Henry Pool

Compositeur

États-Unis, Brooklyn, New York

A propos de l'artiste

Henry Pool is born on June 12, 1939 in Amsterdam, Netherlands, as the second of four siblings, all boys. His family suffered with the rest of the Dutch nation the horrors of the Second World War. After the war he went to elementary school, high school and teachers? seminary. He worked seven years as a teacher in Amsterdam, then emigrated to Israel. After a short sojourn in kibbutz Sha?alvim he joined begin 1967 a Rabbinical College in Netivot. In 1969 he married Lilette Sroussi, a girl from Paris, France, who emigrated to Israel in 1968. During the years the couple has been blessed with five children. In 1974 they moved to Jerusalem, where he started to work as a graphic artist. In 1988 they emigrated to the USA, where they still live, now as American citizens. In the USA he worked as a computer operator. In 2004 he retired.

Though his career as a composer hasn?t been an easy one, he managed over the years to rise to the level of a professional composer. Beside one year (at age 8) of piano lessons he never got any training. He has taught himself and learned by playing the piano, studying the compositions of the masters, going to concerts, listening to classical radio and recordings and from exploring books on composition, harmony, counterpoint, orchestration, etc..... (la suite en ligne)

Site Internet: http://www.musicianspage.com

Sociétaire : ASCAP - Code IPI artiste : 628543042

A propos de la pièce

Titre: "Israel", Three Songs for Choir & Piano (English Lyrics) [Opus 18]

Compositeur: Pool, Henry

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Editeur: Pool, Henry

Instrumentation: Chorale SAT, Piano

Style: Religieux - Eglise

Henry Pool sur free-scores.com

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HENRY POOL
חנוך פול

Opus 18
יצירה 18

ISRAEL
ישראל

Three songs
for choir & piano
שלושה שירים
למקהלה ולפסנתר

Viola Editions
USA

free-scores.com

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Henry Pool
701 Avenue M
Brooklyn, NY 11230-5115
E-mail: hhenpo7@aol.com

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HENRY POOL

Opus 1 Two Sonatas for Piano
1 in E-la # 2 in C-so

Opus 2 Two Sonatas for Harpsichord
1 in F-so # 2 in C-do

Opus 3 *Mozart*
Concerto in E*b*-do for Piano &
Orchestra (K.V. 271)
Arranged for one piano / two hands

Opus 4 Grand Sonata for Flute solo in F#-mi

Opus 5 Hora for Two Recorders & Strings in B*b*-so

Opus 6 Two Sonatas for Recorder solo
1 in G-re # 2 in F-so

Opus 7 Two Israeli Suites for Harpsichord
1 in mixed modes, C = do
2 in mixed modes, G = do

Opus 8 Grand Sonata for Marimba in C-so

Opus 9 Quartet for Recorders in F-fa (SSAT)

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Opus 10 **Two Israeli Suites for Small Orchestra (from opus 7)**
 # 1 in mixed modes, C = do
 # 2 in mixed modes, G = do ***SCORE***

Opus 11 **Three Sonatinas for Piano**
 # 1 in C-do # 2 in E-la # 3 in D-la

Opus 12 **Two Sonatas for Piano**
 # 3 in C-la # 4 in G-do

Opus 13 **Three Sonatinas for Harpsichord**
 # 1 in D-la # 2 in G-re # 3 in C-la

Opus 14 **A Selection of Hebrew Songs**
Nine Songs for Choir a Cappella
Four Hymns for Voice & Piano
Three Supplications for Congregation & Piano

Opus 14*a* **A Selection of Hebrew Songs**
Six Hymns for Voice & Piano

Opus 15 ***In Memoriam***
Chorale, Variations, Prelude & Fugue for Organ in C-la *(without pedal)*

Opus 15*a* ***In Memoriam***
Chorale, Variations, Prelude & Fugue for Organ in C-la *(with pedal)*

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Opus 16	***Haydn Concerto*** **Concerto # 1 for Piano and Orchestra in C-la** **(After Haydn's Sonata # 20)** ***SCORE***
Opus 17	**Two Sonatas for Piano** **# 5 in D-do # 6 in C-do**
Opus 18	***Israel*** **Three songs for Choir & piano** ***(lyrics both in Hebrew & in English)***
Opus 19	**Two Sonatas for Piano** **# 7 in A-la # 8 in A*b*-do**
Opus 20	**Symphony # 1 for Orchestra in D-la** ***SCORE***
Opus 21	***A Prayer at Wartime*** **Psalm 121 for Choir & Piano** ***(lyrics both in Hebrew & in English)***
Opus 22	***Kinderliedboek # 1*** **Dutch Children's Songs for Voice & Piano**
Opus 23	**Grand Sonata for Bassoon & Piano in E-la**
Opus 24	**Six Lullabies for voice & Piano** ***(all lullabies have English lyrics too)***

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Preface

"Jacob was left alone and a man wrestled with him until daybreak. He said to him: "What is your name?" He said: "Jacob!" He said: "Your name shall no longer be Jacob, but **Israel** (God Strives). For you have striven with God and with people and have prevailed!" He blessed him there. Jacob named the place Peniel (God's Face): "For I have seen God face to face, yet my life has been preserved!"" (Genesis 32)

"God appeared to Jacob again and He blessed him. God said to him: "Your name is Jacob. You shall no longer be called Jacob, but **Israel** shall be your name." And He called him **Israel**. God said to him: "I am God Almighty. Be fruitful and multiply! A nation and a company of nations shall come from you, and kings shall come forth from you. And the land, which I gave to Abraham and Isaac, I give it to you. Also to your descendants after you I give the land."" (Genesis 35)

From the time of Genesis the Jewish nation has been called **Israel**. And the land, promised to them by God, has also been called **Israel** after the name of the nation. And in our days, with the renewal of the Jewish population in its land, there wasn't a thing more justified, than calling the newborn Jewish state after the name of the nation and the land: **Israel**.

This book contains three songs about **Israel**.

The first song ('**Israel**') has three parts:

1. ('**Yesterday**') which describes the days before the intifada;
2. ('**Today**') which describes the present, in which the Philistines of our time wage a cruel war against our nation;
3. ('**Tomorrow**') which describes the future, we all hope for, when there will again be peace in the land.

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The second song ('**Quiz**') has two parts:

1. ('**Question**') in which the eternal question: "Why?" is asked. And although it is written: "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever" [1] (Deuteronomy 29) both the individual and the nation ask this question, when the difficulties of life overwhelm us.
2. ('**Answer**') in which we reply both to ourselves and to the nations of the world: We must take measures of wisdom, understanding and knowledge, like Jacob our Father, who is called **Israel**, in order to survive. And like him we must implore the Holy-One-Blessed-Be-He for His blessing. It is written: "Blessed is the man, who trusts in the Lord, and whose trust is the Lord" [2] (Jeremiah 17). Also is written: "The Lord gives strength to His people; the Lord blesses His people with peace" [3] (Psalms 29).

The third song is a hymn for the Sabbath. For more than we kept the Sabbath, the Sabbath did keep us, the nation of **Israel**. The Torah is the crown of the nation of **Israel** and the Sabbath is the most precious stone in that crown, for the Sabbath testifies time and again, that God, blessed be His name, created the universe.

I thank the God of **Israel**, that he showed me His great loving-kindness and let me write this book, lyrics and music. I hope, that it will find favor in the eyes and the ears of the entire nation of **Israel**.

The Nation of Israel Lives !

1. In the Hebrew text there are 11 dots on top of the words "to us and to our children for[ever]" in the Torah scroll from Moses from Sinai. The total numerological value of those 11 letters is: 310 = 10 x 31.
2. The total numerological value of this verse in Hebrew is: 1113 = 231 + 882 = 7 x (21 +12) + 2 x 21^2.
3. The total numerological value of this verse in Hebrew is: 1862 = 98 + 1764 = 2 x 7^2 + 4 x 21^2.

(31 = אֵל = God, 21 = אֶהְיֶה = I shall be [Exodus 3]

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Transliteration of the Hebrew

(according to Israeli spoken Hebrew)

consonants

א	=	no sound; works as diere-sis like in naïve = na-ive)
בּ	=	b
ב	=	v
ג	=	g (as in **g**irl)
ד	=	d
ה	=	h
ו	=	w
ז	=	z
ח	=	ch (strongly aspirated '**h**')
ט	=	t
י	=	y (as in **y**ellow)
כּ ך	=	k
כ ך	=	ch (as in Scottish lo**ch**)
ל	=	l
מ ם	=	m
נ ן	=	n
ס	=	s
ע	=	' (somewhat like ŋ as in ri**ng**)
פּ	=	p
פ ף	=	f
צ ץ	=	ts (as in nu**ts**)
ק	=	k
ר	=	r
שׁ	=	sh (as in **sh**ell)
שׂ	=	s (as in **s**ell)
ת תּ	=	t

vowels

אָ	=	(long) a (as in c**a**r)
אַ	=	(short) a (as in b**u**tter)
אֵ	=	(long) e (as in fl**a**me)
אֶ	=	(short) e (as in b**e**nch)
אְ	=	not pronounced or as a (very short) e (as in t**u**rn)
אִי	=	(long) i (as in k**ey**)
אִ	=	(short) i (as in br**i**ng)
אוֹ אֹ	=	(long) o (as in h**o**me)
אָ	=	(short) o (as in **a**ll)
אוּ	=	(long) u (as in f**oo**d)
אֻ	=	(short) u (as in f**oo**t)

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Israel (English)
ישראל (אנגלית)

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ISRAEL

1

"Yesterday"

Jerusalem's alluring street
holds thousand children sweet.
Beside the babbling water stream
do countless roses dream.
On Giv'atayim's leafy grass
seek lovely youngsters class.*
And in the people's tending ear
sound prayers of hope sincere:**

"Our charming Land of Israel,
we cherish it so much.
Our precious Land of Israel,
we boast of it as such!"

---

* Often, when the weather is hot in Israel, classes are given outdoors in the shadow of trees on the meadow.

** Prayers for Peace among the Nations.

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ISRAEL

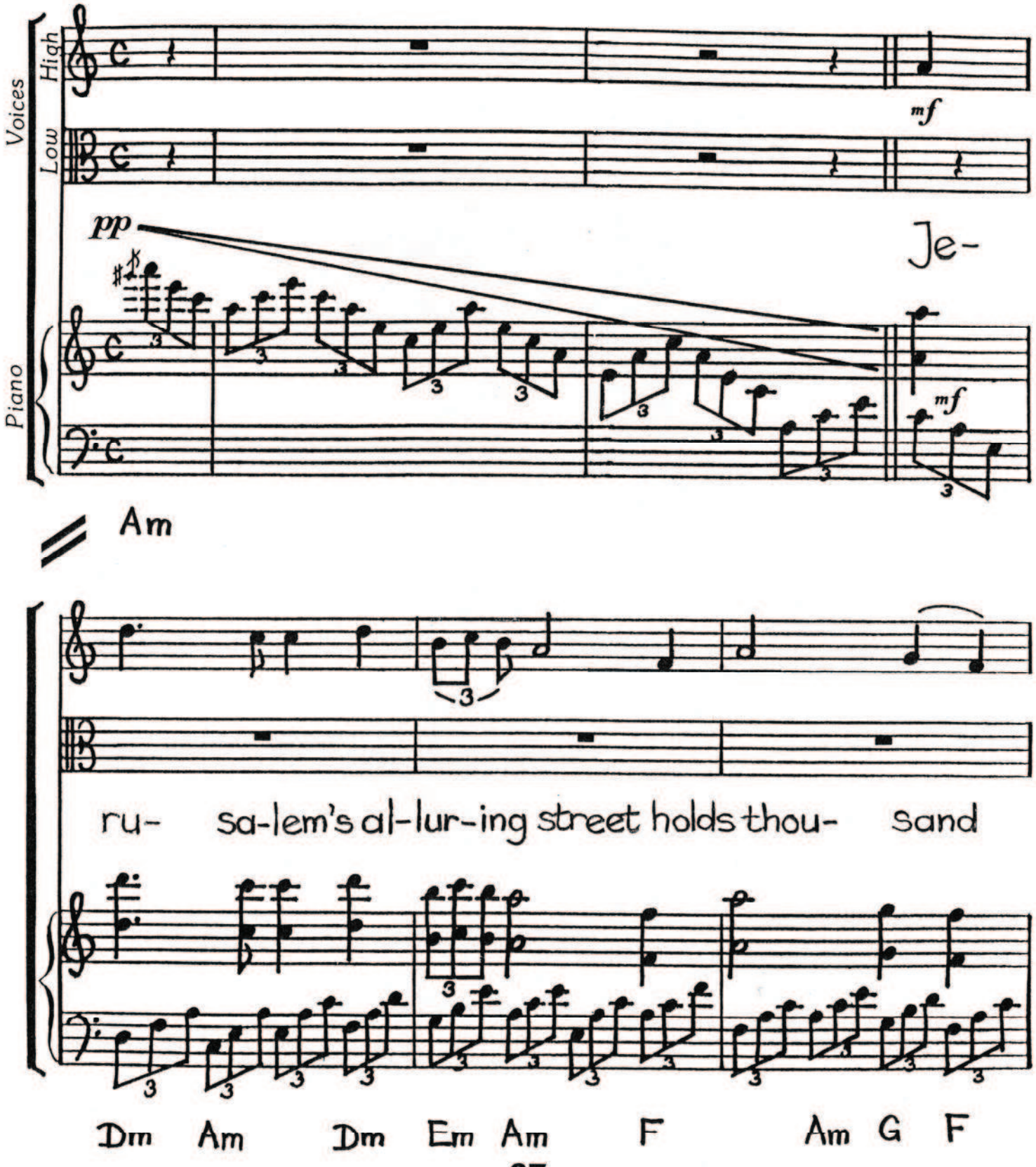
1

"Yesterday"

Henry Pool
Opus 18 # 1

I. Moderato sperabile (♩ = 92)

Hopeful



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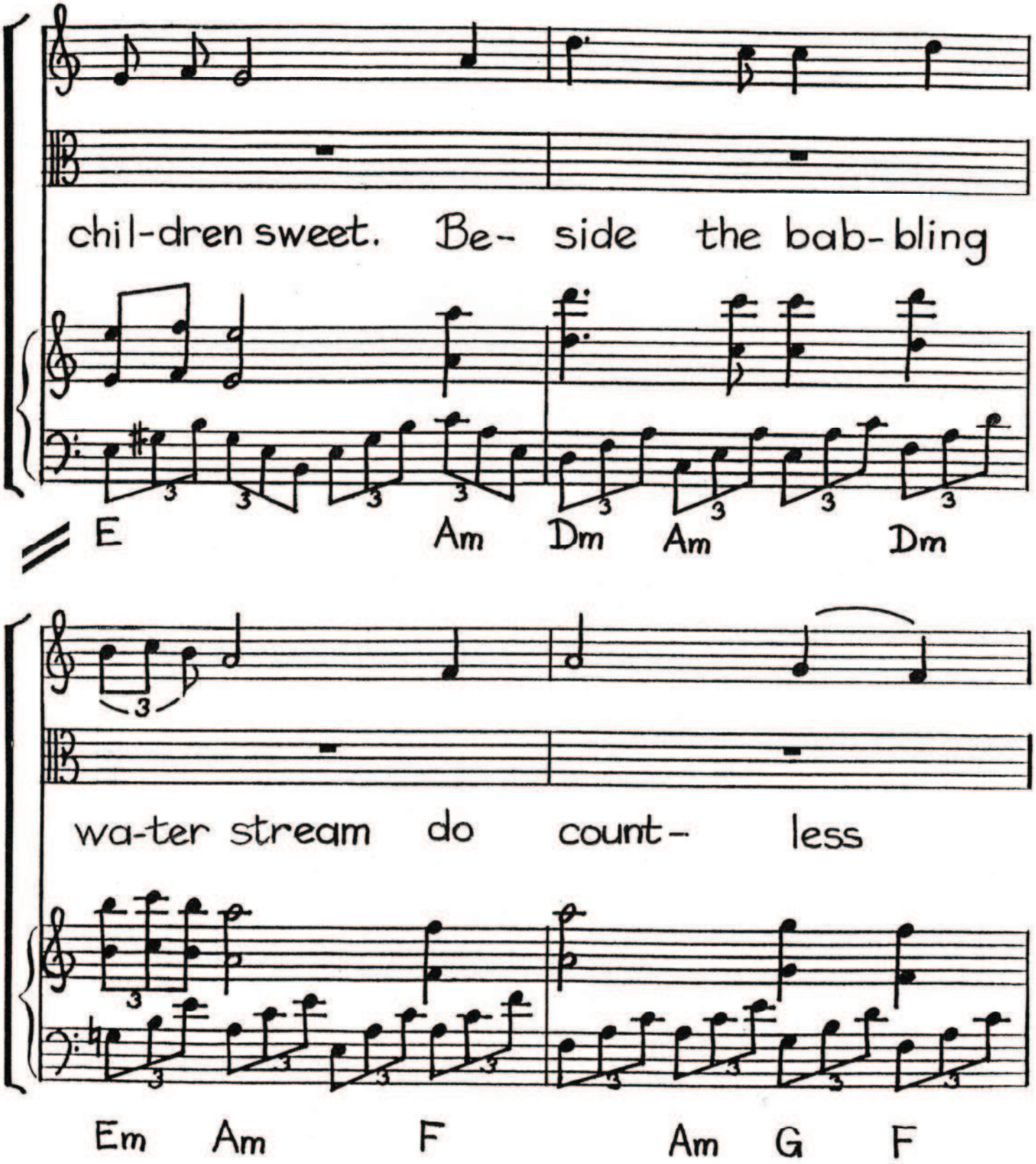

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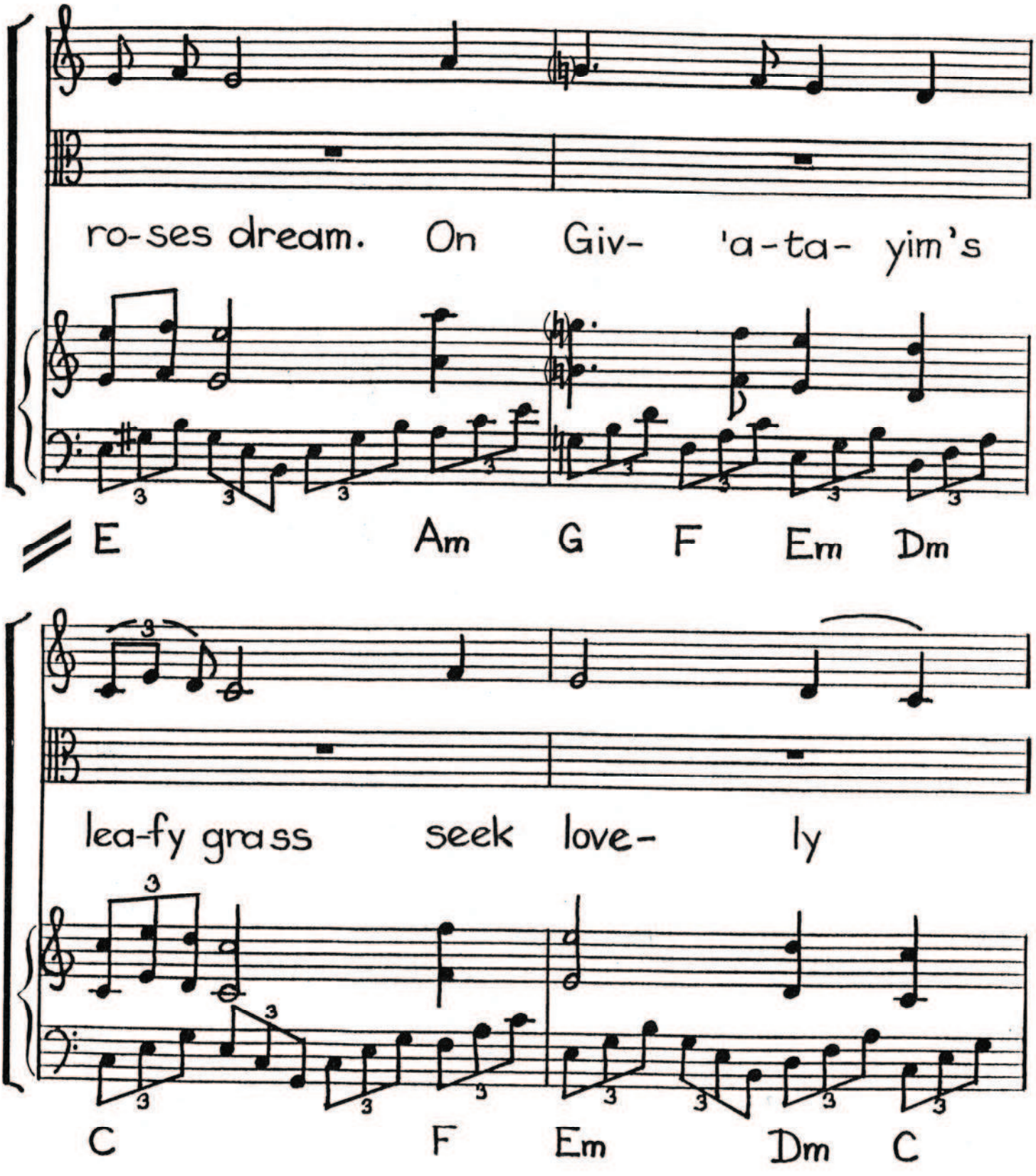

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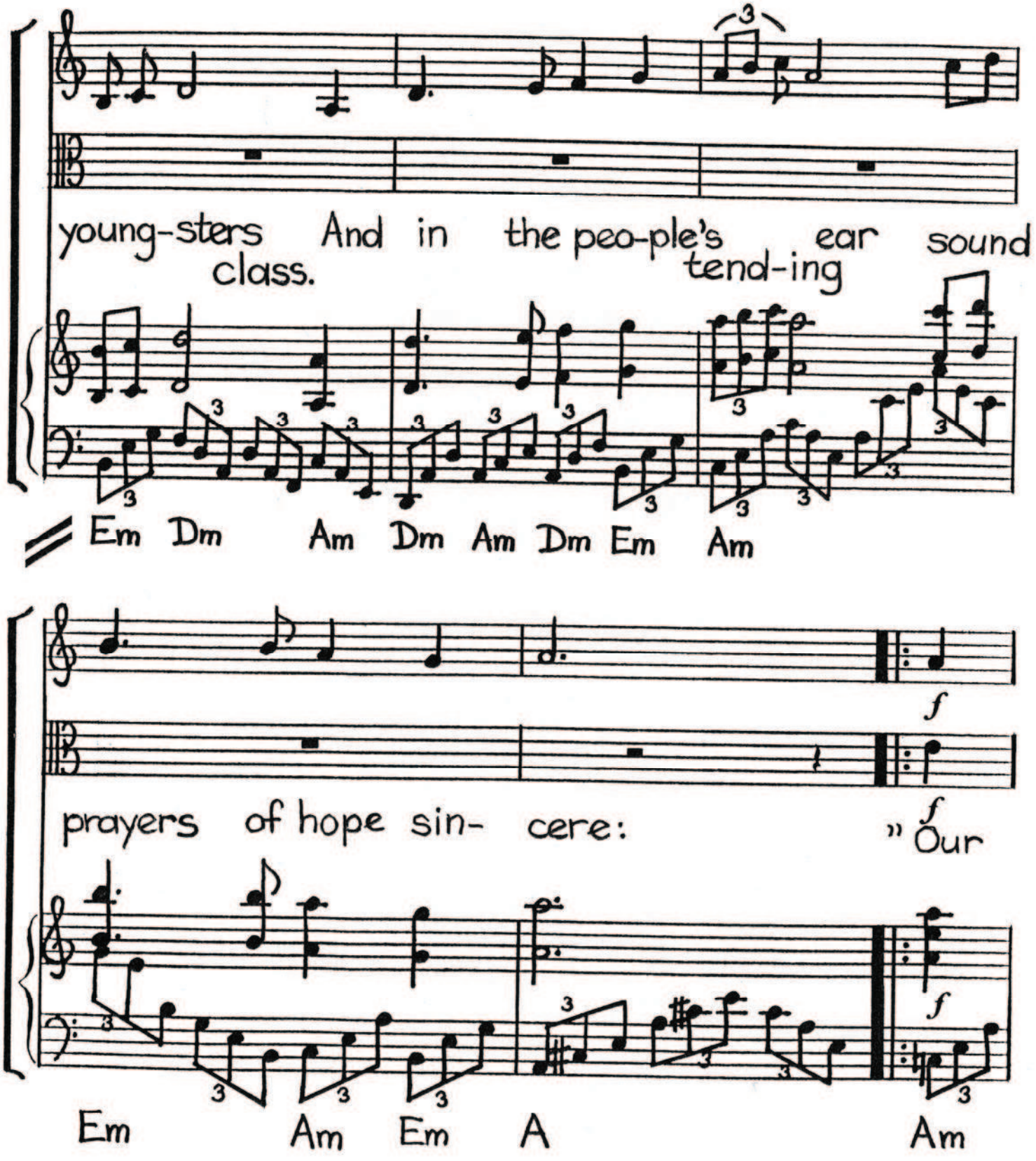

