

Musical and Ritual Practices in the German Synagogue

Tzadik Katamor), all or part of the paragraph beginning *Amar Rabbi Elazar*. This paragraph is recited or sung after *Kid-dush* in the Frankfurt community. On *Shabbat Hanukkah* this paragraph is not sung, but instead the complete *Ma'oz Tzur* is sung.

SHABBAT MORNING

If *Hallel* is said, the congregational responses to *Hodu* and *Ana Hashem* are sung chorally. In recent years the choir has added *Pithu Li-Odkha* (formally limited to *Yom Tov*) and, very recently, *Betzeit Yisrael*. At *Hotza'ah* and *Hakhnasah Vayehi Binsó'a* and *Lekha Hashem* (the Frankfurt liturgy does not recite *En Kamokha*, *Berikh Shemeh* or *Shema*), *Hodo Al Eretz*, *Mizmor Ledavid* (optional), and *Uvenukhoh Yomar* are sung.

CONCLUSION OF SERVICE

En Kelokenu, *Anim Zemiro* (not sung in Frankfurt).

MOTZA'EI SHABBAT

Psalm 128, *Shir Hama'alot* (sung after *Havdalah*). Rabbi Hirsch had asked Japhet to arrange a choral version for this psalm in order to encourage the people to remain in the synagogue until the end of the service. If *Hanukkah* is on Sunday, this psalm is not sung, but instead the service concludes with the singing of *Ma'oz Tzur*.

YOM TOV (including *Yamim Nora'im*)

Evening services are concluded with *Yigdal*. The only other opportunity for choral singing at the *Yom Tov* eve service occurs under one of the following conditions: (1) If the *Yom Tov* occurs on Friday evening *Lekha Dodi* and *Mizmor Shir* are sung as on every Friday night,

with the most impressive settings being favored. This is true even on *Kol Nidre* night; (2) *Mah Tov* is sung immediately before *Barekhu*- on the first night of *Yom Tov* only if it is *Motza'ei Shabbat* and on the second evening of *Yom Tov* unless it falls on Friday night. *Yom Tov* morning services follow the same pattern as *Shabbat*.

On *Shalosh Regalim*, the following portions of *Hallel* are sung: *Betzeit Yisrael* (optional), *Pithu Li-Odkha*, *Hodu* and *Ana Hashem* (congregational responses). On days when the *Arba Minim* are utilized, the choir does not sing during *Hallel*, as it would be difficult to co-ordinate choral singing with *Na'anu'im*. However, the *Hazzan* and congregation "cover the slack." On a day that one of the *Megillot* are read the line *Ana Hashem Hatzlihah Na* is recited in a quasi-*Skarbova* tune without choral participation.

Hotza'at Hatorah is sung as on *Shabbat*. It is transcribed in two variations; one as by I.M. Japhet and another as "traditional." It is not clear whether it actually predates Japhet and was just arranged by him, or whether it was Japhet's idea to arrange a *Hotza'ah* based on traditional motives. This piece may be sung on each morning of the *Regel* or, at the choirmaster's discretion, may be replaced by a regular (*Shabbat*) setting on some of these days for the sake of variety. On *Yamim Nora'im* a special setting by Japhet is invariably used which incorporates *Yamim Nora'im* motives.

The *Midot* and *Ribbono Shel Olam* are not recited on *Shalosh Regalim*. On the *Yamim Nora'im*, they are recited, even on *Shabbat*, but they are sung chorally.

On *Matnat-Yad* days, meaning days on which *Kol Habekhor* is read, the long paragraph beginning *Al Hakol* is sung in