352)*
SATB/Soli/Piano

Psalm 115 (Der Herr hat unser gedacht) complete?

- [Lewandowski, Louis *Todah v'Zimra SMP Vol. 12*
SATB/Organ/Cantor (d¹-f²) #274 C in german]

Psalm 115:1-11 (Lo lanu adonai, lo lanu... ezram umaganim hu)

Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
SATB/Soli G #118

Psalm 115:1-4; 9-11 (Lo lanu adonai, lo lanu... ezram umaganim hu)

Mendelssohn, Felix *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SATB/organ (hallel p.185) [ger. rendered Heb. by G.E.]

Psalm 115:12-18 (Adonai zicharanu yivarech... meatah viad olam halleluyah)

Halevy *Zmirot Yisrael* SMP Vol. 13 (Naumbourg)
SATB/Organ/Tenor Solo (eb¹-ab²) #66

Halevy *Zmirot Yisrael* SMP Vol. 13 (Naumbourg)
SATB/Soprano Soli/Organ/Tenor Solo (eb¹-g²) #67

Janowski, Max *Festival Service Morning* FOJM (a-080)
SA/cantor (c¹-d²)/organ

Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
SATB/Soli/Organ/Bass Solo (E-a) #39

Nowakowsky, David *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SATB/organ/cantor (eb¹-ab²) (hallel p.194)

Solomon, Robert *Songs of Safam* Safam 1983
Voice (e¹-f²)/chords [missing first three words of v. 12]

Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
SATB/Soli Eb #119

Psalm 115:14-18 (yosef adonai aleichem aleichem... meatah viad olam halleluyah)

Brownstone, Ben. *Zamru Lo Vol. II Cantors Assembly 1974* p. 65
Cong. Unison (b-e²)

Psalm 115:16-18 (hashamayim shamayim ladonai... meatah viad olam halleluyah)

Folk Tune *Zamru Lo Vol. II Cantors Assembly 1974* p. 65
Voice (d¹-eb²)

Psalm 116:1-11 (Ahavti ki yishma adonai... kol haadam kozev)

Dunajewsky, A. *Israelitisch Tempel Composition* SMP Vol. 18
SATB #23 (1874)

Psalm 116:12-19 (Mah ashiv ladonai... btiocheychi yerushalyim halleluyah)

Lewandowski, L. *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (e¹-e²)/TTBB/SATB/Organ [in todah vzimrah]
Hallel p. 255

Weintraub, H. *Schire Beth Adonai* SMP Vol. 20
SATB/Solo D #118

Psalm 117 (Hallelu et adonai kol goyim) complete (2 vv.)

- Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #16
2 voice chorus SA/Solo voice (b-c^{#2})/Keyboard
[connects directly with psalm 113 – based on Lew.]
[Alto voice is listed as optional throughout work]
- Anonymous *Zamru Lo Vol. II* Cantors Assembly 1974 p. 67
(arr. S. Dubrow) Voice (d¹-c²)
- Janowski, Max *Festival Service Morning* FOJM (a-080)
SA/cantor (c¹-d²)/organ
- Kohn, Karl *Printed Sheet Music* TC 1973
Solo (d-e¹)/organ (with pedal)
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 11
SATB/Organ/Cantor (e¹-f²)
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 #56 p. 112
Choir and Cong. unison/Organ/Cantor (c¹-c²) F
- Nathanson, M. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 67
Voice (c-d²)
- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847)
STBB
- Sephardic melody *Ephros Cantorial Anthology Shabbat Vol. IV*
(arr. G.E.) SATB/Congregation Hallel p. 259
- Sephardic melody *Zamru Lo Vol. III* Cantors Assembly 1974 p. 46
Voice (d¹-d²) [same tune used in "hodu no. 6" zliii p.46]
- Sephardic (trad.) *Zamru Lo Vol. III* Cantors Assembly 1974 p. 47
(notated E. Mandell) Voice (d¹-d²) [same tune in "odcha no. 1" zliii p.48]
- Sussman, Joel *Songs of Safam* Safam 1983
Voice (e¹-e²)/chords [starts with psalm 118:1-4 (hodu)]
- Traditional *Zamru Lo Vol. III* Cantors Assembly 1974 p. 42
(Arr. M. Nathanson) Voice (c¹-eb²) [for pesach - set to adir hu melody]

Psalm 118:1-25 (Hodu l'adonai ki tov ki liolam chasdo... ana adonai hoschia na)

- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 11
SATB/TTBB/Organ/Cantor (c¹-f²)
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 [responsorial] #56 p. 112
Choir and Cong. unison/Organ/Cantor (c¹-f²) C

Psalm 118:1-4 (Hodu l'adonai ki tov ki liolam chasdo... yire adonai ki liolam chasdo)

- Adler, Hugo Ch. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
SATB/organ/cantor (f¹-f²) (hallel p.211) [pesach]
- Alter, Israel *Manginot* TC (991700) 1992 #148
(arr. Richards, S.) Voice (c¹-e²)/chords [also in ZL III p. 49 a step lower and
with occasionally different accentuation]
- Beimel, J. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 48
Voice (c¹-d²) [for last two days of sukkot]
- Chassidic Melody *Zamru Lo Vol. III* Cantors Assembly 1974 p. 50
Voice (c¹-c²) [popular tune "yai bai bai bai bai..."]

Friedman, Samuel	<i>Sheerai Mikdosh Vol. I</i> Bloch 1945 p. 40 2 part choir/organ #23a
Gowseiw, Jacob	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 67 Voice (f ¹ -e ²)
Janowski, Max	<i>Festival Service Morning</i> FOJM (a-080) SA/cantor (bb-f ¹)/organ
Halevy	<i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg) SATB/Soli #68
Nathanson, M.	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 68 Voice (c ¹ -d ²)
Naumbourg S.	<i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg) SATB/Soli #71
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 13</i> (Naumbourg) SATB/Soli #72
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 14</i> (1847) SATB #145
Schlusinger, Haim	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 68 Voice (d ¹ -d ²)
Sephardic melody (arr. G.E.)	<i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SATB/Congregation Hallel p. 262 [single line version (d ¹ -d ²) in <i>ZL III</i> p. 47 as edited by E. Mandell. Same tune used in <i>annah adonai</i> no. 1 <i>zliii</i> p. 48]
Sephardic melody	<i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 46 Cantor (d ¹ -b ²)/Cong. (d ¹ -d ²) [same tune as "hal'lu no. 2" <i>zliii</i> p.46]
Sivowitch, J. (Sivan)	<i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 44 Voice (eb ¹ -eb ²) [cantor/cong responsorial]
Sussman, Joel	<i>Songs of Safam</i> Safam 1983 Voice (e ¹ -e ²)/chords [contains ps. 117 complete]
Trad [arr. Adler, H.]	<i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i> SATB/organ/cantor (d ¹ -eb ²) (hallel p.212) [shavuot]
Traditional (Arr. M. Nathanson)	<i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 43 Cantor (e ¹ -d ²)/Cong. (e ¹ -d ²) [shavuot - akdamut mode]
Traditional (Arr. M. Nathanson)	<i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 45 Voice (e ¹ -e ²) [cantor/cong responsorial. For naanuim. Same tune used for "ana adonai no. 3" <i>zliii</i> p. 55 et al.]
Trad [arr. Adler, H.]	<i>Ephros Cantorial Anth. Shlosh Regalim Vol. III</i> SATB/organ/cantor (d ¹ -d ²) (hallel p.214) [sukkot]
Traditional (Arr. Hohenemser, J.)	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 68 Voice (c ¹ -c ²)
Traditional (Arr. Hohenemser, J.)	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 68 Voice (b-c ²)
Trad [for Hanukah]	<i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 69 Voice (bb-eb ²) [set to maoz tzur melody]

- Traditional *Zamru Lo Vol. III Cantors Assembly 1974 p. 43*
 Cantor (e¹-e²)/Cong. (e¹-e²)
 [pesach - set to adir hu melody]
- Weiss, Jacob L. *Ephros Cantorial Anthology Shabbat Vol. IV*
 Cantor (e¹-f²)/SATB/Congregation/Organ
 Hallel p. 260

Psalm 118:1-4; 24-26; 28-29 (Hodu ladonai ki tov ki liolam chasdo... yire adonai ki liolam chasdo. Zeh hayom asah adonai... hatzliche na. Eli ata vodecha... ki liolam chasdo)

- Steinberg, Ben *Selections from Hallel TC 1997 (991352)*
 SATB/Organ/Solo Voice (f¹-f²)

Psalm 118:5-24 (Min hametzar... nagila vnismicha vo)

- Dunajewsky, A. *Israelitisch Tempel Composition SMP Vol. 18*
 SATB/Soli #24 (1888)
 [also in *Ephros Shlosh Regalim Vol. III (hallel p.225)*]
- Halevy, Jacques
 [arr. Sam Adler] *Min Hametzar (Psalm 118) TC (991325) 1993*
 SATB/Soli/Cantor (c¹-g²)/Sop. Solo (eb¹-a²)
 [arrangement of *Zmirot Yisrael Vol. 13 #69*]
- Halevy, Jacques *Zmirot Yisrael SMP Vol. 13 (Naumbourg)*
 SATB/Soli/2 Tenor Solos (eb¹-g²/eb¹-f²) #69
 [also in *Ephros Shlosh Regalim Vol. III (hallel p.215)*]
- Halevy, J.F. *Zmirot Yisrael SMP Vol. 13 (Naumbourg)*
 SATB/Soli #70 [same piece as #69 arranged for choir]