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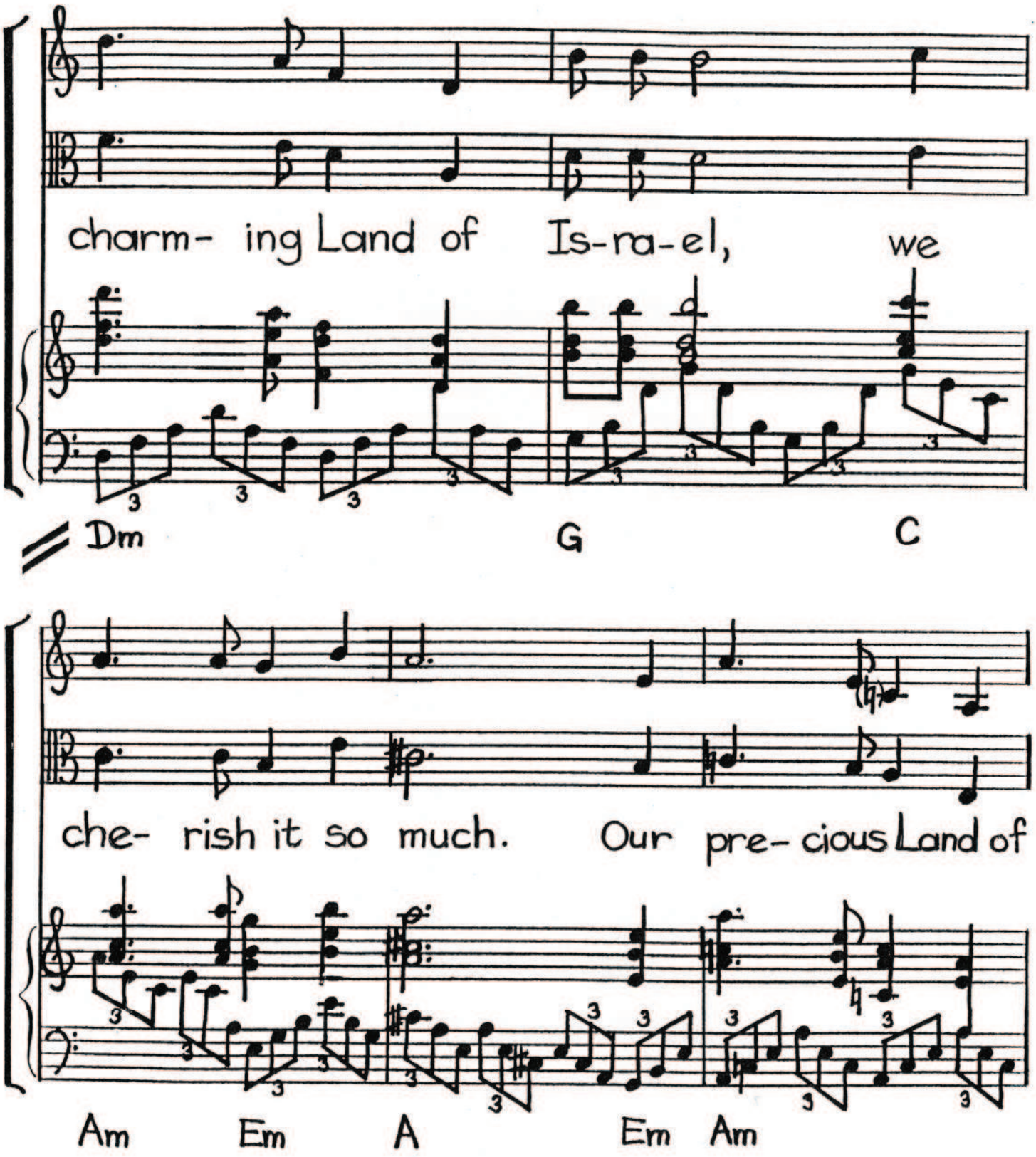

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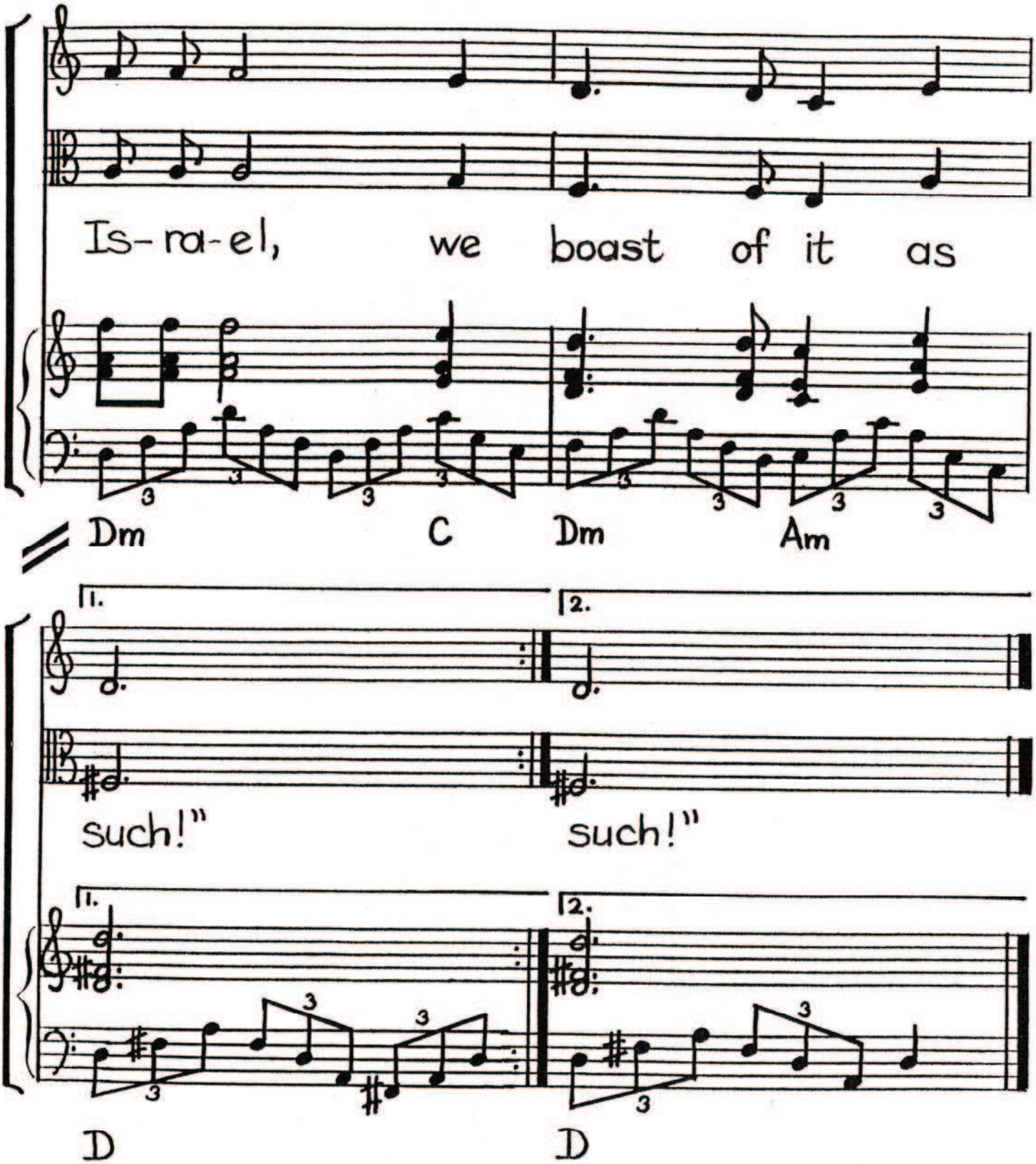

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ISRAEL

2

"Today"

Jerusalem's alluring street
holds thousand terrors' heat.
Beside the babbling water stream
do countless hunters scheme.
On Giv'atayim's leafy grass
seek lively soldiers brass.*
And in the people's tending ear
sound hopeless wails austere:**

"Our injured Land of Israel,
we care for it so much.
Our tortured Land of Israel,
we ache for it as such!"

---

* Brass = empty cartridge shells.

** When the Palestinian *homicide bombers* hit.

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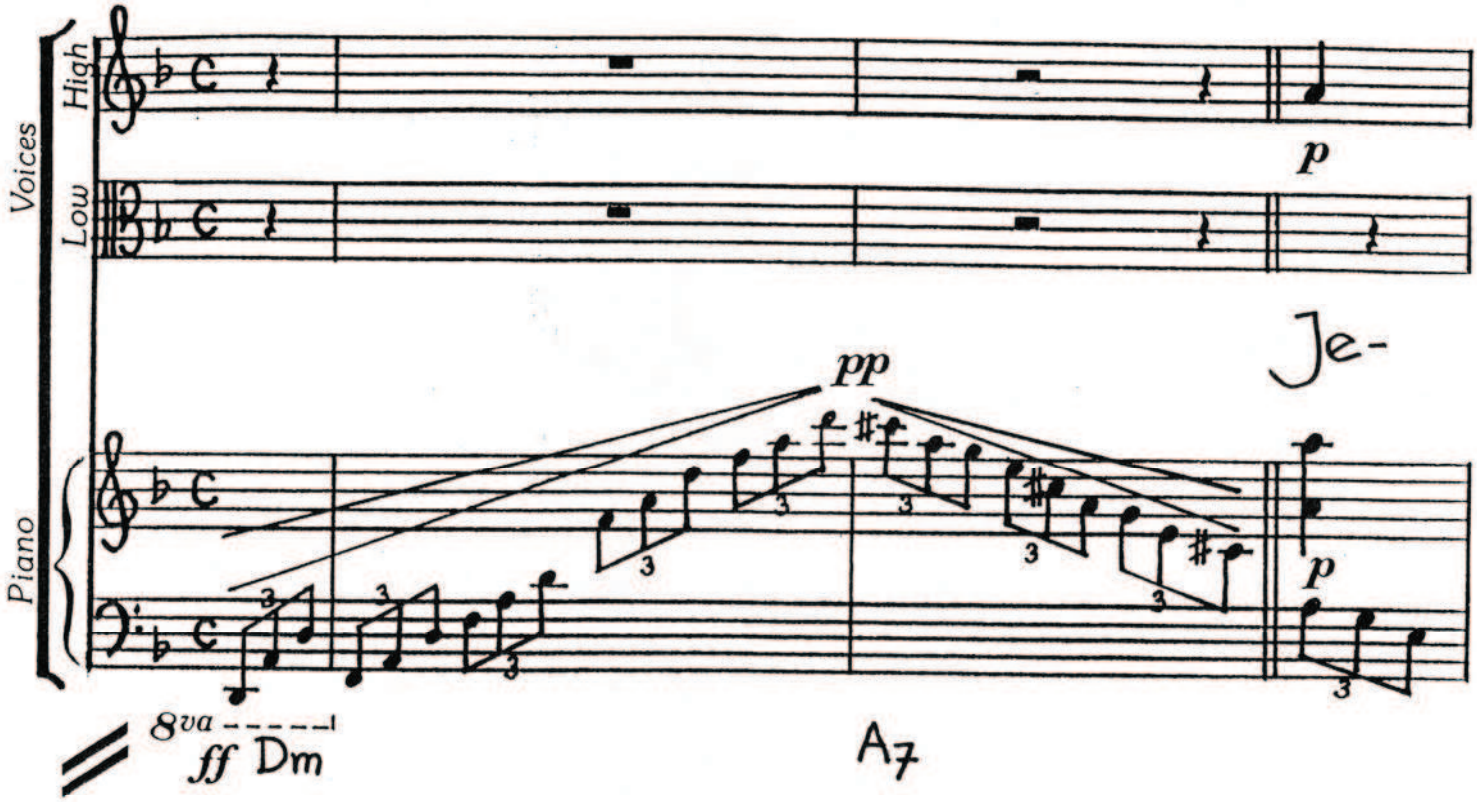
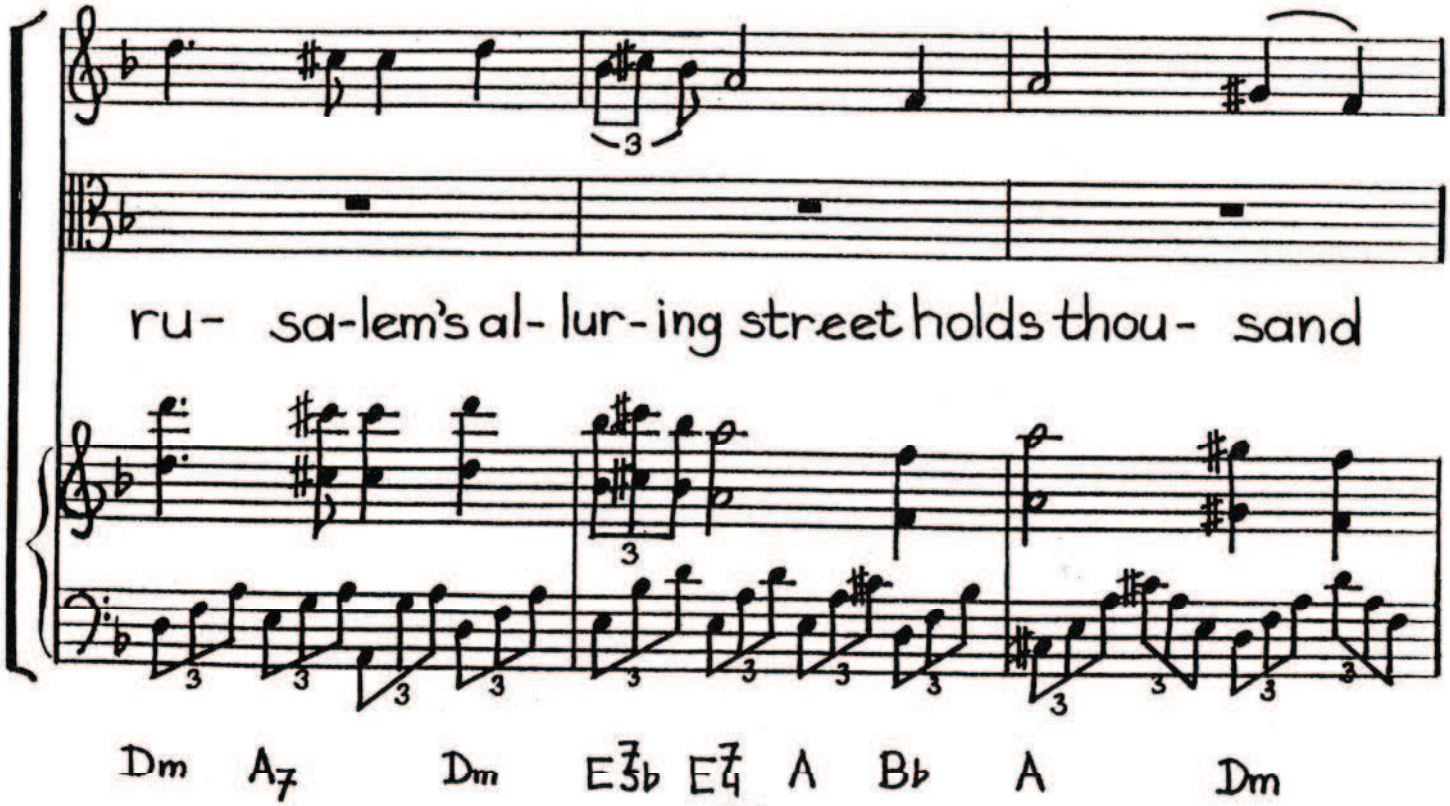
ISRAEL

2

"Today"

II. Comodo triste (♩ = 80) **Gloomy**





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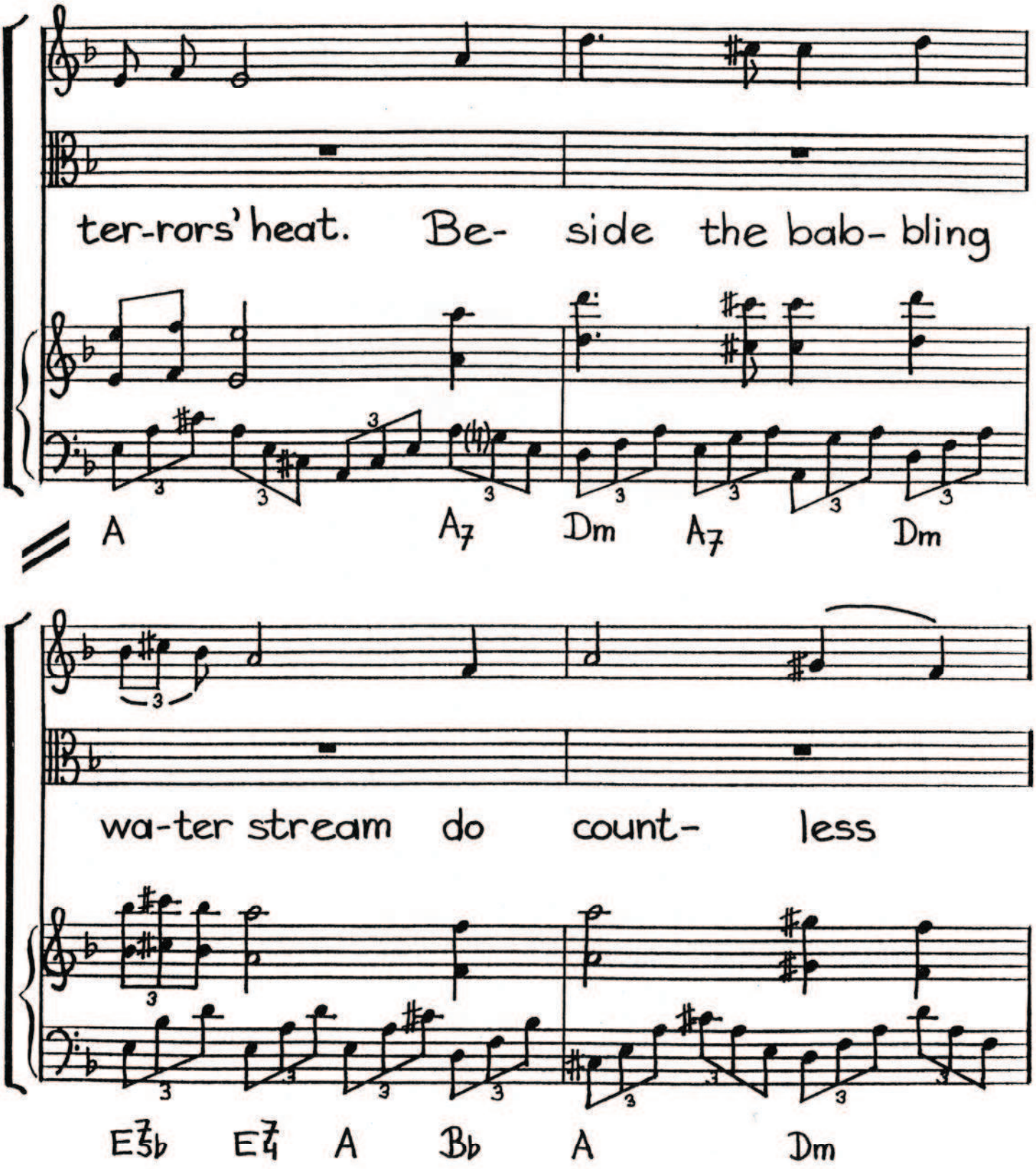

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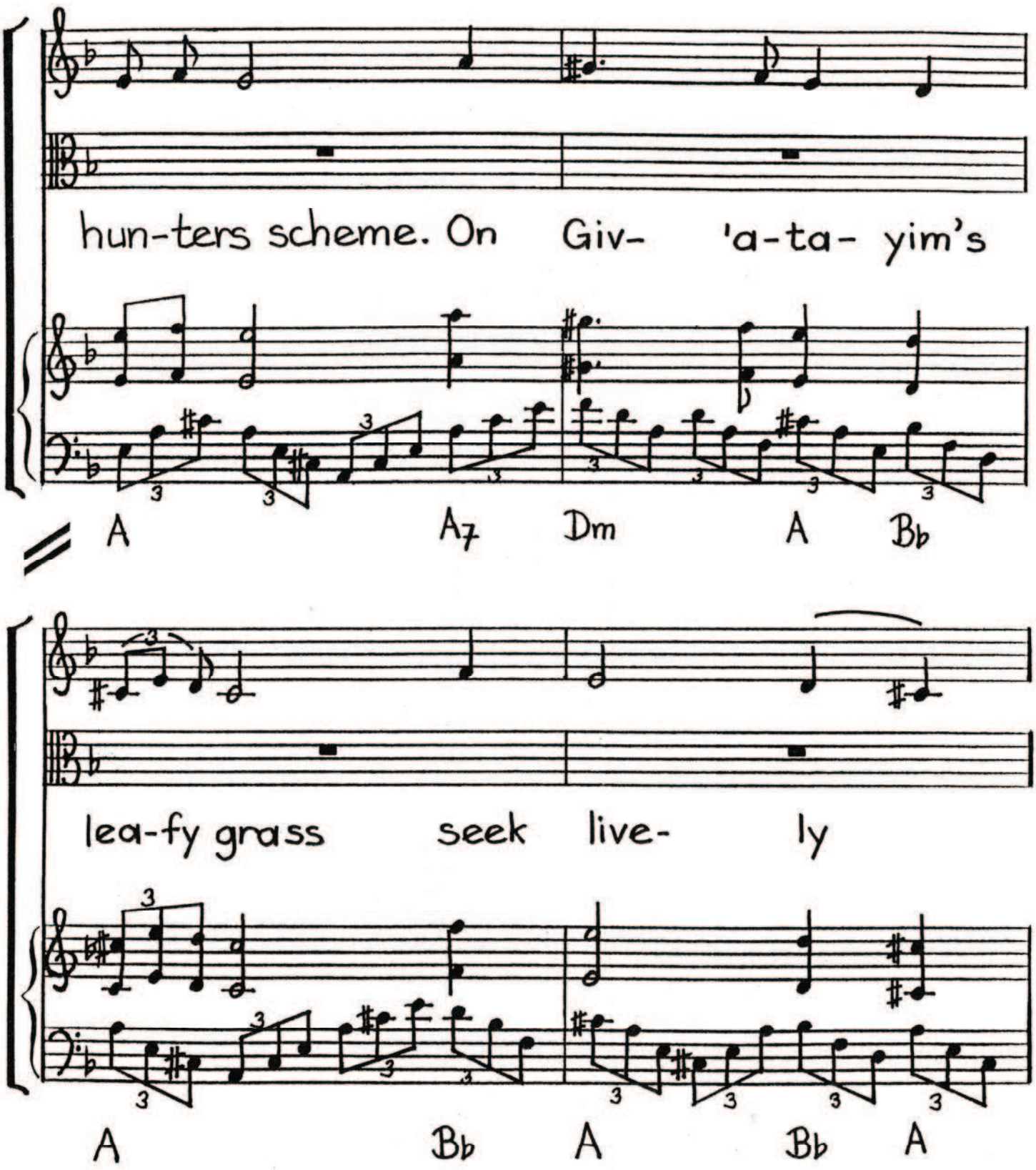

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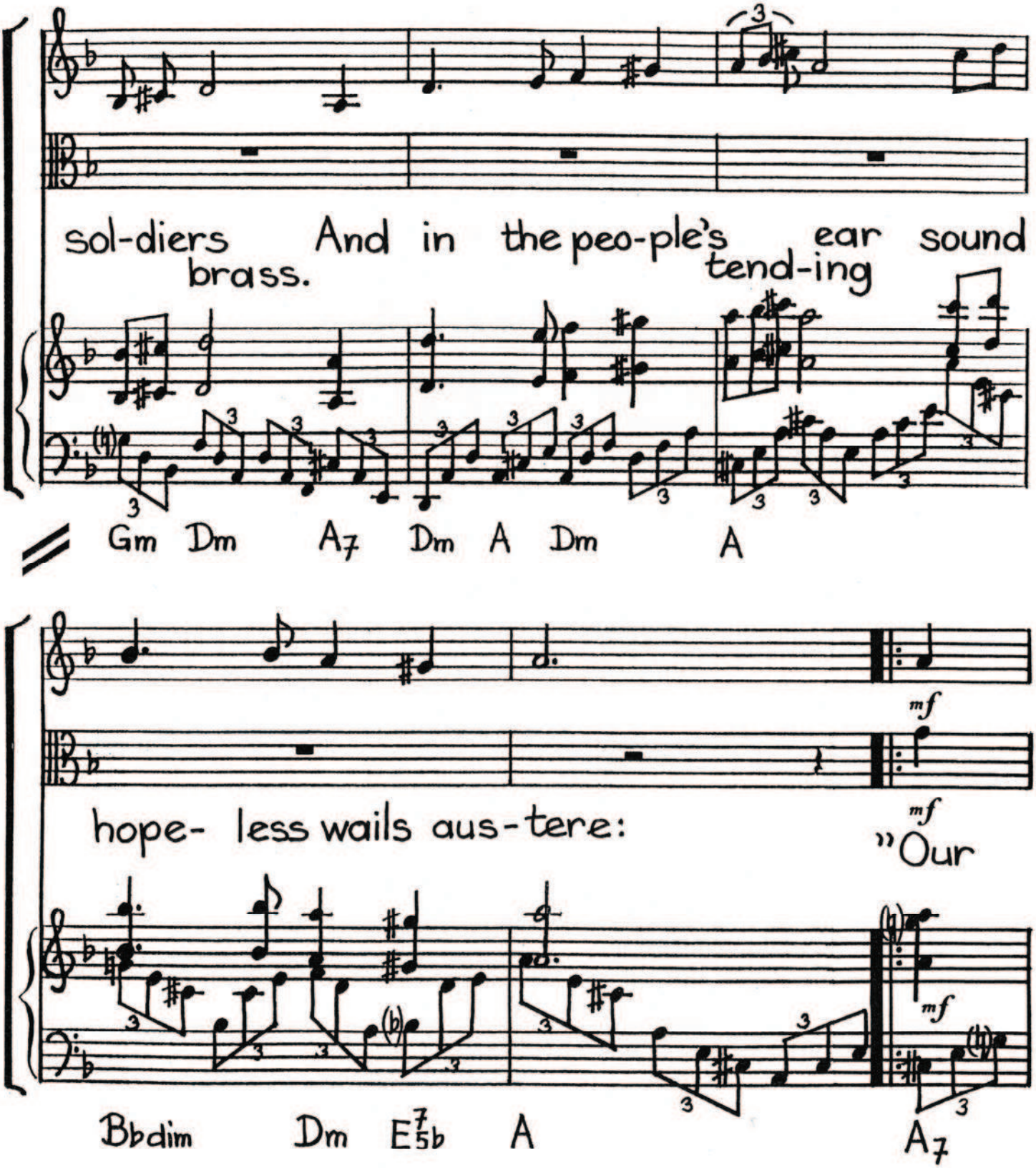

