RINAT
HAKODESH

Composed and Sung by
Leib Glantz
“Kol Adonai” — (“The Voice of the Lord”)
Sung at the Friday Evening service.
This Psalm (No. 29) describes the Power and the Majesty of the Voice of God, which is in fire and in water, in thunder and in flood, and which will finally bring strength and peace to His people.

“Ein Ke-Erkecha” — (“There is none like THEE”)
Sung at the Sabbath Morning service.
A prayer that describes the Uniqueness of God and the Messianic longing of His people.

“Av Harachamim” — (“God of Mercy”)
Sung on Sabbath Morning before the Ark.
An outcry of a people in pain and suffering, pleading for deliverance.

“Shema Yisrael” — (“Hear, Oh Israel”)
Sung at the conclusion of the “Nishmat” on Sabbath and Festivals.
To the Affirmation of Jewish Monotheism is added the hope that God will again let us hear His promise a second time, when in the presence of all men He will say, “I will redeem you at the end as I redeemed you at the beginning.”

“Birchat Kohanim” — (“The Blessing of the High Priests”)
A chant based on an ancient melody said to have remained from the days of the Temple in Jerusalem.

“Tal” — (“Dew”)
Sung only once a year, on the First Day of Passover.
A prayer arising from the agricultural needs of a country where Dew in spring and summer is as vital as rain in autumn and winter.

“Lechu Neranenu” — (“Let Us Sing”)
Sung at the Midnight service of “Shacharit” preceding the High Holidays.
The prayer begins with praise of the Power of the Creator and ends with humility, for “the soul is THINE and the body is THINE, therefore save us for THY NAME’S SAKE.”

“Ki Keshimcho” — (“According to Thy Name”)
Sung on the Mornings of Rosh Hashanah and Yom Kippur.
“Man’s origin is dust and his end is unto dust — and his life is as a dream that vanishes.”

“Ki Hine Kachomer” — (“As Clay”)
Sung on the evening of “Kol Nidre.”
“As Clay in the hands of the Potter.
As a stone in the hands of the Mason — So are we in Thy hands.”

“Shomer Yisrael” — (“The Guardian of Israel”)
A musical description of the scene in the synagogue on a week day at twilight, when different types of worshipers raise their individual voices in the collective chant of humility and sorrow. This composition is part of a trilogy interpreting the “Tashman” service.

“Acharei Mot” — (“After My Death”)
A Hebrew song on the text of a poem by Chaim Nachman Bialik.
“After my death, speak of me thus:
There was a man, he is no more.
Before his time he passed away
And the song of his life
Was interrupted.”

“Dvoirel” — A Chassidic song in Yiddish.
A young Chassid who has fallen romantically in love with Dvoirel whom he has only glimpsed at the Melave Malke in the home of his Chassidic Rabbi. He expresses his forbidden love in longing and in sorrow.

**Biographical Sketch**

Leib Glantz, cantor, concert singer and composer, possesses a tenor voice of unusual quality and range, brilliant in tone, flexible in emotional warmth and enthusiasm. He is acclaimed as one of the most original creators and interpreters of Hebrew music.

His musical tours throughout the world have given him international fame and recognition. Since 1954 he has been living in Israel, where he is creating new masterpieces for the synagogue and the concert stage.

“Cantor Glantz’ marvelous lyric tenor voice is magnificently reproduced in these records. They are not only a splendid addition to the Jewish Musical Library, but also a great achievement for Cantorial art.” Thus these records the oldest of the Jewish arts, the primitive “Nusach,” clothe in modern form, is eternally preserved.

The cover illustration is a gift of the noted artist, Saul Raskin, to Leib Glantz, for use with this album of songs.
COMPOSED AND SUNG
BY
CANTOR LEIB GLANTZ

1. KOL ADONOI (THE VOICE OF THE LORD) with Organ
2. EIN KEERKACHO (THOU ART BEYOND COMPARISON) with Organ
3. AV HORACHMIM (MERCIFUL FATHER) (From The Saturday Prayer) with Organ
4. SHMA ISRAEL (HEAR, O ISRAEL) with Organ
5. BIRCHAS KOHANIM (BLESSING OF PRIESTS) with Organ
6. TAL (PRAYER OF DEW) with Organ