Psalm 118:16-24 (Yamin adonai rommimu... nagila vnismicha vo)

- Weintraub, Solomon *Schire Beth Adonai SMP Vol. 21*
 SATB/Cantor (eb¹-gb²) #189

Psalm 118:17-20 (Lo amut ki echyeh... tzadikim yavou vo)

- Hoffman, B.Z. *Zamru Lo Vol. III Cantors Assembly 1974 p. 51*
 Voice (c¹-d²) [cantor 1st 2 verses, cong last 2 same tune]

Psalm 118:17-24 (Lo amut ki echyeh... nagila vnismicha vo)

- Dunajewsky, A. *Israelitisch Tempel Composition SMP Vol. 18*
 SATB/Soli #25 (1889)
- Ephros, Gershon *Ephros Cantorial Anthology Ymot Hachol Vol. V*
 Cantor (a-f#²)/organ(?) Israel Independence p. 341
- Naumbourg, S. *Zmirot Yisrael SMP Vol. 14 (1847)*
 SATB
- Weintraub, Solomon *Schire Beth Adonai SMP Vol. 21*
 SATB/Cantor (f¹-f²) #190

Psalm 118:19-24 (Pitchu li shaarey tzedek... nagila vnismicha vo)

- | | |
|-----------------|--|
| Anonymous | <i>Ephros Cantorial Anthology Shabbat Vol. IV</i>
Cantor (d ¹ -d ¹)/SATB Hallel p. 263 |
| Beimel, Jacob | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 69
Voice (c ¹ -d ²) |
| Solomon, Robert | <i>Songs of Safam</i> Safam 1983
Voice (e ¹ -a ²)/chords |

Psalm 118:21-24 (Odcha ki ani tani... nagila vnismicha vo)

- | | |
|---|---|
| Adler, Hugo Chaim | <i>Avodat Habanim</i> TC 990300 (revised) 1991 #20
2 voice chorus SA/Keyboard
[based on Handel's "see the conquering hero" – fest.]
[Alto voice is listed as optional throughout work] |
| Amsel, M. | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 52
Voice (bb-c ²) [cantor and cong. Responsorial] |
| Anonymous
[notated Barkan, EJ] | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 70
Voice (d ¹ -eb ²) |
| Fisher, M.
(Chassidic) | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 52
Voice (c ¹ -c ²) [cantor and cong. Responsorial] |
| Janowski, Max | <i>Festival Service Morning</i> FOJM (a-080)
SA/cantor (e ¹ -d ²)/organ |
| Nathanson, M. | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 69
Voice (e ¹ -e ²) [cantor and cong. Responsively] |
| Nathanson, M. | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 51
Voice (f ¹ -f ²) [cantor and cong. Responsorial] |
| Purjes, M. | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 54
Voice (bb-eb ²) [cantor and cong. Responsorial] |
| Rosenbaum, S. | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 53
Cantor (d ¹ -eb ²)/Congregation (ff ¹ -eb ²) |
| Rossi, S. | <i>Hashirim Asher Lish'lomo Vol. I</i>
SSATTB #22 |
| Sephardic (trad.)
(notated E. Mandell) | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 47
Voice (d ¹ -d ²) [same tune in "hall'lu no. 3" zliii p.47] |
| Sudock, Charles | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 70
Voice (d ¹ -d ²) |
| Traditional
[arr. Wohlberg, M.] | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 71
Cantor (c ¹ -f ²)/Congregation (c ¹ -d ²) |

Psalm 118:25-29 (Ana adonai hoshia na... hodo ladonai ki tov, ki liolam chasdo)

- | | |
|---------------|---|
| Janowski, Max | <i>Festival Service Morning</i> FOJM (a-080)
SA/cantor (d ¹ -d ²)/organ |
|---------------|---|

Psalm 118:26-29 (Baruch haba bshem adonai... hodo ladonai ki tov, ki liolam chasdo)

- | | |
|---------------|---|
| Naumbourg, S. | <i>Zmirot Yisrael</i> SMP Vol. 14 (1847)
SATB/Soli |
|---------------|---|

Rossi, S. *Hashirim Asher Lish'lomo Vol. 1*
SSAATB #23

Psalm 121 (Shir Lamaalot: Esa Einei el heharim) complete

Ben-Haim, Paul *Sheet Music* IMP 1951 (Choral series #302)
SATB

Binder, A.W. *Sheet Music*
Ten. Solo (g¹-g²)/SA(A)TB/organ [grey book]

Ephros, Gershon *Zamru Lo Vol. 1* Cantors Assembly 1974 p. 137
Voice (d¹-d²)
[an adaptation of the SATB version found in *Ephros Anth. Vol. II.* (p. 241) Original is Ps. 121:1-4. In this setting the remaining verses are repeated to same tune. Original is in bb, this setting in g. English version on same page of ZL]

Janowski, Max *Rosh Hashana Service Evening* FOJM
Solo (eb¹-gb²)/SATB/organ [4th low. ver. In grey book]

Lewandowski, Louis *18 Liturgische Psalmen* Breitkopf & Hartel (1399) p 69
SATB/Organ [in german – complete?]

Piket, Frederick *Service for Rosh Hashana Eve* New Horizon (octavo)
Cantor (d¹-g²)/SATB/organ [grey book]

Rossi, S. *Hashirim Asher Lish'lomo Vol. 1*
SATTB #18

Saminsky, Lazar *Yamim Noraim Vol. 1* Transcon
Solo (d-d¹)/SATB/organ [from Saminsky's *Holyday Services for RH and YK Bloch 1929* p. 1]

Schlessinger, S. *Evening Service for the New Year* (sheet mus)
Ten. Solo (e¹-f²)/SATB/organ [grey book]

Steinberg, Ben *Yamim Noraim Vol. 1* Transcon
Solo (eb¹-f²)/organ

Psalm 121:1-4 (Shir Lamaalot: Esa Einei el heharim)

Sternberb, E.W. *Ephros Cantorial Anthology Shabbat Vol. IV*
Cantor (d-d¹)/SSAAA Mincha p. 380

Ephros, Gershon *Ephros Cantorial Anthology Yom Kippur Vol. II*
SATB (?) (memorial p.241)

Psalm 122 (Shir hammaalot L'david: Samachti biomrim li) complete

Adler, Hugo Chaim *Avodat Habanim* TC 990300 (revised) 1991 #5
2 voice chorus SA/Solo voice (a-d²)/Keyboard
[Alto voice is listed as optional throughout work]

Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847)
SATTB/Soli/Harp/Organ

Psalm 124 (Shir hammalot L'david lulei adonai) complete

Rossi, S. *Hashirim Asher Lish'lomo Vol. 1*
SSATTB #21

Psalm 126 (Shir hamaalot beshuv adonai) complete

- | | |
|-----------------------|---|
| Folksong | <i>Gates of Song</i> TC 1987 #159 |
| (arr. C. Davidson) | Voice (b-e ²)/chords [also in <i>Zamru Lo Vol. I</i> as Trad. (p. 141 – text and rhythm slightly different). Similar (same tune but diff) to ver. in <i>Sabbath School Hymnal</i>] |
| Guzowsky, Joseph | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 152
Voice (d ¹ -e ²) |
| Guzowsky, Joseph | <i>Zamru Lo Vol. III</i> Cantors Assembly 1974 p. 20
Voice (d ¹ -e ²) |
| Gerer Nigun | <i>Zamru Lo Vol. II</i> Cantors Assembly 1974 p. 152
Voice (c ¹ -e ²) |
| Hassidic | <i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 140 |
| (arr. D.J. Putterman) | Voice (d ¹ -d ²) |
| Putterman | <i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 141 |
| (father of D.J.) | Voice (c ¹ -db ²) |
| Rossi, S. | <i>Hashirim Asher Lish'lomo Vol. I</i>
SATTB #17 |
| Trad. [arr Guinsburg] | <i>Sabbath School Hymnal</i> Bloch 1920
Solo voice (d ¹ -d ²) p.304 [similar (same tune but diff) to version in GOS] |

Psalm 128 (Shir hamaalot ashrei kol yre adonai) complete

- | | |
|-----------|--|
| Rossi, S. | <i>Hashirim Asher Lish'lomo Vol. I</i>
SAB #2 |
| Rossi, S. | <i>Hashirim Asher Lish'lomo Vol. I</i>
SATTB #12 |
| Rossi, S. | <i>Hashirim Asher Lish'lomo Vol. I</i>
SSATTB #20 |

Psalm 130 (mimmamakim kirateecha) complete

- | | |
|--------------------|---|
| Lewandowski, Louis | <i>Todah v'Zimra</i> SMP Vol. 12
SATB/Organ/Cantor (d ¹ -f ²) bmin #71
[set to kol nidre tune in german – not sure of trans] |
| Naumbourg, S. | <i>Zmirot Yisrael</i> SMP Vol. 14 (1847)
TTBB |

Psalm 131 (Adonai lo gava libi) complete (without 1st 3 words shir hamaalot l'david)

- | | |
|--------------------|---|
| Bernstein, Leonard | <i>Chichester Psalms</i> Schirmer 1965 [Movement III]
SATB/orchestra/soli SAB [Ps. 133:1 accapella at end] |
|--------------------|---|

Psalm 133 (Hinei mah tov umanayim shevet achim gam yachad) complete (without 1st 3 words shir hamaalot l'david)

- | | |
|------------|---|
| Sulzer, S. | <i>Ephros Cantorial Anthology Ymot Hachol Vol. V</i>
Cantor (e ¹ -g ²)/SATB/organ Thanksgiving p. 191
[also in <i>Schir Zion</i> SMP Vol. 8 #483 p. 382] |
|------------|---|

Psalm 134 (Wohl an preiset den Ewigen) complete?