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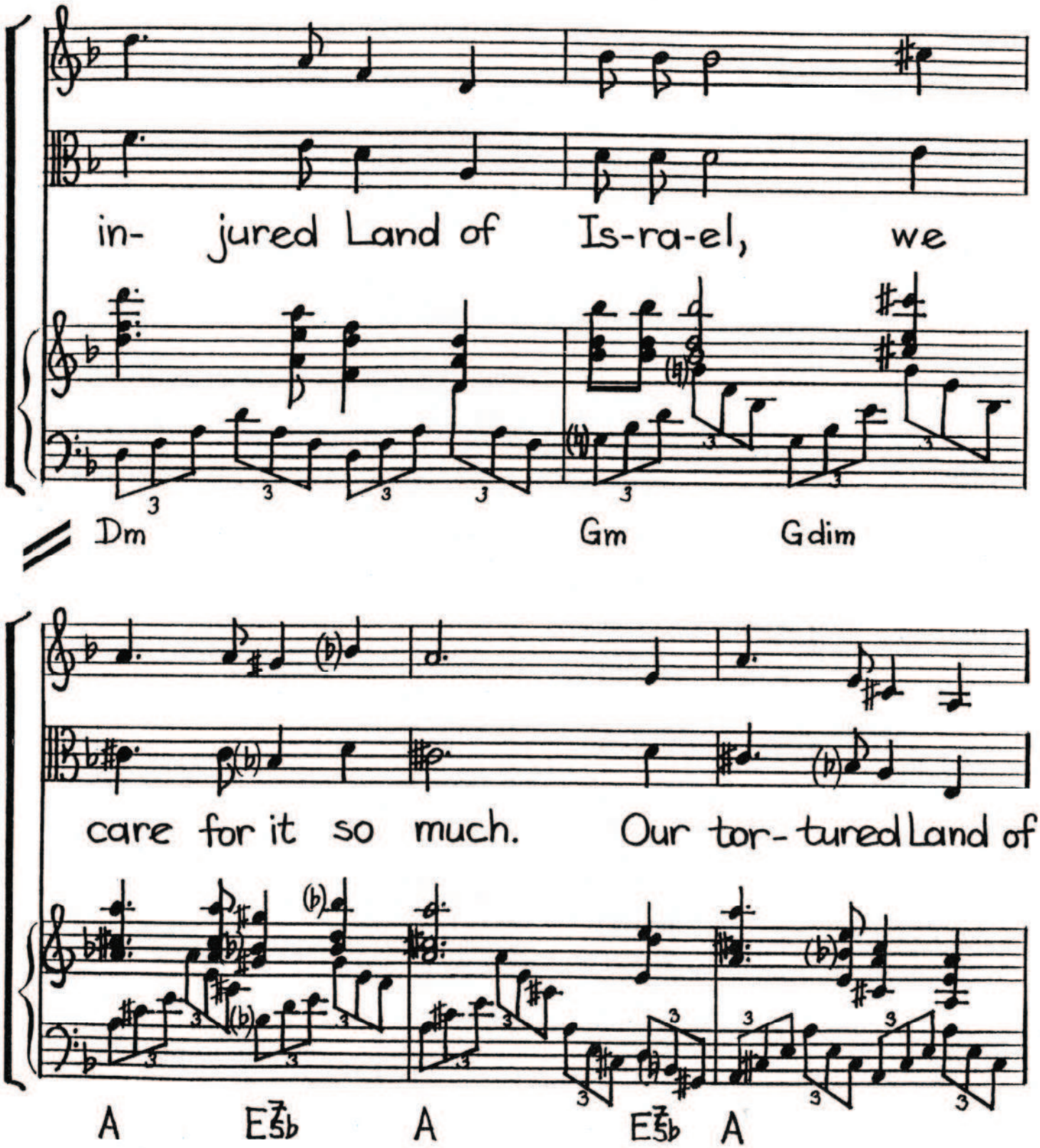

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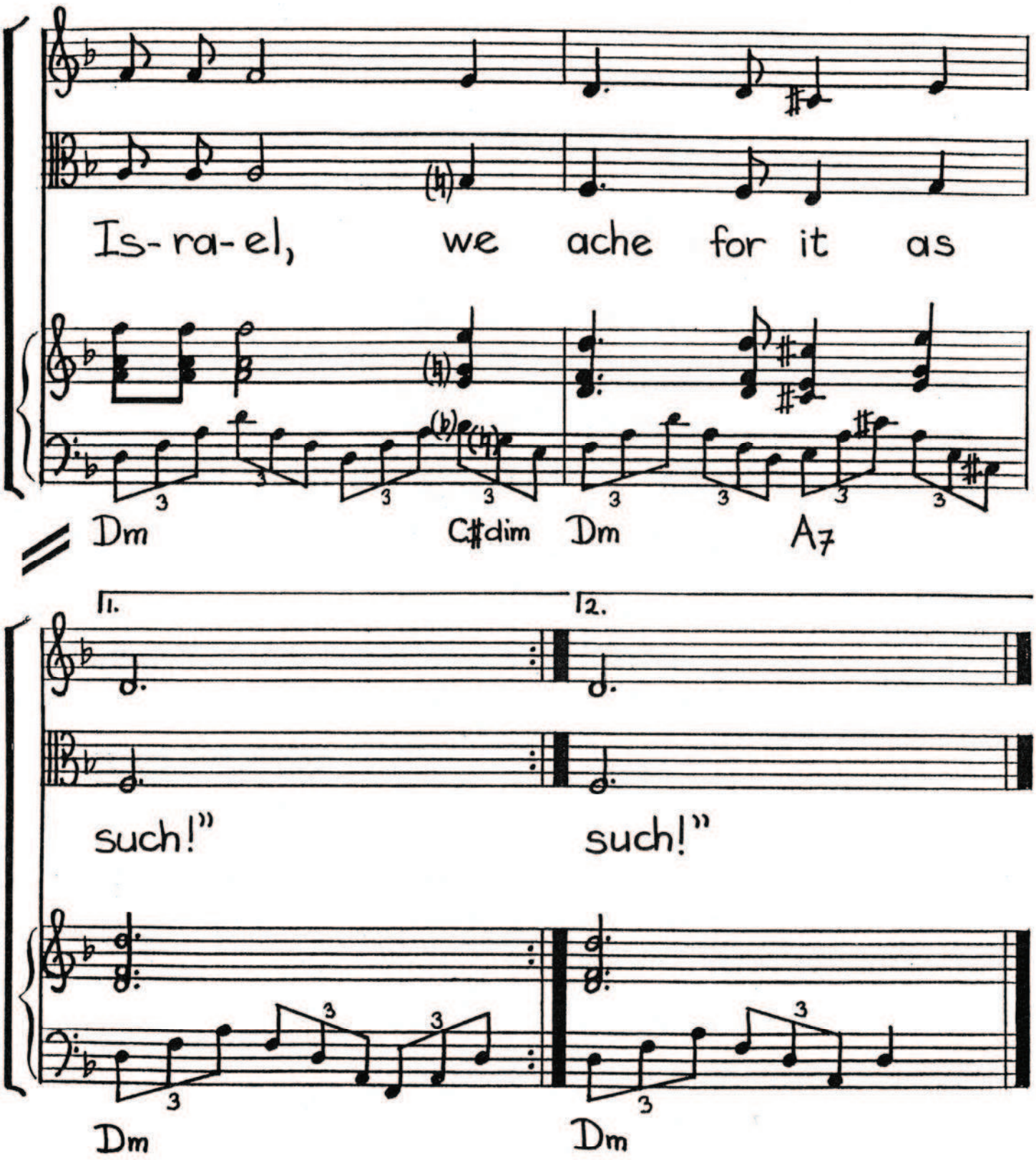

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ISRAEL

3

"Tomorrow"

Jerusalem's alluring street
jumps children on the beat.
Beside the babbling water stream
are roses twined by theme.
On Giv'atayim's leafy grass
sport youngsters with their lass.
And in the people's tending ear
sound hymns of thanks so clear.

"Our lovely Land of Israel,
we cherish it all ways.*
Our favored Land of Israel,
we boast of it all days!"**

---

* In every manner.
** Every day.

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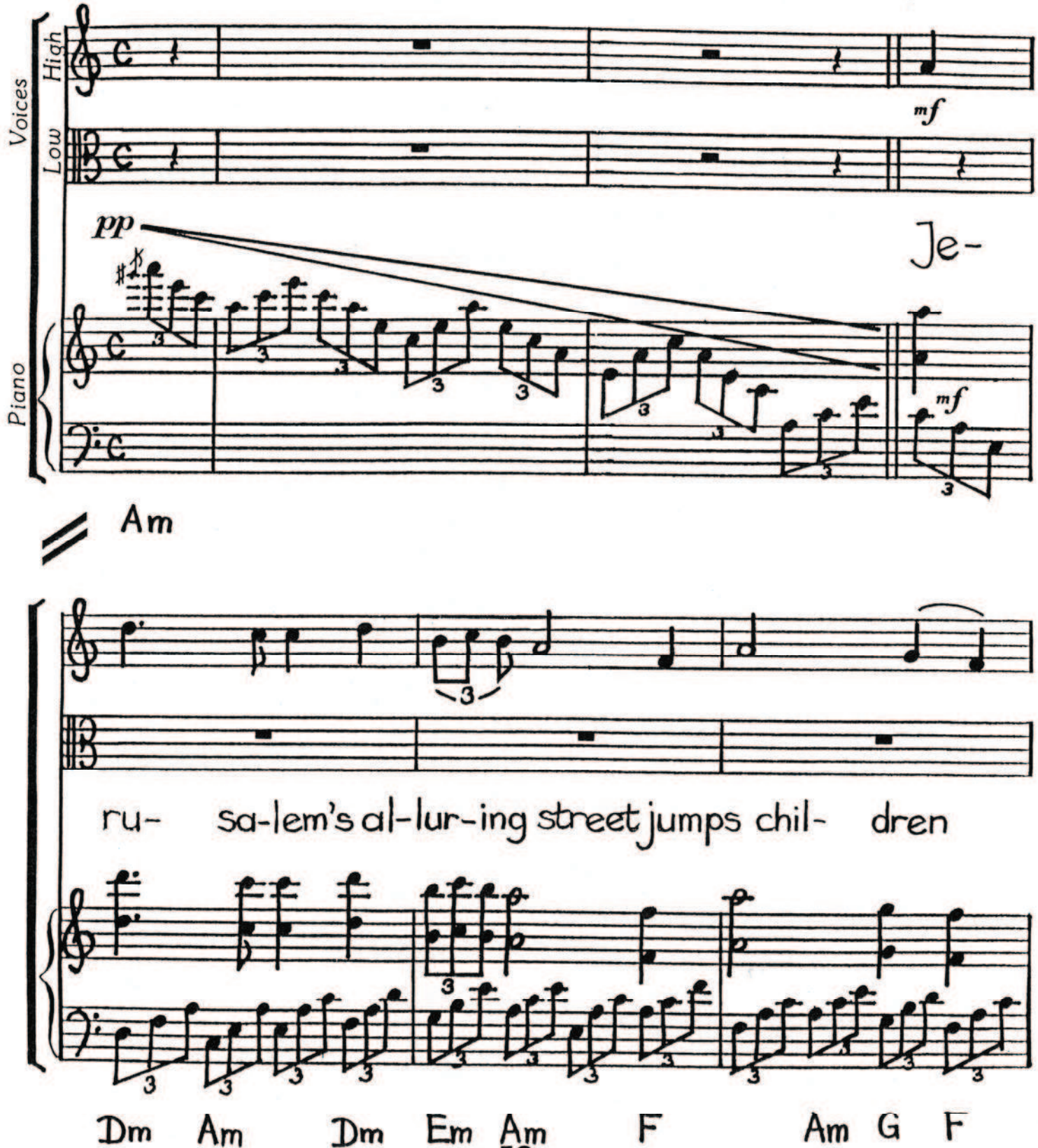
ISRAEL

3

"Tomorrow"

III. Allegretto felice (♩ = 104) **Joyful**



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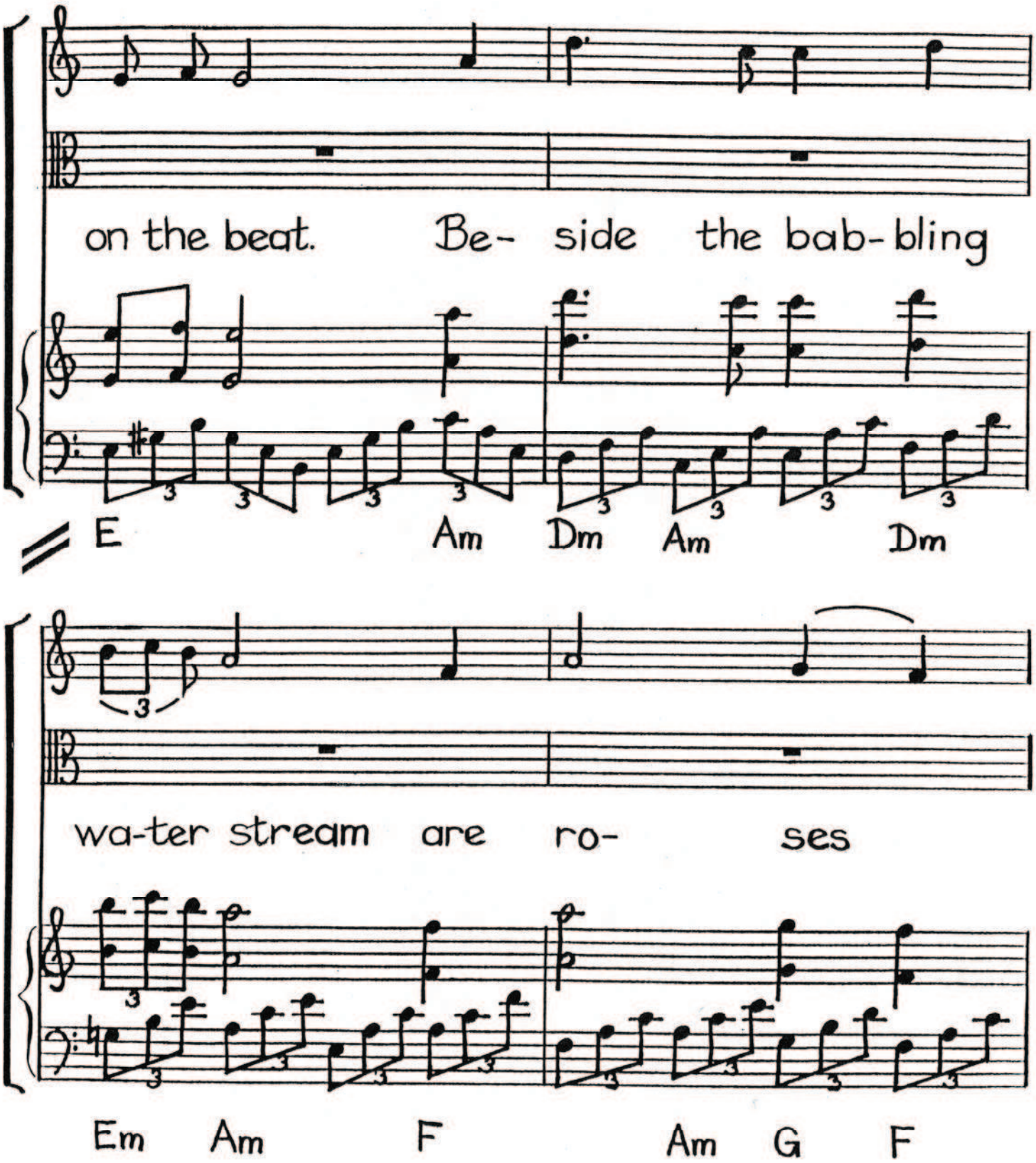

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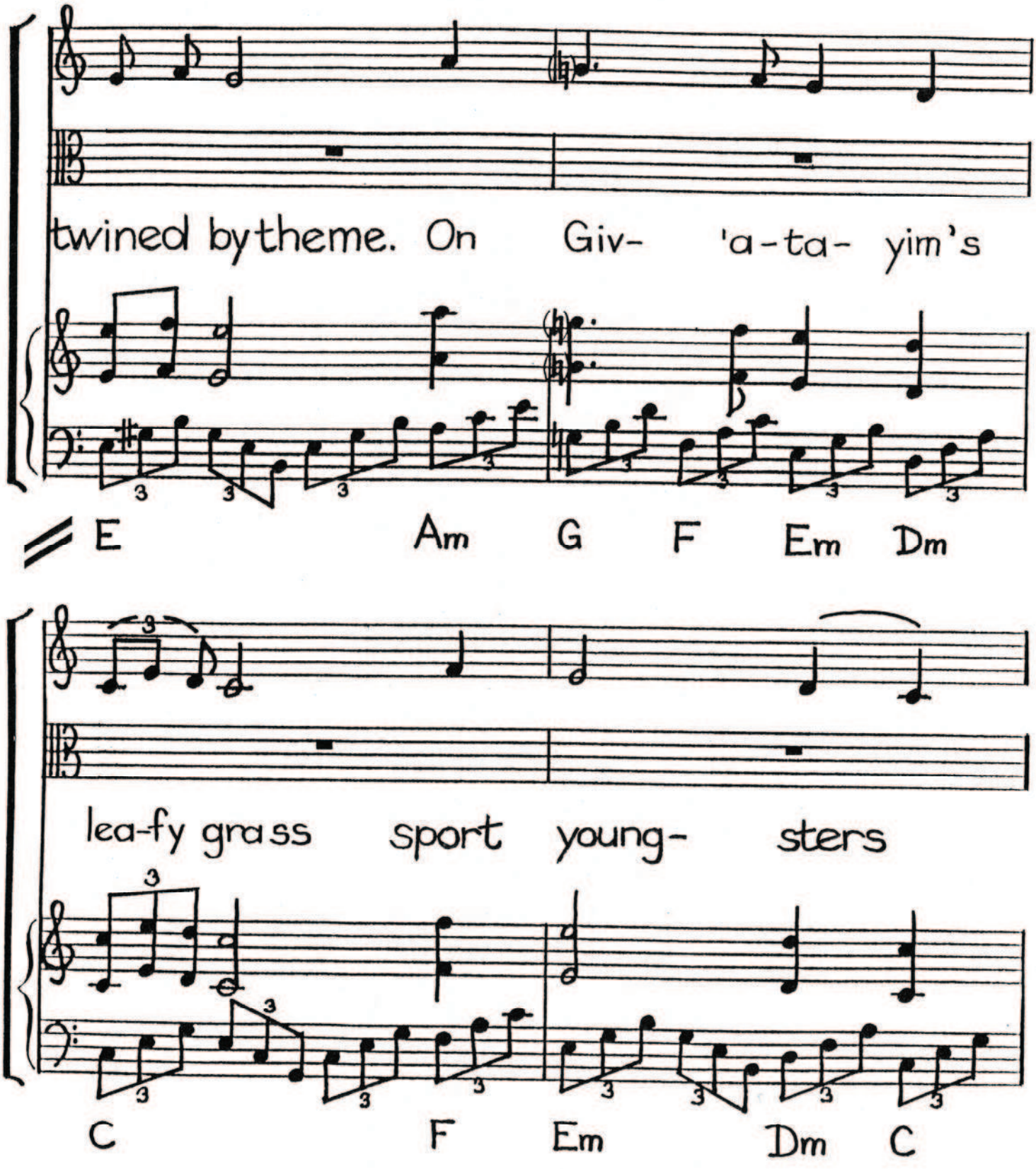

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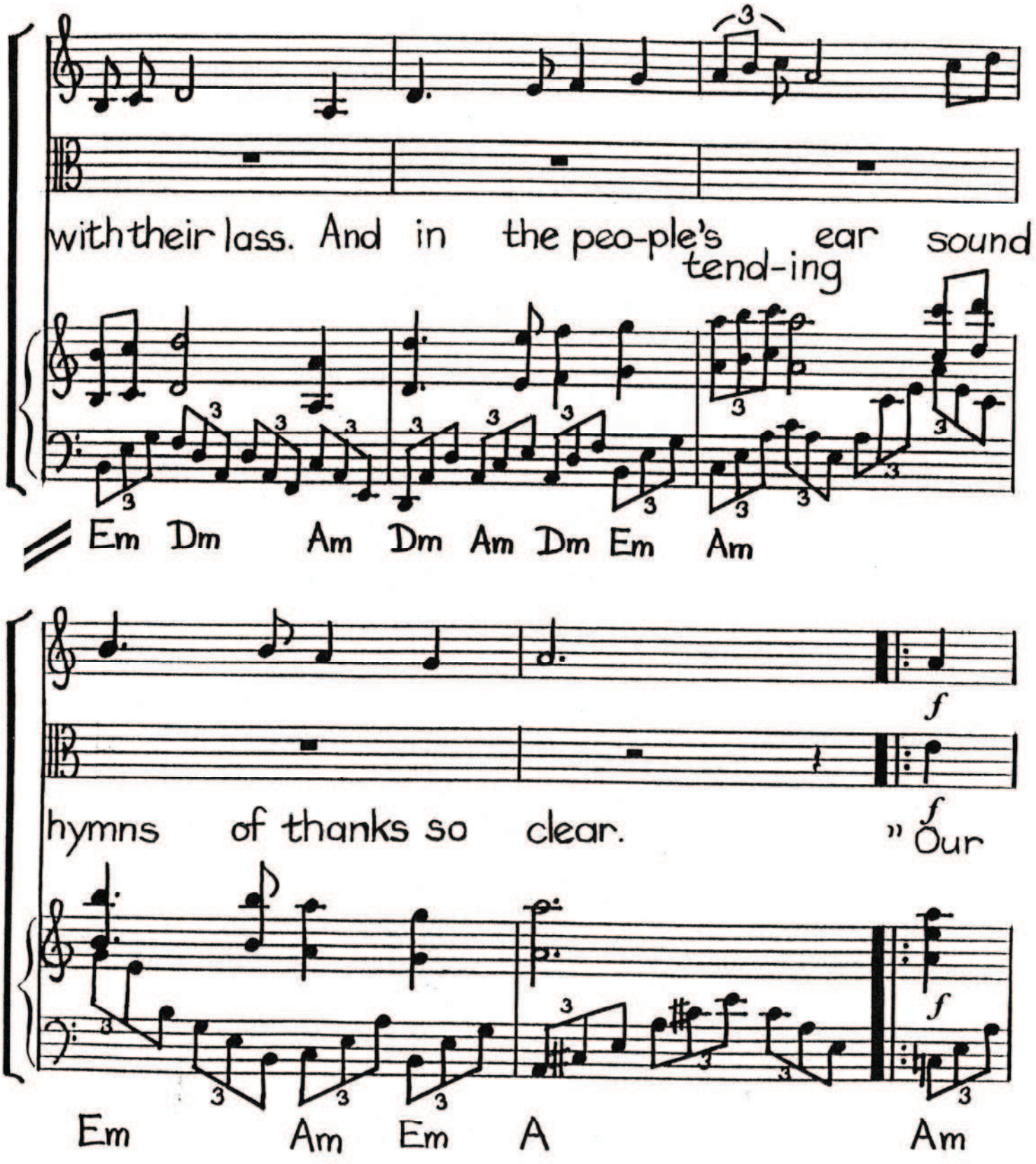

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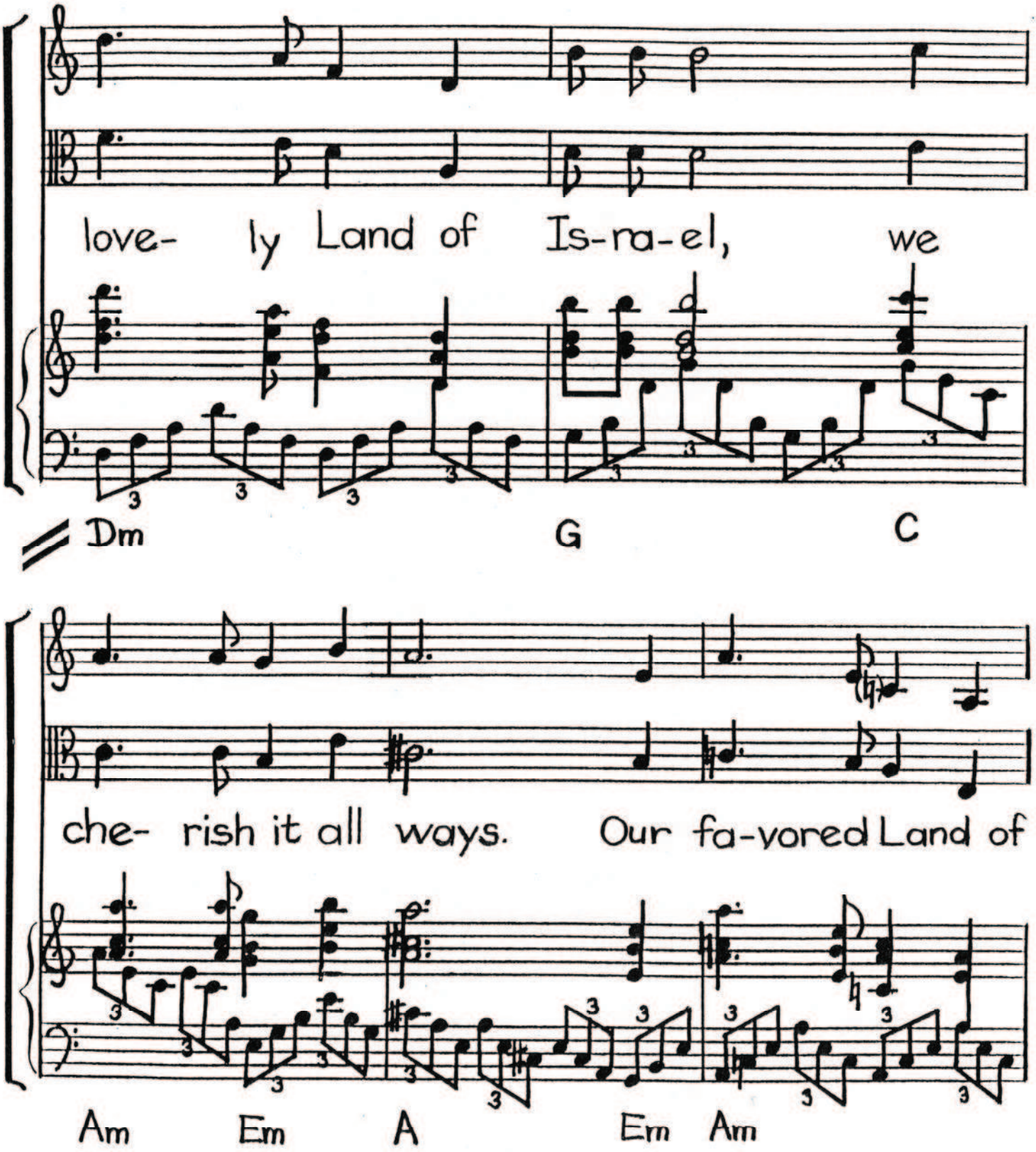

