MEDICIE FOR THE HIGH HOLIDAYS Sung by Cantot Abraham Brun Ato Nosein Jos Leposhim Weseerav Lefoneicho Koli Shema

Berosh Hashono Kol Nidrei

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1956

Ochilo Lokeil ...

CANTORIALS

FOR THE HIGH HOLIDAYS

Sung By Cantor Abraham Brun

FOLKWAY RECORDS, N. Y. FW 6940

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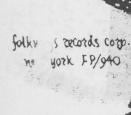
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UNIVERSITY OF ALBERTA

Cantorials

FOR THE HIGH HOLIDAYS

Sung by Cantor Abraham Brun

Ato Nosein Jos Leposhim Weseerav Lefoneicho Koli Shema Berosh Hashono Kol Nidrei Ochilo Lokeil



M 2187 8894 C232 1956

MUSIC LP

Cantor Abraham Brun, whose father was a Chassidic Scholar and whose grandfather was the well known Rabbi Zolman Vurker, was born in Lutz, Poland. He sang, as a child, in synagogue choirs and at the age of eleven he was already performing Cantorial duties in various During the Second World War he gave what comfort he could to his fellow sufferers in the infamous camps of Auschwitz, Matthausen and Ebensee. He was liberated in May, 1945 and went to live in Israel where he became Chief Cantor in the Synagogue in Haifa. Eight years ago he came to the United States and was engaged as Cantor in Temple Beth-el in Long

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synagogues in Poland.

Beach, New York.

On the First Day of the year it is inscribed, and on the Fast Day of Atonement it is sealed and determined, how many shall pass by, and how many be born; who shall live, and who die, who shall finish his allotted time, and who not; who is to perish by fire, who by water, who by the sword, and who by wild beasts; who by hunger, or who by thirst; who by an earthquake, or who by the plague; who by strangling or who by lapidation; who shall be at rest, and who shall be wandering; who to remain tranquil, and who to be disturbed; who shall reap enjoyment, and who be painfully afflicted; who grow rich, and who become poor; who shall be cast down, and who exalted.

בראש הַשָּׁנָה יָבָּתְבוּן, וּבְיוֹם צוֹם כָפּוּר יַחָתֵבוּוֹ, כַּפָּה יַעַבְרוּוֹ, וְכַפָּה יִבָּרְאוֹן,בִי יִחְיֶת, זמר ימות. מי בקצו, ומי לא בקצו. מי בַמֵּים, וּמִי בָאַש. מִי בַחָרֶב, וּמִי בַחַיָּה. מִי בְּרָעָב. ומי בצמא. מי ברעש. ומי במנפה. בַהָּנִיקָה, וּמִי בַפְּקִירָּה. מִי יְנוּחַ, וּמִי יְנוּעַ. שָׁקַם, וֹמִי יִמָּרָף. מִי יִשְׁלֵו, וֹמִי יִתְנַפָּר.

All vows and self-prohibitions, vows of abstinence and promise, vows with self-imposed penalties and payments, which we may vow, swear, promise, and devote, from this day of Atonement unto the next day of Atonement (may it come to us in happiness), we repent them all, may they be held by the Almighty of no moment. May such vows be by him not considered as vows, nor such oaths as oaths, nor such promises and obligations as binding. May they be all null and void, without power or binding force.

וָאֶסְרִי וּשְׁבוּעֵי וַחֲרָבֵי וְקוּנְבֵי וּקְנָבֵי וְכִנוּיֵי ודאַסַרנא עַל נַפְשַׁתַנָא. מִיוֹם בָּפּוּרִים איתרמנא ברון. בירון יהון שרן. קּוֹמִין: נִדְרָנָא לָא נִדְרֵי. וָאֲסְרָנָא לָא אֵסָרֵי. ושבועתנא לא שבועות: ג״פ

which flow from mine eyes; O plead my cause, have regard to my words, and answer me, I have pardoned. 3

O hear my voice, and behold the tears קולי שמע. וראה המע עיני. ריב ריבי

I will hope in God! I will entreat his presence; and beseech him to grant me eloquence of language; that in the congregation of the people, I may sing of his mighty power, and in joyful strains, rehearse his wonderful works. The dispositions of the heart are of man, but the utterance of speech is from the Lord. O Lord! open thou my lips, that mv mouth may declare thy praise.