Lewandowski, Louis 18 *Liturgische Psalmen* Breitkopf & Hartel (1399) p 72
SATB/Organ [in german – complete?]

Psalm 136 (Hodu ladonai ki tov) complete

Schorr, Morris (arr.) *Zamru Lo Vol. II* Cantors Assembly 1974 p. 3
Cantor (e¹-c#²)/Cong. Unison (e¹-c#²)
[responsorial nusach]

Psalm 137 (Al naharot bavel) complete

Bloch, Ernest *Sheet Music* Schirmer 1919 [complete? In French]
Baritone (gb¹-a#²)/piano [Original is with orchestra, but
Bloch arranged the piano version as well]
Naumbourg, S. *Zmirot Yisrael* SMP Vol. 15(1847)
SATB/Ten & Sop Duet #17
Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
SATB #10

Psalm 137:1-6 (al naharot bavel... yerushalayim al rosh simchati)

Folksong *Gates of Song* TC 1987 #123
(arr. C. Davidson) Voice (b-c²)/chords

Psalm 144 (Ldavid baruch adonai tzuri) complete

Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 p. 158
SATB/Organ/Cantor (c¹-f#²) bmin #91
Traditional *Zamru Lo Vol. II* Cantors Assembly 1974 p. 167
Voice (c¹-d²) [same tune as *Zamru Lo II* Trad of Ps. 67]

*Psalm 145 (Thilat Ldavid: aromimcha elohai hamelech) compete w/ashrei and vanachnu
nvareich*

Horn, William S. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 96
Cantor (f¹-c²)/Congregation (f¹-d²) [responsive]
Lewandowski, Louis *Todah v'Zimra* SMP Vol. 10 p.121
Choir and Cng unison/Organ/Cantor (b-c#²) E
[145:1-2/21]
[organ is used for ashrei section, psalm 145 is
unaccompanied except for *halleluyah*. A completely
unaccompanied version appears in *Zamru Lo Vol. II* p. 97]
Horn, William S. *Zamru Lo Vol. II* Cantors Assembly 1974 p. 96
Cantor (f¹-c²)/Congregation (f¹-d²) [responsive]
Naumbourg, S. *Zmirot Yisrael* SMP Vol. 13 (1847) #82
SATB/Cantor (c#¹-a¹) [only the first verse of *ashrei* and
vanachnu are notated]

- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 13 (Naumbourg) p. 116
SATB/Cantor (e¹-c²) [for *mincha lshabbat*. First line of
Ashrei is notated as unaccompanied for chazzan and final
line of Ps. 145 and *vaanachnu* are notated chorally]
- Naumbourg, S. *Zmirot Yisrael* SMP Vol. 14 (1847) #158
Cantor and cong (e¹-c²)/SATB [*ashrei*, the final verse of
Ps. 145 and *vanachnu* are notated chorally. The rest of the
psalm is responsive and the first few verses are notated]
- Traditional *Zamru Lo Vol. II* Cantors Assembly 1974 p. 97
Cantor and Congregation (d¹-b¹) [responsive nusach]
- Traditional *Zamru Lo Vol. III* Cantors Assembly 1974 p. 79
(arr. M. Nathanson) Cantor/Cong. Resp. (d¹-c#²) [akdamut mode - shavuot]
- Traditional *Zamru Lo Vol. III* Cantors Assembly 1974 p. 102
(arr. M. Nathanson) Cantor/Cong. Respons. (c¹-d²) [nusach for slichot]

Psalm 146 (Halleluyah halleli nafshi et adonai) complete

- Rossi, S. *Hashirim Asher Lish'lomo Vol. I*
SATB #11
- Trad *Zamru Lo Vol. II* Cantors Assembly 1974 p. 4
(arr. M. Nathanson) Cantor (c¹-bb¹)/Cong. Unison (c¹-d²)
[responsorial nusach]

Psalm 148 (Halleluyah, hallelu et adonai min hashamayim) complete

- Ben-Haim, Paul *Liturgical Cantata IMP*
Baritone solo (c-f¹)/ orchestra (piano/org)/SSAATTBB
[begins with Ps. 113:1-2]

Psalm 149:6-9 (Rommimot el bigronam... hadar hu lchol chasidav, halleluyah)

- Weintraub, H. *Schire Beth Adonai* SMP Vol. 19
SATB #93 (b section – for brit milah)

Psalm 150 (Halleluyah: hall'lu el bikodsho) complete

- Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 p. 71
SATB #51
- Janowski, Max *Rosh Hashana Service Evening* FOJM
Solos designated for each voice/SSAATTBB/organ
- Israeli Folk Song *Zamru Lo Vol. II* Cantors Assembly 1974 p. 5
Cantor (d¹-bb¹)/Cong. Unison (d¹-d²)
[tune "halle-lu-hu, hallelu-hu" same as GOS #22 (but only
verses 5 and 6 in GOS)]
- Lewandowski, Louis *Yamim Noraim Vol. I* Transcon Organ/SAT(T)B
[same as TVZ 12 #202]
- Lewandowski, Louis *Todah v'Zimra* SMP Vol. 12
SATB/Organ #201 [different version]
- Naumbourg, S. *Ephros Cantorial Anthology Rosh Hashanah Vol. I*
SATB/organ Morning #65

Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 14 (1847) SATB
Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 14 (1847) SATB (2 nd version) [same in Eph RHI but w/o organ]
Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 15(1847) SATB/Organ#35
Naumbourg, S.	<i>Zmirot Yisrael</i> SMP Vol. 15(1847) SATB/Piano or Organ #41
Norden, N. Lindsay	<i>Morning Service for the Three Festivals</i> Bloch 1938 organ/SATB p. 34
Weintraub, H.	<i>Schire Beth Adonai</i> SMP Vol. 20 SATB #164 D
Weintraub, H.	<i>Schire Beth Adonai</i> SMP Vol. 20 SATB #165 E
Wohlberg, M. (arr. C. Davidson)	<i>Gates of Song</i> TC 1987 #23 Voice (b-d ²)/chords

Appendix II: Psalms complete/semi-complete - Hebrew [alphabetical key]

<i>Ad ana tischacheni</i>	Ps. 13
<i>Adonai biozcha yismach</i>	Ps. 21
<i>Adonai malach geut lavesh</i>	Ps. 93
<i>Adonai malach tageyl haaretz</i>	Ps. 97
<i>Adonai malach yirgizu amim</i>	Ps. 99
<i>Adonai roi lo echsar</i>	Ps. 23
<i>Adonai zicharanu yivarech</i>	Ps. 115:12
<i>Ahavti ki yishma adonai</i>	Ps. 116:1
<i>Al naharot bavel</i>	Ps. 137
<i>Ana adonai hoshia na</i>	Ps. 118:25
<i>Ashrei kol yire adonai</i>	Ps. 128
<i>Baruch haba bshem adonai</i>	Ps. 118:26
<i>Beshuv adonai</i>	Ps. 126
<i>Btzet yisrael mimitzrayim</i>	Ps. 114
<i>Elohim hashiveinu vhaer</i>	Ps. 80:4
<i>Enosh kechatzeer yamav</i>	Ps. 103:15
<i>Esa einei el heharim</i>	Ps. 121
<i>Hallelu et adonai kol goyim</i>	Ps. 117
<i>Halleluyah ashrei ish yare et adonai</i>	Ps. 112
<i>Halleluyah halleli nafshi et adonai</i>	Ps. 146
<i>Halleluyah hallelu avdei adonai</i>	Ps. 113
<i>Halleluyah hallelu el bikodsho</i>	Ps. 150
<i>Halleluyah hallelu et adonai min hashamayim</i>	Ps. 148
<i>Halleluyah ode ladonai</i>	Ps. 111
<i>Hariu ladonai kol haaretz</i>	Ps. 98:4 [see mizmor ltod]
<i>Hashamayim shamayim ladonai</i>	Ps. 115:16
<i>Havu ladonai bney elim</i>	Ps. 29
<i>Hinei mah tov umanayim shevet achim gam yachad</i>	Ps. 133:1
<i>Hodu ladonai ki tov ki liolam chasdo. Yomar na yisrael</i>	Ps. 118:1
<i>Hodu ladonai ki tov ki liloam chasdo. Hodu leylohey</i>	Ps. 136
<i>Kirachem av al banim</i>	Ps. 103:13
<i>Lachen samach libi</i>	Ps. 16:9
<i>Ladonai haaretz umlooh</i>	Ps. 24
<i>Lamnatseach al hagtit mizmor ldavid</i>	Ps. 8
<i>Lamnatseach al niginat ldavid</i>	Ps. 61
<i>Lamnatseach al hashminit mizmor</i>	Ps. 12
<i>Lamnatseach bingilot mizmor shir</i>	Ps. 67
<i>Lamnatseach el hanchilot mizmor ldavid</i>	Ps. 5:2
<i>Lamnatseach mizmor ldavid ad ana tischacheni</i>	Ps. 13
<i>Lamnatseach mizmor ldavid adonai biozcha yismach</i>	Ps. 21:1
<i>Lchu nraninah</i>	Ps. 95
<i>Ldavid baruch adonai tzuri</i>	Ps. 144
<i>Ldavid bishanoto et taamo</i>	Ps. 34:1
<i>Lo amut ki echyeh</i>	Ps. 118:17