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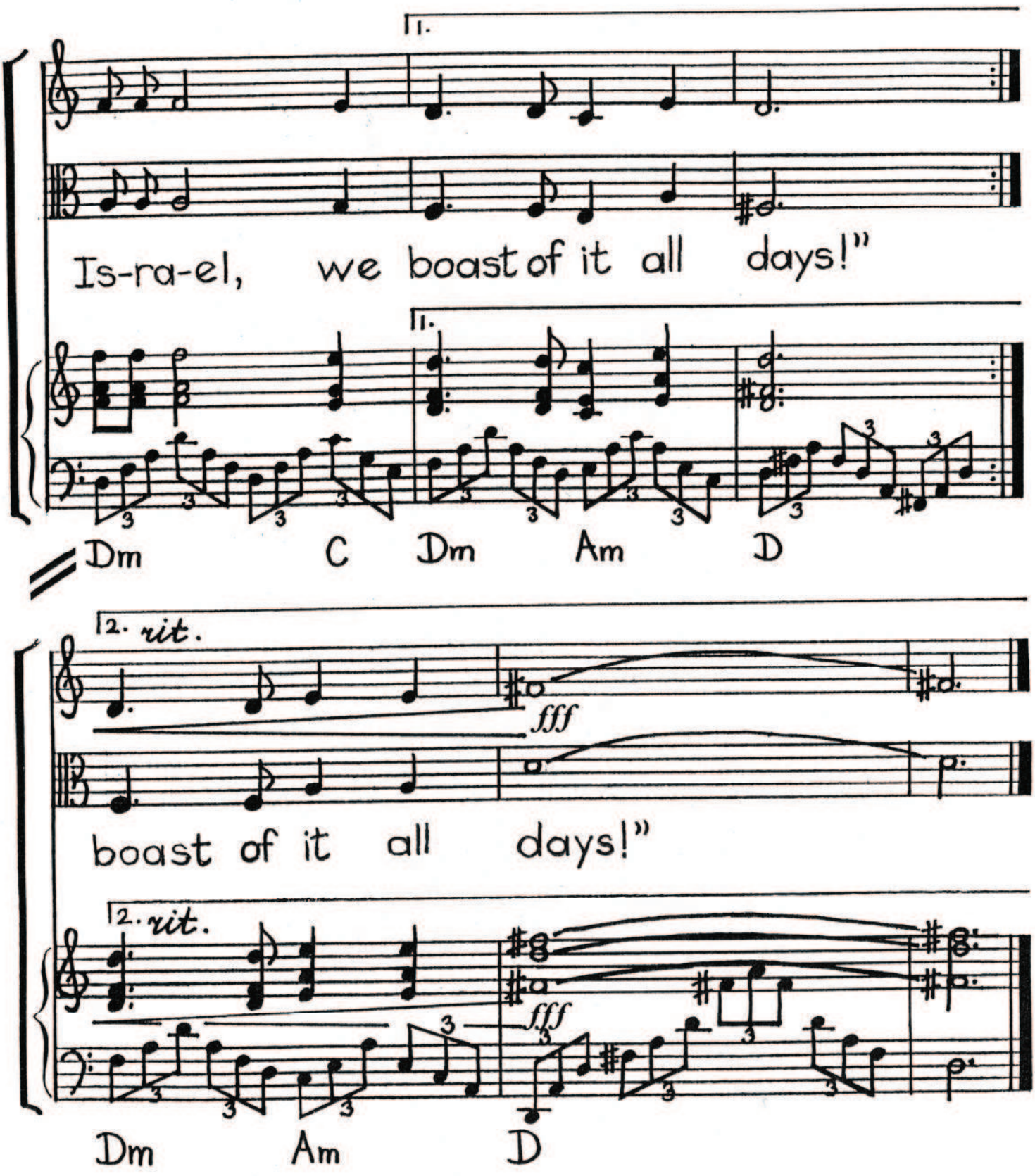

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Quiz (English)
קושיה (אנגלית)

"Question"

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QUIZ

1

"Question"

Everywhere people quiz
life's mysterious biz,
that odd mystery of yore
which intrigues evermore;
Everywhere people quiz
life's mysterious biz,
that odd mystery of yore
which sure intrigues them
evermore;
Everywhere people quiz
life's mysterious biz,
which intrigues everyone evermore:
"Lah lah lah,
lah-lah-lah-lah lah,
lah lah-lah lah lah-lah,
lah-lah-lah-lah lah?"
Everywhere people quiz
life's odd mystery evermore,
everywhere people quiz
life's odd mystery evermore.

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QUIZ

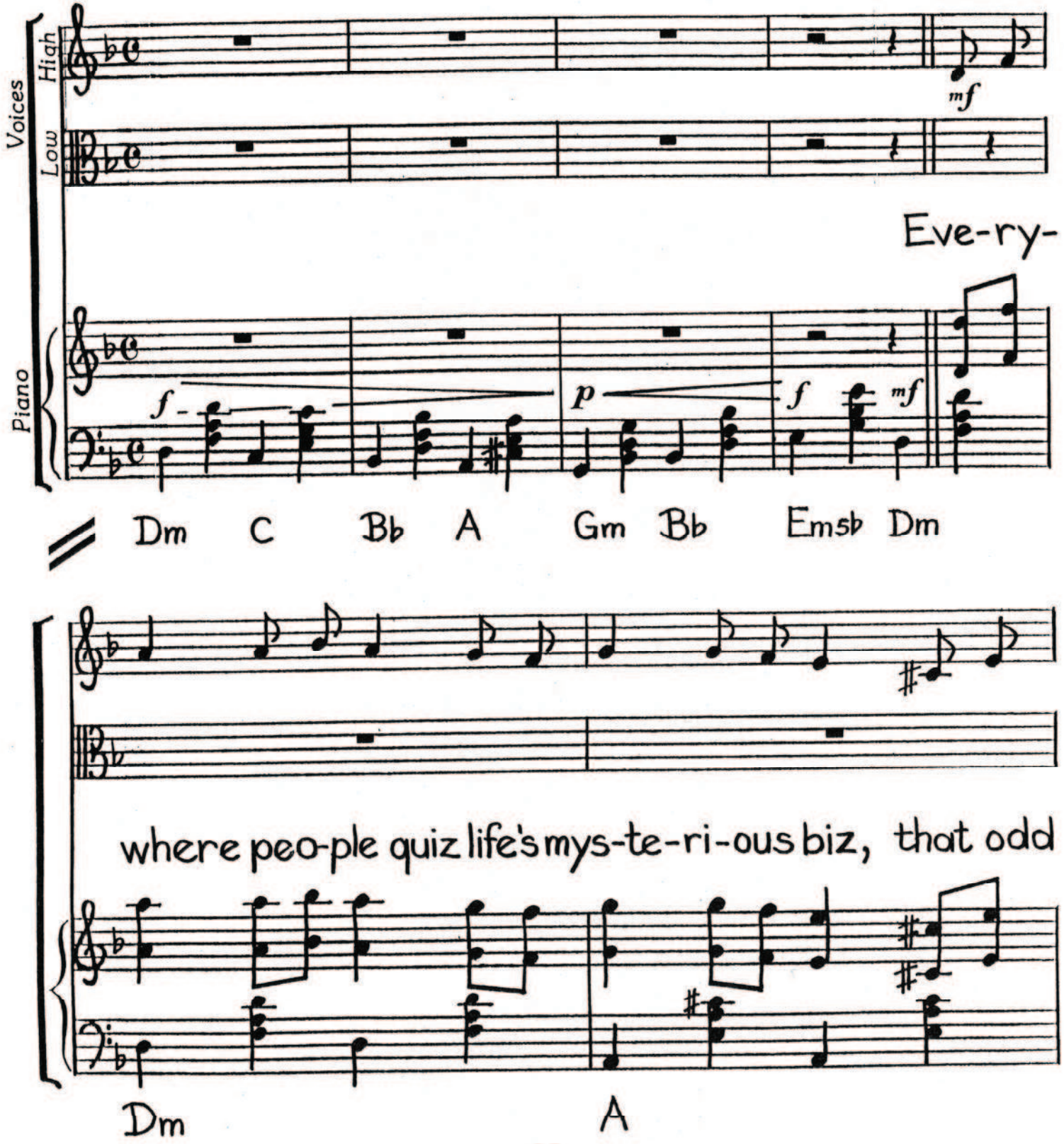
1

"Question"

Henry Pool
Opus 18 # 2

Larghetto (♩ = 62)

Philosophic



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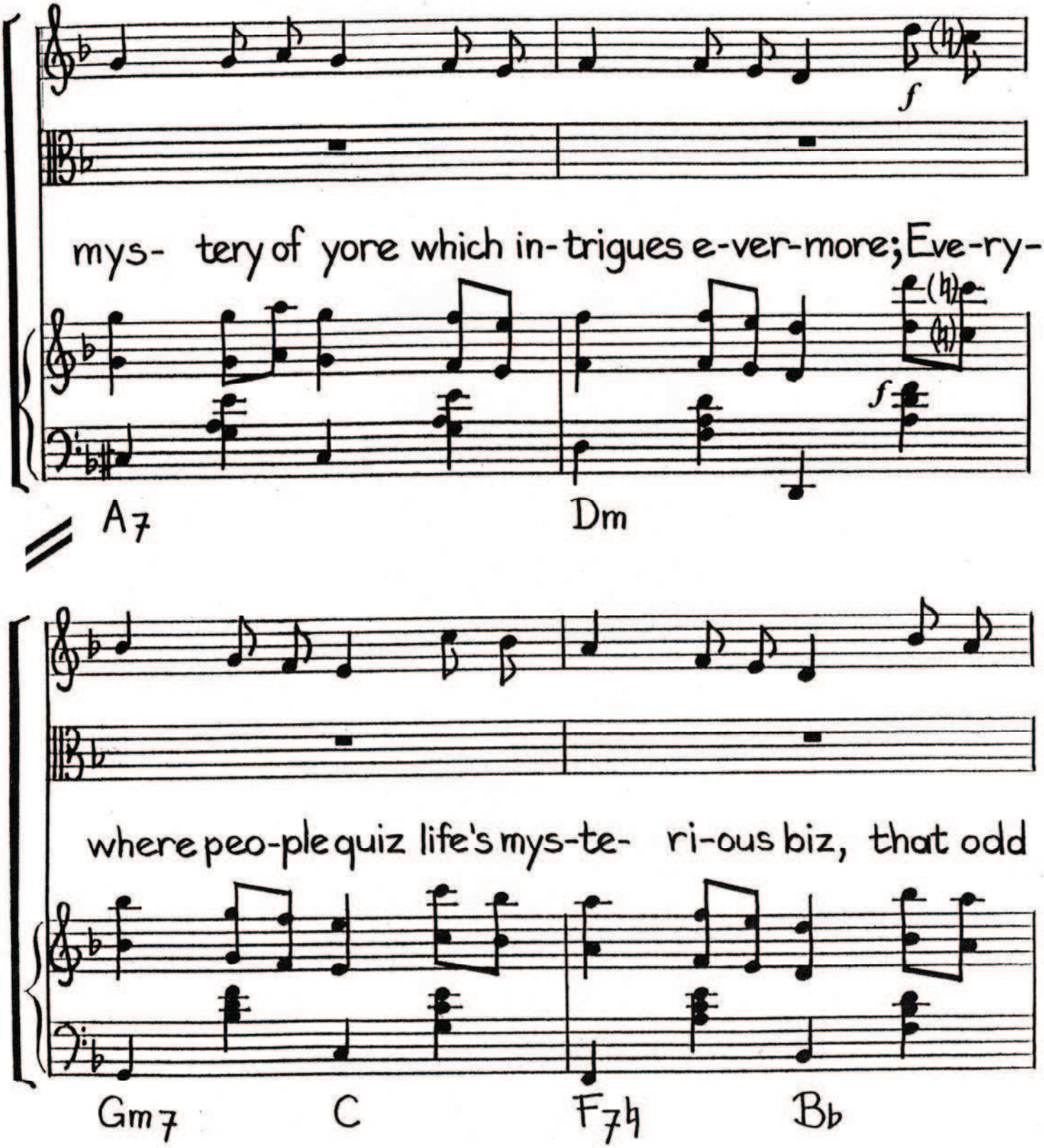

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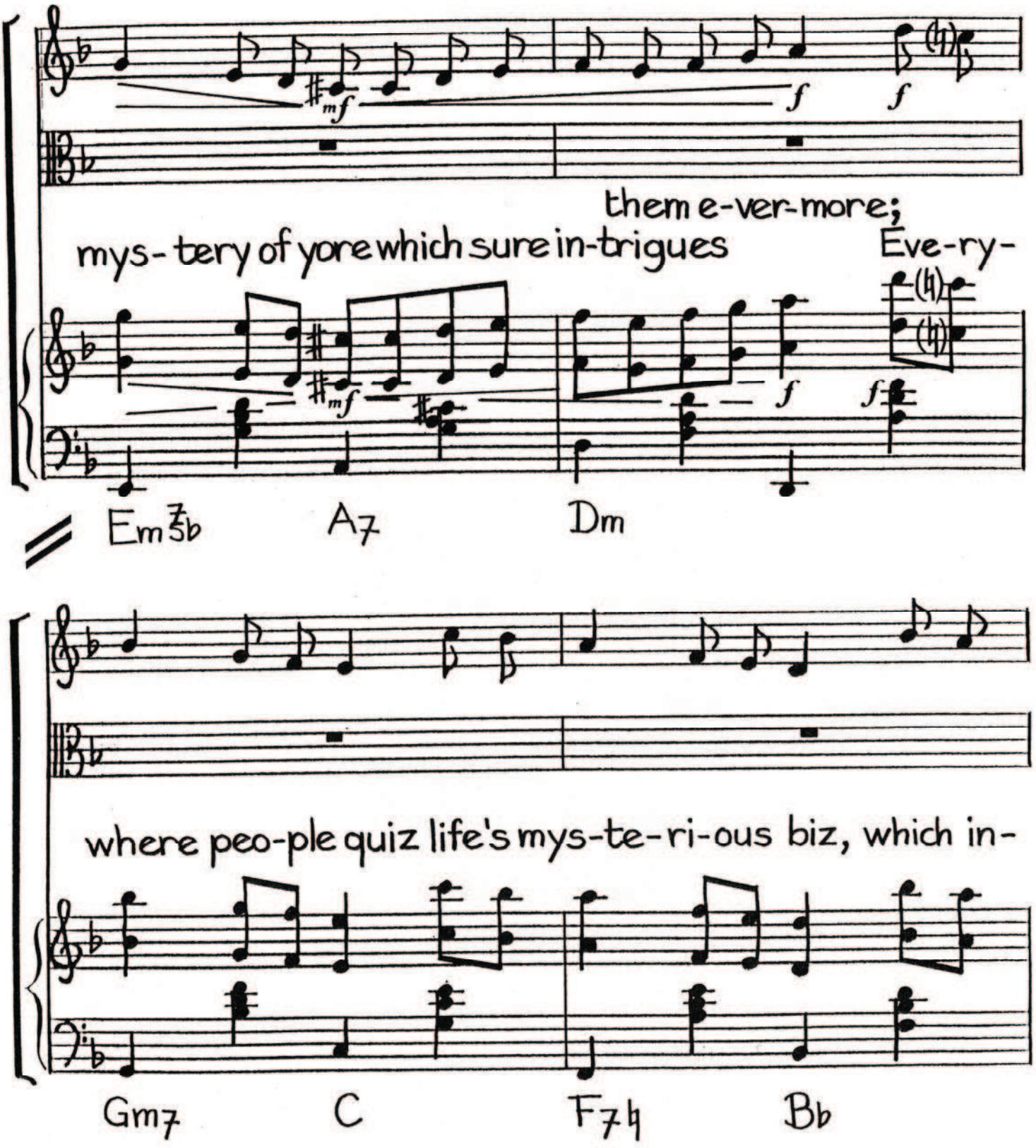

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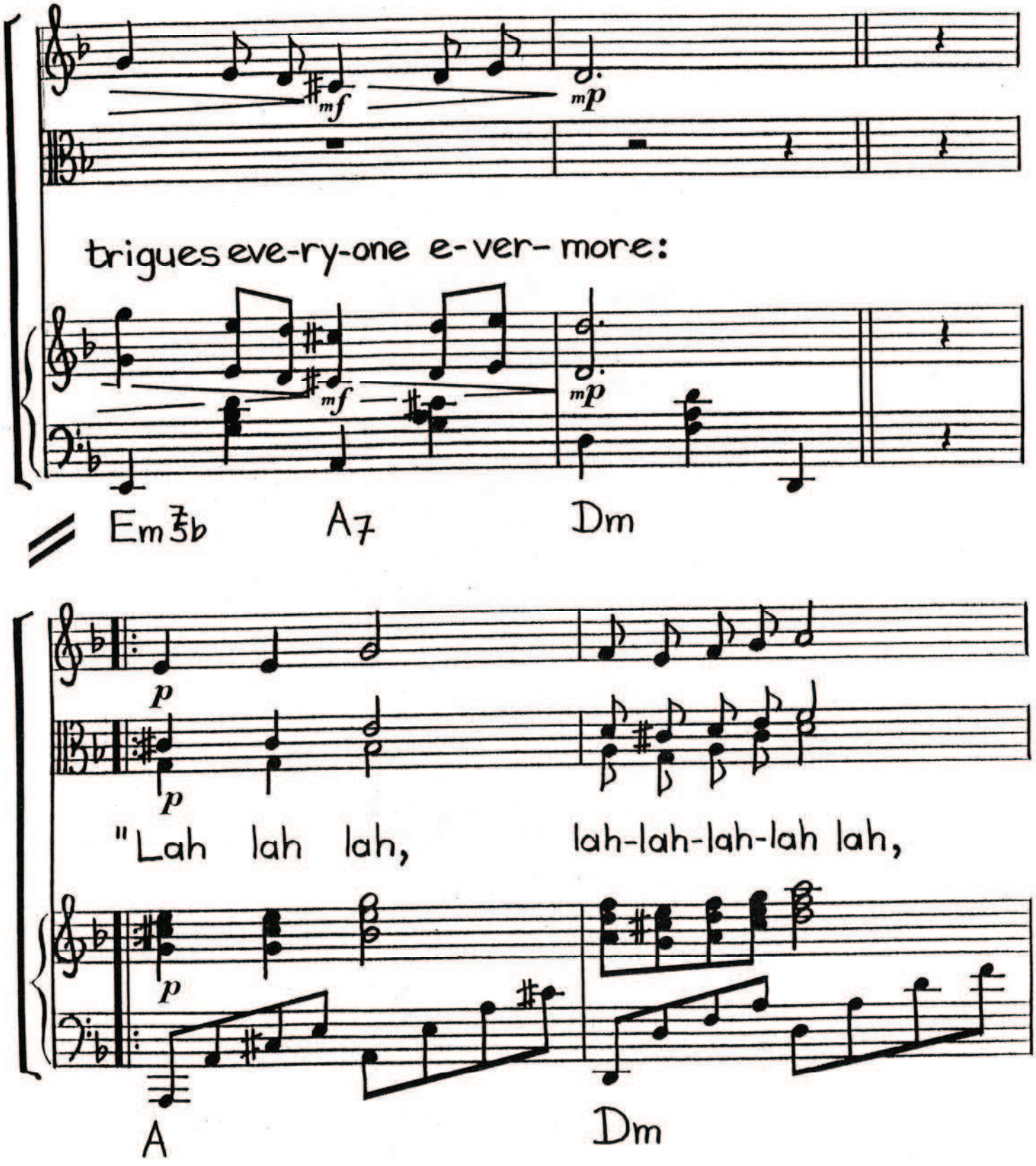

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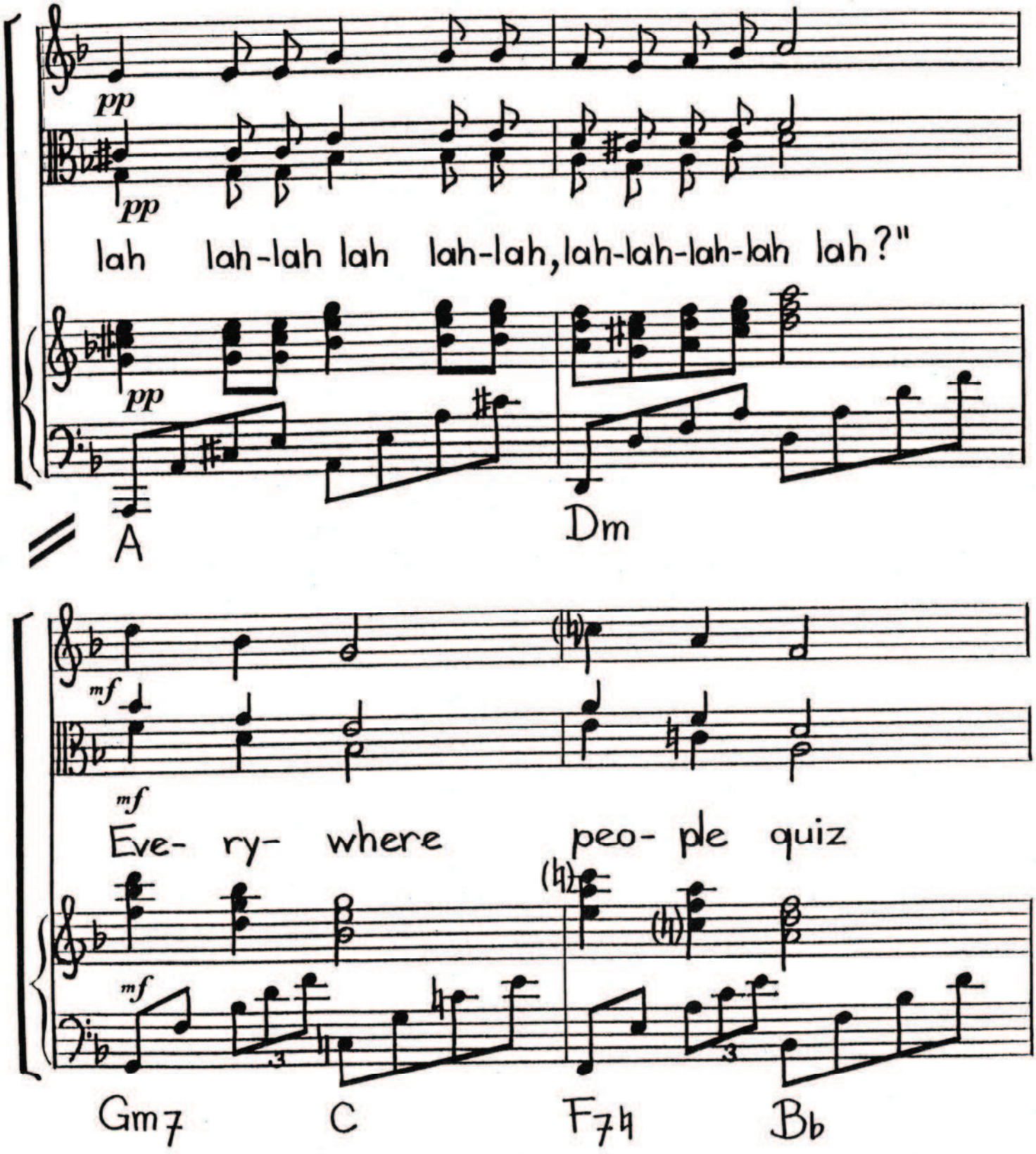