<i>Lo lanu adonai</i>	Ps. 115
<i>Lulei adonai</i>	Ps. 124
<i>Mah ashiv ladonai</i>	Ps. 116:12
<i>Mah gadlu maasecha</i>	Ps. 92:6
<i>Mah lcha hayam</i>	Ps. 114:5
<i>Mah yakar chasdicha</i>	Ps. 36:8
<i>Mikimi meyafar dal</i>	Ps. 113:7
<i>Mimmamakim kirateecha</i>	Ps. 130
<i>Min hametzar</i>	Ps. 118:5
<i>Mizmor lAsaf elohim nitsav baadat el</i>	Ps. 82
<i>Mizmor ldavid havu ladonai bney elim</i>	Ps. 29
<i>Mizmor shir chanukat habayit ldavid</i>	Ps. 30
<i>Mizmor shir lyom hashabbat tov lhodot ladonai</i>	Ps. 92
<i>Mizmor shiru ladonai shir chadash</i>	Ps. 98
<i>Mizmor ltodah hariu ladonai kol haaretz</i>	Ps. 100
<i>Odecha ki ani tani</i>	Ps. 118:21
<i>Pitchu li shaarey tzedek</i>	Ps. 118:19
<i>Rommimot el bigronam</i>	Ps. 149:6
<i>Samachti biomrim li</i>	Ps. 122
<i>Shir hamaalot ashrei kol yire adonai</i>	Ps. 128
<i>Shir hamaalot ldavid beshuv adonai</i>	Ps. 126
<i>Shir hamaalot ldavid lulei adonai</i>	Ps. 124
<i>Shir hamaalot ldavid samachti biomrim li</i>	Ps. 122
<i>Shir lamaalot esa einei el heharim</i>	Ps. 121
<i>Shiru ladonai shir chadash</i>	Ps. 96 [see <i>mizmor shiru</i>]
<i>Shiviti ladonai lnegdi tamid</i>	Ps. 16:8
<i>Tihila ldavid aromimcha elohai hamelech</i>	Ps. 145
<i>Torat adonai timmimah</i>	Ps. 19:8
<i>Tov lhodot ladonai</i>	Ps. 92
<i>Tzadik katamar yifrach</i>	Ps. 92:13
<i>Yamin adonai rommimu</i>	Ps. 118:16
<i>Yosef adonai aleichem aleichem</i>	Ps. 115:14

Part III:

Psalms - English

[alphabetical index]

And I through righteousness shall see thy face. I shall be satisfied with the light of his countenance. Ps. 17:15

Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
SATB/organ/Sop. Solo (ab¹-ab²) Afternoon #2

Ascribe unto the Lord o ye sons of might, ascribe unto the lord glory and strength. Ascribe unto the lord the glory due his name, worship the lord in the beauty of holiness. The voice of the Lord is upon the waters. The God of glory thundereth. Even the Lord upon many waters. The voice of the Lord is powerful, the voice of the Lord is full of majesty, the voice of the Lord breaketh the cedars of Lebanon, he maketh them also to skip like a calf. The voice of the Lord heweth out flames of fire. The voice of the lord shaketh the wilderness of kadesh. And in his temple all say "glory." Worship the lord in the beauty of holiness. Ps. 29:1-5, 1st half of v. 6, 7, 2nd half of v.8, 2nd half of v.9

Still, William Grant *Synagogue Music by Contemporary Composers* p. 71
SAATTB/Tenor Solo (e¹-a²)/organ (w. pedals) [1946]

O be joyful in the Lord all ye lands, serve the lord with gladness and come before his presence with song. Be ye sure that the Lord he is god; it is he that hath made us and not we ourselves. We are his people and the sheep of his pasture. O go your way in his gates with thanksgiving and into his courts with praise. Be thankful unto him and speak good of his name. For the lord is gracious and his mercy is for everlasting and his truth endureth from generation to generation. Ps. 100 (complete)

Beimel, Jacob *Zamru Lo Vol. I Cantors Assembly* 1974 p. 147
Voice (d¹-e²) [acclaim the lord]

Norden, N. Lindsay *Morning Service for the Three Festivals* Bloch 1938
Sop or Ten Solo (d¹-g^{#2})/organ/SATB p. 1

Friedman, Samuel *Sheerai Mikdosh Vol. I* Bloch 1945 p. 64
SATB #46 [shout unto the lord]

Bless the Lord all his works, in all places of his dominion. Bless the lord o my soul (barchu adonai kol maasav...) - Ps. 103:22

Freed, Isadore *HHD Music Transcon* (TCL 815) SATB/organ
Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
Solo (d¹-f²)/SATB/organ Concluding #2

Blessed be the name of the lord forever, yhi shem adonai mvorach meiatah vad olam. And let the whole world be filled with god's glory, vyimalei chvodo et kol haaretz. Ps. 113:2 and Ps. 72:19 (2nd half of verse)

Gottlieb, Jack *Gates of Song* TC 1987 #134
Voice (f¹-d²)/chords

O continue thy loving kindness to them that know thee. And thy favor to the upright in heart. Ps. 36:11

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ/Solo (a¹-f²) Afternoon #6

For he satisfieth the Longing heart and filleth the hungry with good things. (ki hishbia nefesh) – Psalm 107:9 Oh, that men would praise the Lord for his goodness and for his kindness to the children of men. (yodu ladanai chasdo...) - 107:8.

Freed, Isadore *HHD Music Transcon (TCL 815) SATB/organ*
Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ/Sop. Solo (e¹-ff²) Afternoon #27

O give thanks unto the Lord for he is good, for his mercy endureth forever. Let Israel now say, "his mercy endureth for ever". Let the house of Aaron say "his mercy endureth for ever." So let them now that fear the Lord say "his mercy endureth for ever." Ps. 118:1-4

Gottlieb, Jack *Printed Sheet Music TC 1973*
Organ (with pedal)/SATB

O God be merciful to us and cause thy face to shine upon us that thy doings may be known on earth and thy saving power amongst all the nations. Let the nations praise thee o lord for the earth has yielded her increase and god, our lord, hath blessed us. May god continue to bless us and may all the ends of the earth worship him. Ps. 67:2-3,6-8

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 60*
SATB #43 (for Tabernacles)

Halleluyah. Praise ye the Lord. Non-specific Psalm usage (Ps. 117, 150, etc.)

Kaplan, Abraham *Printed Sheet Music Charles Hansen 1974*
Piano/SATB/Drum set/Temple blocks/Marimba
String Bass/Xylophone/Orchestral Bells

Halleluyah. Praise god in his sanctuary. Praise him in the firmament of his power. Praise him for his acts. Praise him according to his abundant greatness. Praise him with the blasts of the horn. Praise him with psalter and harp. Praise him with timbrel and dance. Praise him with stringed instruments and pipes. Praise him with the loud sounding cymbals. Let everything that hath breath praise the lord. Halleluyah. Ps. 150 complete

Richards, Stephen *Yamim Noraim Vol. I Transcon Organ/SATB*
[this is missing half of v. 5 about cymbals. In Hebrew there are two types of cymbals, but this would be redundant in the English]

Halleluyah, praise the Lord. Praise ye him for his wondrous deeds. Praise ye him with psaltery and harp. Praise ye him with timbrel, the violin and flute, praise ye him with song and dance. Priase ye him for his mighty acts, praise ye him for his saving power. Priase ye him with the blast of the horn. Priase ye him with the cymbals, the loud clanging cymbals. Let all that have breath praise the lord. Ps. 150:1st half v.1, 1st half of v. 2, other verses complete but mixed around and also some other psalm verses interweaved ("for his wondrous deeds, for his saving power, etc.)