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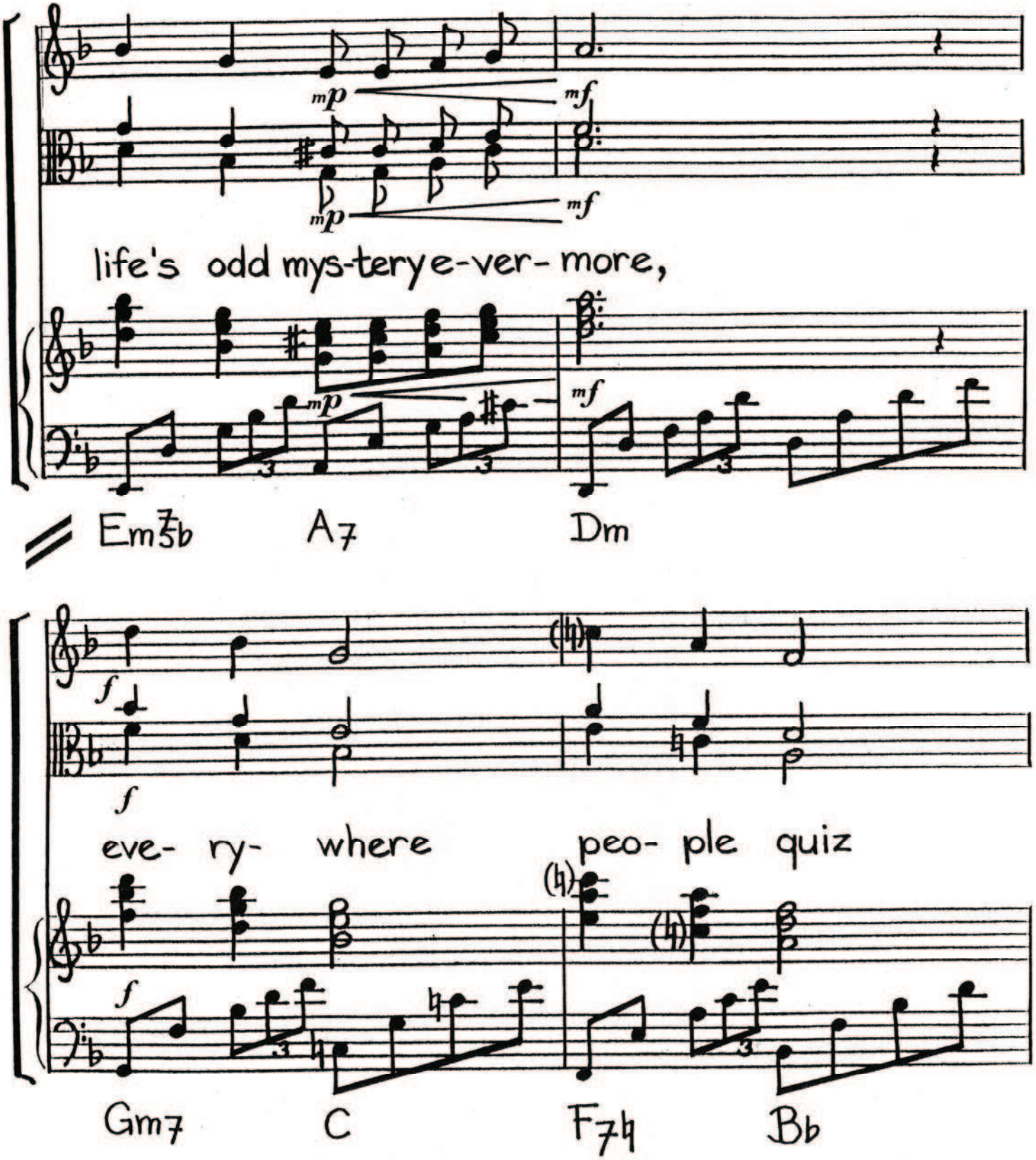

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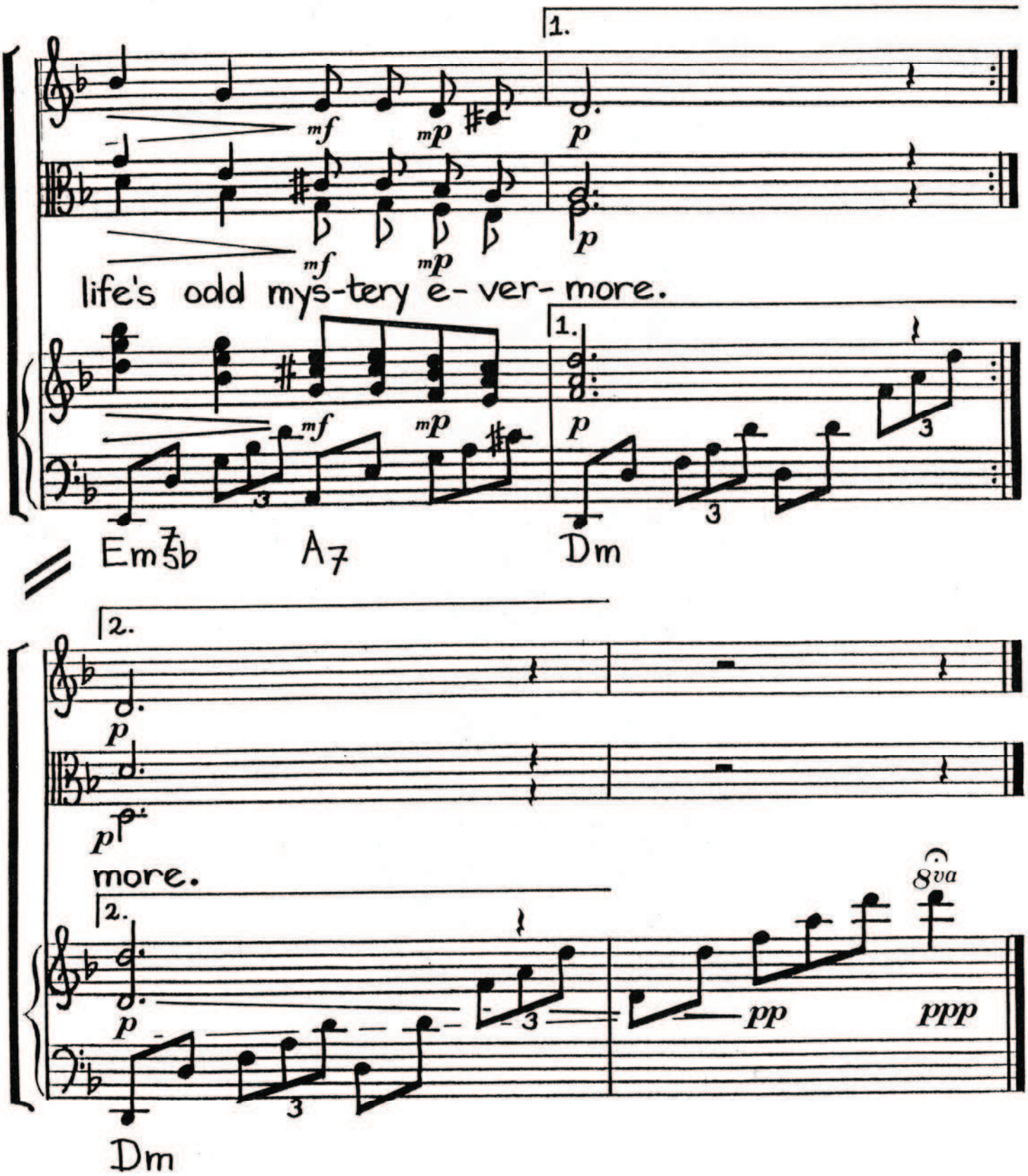

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Quiz (English)
קושיה (אנגלית)

"Answer"

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QUIZ

2

"Answer"

Anywhere people go
may their skills stage the show,
their good skills and resource
which are life's sole recourse;
Anywhere people go
may their skills stage the show,
their good skills and resource
which are their life's path's sole
recourse;
Anywhere people go
may their skills stage the show,
which are all people's life's sole
recourse:
"Lah lah lah,
lah-lah-lah-lah lah,
lah lah-lah lah lah-lah,
lah-lah-lah-lah lah!"
Anywhere people go
be their skills life's sole recourse,
anywhere people go
be their skills life's sole recourse.

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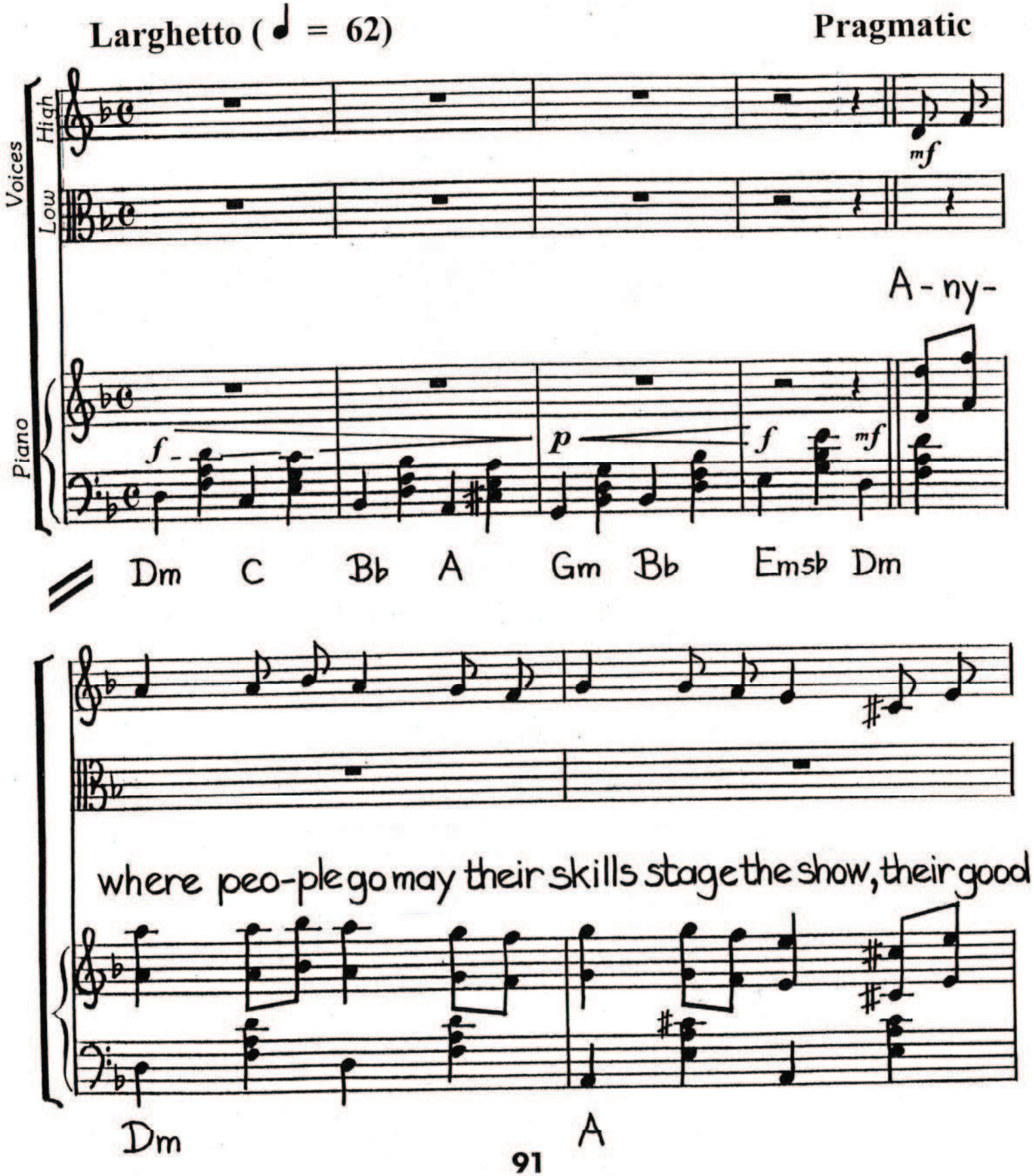
QUIZ

2

"Answer"



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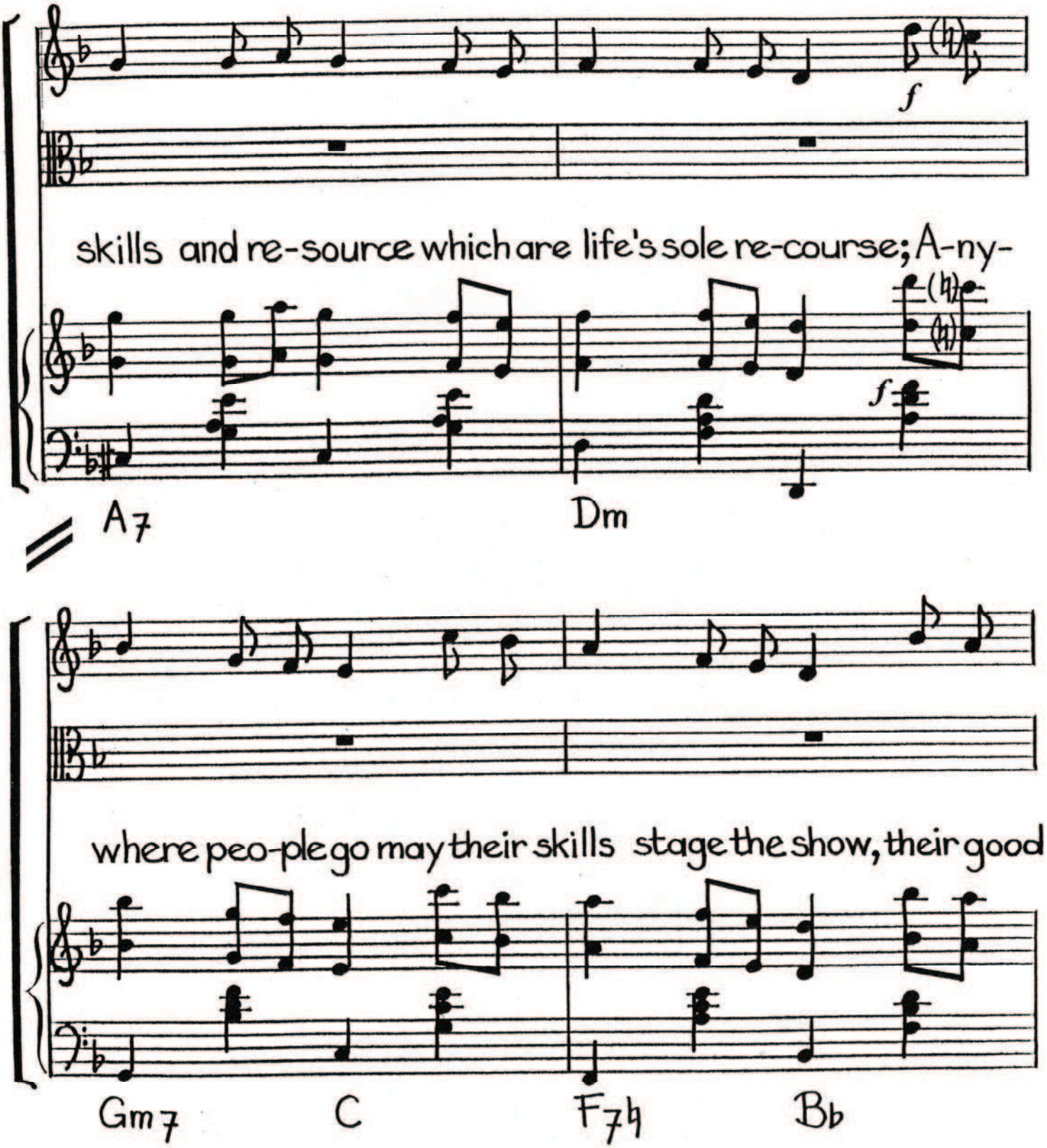

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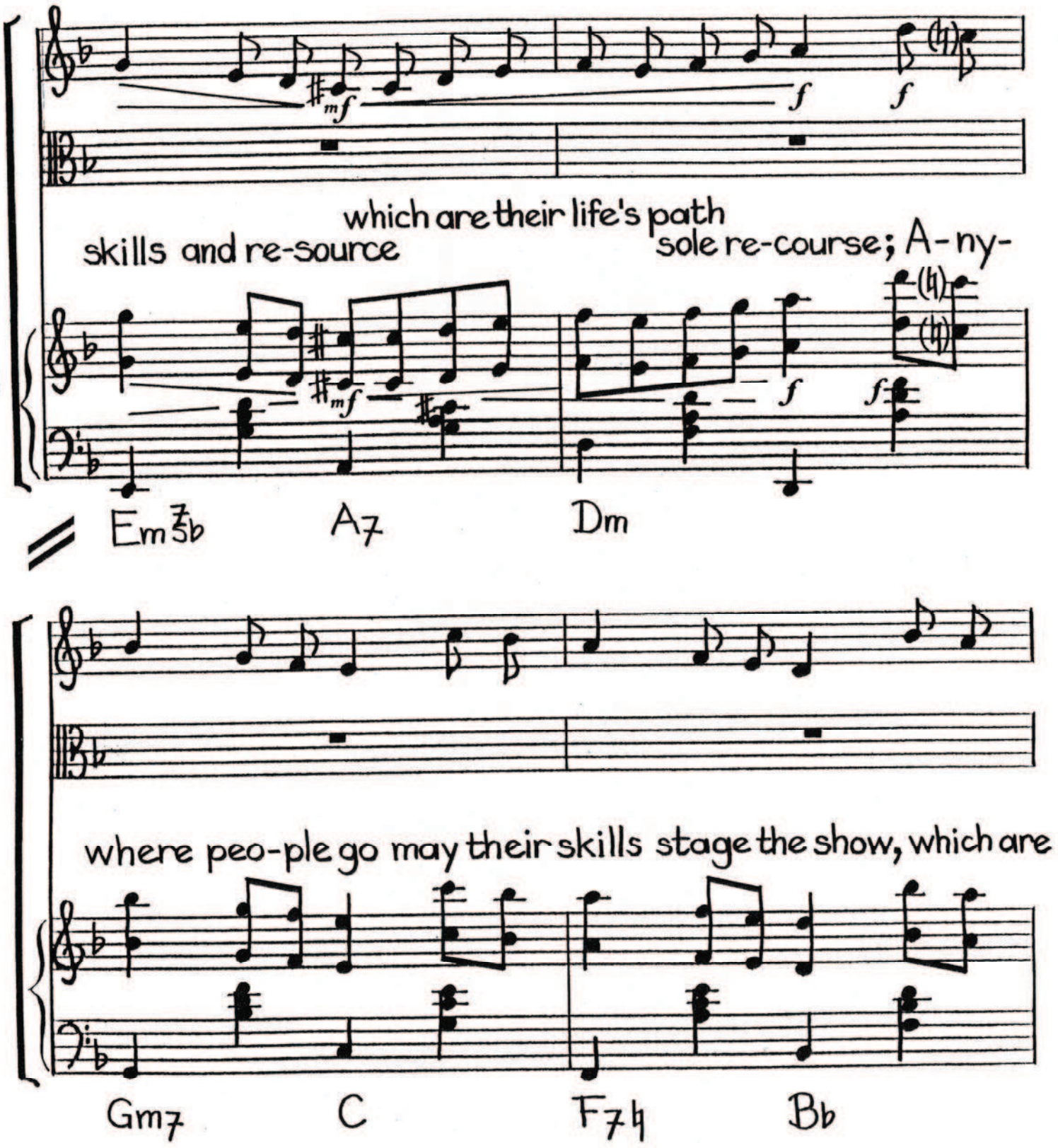

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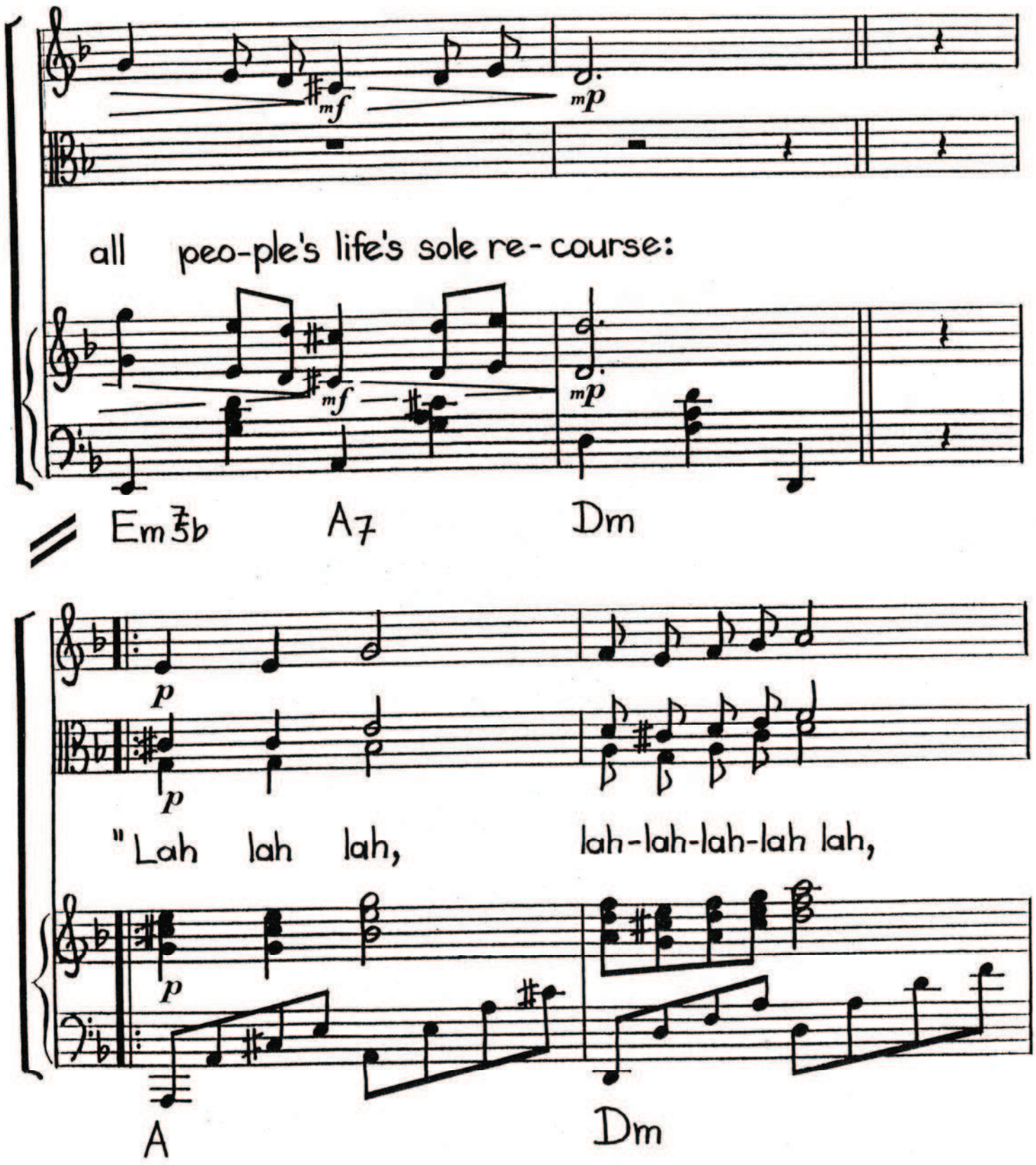

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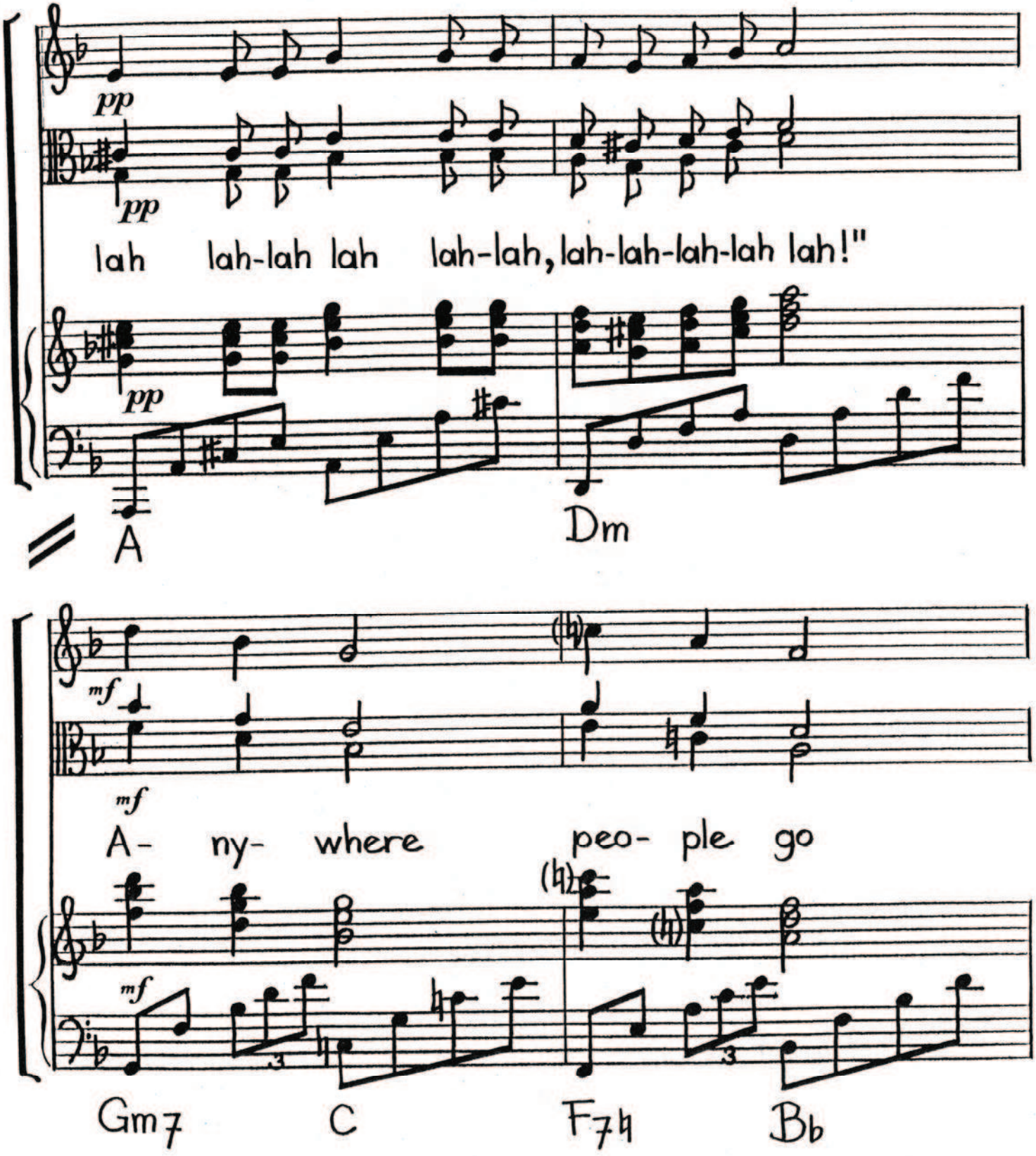