Kosakoff, Reuven *Undaunted: A Musical Scene from Job* TC 1963
SATB/piano or organ

Happy is the people that know the joyful sound (Ashrey haam yodei teruah adonai bior panecha yahleychun) – Ps. 89:16

Freed, Isadore *HHD Music Transcon (TCL 815)* SATB/organ

The heavens declare the glory of God and the firmament proclaims his handiwork. [Ps. 19:1] The law of the Lord is perfect, restoring the soul. The testimony of the lord is sure, making wise the simple. The precepts of the lord are right, rejoicing the heart. [Ps. 19:8-1st half of 9] The keeping of gods law is in itself a great reward. [Ps. 19:wnd half of v. 12] Help us, o lord, for what man truly understands himself. Help us to keep the law. Cleanse us from every secret fault from willful and presumptuous sin. Then shall we stand before thee undismayed, upright and confident and free, free men of gods most glorious liberty. O that my every thought this day be acceptable to thee. Then shall I go upon my way with out offence and joyfully. [loose translation of Ps. 19:13]

Adler, Hugo *Benedetto Marcello's 19th Psalm newly arranged*
SATB/orchestra/organ/piano/Sop Solo (d¹-bb²)

High as the heav'n is above the earth, so great is his mercy toward them that revere him. (ki chikvoah...) Ps. 103:11 [see like as a father]

I set the Lord before me at all times, since he is at my right hand I shall not be moved. Therefore my heart is glad and my spirit rejoiceth, yea my flesh dwelleth in security. For thou wilt not give me up to destruction, nor wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life. In thy presence is fullness of joy, at thy right hand are pleasures for evermore. Ps. 16:8-11 (shiviti)

Schlessinger, S. *Musical Service for Day of Atonement* Bloch 1944
Ten or Sop Solo (g¹-ab²)/SATB/organ Memorial #5

I will lift up mine eyes unto the mountains. From whence shall my help come? My help cometh from the Lord who made heaven and earth. He will not suffer thy foot to be moved, He that keepeth thee will not slumber. Behold, He that keepeth Israel doth neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day and the moon by night. The lord shall keep thee from all evil, He shall keep thy soul. The Lord shall guard thy going out and thy coming in from this time forth and forever. Ps. 121 complete

- | | |
|-----------------|---|
| Adler, H.C. | <i>Yamim Noraim Vol. I Transcon</i>
Solo Sop or Ten (f# ¹ -g ²)/SATB/organ |
| Ephros, Gershon | <i>Zamru Lo Vol. I Cantors Assembly 1974 p. 137</i>
Voice (d ¹ -d ²)
[an adaptation of the SATB version found in <i>Ephros Anth. Vol. II.</i> (p. 241) Original is Ps. 121:1-4. In this setting the remaining verses are repeated to same tune. Original is in bb, this setting in g. Hebrew version on same page of ZL] |
| Freed, Isadore | <i>Yamim Noraim Vol. I Transcon</i>
SATB/organ |
| Benedict, David | <i>Sheet Music New Horizon 1972</i>
SATB/organ [grey book] |

In my distress I cried unto the Lord and he heard me. Deliver my soul, O Lord, from lying lips and from a deceitful tongue. What shall be given unto thee, thou false tongue? Sharp arrows of the mighty with coals of juniper. Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My sould hath long dwelt with him that hateth peace. I am for peace. But when I speak, they are for war. Ps. 120 complete

- | | |
|------------|--|
| Rorem, Ned | <i>Octavo Associated Music Publishers 1946(19469-3)</i>
Voice (d ¹ -g ²)/piano |
|------------|--|

It is good to give thanks unto the Lord and to sing praises to thy name, o most high. To show forth thy loving kindness in the morning and thy faithfulness every night upon stringed instruments, and upon the psaltery with a solemn sound. For thou o lord hast made me glad by thy doings, in the works of thy hands I greatly rejoice. How great are thy works, o Lord, how deep thy purposes. Ps. 92:2-6

- | | |
|--------------|---|
| Spicker, Max | <i>Emanuel: The Synagogical Serv. Schirmer 1901 Part I</i>
Solo Sop (g ¹ -f# ²) and Ten (g ¹ -g ²)/SATB/organ p. 2 |
|--------------|---|

Let all who seek thee be glad and rejoice in thee. Let those who love thy protection ever, say, great is the lord. Ps. 40:17

- | | |
|------------------|---|
| Schlessinger, S. | <i>Musical Service for Day of Atonement Bloch 1944</i>
SATB/organ Afternoon #1 |
|------------------|---|

Let them give thanks unto the lord [see oh that men would praise the lord]

Lift up your heads, o ye gates. And be ye lifted up, ye everlasting doors. And the king of glory shall enter. Who is the king of glory? The lord of hosts, he is the king of glory. Ps. 24:9-10

- | | |
|------------------|--|
| Friedman, Samuel | <i>Sheerai Mikdosh Vol. I</i> Bloch 1945 p. 42
SATB/organ/Solo (f ¹ -d ²) #24b |
| Macfarlane, Will | <i>Emanuel: The Synagogical Service II</i> Schirmer 1901
SATB/Soli/organ p. 48 |
| Saminsky, Lazar | <i>Holyday Services for RH and YK</i> Bloch 1929
SATB/organ p. 19 |
| Schlessinger, S. | <i>Musical Service for Day of Atonement</i> Bloch 1944
SATB/organ Concluding #7 |
| Singer, Jacob | <i>Union Hymnal 3rd Edition</i> CCAR 1964
Organ/SATB #289 |

Like as a father pitieth his children, so the Lord pitieth them that fear him. (kirachem av al banim, richam adonai al yireyav) Ps. 103:13 High as the heav'n is above the earth, so great is his mercy toward them that revere him. (ki chikvoah...) Ps. 103:11

- | | |
|------------------|---|
| Freed, Isadore | <i>HHD Music Transcon (TCL 815)</i> solo (g ¹ -e ²)/organ |
| Fromm, Herbert | <i>Atonement Music</i> TC 1948 p. 33
Soprano (ba ¹ -eb ²) and Alto (eb ¹ -bb ¹) duet/organ |
| Schlessinger, S. | <i>Musical Service for Day of Atonement</i> Bloch 1944
SATB/organ/Ten. Solo (f ¹ -f ²) Evening #10 |

(Mimaamakim kroticha Adonai) Lord hearken unto my voice. Let thine ears be attentive to the voice of my supplications. If thou lord shouldst mark iniquities O lord, who could stand? For with thee there is forgiveness that thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waited for the Lord, more than the watchmen for the morning, yea, more than watchmen for the morning. O Israel, hope in the Lord; for with the Lord there is mercy and with Him is plenteous redemption and he will redeem Israel from all his iniquities. Ps. 130 complete

- | | |
|---------------|--|
| Weiner, Lazar | <i>Printed Sheet Music</i> TC 1973
Solo (c ¹ -f ²)/organ or piano? |
|---------------|--|

The Lord is my sheperd I shall not want; He maketh me to lie down in green pastures, he leadeth me beside the still waters, He restoreth my soul. He guideth me in straight paths for his name's sake. Yea though I walk through the valley of death I will fear no evil for thou art with me. Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou hast anointed my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord for ever more. Ps. 23 complete

- | | |
|----------------|--|
| Fromm, Herbert | <i>Yamim Noraim Vol. II</i> Transcon #64
organ/SATB/opt. Flute [SAT version also]
[complete (except 1 st half of verse 5 "you spread a table... my enemies")]
[also as individual <i>Printed Sheet Music</i> TC (990108) 1949] |
| Idelsohn, Zvi | <i>Synagogue Service for Fri. Evening in F</i> NCJW 1924
Soprano Solo (e ¹ -f ²)/SATB/Organ |

The Lord is my strength and my song. He is become my salvation. I shall not die but live and declare the works of the Lord. Ps. 118:14,17

Binder, A.W. *Kabbalath Shabbat Bloch 1940*
SATB/organ

The Lord reigneth, he is clothed with majesty; the Lord is girded with strength, [with which he has girded himself; the world also is established, that it cannot be moved]. (Adonai malach geut lavesh...) - Ps. 93:1 (1st half of verse)
Your throne is established of old; you are from everlasting. (Nachon kisacha meya: meolam atah) Ps. 93:2

Binder, A.W. *Morning Service for the New Year TC (990760)*

SATB/baritone solo (c¹-d²)/
horn in F (Fr. horn) optional/organ

Binder, A.W. *Union Hymnal 3rd Edition CCAR 1964*

Solo voice (c¹-d²)/SATB/organ/opt Tr. or Fr. horn. #315

Fromm, Herbert *Yamim Noraim Vol. I Transcon*

SATB/organ/optional Bb trumpet

Sulzer/Saminsky *Holyday Services for RH and YK Bloch 1929*

SATB/organ/Bb trumpet p. 28

The Lord reigneth. Let the people tremble. He is enthroned upon the cherubim. The lord is great in Zion. Let the earth quake. And he is high above all the peoples, let them praise thy name as great and awful. Holy is he. The strength also of the king who loveth justice. Thou hast established equity. Thou hast executed justice and righteousness in Jacob. Exalt ye the lord, our god. And prostrate yourselves at his footstool. Ps. 99:1-5

Rogers, Bernard *Synagogue Music by Contemporary Composers*

SATB/Soli/organ (w. pedals) [1951] p. 53

The Lord will give his angels charge over thee to guard thee in all thy ways. Ps. 91:11 The Lord will bless thy going and thy coming from this time forth and forever more. [Amen] Ps. 121:8