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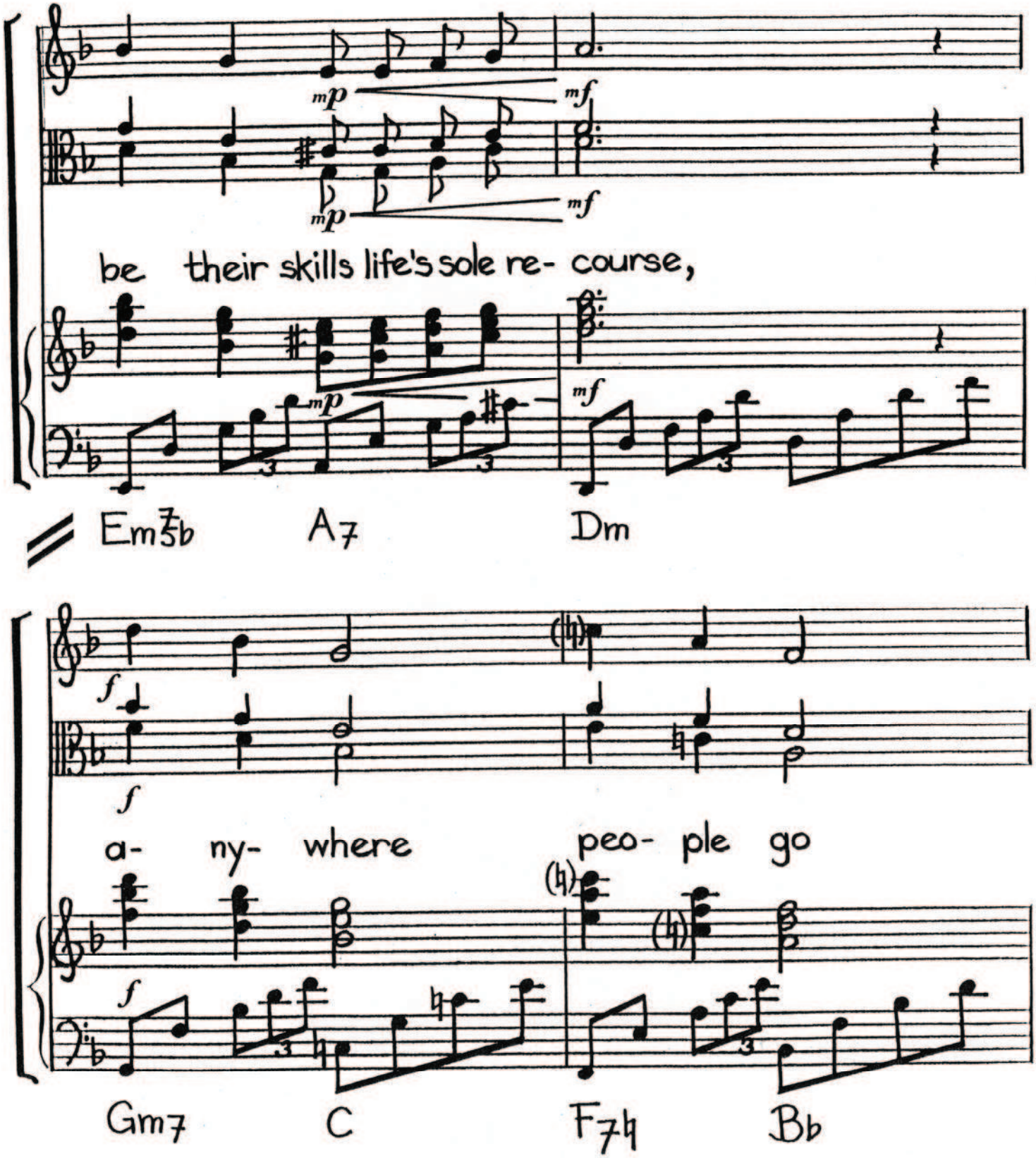

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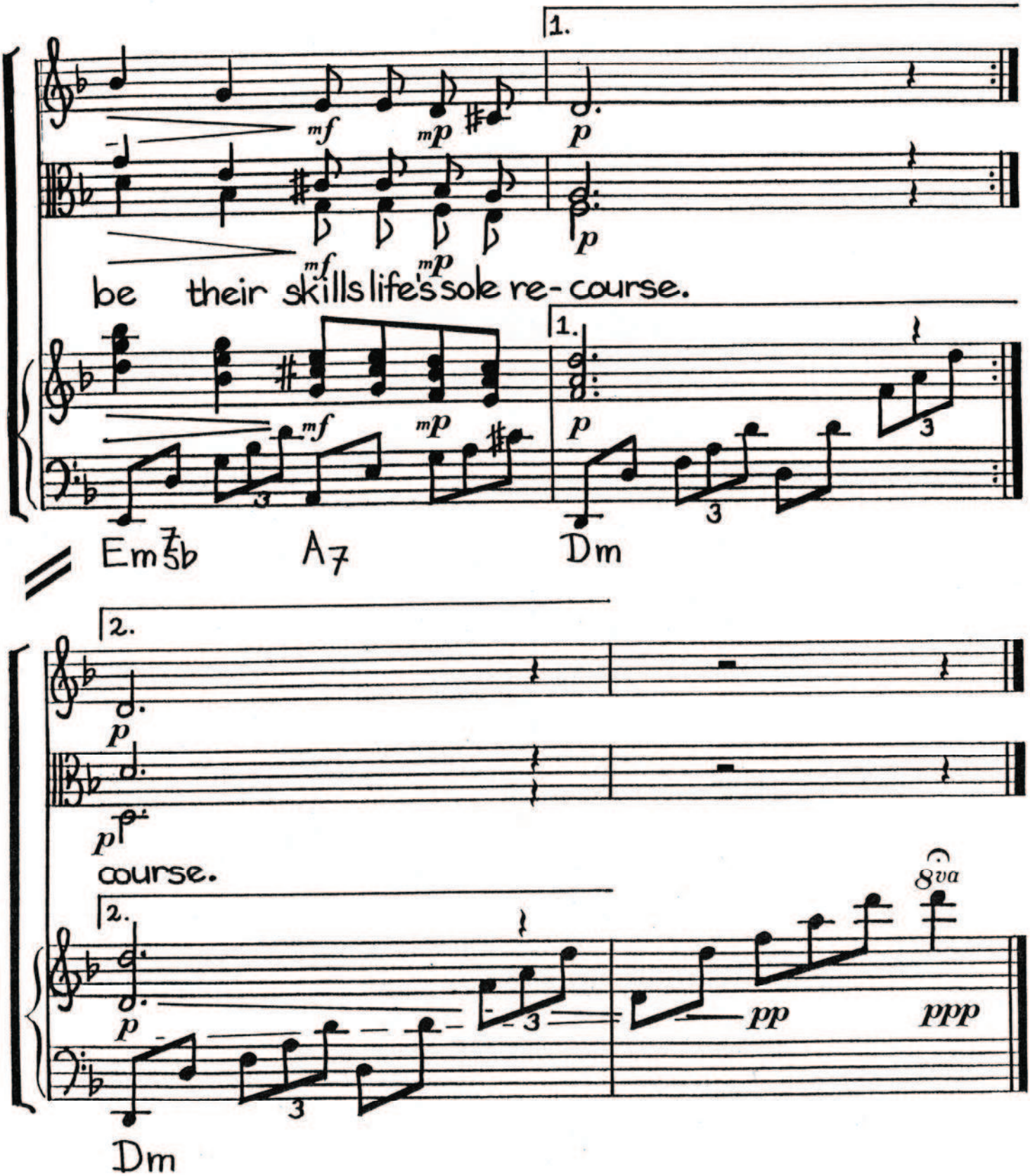

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A Hymn for the Sabbath (English)
זמירה לשבת (אנגלית)

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A Hymn for the Sabbath

How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

The heavens as well as the earth were created
ex nihilo phase after phase in six days.
Then Adam and Eve were adjured and instated
as watchers and keepers of Eden's arrays.
The couple though failed and became consternated,
because they did listen to serpentine praise.
When Sabbath arrived they felt quite agitated;
henceforth they repented their blasphemous ways.

How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

The desert got showered with blissful provision:
a film of fine pellets as flimsy as rime.
Sweet manna had Friday as day of prevision,
that everyone reap his two omers in time.
Now some disbelievers made still the decision,
to part from the nation to check if things rhyme.
Admitting at once their colossal misprision
they ceased their rebellion that led them to crime.

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How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

Rewarded was Japheth with excellent thinking,
while dwelling with Shem in his tents of belief.
Yet later the Greeks crushed the Jews without blinking,
suppressing religion and causing much grief.
They pestered the Jews with their wrenching beswinking[1],
enforcing idolatry, spurning relief.
But then rose the High Priest, the true God bethinking,
and called for revolt against Greek unbelief.

How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

Thence wandered the Jews to the west by the ocean,
to sojourn a while in the Kingdom of Spain.
When Christians soon conquered this land in joined motion,
their Church got Iberia in absolute reign.
The Spanish Inquisitor hit with devotion
all Jews who adhered to their faith true and plain.
The Children of Isr'el sustained steep demotion,
then fled to the north where the States were humane.

1 subjecting them to servitude (swink = toil, hard labor)

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How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

The old Congregation of Jeshurun flowered
in Jewish and general culture alike.
Their homeland the Nazis by night overpowered,
foulmouthing and ready to storm and to strike.
The Jews of Great Ashkenaz fearfully cowered:
the Molech had spread his undodgeable fyke.
Recalling God's covenant all felt empowered
and fought for their lives and their loves lionlike.

How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

And now, that we're back in the Land Everhallowed[2]
(a land yielding wheat, also barley and vines),
shall biblical old times by new ones be followed
and paganish fashions by Hebrew designs.
The Lord's kind largesse makes us thankfully mellowed[3];
our Land has its birthright that never declines.
So please, let our talk and our walk not be hollowed,
but filled with the wisdom the Torah enshrines.

How lucky are we, that our share is abounding:
the Maker of Origins is the Lord God.
How blessed are we, that our wealth is astounding:
a jewel like Sabbath, dear people, we laud!

---

2 the Holy Land
3 thankful and humble

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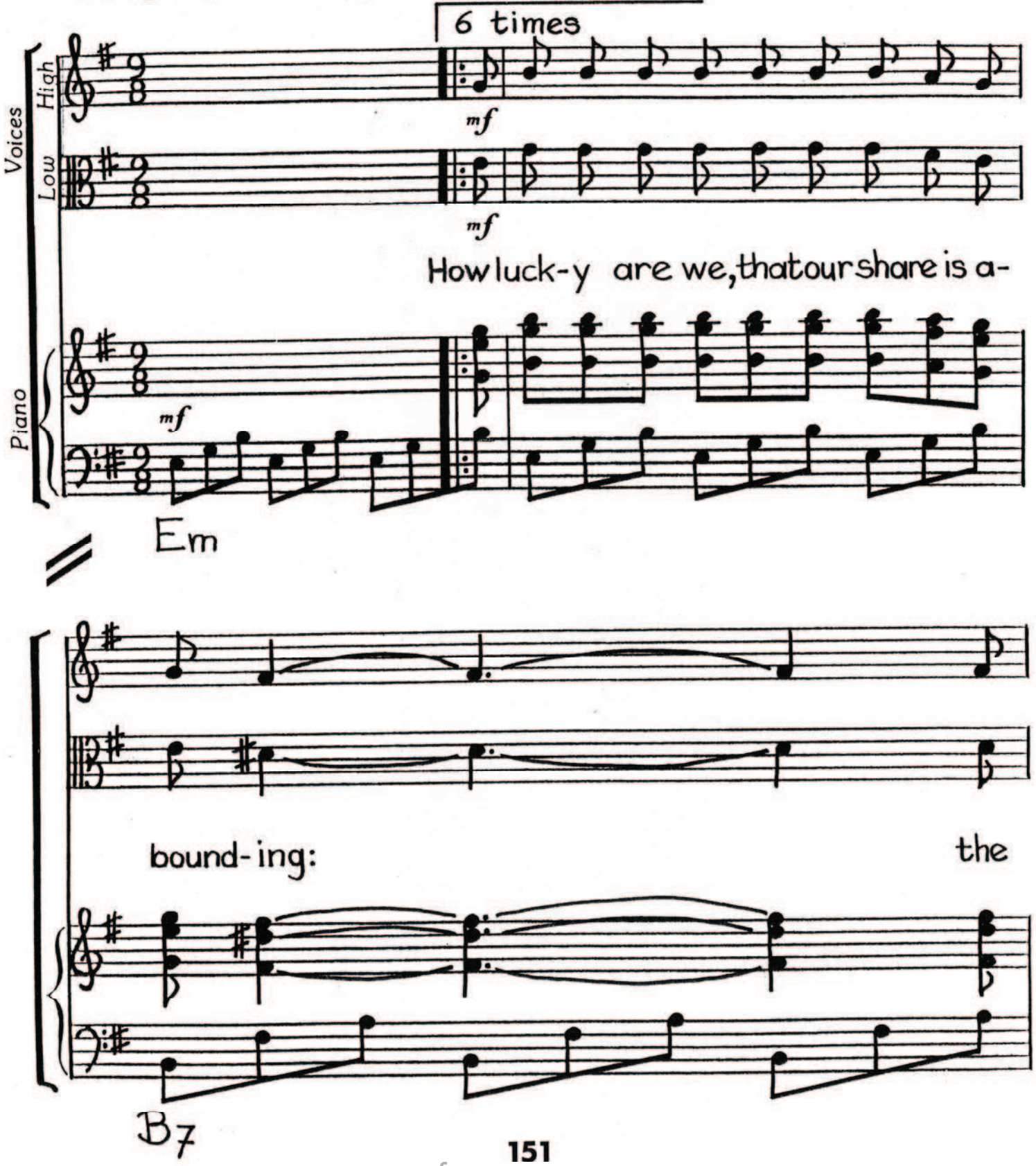
Henry Pool
Opus 18 # 3

A Hymn for the Sabbath

Allegro (♪ = 132; ♩. = 44)

Thankful



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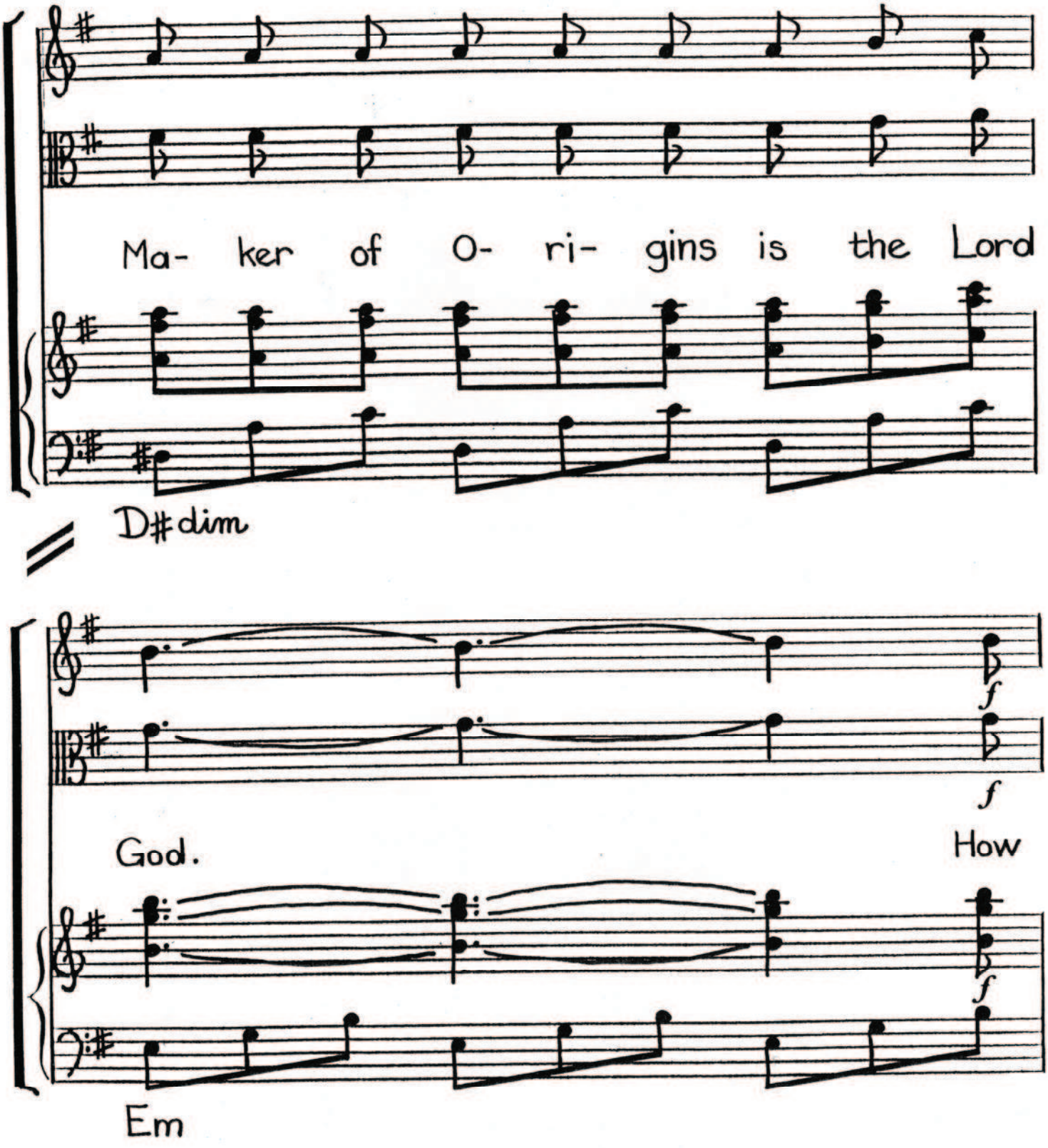

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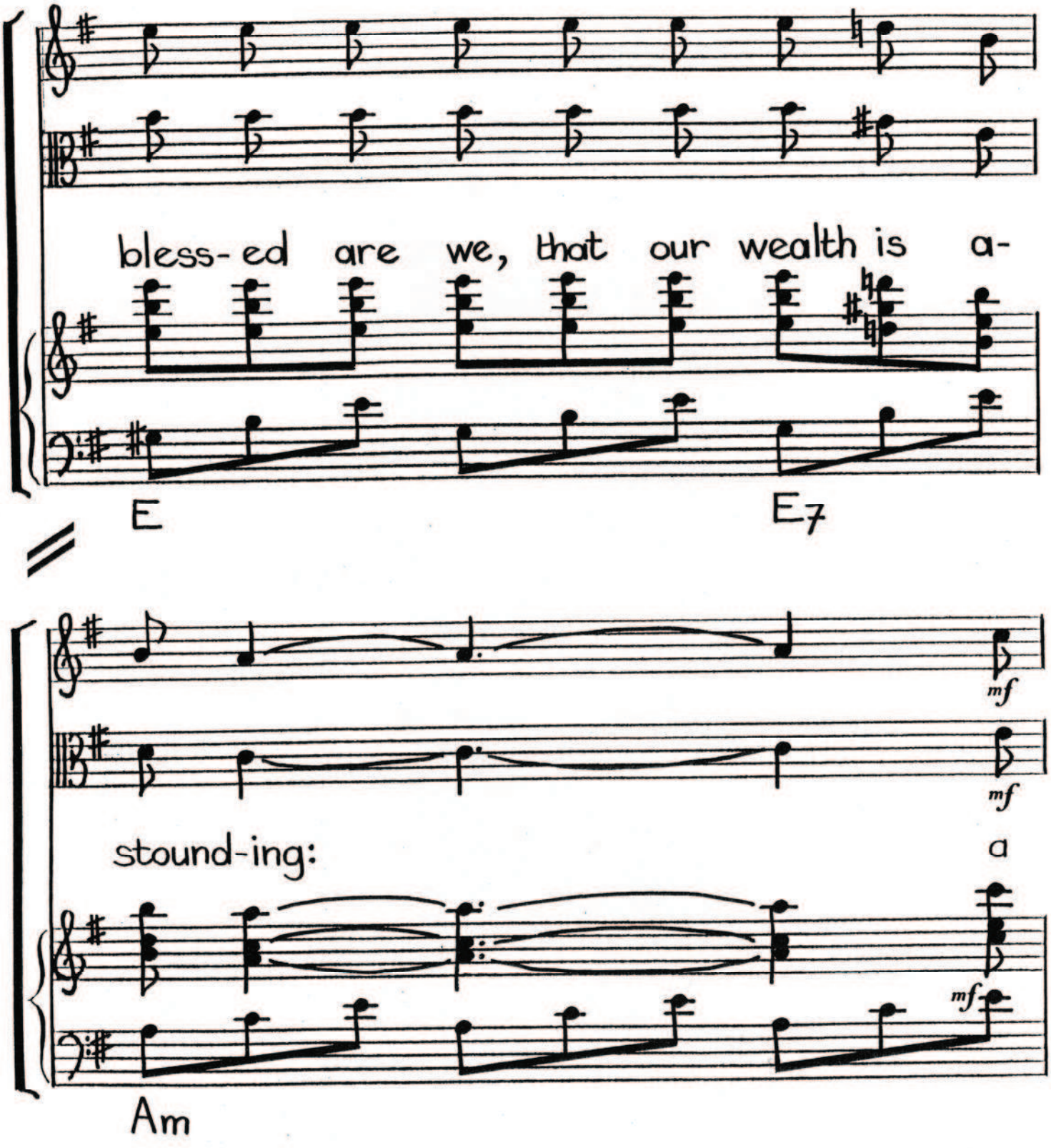

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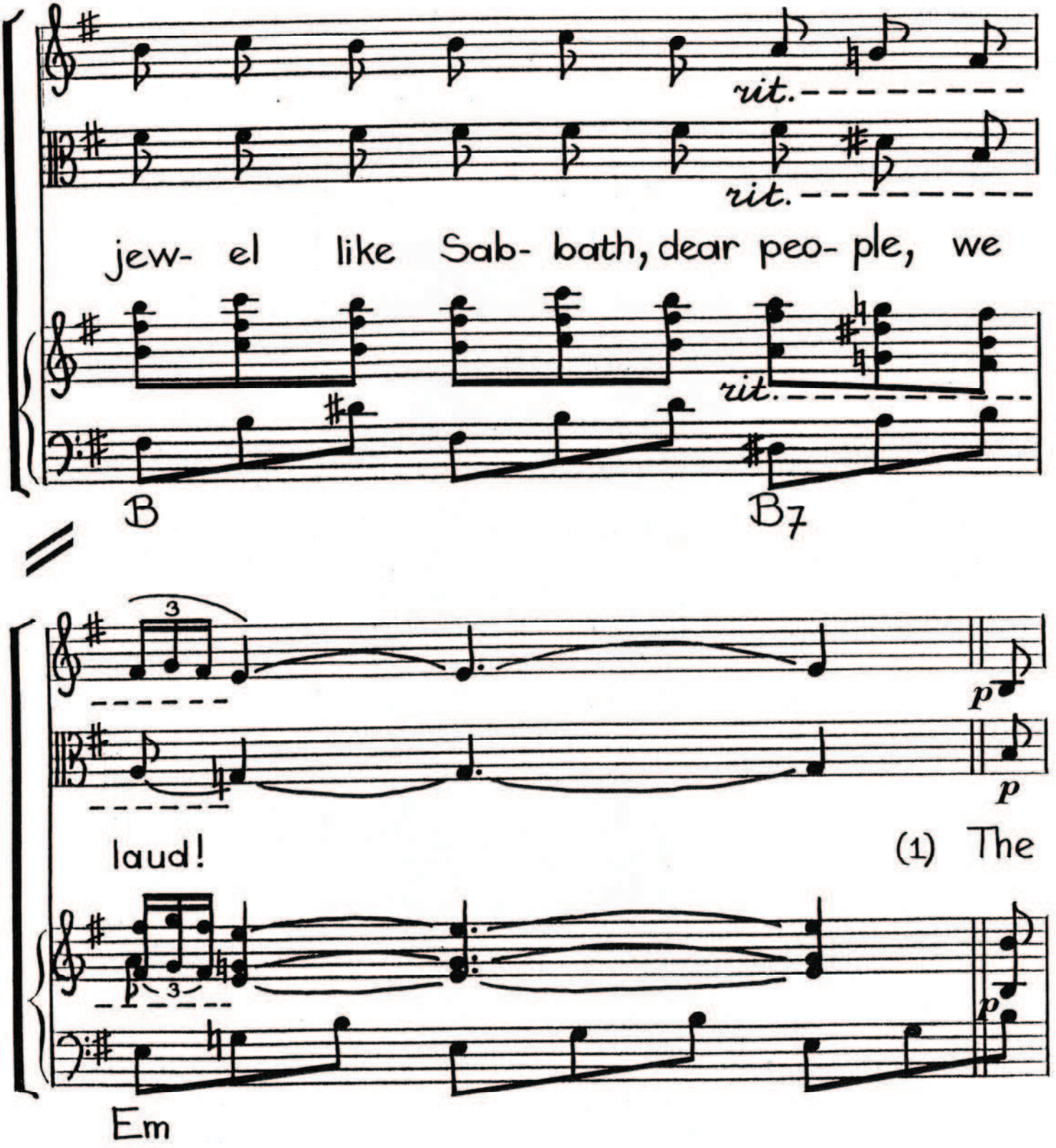