Saminsky, Lazar *Holyday Services for RH and YK Bloch 1929*

SATB/organ p. 54

(O) May the Words (Yhiyu lratzon imfrei fi...) Ps. 19:15

Adler, Hugo Chaim *Avodat Habanim TC 990300 (revised) 1991 #15*

2 voice chorus SA/Solo voice (d¹-a¹)/Keyboard

[Alto voice is listed as optional throughout work]

Adler, Hugo Ch. *Shir Chadash: Sabbath Eve Service TC 1960 SAB/organ*

[harmonized by Samuel Adler]

Adler, Samuel *Be-Shaaray Tefila: Fri. Eve and Sabb. Morn TC 1963*

SATB

Adler, Samuel *Shir Chadash: Sabbath Eve Service TC 1960 SAB/organ*

Adler, Samuel *Shir Chadash: Sabbath Eve Service TC 1960*

Solo Voice (b-e²) [or unison choir]/organ

Adler, Sam	<i>Yamim Noraim Vol. I</i> Transcon Organ/SATB
Attenhofer, C.	<i>Emanuel: The Synagogical Serv.</i> Schirmer 1901 Part I SATB/organ (ad lib.) p. 27
Benedict, David	<i>Dance Service for Friday Eve</i> NH 1971 SATB/Cantor (c ¹ -eb ²)/organ/opt. claves or woodblocks
Binder, A.W.	<i>Union Hymnal 3rd Edition</i> CCAR 1964 SATB #273
CCAR	<i>Union Hymnal 3rd Edition</i> CCAR 1964
Cysner, Joseph	<i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 87 Voice (e ¹ -e ²)
Freed, Isadore	<i>Hassidic Service</i> Transcon 1954 (TCL 79922) SATB/organ
Freed, Isadore	<i>Hassidic Service</i> Transcon 1954 (TCL 79922) Solo (e ¹ -f# ²)/organ
Freed, Isadore	<i>Sabbath Morning Service 2 Part Choir</i> TC (990324) SA/organ [1950]
Freed, Isadore	<i>Sacred Service for Sabbath Eve</i> TC (990795) SATB
Freed, Isadore	<i>Sacred Service for Sabbath Morning</i> TCL 765 1961 SATB
Freed, Isadore	<i>Synagogue Music by Contemporary Composers</i> SA/organ [1947] p. 269
Friedman, Samuel	<i>Sheerai Mikdosh Vol. I</i> Bloch 1945 SATB #11a p. 21
Goldstein, Joseph	<i>Zamru Lo Vol. I</i> Cantors Assembly 1974 p. 87 Voice (c# ¹ -c ²)
Grauman, Max	<i>Shir Tefilah: Friday Evening Service</i> BJBH 1912 SA(A)T(T)B(B)/organ
Grauman, Max	<i>Shir Tefilah: Friday Evening Service</i> BJBH 1912 Alto solo (c ¹ -d ²)/organ
Helfman, Max	<i>Printed Sheet Music</i> TC 1969 Sop or Ten Solo (d ¹ -a ²)/organ/optional choir
Helfman, Max	<i>Shabbat Kodesh</i> TC (990250-68) SATB p. 50
Helfman, Max	<i>Shabbat M'nuchah</i> TC (990268) voice (d ¹ -e ²)/organ p. 26
Helfman, Max	<i>Shabbat M'nuchah</i> TC (990268) SSATB p. 27
Idelsohn, Zvi	<i>Synagogue Service for Friday Eve in F</i> NCJW 1924 SATB/Organ
Jacobi, Frederick	<i>Ephros Cantorial Anthology Shabbat Vol. IV</i> SAATTB/org Arvit p. 152
Janowski, Max	<i>Avodat Hakodesh shel Kehilath Anshe Maariv</i> TC 1947 (S)ATB/Solo (g ¹ -g ²)/organ
Janowski, Max	<i>Festival Service Morning</i> FOJM Solo (c ¹ -d ²)/organ [this setting is also found in <i>Gates of Song</i> in English and Hebrew]
Kalmanoff, Martin	<i>Yamim Noraim Vol. I</i> Transcon Organ or Piano/SATB
Kaufman, Harry	<i>Manginot Beth-El</i> TC 1945 (Kaufman and Sam Luskin) organ/SATB/Alto or Bar. Solo (d ¹ -e ²) p. 43

- Kaufman, Harry *Manginot Beth-El* TC 1945 (Kaufman and Sam Luskin)
organ/SATB p. 48
- Landau, Siegfried *A Friday Eve Service* Bloch 1956 p. 58
SATB
- Moses, Isaac M. *Zamru Lo Vol. I* Cantors Assembly 1974 p. 88
Voice (e^1-d^2)
- Norden, N. Lindsay *Morning Service for the Three Festivals* Bloch 1938
organ/SATB p. 19
- Piket, Frederick *The Seventh Day Friday Eve Service* TCL 840 1961
Solo voice (d^1-g^2)/SATB p. 43
[Organ intro, otherwise accapela]
- Pisk, Paul A. *Synagogue Music by Contemporary Composers* p. 272
SATB/Ten or Bar. Solo (gb^1-g^2)/organ [w. pedals]
[1947/Schirmer]
- Rackoff, H.L. *Zamru Lo Vol. III* Cantors Assembly 1974 p. 129
Voice (c^1-f^2)
- Rogers, James *Music for the Sabbath Evening Service* 1925 BJBS
SATB/Organ p. 15
- Schwartz, Jacob *Zamru Lo Vol. I* Cantors Assembly 1974 p. 89
Voice (d^1-f^2)
- Schwarz, Herman *Kol Emunah: Friday Eve Service* TC1946 p. 24
SATB/Solo (f^1-f^2)/Organ
- Smolover, R. *Gates of Song* TC 1987 #64
2 Voice duet ($bb-eb^2$)($bb-f^2$)/chords
English followed by Hebrew (Hebrew section in 3 parts,
lower two voices in thirds underneath top line solo)
- Steinberg, Ben *Pirchay Shir Kodesh* TC (990860) SATB p. 37
- Steinberg, Ben *Pirchay Shir Kodesh* TC (990860) p. 37
solo or unison chr ($b-e^2$)/organ
- Smolover, R. *Gates of Song* TC 1987 #65
2 Voice imitation (canon) duet (d^1-c^2)(d^1-c^2)/chords
- Sudock, Charles *Zamru Lo Vol. II* Cantors Assembly 1974 p. 129
Voice (e^1-e^2)
- Sukoenig, Abraham *Sabbath Evening Service for the Synagogue* BJBS 1929
Alto solo (d^1-e^2)/SATB/Organ p. 20
- Sulzer, S. (edited) *Zamru Lo Vol. I* Cantors Assembly 1974 p. 89
Voice (eb^1-eb^2)
- Weaver, Powell *B'nai Jehudah Service* Bloch 1950 SATB/Organ p. 20
- Weinberg, Jacob *Zamru Lo Vol. I* Cantors Assembly 1974 p. 89
Cantor ($bb-eb^2$)/ Cong. Unison & Choir (eb^1-eb^2)
- Weiner, Lazar *Anim Zmirot* TC (991045) Solo vce (d^1-e^2)/pno or organ p. 16
- Weiner, Lazar *Shir L'Shabbat* TC (607010) p. 30
Cantor or alto solo ($a-e^2$)/SATB/organ
- Weiner, Lazar *Likrat Shabbat* TC (990399) p. 15
solo voice ($e^1-f\sharp^2$)/pno or org.

- Zilberts, Savel *Zamru Lo Vol. I Cantors Assembly 1974 p. 90*
 Voice (d¹-eb²)
- Zollner, H. *Emanuel: The Synagogical Serv. Schirmer 1901 Part II*
 SATB/organ (ad lib.) p. 44

Mercy and truth shall meet together, righteousness and peace shall kiss each other. Truth shall spring out of the earth, righteousness shall look down from heaven and set us in the way of his steps. Ps. 85:11,12, 2nd half of 14

- Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 59*
 SATB #42 (for Shavuot)

My god, my god, look upon me. Why hast thou forsaken me and art so far from my health and from the words of my complaint? O my god, I cry in the daytime, but thou hearest not and in the night season also I take no rest. But be thou not far from me o lord, thou art my succour. Haste thee to help me. I will declare thy name unto my brethren. In the midst of the congregation will I praise thee o lord. My god look upon me. Amen. Ps. 22:2-3; 20; 23

- Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
 SATB/organ/Alto Solo (b¹-d²)/brief Sop. Solo (g¹-d²)
 Evening #20

My soul thirsteth for God. When shall I come up and appear before God? My tears have been my meat day and night while they continually say to me where is thy God? When I remember these things I pour out my soul within me. (tzama nafshi...) – Ps. 42:3-5 [up to 1st few words of verse 5] Why art thou cast down, O my soul, why art thou disquieted in me? Hope thou in God for I shall yet praise him who is the health of my countenance and my god. (mah tishtochachi nafshi...) – Ps. 42:6

- Freed, Isadore *HHD Music Transcon (TCL 815) solo (f¹-g²)/organ*
- Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
 SATB/Soli/organ/Solo (f#¹-g²) Afternoon #16

Out of the depths I cry unto thee, o Lord, listen to my voice. Let thine ear be attentive to my supplication. If thou shouldst mark transgressions, o Lord, who shall stand before thy judgment? But with thee is forgiveness, that thou mayest be feared. Ps. 130:1-4