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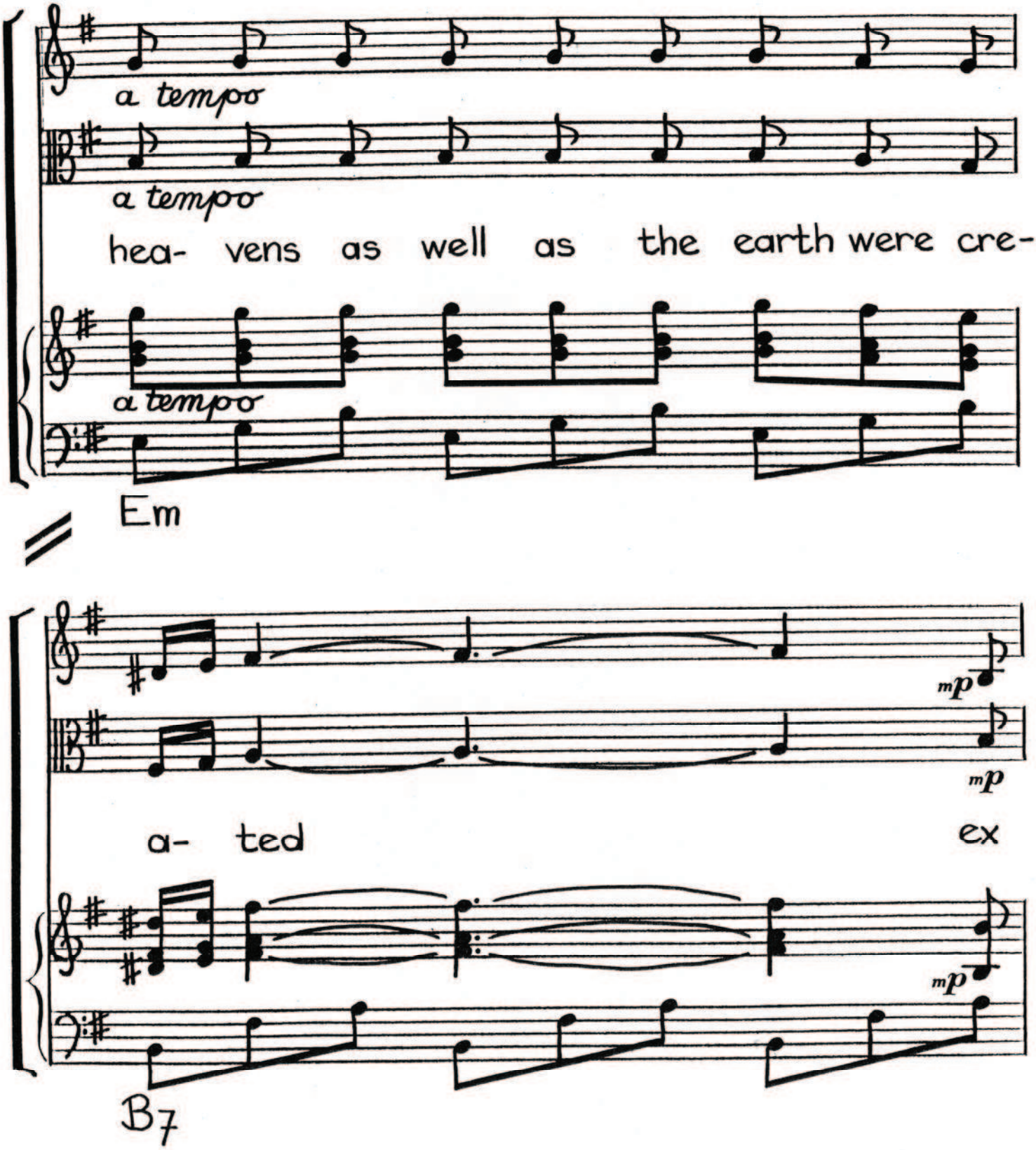
Narrative



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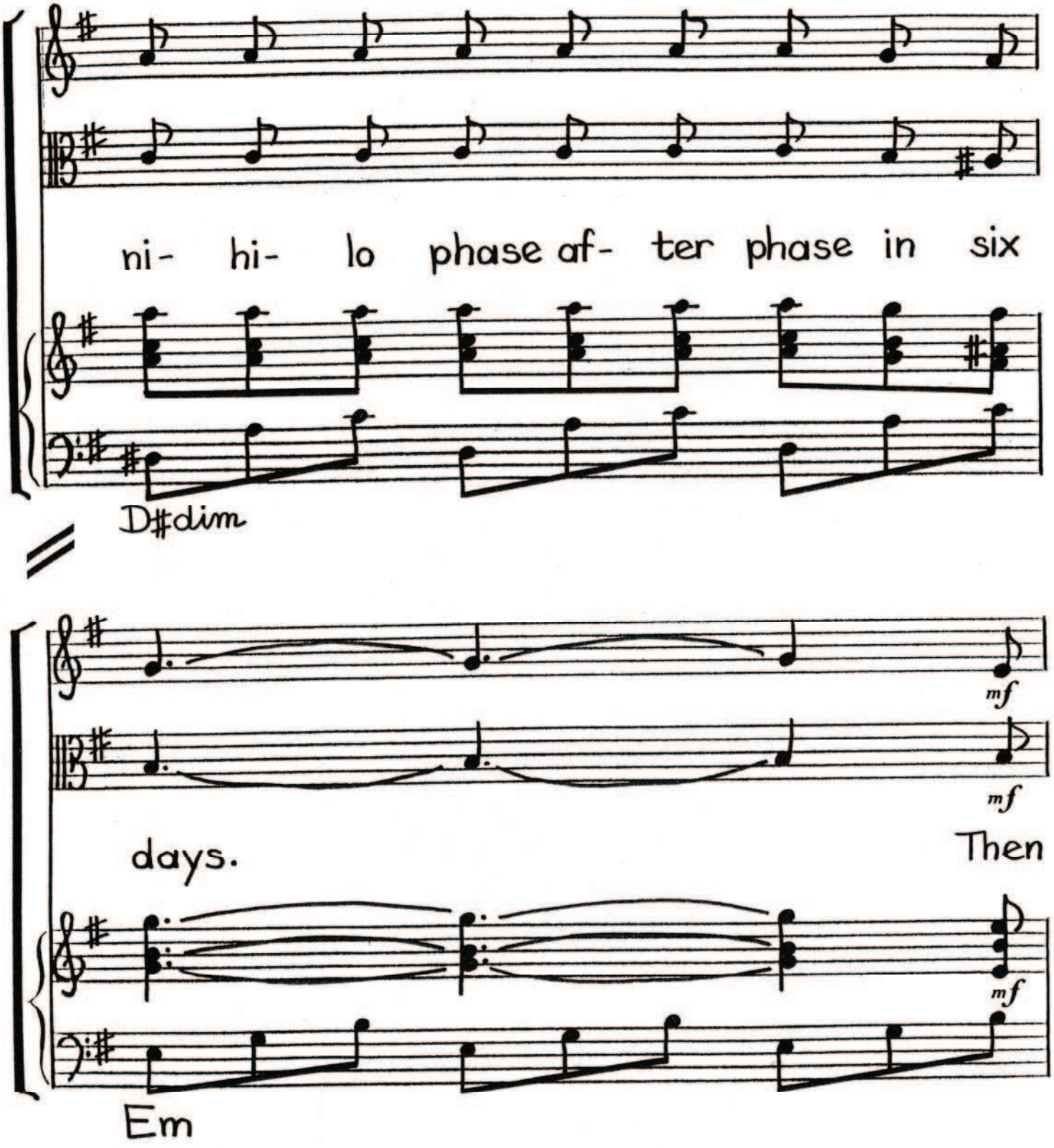

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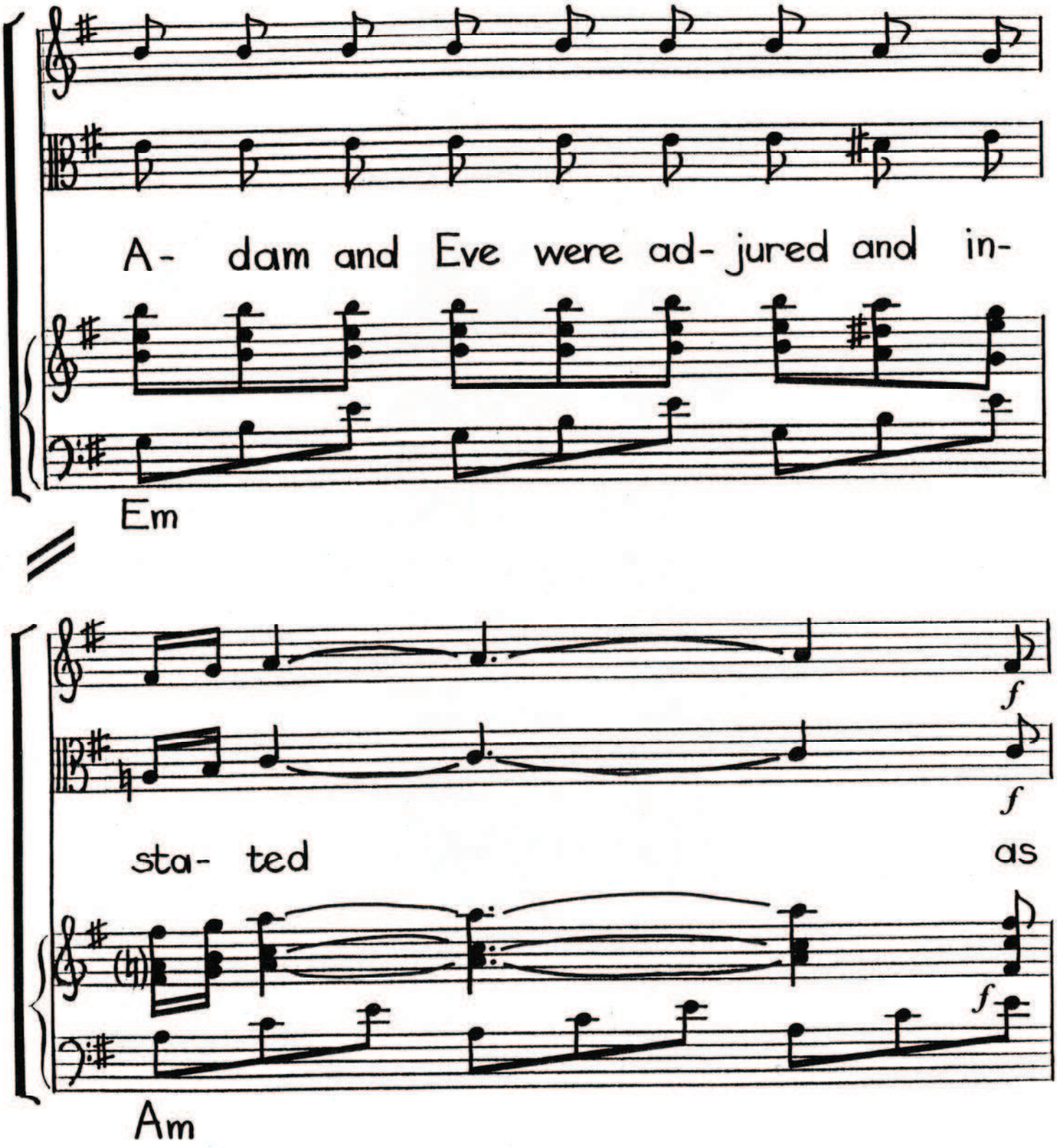

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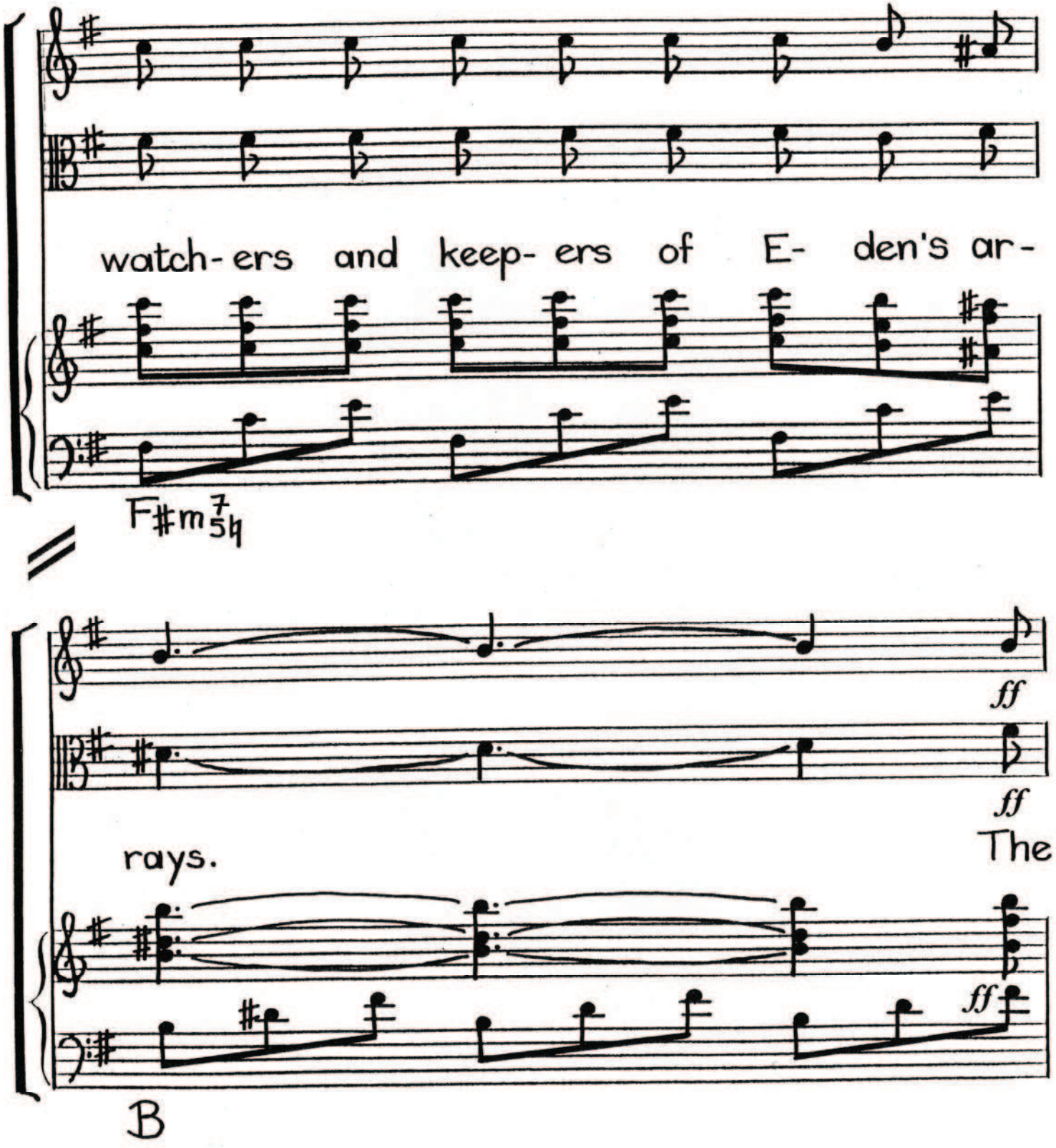

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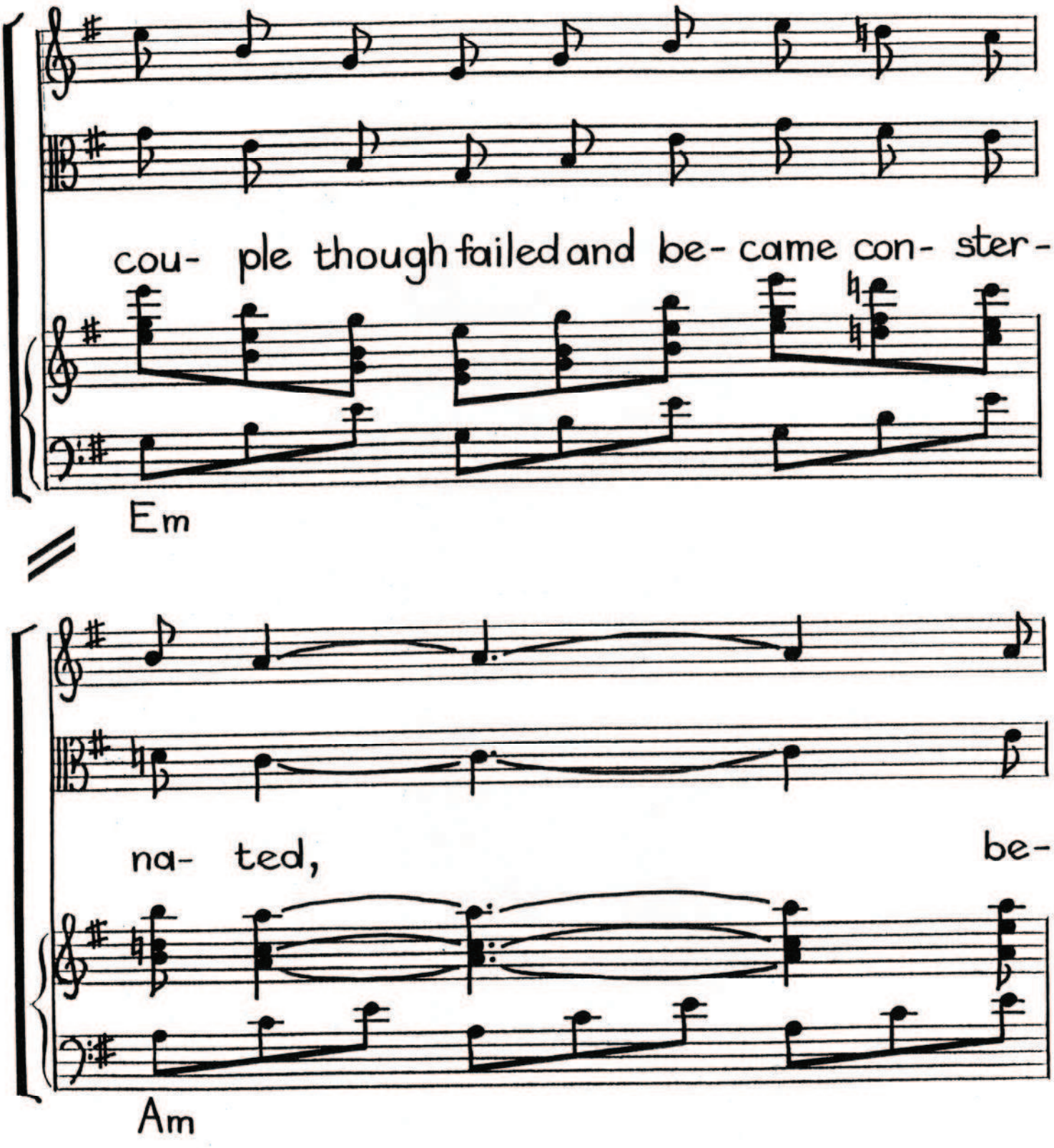

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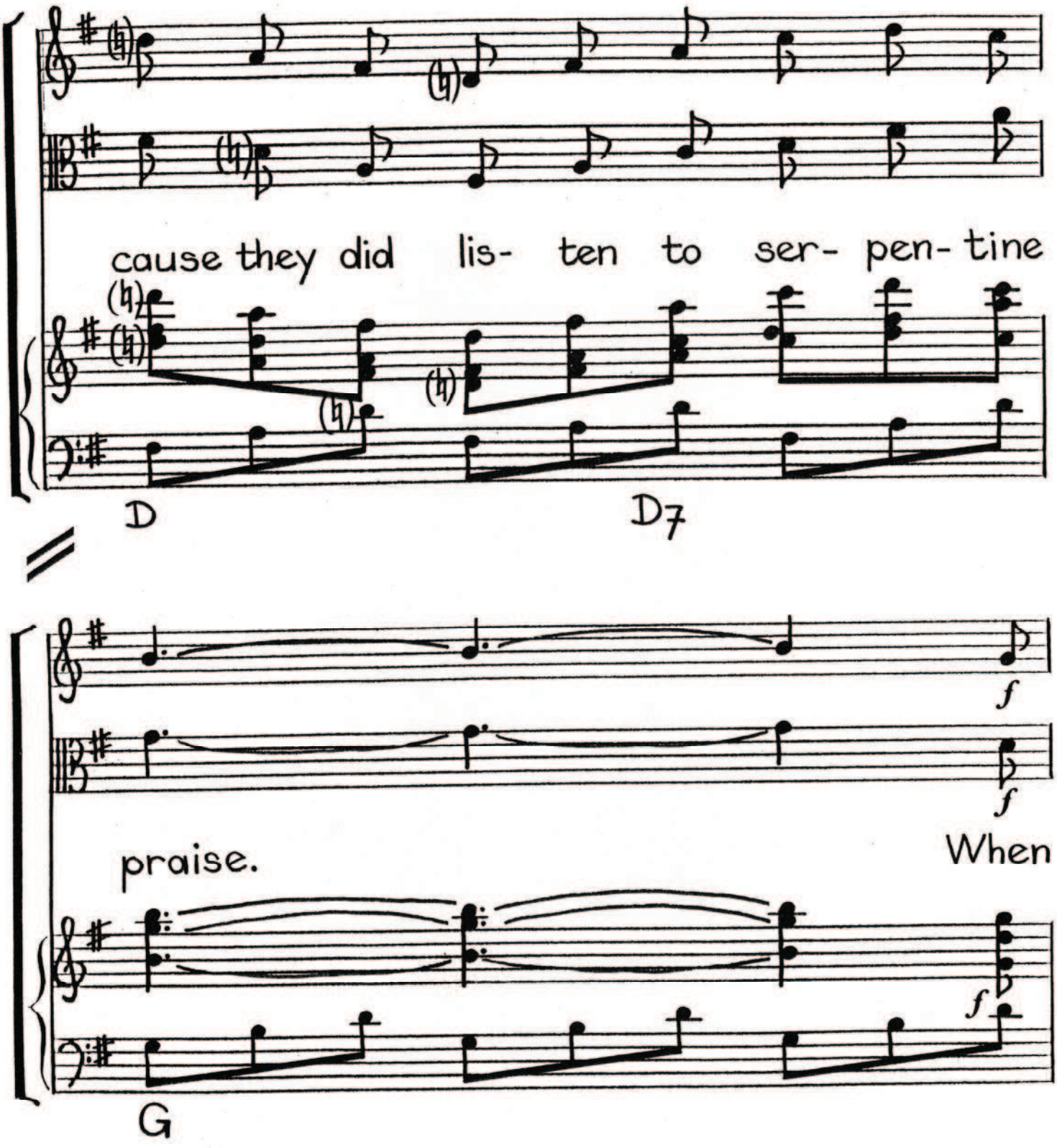

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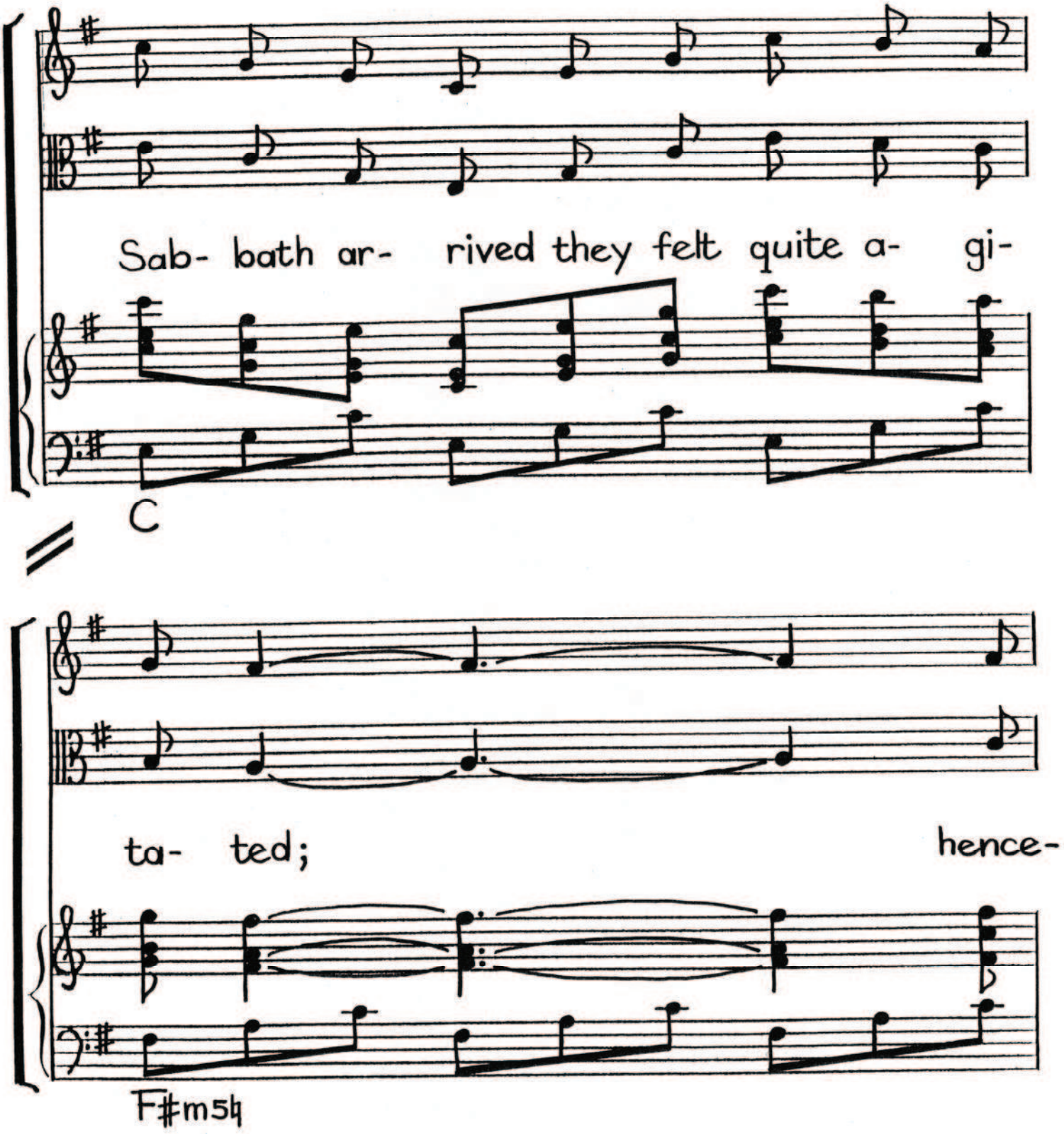