- Piket, Frederick *Yamim Noraim Vol. II Transcon #22*
 Organ or piano (optional)/SATB

O Praise the Lord. Praise ye the Lord all ye nations. Praise ye the Lord, for his merciful kindness is great toward us. And the truth of the Lord endureth forever. Ps. 117 complete

- Kaplan, Abraham *Printed Sheet Music Charles Hansen 1974*
 Piano/SATB/Drum set/Woodblocks

Redeem Israel, o God, from all his sorrows. Ps. 25:22

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ Afternoon #1

Rejoice in the lord and be glad ye righteous. Shout for joy all ye that are upright in heart. Ps. 32:11

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ Concluding #1

The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise. (zivchey elohim ruach...) -Ps 51:19

Freed, Isadore *HHD Music Transcon (TCL 815) SATB/organ*
Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ Afternoon #16

Shall I say unto god, my rock why hast thou forgotten me? When with a sword in my bones mine enemies reproach me, saying daily unto me, where is thy god? Ps. 42: 1st half of v. 10, 11

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SAB Soli (a¹-a²)(a-bb¹)(G#-bb)/organ Afternoon #17

Shout unto the lord [see O be joyful in the Lord all ye lands]

Show me a token for good, because thou o Lord helpst and comfortest me. Ps. 86:17 [missing the inner portion of the verse which says that they who hate me may see it and be ashamed]

Schlessinger, S. *Musical Service for Day of Atonement Bloch 1944*
SATB/organ Afternoon #4

Sing to the Lord a new song for he hath done marvelous things. His own right hand and his holy arm have gotten him the victory. The lord hath made known his salvation, his righteousness hath he manifested in the sight of nations. He remembered his mercy and his truth to the house of Israel and all the ends of the earth have seen the salvation of our God. Ps. 98:1-3

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 56*
SATB #40 (for first day of Passover)

Sing to the Lord a new song. Sing to the Lord, bless his name, proclaim his victory day after day. For the lord is great and much acclaimed, He is held in awe by all divine beings. Glory and majesty are before him. Bow down to the Lord majestic in holiness, declare among the nations "the lord is king" the world stands firm, it cannot be shaken. Ps. 96:1 (1st half of verse), 2, 4, 6, 9 (1st half of verse), 10

Benedict, David *Printed Sheet Music MCA Music 1972*
Sop or Solo (d¹-f²)/organ/SATB

Oh, that men would praise the Lord for his goodness and for his kindness to the children of men. (yodu ladanai chasdo...) - 107:8. [see For he satisfieth]

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 55*
SATB #38

The voice of joy and salvation is in the dwellings of the righteous. The right hand of the lord bringeth mighty things to pass. This is the day the lord has made we will rejoice and be glad on it. Ps. 118:15,24

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p.58*
SATB #41 (for seventh day of Passover)

Whither can I go from your spirit? Whither can I flee from your presence? If I ascend to the heavens, you are there! If I make my home in the lowest depths, behold, you are there! If I take up the wings of the morning and dwell in on the ocean's farthest shore, even there your hand will lead me, your right hand will hold me. Ps. 139:7-10

Campbell, Bruce *Yamim Noraim Vol. II Transcon #38*
SATB

Who so is wise let him observe these things and consider the mercies of the lord. Ps. 107:43

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 55*
SATB #39

Why art thou cast down, O my soul, why art thou disquieted in me? Hope thou in God for I shall yet praise him who is the health of my countenance and my god. (mah tishtochachi nafshi...) - Ps. 42:6 [see My soul thirsteth]

Work in my behalf a sign for good; because thou O lord has helped me and comfort me. (Aseh imi ot...) - Ps. 86:17

Freed, Isadore *HHD Music Transcon (TCL 815)*
Soprano (bb¹-f²) and tenor (bb-f¹) duet/SATB/organ
[this setting cuts out the middle of the verse "that they who hate me may see it and be ashamed"]

Worship the lord in the beauty of his holiness. Stand in awe before him all the earth. Honor and majesty are before him, strength and beauty are in his sanctuary. Ps. 96:9,6

Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945 p. 50*
SATB/Solo (e¹-d²) #31

Your throne is established of old; you are from everlasting. (Nachon kisacha meyaz meolam atah) Ps. 93:2 [see The Lord reigneth]

Appendix III:

Psalms - English

[numerical key]

- Ps. 16:8 *I set the Lord before me at all times, since he is at my right hand*
 Ps. 17:1 *O Praise the Lord. Praise ye the Lord all ye nations*
 Ps. 17:15 *And I through righteousness shall see thy face. I shall be satisfied*
 Ps. 19:1 *The heavens declare the glory of God and the firmament proclaims*
 Ps. 19:15 *(O) May the Words*
 Ps. 22:2 *My god, my god, look upon me. Why hast thou forsaken me*
 Ps. 23:1 *The Lord is my sheperd I shall not want*
 Ps. 24:9 *Lift up your heads, o ye gates. And be ye lifted up, ye everlasting doors*
 Ps. 25:22 *Redeem Israel , o God, from all his sorrows*
 Ps. 29:1 *Ascribe unto the Lord o ye sons of might, ascribe unto the lord*
 Ps. 32:11 *Rejoice in the lord and be glad ye righteous. Shout for joy all ye*
 Ps. 36:11 *O continue thy loving kindness to them that know thee*
 Ps. 40:17 *Let all who seek thee be glad and rejoice in thee*
 Ps. 42:3 *My soul thirsteth for God. When shall I come and appear before God?*
 Ps. 42:6 *Why art thou cast down, O my soul, why art thou disquieted in me?*
 Ps. 42:10 *Shall I say unto god, my rock why hast thou forgotten me?*
 Ps 51:19 *The sacrifices of God are a broken spirit, a broken and contrite heart*
 Ps. 67:2 *O God be merciful to us and cause thy face to shine upon us*
 Ps. 85:11 *Mercy and truth shall meet together, righteousness and peace shal kiss*
 Ps. 86:17 *Show me a token for good, because thou o Lord helpest and comfortest*
 Ps. 86:17 *Work in my behalf a sign for good; because thou O lord has helped me*
 Ps. 89:16 *Happy is the people that know the joyful sound*
 Ps. 91:11 *The Lord will give his angels charge over thee to guard thee in*
 Ps. 92:2 *It is good to give thanks unto the Lord and to sing praises to thy name*
 Ps. 93:1 *The Lord reigneth, he is clothed with majesty*
 Ps. 93:2 *Your throne is established of old; you are from everlasting*
 Ps. 96:1 *Sing to the Lord a new song. Sing to the Lord, bless his name*
 Ps. 96:9 *Worship the lord in the beauty of his holiness. Stand in awe before him*
 Ps. 98:1 *Sing to the Lord a new song for he hath done marvelous things*
 Ps. 99:1 *The Lord reigneth. Let the people tremble. He is enthroned*
 Ps. 100:1 *O be joyful in the Lord all ye lands, serve the lord*
 Ps. 103:11 *High as the heav'n is above the earth, so great is his mercy*
 Ps. 103:13 *Like as a father pitieth his children, so the Lord pitieth that fear him Ps.*
 103:22 *Bless the Lord all his works, in all places of his dominion*
 Ps. 107:8 *Oh, that men would praise the Lord for his goodness and his kindness*
 Ps. 107:9 *For he satisfieth the Longing heart and filleth the hungry with good*
 Ps. 107:43 *Who so is wise let him observe these things and consider the mercies*
 Ps. 113:2 *Blessed be the name of the lord forever*
 Ps. 118:1 *O give thanks unto the Lord for he is good, his mercy endureth forever*
 Ps. 118:14 *The Lord is my strength and my song*
 Ps. 118:15 *The voice of joy and salvation is in the dwellings of the righteous*
 Ps. 120:1 *In my distress I cried unto the Lord and he heard me*
 Ps. 121:1 *I will lift up mine eyes unto the mountains*

Ps. 130:1 *Lord hearken unto my voice. Let thine ears be attentive*
Ps. 130:1 *Out of the depths I cry unto thee, o Lord, listen to my voice*
Ps. 139:7 *Whither can I go from your spirit? Whither can I flee?*
Ps. 150:1 *Halleluyah, Praise God [or praise the Lord]*