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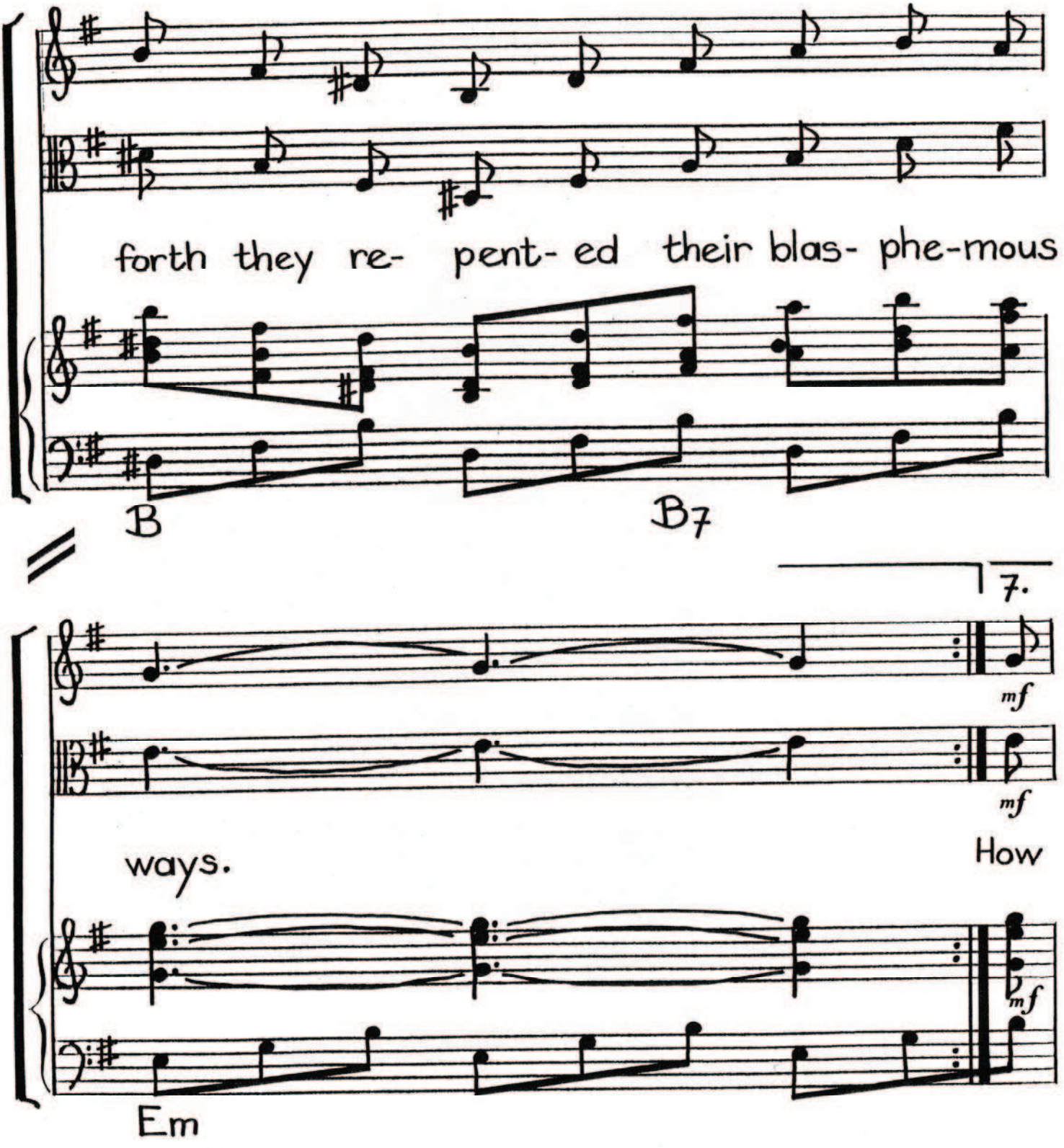

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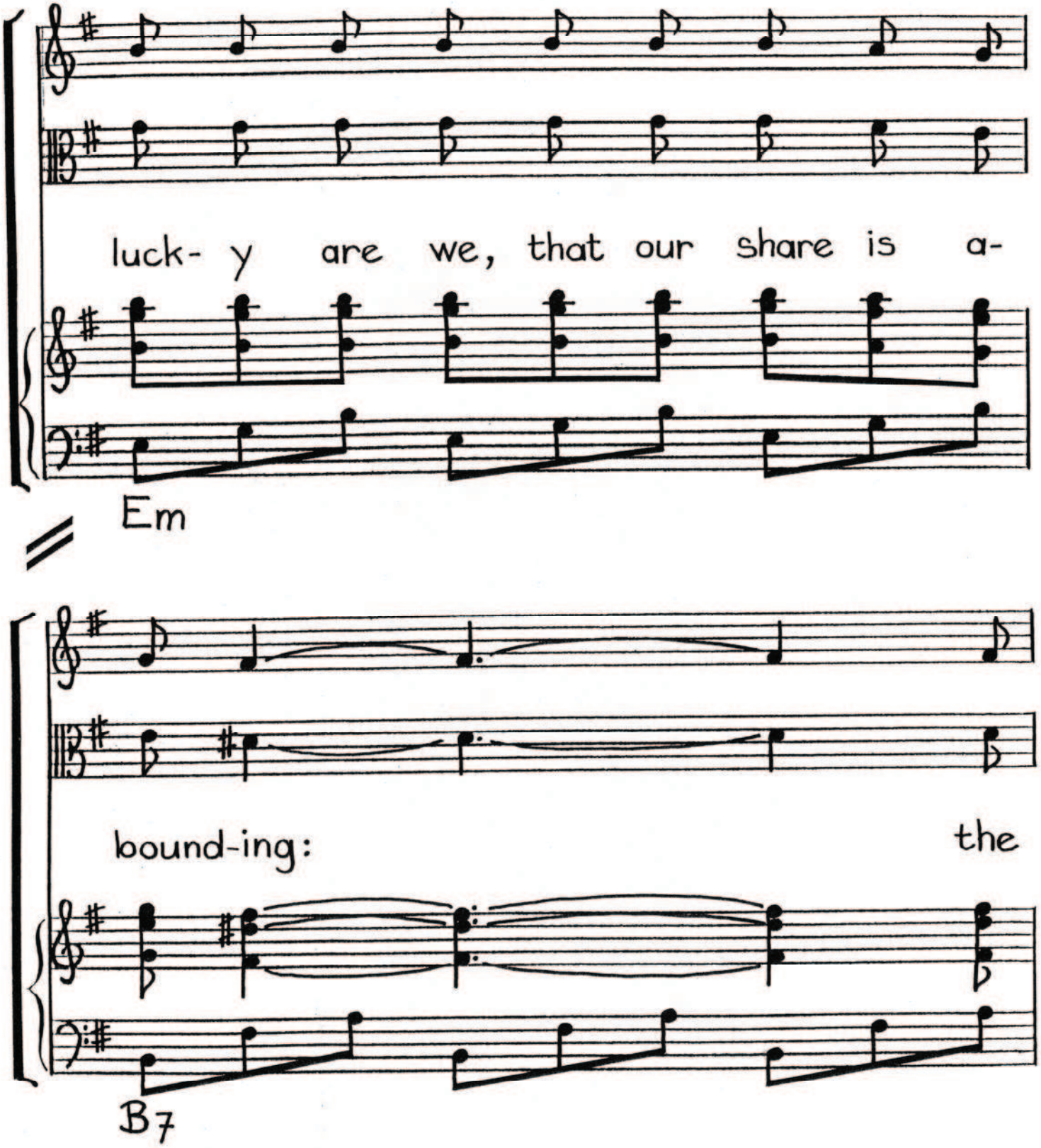
Thankful



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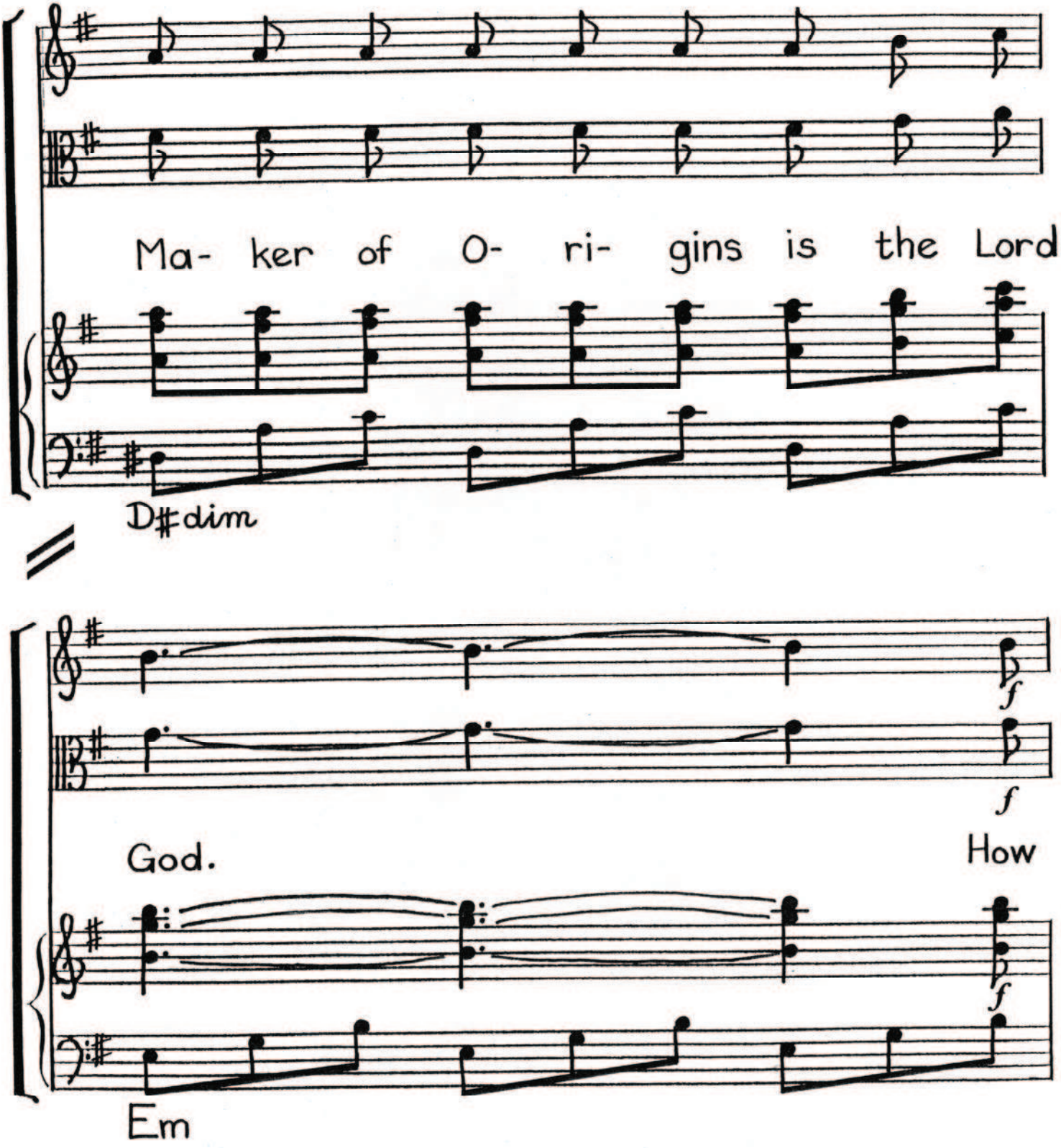

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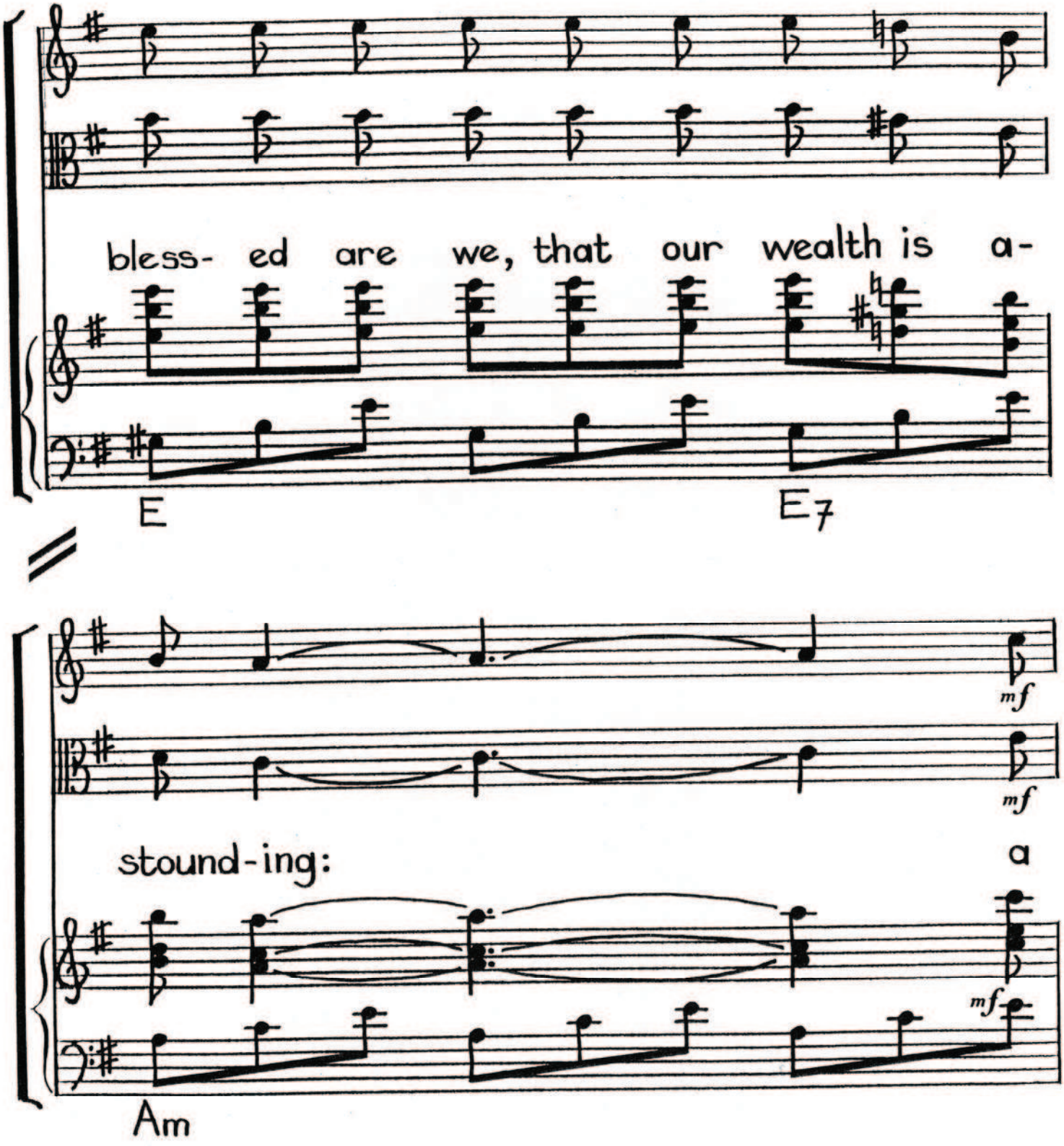

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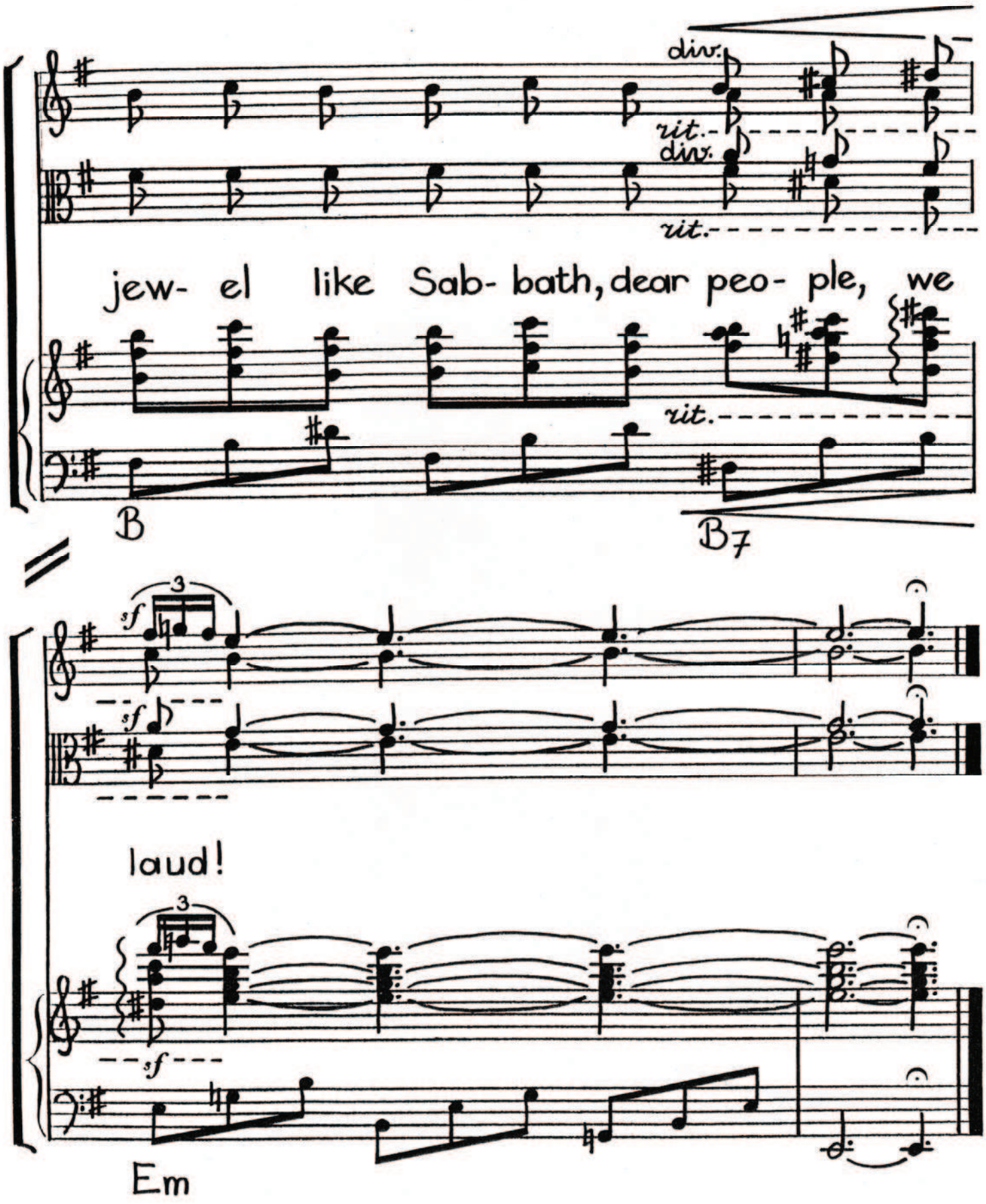

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Commentary on the Hymn for the Sabbath

This hymn wants to tell us, that the Holy-One-Blessed-Be-He created the universe based upon three elements, which together form the foundation of the creation:

Sabbath
Repentance
Torah.

"In a beginning created God the heavens and the earth."

In a beginning = With a beginning. (Hebrew בְּ means both *in* and *with*.)

1. Beginning = Sabbath, as we say in the Sanctification of the Sabbath on Friday night: "For this day is the beginning of the holy convocations", as the Sabbath, mother of all holidays, is mentioned in the beginning of the Section of the Festivals (Leviticus 23).
2. Beginning = Repentance, as it is written: "The fear of the Lord is the beginning of wisdom" (Psalms 111), for the repentance is the beginning of the wisdom to fear the Lord and to live as a religious Jew.
3. Beginning = Torah, as it is written: "The Lord possessed me at the beginning of His way" (Proverbs 8). And who says this? The Torah, which has been created at the beginning of the creation, as it is written: "God said: 'Let there be light', and there was light." And *light* that's the Torah, as it is written: "For a commandment is [like] a lamp, but the Torah is [like] light [itself]" (Proverbs 6).

And so can we read the first paragraph of the Torah in a renewed way:

> With the foundation of Sabbath, Repentance and Torah created God the entire universe. And if He wouldn't have built His world upon these three elements, then the earth would have stayed waste and empty, while the darkness of apostasy would have continued to rule over the debased world and the Holy Spirit would have kept hovering over the surface of the waters like a dove that cannot find a rest for its feet. Therefore God said: "Let there be light" and the Torah emerged as the light of the world. God saw, that the Torah was good for the creation and He separated at once between the world of the Torah and that of the apostasy. Nevertheless God requested the Torah to reign over both the believers and the apostates and to bring everyone to repentance, so that they together would say in the evening: "We will delight in Thy Torah and commandments for ever and ever", and in the morning: "May it be that we and our offspring all acknowledge Thy name and learn Thy Torah for its own sake". Only then will all the Jews be one nation again.

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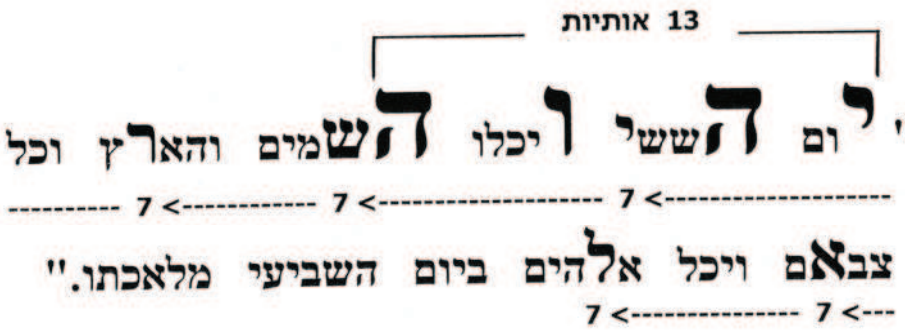
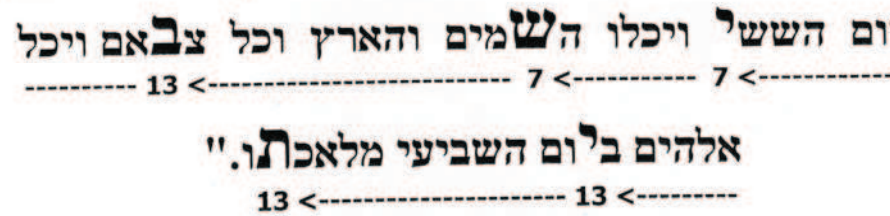
The Holy-One-Blessed-Be-He signed both His Tetragrammaton and the name of His people Israel in the paragraph of the creation of the Sabbath:



And on the seventh day man shall suspend (יַשְׁבִּית) the day from doing the thirty nine forbidden types of work:



We learned, that the Holy-One-Blessed-Be-He created the universe upon the foundation (תשתית) of Sabbath, Repentance and Torah:

ת פלת־ = 910 = 35 x 26

ש בת = 702 = 27 x 26

ת שובה = 713 = 23 x 31

י ראת־שמים = 1001 = 77 x 13

ת ורה = 611 = 47 x 13

3937 = 127 x 31

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תש	>	910 + 702 = 1612	=	2 x 26 x 31
ת	>	713	=	23 x 31
יתּ	>	1001 + 611 = 1612	=	2 x 26 x 31
		3937	=	127 x 31

שבת = 702 = 27 x 26 = 26 + 26 x 26

"In a beginning created God the heavens and the earth."

"בראשית ברא אלהים את השמים ואת הארץ."

The Hebrew text of this verse consists of 7 words and also of 4 x 7 = 28 letters, while the numerical value of the entire verse is 2701.
And 2701 = 73 x 37 = 37 x 37 + 36 x 37 or 2701 = 73 x 37 = 42 x 37 + 31 x 37.

In a beginning created = בראשית ברא

ברא שית ברא

203 + 710 + 203
= 1116 = 36 x 31

The Hebrew word **תשתית** (foundation) is formed by the letters: 'ת 'י 'ש.

For the sake of mankind created (בְּרֹא בָרָא) God the heavens and the earth with the foundation (תשתית).

Therefore are we happy and lucky, that the Lord created a world adorned with a jewel like the Sabbath day on which our body and soul can rest and renew themselves, a world full of mercy enabling us to repent, a world endowed with Torah to guide us in every detail of our life from the cradle to the grave. Not so with the nations. According to the Greeks for example has the world been created in a tumultuous skirmish between the gods, who also later did nothing but conspire against mankind. There is no Sabbath there, neither mercy and Repentance, nor Torah and ethics. We on the contrary may sing: "How lucky are we, that our share is abounding!"

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Explanation of the Hebrew Numerology:

4 - Four components, that make up the world: fire, air, water and earth. (Fire = the nuclear power that builds the atom [energy = mass]; and all matter can be found in one of the three states: air = gas, water = liquid and earth = solid). And all what God created, is spelled out in four words: "את השמים ואת הארץ" ("the heavens and the earth").
7 - Seven days in a week, the seventh day being the Sabbath.
13 - אחד = one (unique).
26 - Tetragrammaton (יהוה). (26 = 2 x 13 for the Holy-One-Blessed-Be-He is unique in this world and also in the next one.)
28 - כֹּחַ = power.
31 - אֵל = God.
36 - אֱלֹהַּ = God (like Arabic אַלַּהּ).
37 - הֶבֶל = breath. By the breath (= the speech) of God came the world into existence (through His ten utterances).
39 - יהוה אֶחָד = the Lord is one (unique).
42 - אֶהְיֶה (אשר) אֶהְיֶה = I shall be (as) I shall be. (I shall be unique in this world and I shall be unique in the next one.)

Conclusion:

The People of Israel live from one Sabbath to the next one. The Sabbath orbits around the six workdays like the earth around the sun: the solar year has 52 (= 2 x 26) weeks and seven holidays according to the Torah ([1] the first day of Passover, [2] the last day of Passover, [3] Feast of Weeks, [4] Jewish New Year, [5] Day of Atonement, [6] Feast of Tabernacles, [7] the Eighth day of Assembly).
In this hymn the chorus is sung seven times and there are six stanzas. The chorus orbits around the stanzas like the Sabbath around the six work-days. 6 + 7 = 13 = אֶחָד (one [unique]). The week bears witness to the ONE who is the Creator of the Universe. And so does this hymn, in which we thank

the Holy-One-Blessed-Be-He:

"How lucky are we, that our share is abounding!"

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