Musical Sources

- -----

Adler, Hugo Chaim *Hassidic Song Festival 1970 Or-Tav*
Adler, Hugo *Hassidic Song Festival: The Best Songs 1969-72 Or-Tav*
Adler, Samuel *Synagogue Music by Contemporary Composers Schirmer 1951*
Adler, Samuel *Avodat Habanim TC 990300 (revised) 1991*
Adler, Samuel *Benedetto Marcello's 19th Psalm newly arranged TC 1953*
Adler, Samuel *Be-Shaaray Tefila: Friday Eve and Sabbath Morning TC 1963*
Adler, Samuel *Shir Chadash: Sabbath Eve Service TC 1960*
Adler, Samuel *To Freedom: A Passover Celebration TC (991108) 1984*
Adler, Samuel, ed. *Yamim Noraim Vol. I TC (991600)*
Adler, Samuel, ed. *Yamim Noraim Vol. II TC (991601)*
Arian, Merri & Ramie *NFTY in Harmony Tara Publications*
Ben-Haim, Paul *Liturgical Cantata Israeli Music Publications*
Benedict, David *Dance Service for Friday Eve NH 1971?*
Benedict, David *Psalm 29: Ascribe unto the Lord (Octavo) NH 1972*
Binder, A.W. *Kabbalath Shabbat Bloch 1940*
Binder, A.W. *Morn Service for the New Year (Truah Melech) TC (990760)*
Bloch, Ernest *Avodat Hakodesh (Sacred Service) Birchard 1934*
Cohen, Gerald *Selections from Hallel TC 1997 (991352)*
Davidson, Charles, ed. *Gates of Song (Shaarei Shira) TC 1987*
Davidson, Charles *Sephardic Service for the Sabbath Ashbourne 1972*
[all pieces have optional organ, flute and Israeli drum parts]
Ephros, G., ed. *Ephros Cantorial Anthology Rosh Hashana Vol. I*
Ephros, G., ed. *Ephros Cantorial Anthology Yom Kippur Vol. II*
Ephros, G., ed. *Ephros Cantorial Anth. Shlosh Regalim Vol. III*
Ephros, G., ed. *Ephros Cantorial Anthology Shabbat Vol. IV*
Ephros, G., ed. *Ephros Cantorial Anthology Ymot Hachol Vol. V*
Ephros, G., ed. *Ephros Cantorial Anthology Recitatives for RH Vo. VI*
Epstein, Alvin *Ladonai ha-aretz: Psalm 24 (Printed Sheet Music) TC 1973*
Epstein, David *Sing to the Lord (Printed Sheet Music) MCA Music 1973*
Freed, Isadore *Hassidic Service Transcon 1954 (TCL 79922)*
Freed, Isadore *HHD Music Transcon (TCL 815)*
Freed, Isadore *Sabbath Morning Service 2 Part Choir TC (990324) 1950*
Freed, Isadore *Sacred Service for Sabbath Eve TC (990795)*
Freed, Isadore *Sacred Service for Sabbath Morning TCL 765 1961*
Friedman, Samuel *Sheerai Mikdosh Vol. I Bloch 1945*
Fromm, Herbert *Atonement Music TC 1948*
Fromm, Herbert *The 23rd Psalm (Printed Sheet Music) TC 1949*
Gottlieb, Jack *O give thanks/Ana Adonai (Printed Sheet Music) TC 1973*
Grauman, Max *Shir Tefilah: Friday Evening Service BJBH 1912?*
Halevy, Jacques *Min Hametzar (Psalm 118) TC (991325) 1993 [Adler arr.]*
Helfman, Max *May the Words (Printed Sheet Music) TC 1969*
Helfman, Max *Shabbat Kodesh - The Holy Sabbath TC (990250-68)*
Helfman, Max *Shabbat M'nuchah - Sabbath Repose TC (990268)*
Idelsohn, Zvi *Synagogue Service for Friday Evening in F NCJW 1924*

Isaacson, Michael	<i>Hegyon Libi – The Meditations of My Heart – Sabbath Evening Service</i> TC (990394)
Janowski, Max	<i>Avodath Hakodesh shel Kehilath Anshe Maariv</i> TC 1947
Janowski, Max	<i>Festival Service Eve</i> FOJM
Janowski, Max	<i>Festival Service Morning</i> FOJM
Janowski, Max	<i>Rosh Hashana Service Evening</i> FOJM
Janowski, Max	<i>Rosh Hashana Service Morning</i> FOJM
Janowski, Max	<i>Shabbat Service for Friday Evening</i> FOJM
Janowski, Max	<i>Yom Kippur Service Afternoon, Memorial and Neilah</i> FOJM
Janowski, Max	<i>Yom Kippur Service Evening</i> FOJM
Janowski, Max	<i>Yom Kippur Service Morning</i> FOJM
Kaplan, Abraham	<i>Halleluyah (Printed Sheet Music)</i> Charles Hansen 1974
Kaplan, Abraham	<i>Praise Ye (Printed Sheet Music)</i> Charles Hansen 1974
Kaufman, Harry	<i>Manginot Beth-El</i> TC 1945 (Kaufman and Samuel Luskin)
Kohn, Karl	<i>Hallelu et Adonai (Printed Sheet Music)</i> TC 1973
Kosakoff, Reuven	<i>Undaunted: A Musical Scene from Job</i> TC 1963
Kramer, Leon M., ed.	<i>Kol Sh'eyrit Yisrael Vol. I</i> TC 1942 (Spanish/Port Syng.)
Landau, Siegfried	<i>A Friday Eve Service</i> Bloch 1956
Lavry, Marc	<i>Mizmor Shir Lyom Hashabbat (Octavo)</i> Mills 1962
Lewandowski, Louis	<i>Todah v'Zimra SMP Vol. 10</i>
Lewandowski, Louis	<i>Todah v'Zimra SMP Vol. 11</i>
Lewandowski, Louis	<i>Todah v'Zimra SMP Vol. 12</i>
Miron, Issachar	<i>Mizmor Shir Lyom Hashabbat (Octavo)</i> Mills 1963
Moses, Isaac, ed.	<i>Sabbath School Hymnal</i> Bloch 1920
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 13 (1847)</i>
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 14 (1847)</i>
Naumbourg, S.	<i>Zmirot Yisrael SMP Vol. 15(1847)</i>
Nathanson, Moshe, ed.	<i>Zamru Lo Vol. I Congregational Melodies and Zmirot for the Friday Evening Service</i> CA 1974
Nathanson, Moshe, ed.	<i>Zamru Lo Vol. I Congregational Melodies and Zmirot for the entire Sabbath Day</i> CA 1974
Norden, N. Lindsay	<i>Morning Service for the Three Festivals</i> Bloch 1938
Nowakowsky, David	<i>Gebete und Gesange SMP Vol. 22</i>
Pasternak, Velvel, ed.	<i>The Best of the Hassidic Song Festival</i> Tara 1989
Pasternak, Velvel, ed.	<i>Israel in Song</i> Tara 1974
Piket, Frederick	<i>Adonai Malach (Printed Sheet Music)</i> TC 1973
Piket, Frederick	<i>The Seventh Day Friday Eve Service</i> TCL 840 1961
Richards, Stephen, ed.	<i>Manginot – 201 Songs for Jewish Schools.</i> TC (991700) 1992
Rogers, James	<i>Music for the Sabbath Evening Service</i> 1925 BJBS
Rosenberg, Emanuel	<i>Shabbat Nusach S'yard – Friday Evening Service</i> TC (990866)
Rossi, Salamon	<i>Hashirim Asher Lish'lomo Vol. I</i> JTS 1967
Rossi, Salamon	<i>Hashirim Asher Lish'lomo Vol. II</i> JTS 1967
Saminsky, Lazare	<i>Holyday Services for RH and YK</i> Bloch 1929
Schalit, Heinrich	<i>Hadrat Kodesh – The Beauty of Holiness</i> H. Schalit
Schlessinger, S.	<i>Musical Service for Day of Atonement</i> Bloch 1944
Schwarz, Herman	<i>Kol Emunah: Friday Eve Service</i> TC1946

Shurin, Ella	<i>Words of Wisdom in Song</i> Tara 1975
Siegel, Benjamin	<i>Lchu Nrannah: Sabbath Eve Service (Chassidic)</i> TC 1969
[Solomon, Robert]	<i>Songs of Safam Safam(?)</i> 1983
Spicker, Max, ed.	<i>Emanuel: The Synagogical Service</i> Schirmer 1901 Part I
Spicker, Max, ed.	<i>Emanuel: The Synagogical Service</i> Schirmer 1901 Part II
Steinberg, Ben	<i>Lcha Anu Shira – Sabbath Evening Service</i> TC (990869)
Steinberg, Ben	<i>Pirchay Shir Kodesh – Sabbath Evening Liturgy</i> TC (990860)
Steinberg, Ben	<i>Selections from Hallel</i> TC 1997 (991352)
Sukoenig, Abraham	<i>Sabbath Evening Service for the Synagogue</i> BJBS 1929
Tischler, Judith, ed.	<i>NFTY's Fifty Songbook</i> TC (992009)
Weaver, Powell	<i>B'nai Jehudah Service</i> Bloch 1950
Weiner, Lazar	<i>Anim Zmirot – A Sabbath Morning Service</i> TC (991045)
Weiner, Lazar	<i>Likrat Shabbat – A Sabbath Evening Service</i> TC (990399)
Weiner, Lazar	<i>Mimaamakim: out of the depths (Octavo)</i> TC 1973
Weiner, Lazar	<i>Shir L'Shabbat – A Sabbath Service in the Hassidic Style</i> TC (607010)
Weiner, Lazar	<i>Vay'hi Binsoa Hooron - Torah Service</i> Mills Music
Weintraub, Hirsch	<i>Schire Beth Adonai</i> SMP Vol. 19
Weintraub, Hirsch	<i>Schire Beth Adonai</i> SMP Vol. 20
Weintraub, Hirsch	<i>Schire Beth Adonai</i> SMP Vol. 21 [works of Weintraubs father, Solomon "Kaschtan" Weintraub]