אוֹהִילַה לָאֵל. אַחַכֶּה פָנִיוֹ. אֶשְׁאַלָּה מִבֶּנוּ בַעְנֵה לְּשִׁוֹן: אֲשֶׁר בִּקְהַלֹּ עָם . אָשׁירָה עִזוֹי. אַבָּיַעה רָנָנוֹת. בָּעַד מִפְעְלָּיו: לְאָרָם מִעַרְ

And may our prayer be pleasant in thy presence, as the burnt-offering and sacrifice; we beseech thee, O thou most merciful through thine abundant mercy, to cause thy glory to return to Zion thy city, and the order of the service of offerings to Jerusalem: O that our eyes may behold thy return to Zion with mercy: and there we will serve thee in reverence, as in ancient days and in former years. Blessed art thou, O Eternal! for thee alone will we serve with

ציון בַּרַחַבִּים. וְשָׁם נַעֲבָּדַךְּ בִּיִרְ קרמוניות: עיב אומר הקהל עולם וכשנים מפיים בַּרוּך אַתָּה יָיָ שָׁאוֹתְּךְ לְבַיְּדְּ

Thou dost put forth thy hand to transgressors, and thy אָרָה נוֹתוְ יִד לְפוֹשְׁעִים וִימִינְדְּ פְשׁוּשְׁר לְבַרֵּב יִימִינְדְּ בְּשׁוּשְׁר לְבַרְב יִימִינְדְ בְּשׁוּשְׁר לְבַרְב יִימִינְדְ בְּשׁוּשְׁר לְבִּים וִימִינְדְ בְּשׁוּשְׁר לְבִּבְּים וְימִינְדְ בְּשׁוּשְׁר לְבִּים וְיִמִינְדְ בְּשׁוּשְׁר לְבִּים וְימִינְדְ בְּישׁוּשְׁרִים וְיִמִינְדְּ בְּשׁוּשְׁר וְבִייִּיךְ בְּישׁוּשְׁר וְיִמִינְדְּ בְּשׁוּשְׁר הוּים וּיִמִינְדְּ בְּשׁוּשְׁר וּיִבְיִים וְיִמִינְדְּיִים וְימִינְדְּים וּיִמִינְדְּ בְּשׁׁרְים וּימִינְדְּ בְּשׁׁרְים וּיִמִינְדְּיִים וְיִמִינְדְּיִים וּיִמִינְדְּיִים וּיִמִינְדְּיִים וּיִמִינְים וּיִמִינְדְּיִים וּיִמִינְדְּיִים וּיִמִינְדְּיִים וּיִמִינְים וּיִמִינְים וּיִמִינְים וּיִמִינְים וּיִמִינְים וּיִמִינְים וּיִמִינְה בּיִיתְים וּיִמִינְדְּיִים וְיִינְים וּיִמִינְרְיִים וּיִבְים וּיִמִינְדְּיִים וְיִבְיִים וְיִבְּיִים וְיִבְיִים וְיִבְיִים וְיִבְים וּיִבְּיִים וְיִבְּים וְיִבְּיִים וְיִבְּיִים וְיִבְּיִים וְיִבְּיִּים וְיִבְּיִים וְיִבְּיִים וְיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּיִים וְיבִּים וּיִבְּים וּיִבְּים וּיִבְּים וּיִבְּיבְּים וּיִיבְּים וּיִבְּיבְים וּיִבְּיבְּים וּיִבְּיִים וּיִיבְּיִים וּיִבְּים וּיִבְּים וּיִיבְּיִים וְיִיבְיּים וּיִיבְּיִים וְיִיבְּיִים וּיִיבְיּים וּיִיבְּיִים וּיִיבְיוּים וּיִיבְּיִים וּיִיבְּיְיִים וְיִבּיוּים וּיִיבְּיִים וּיִיבְּיִים וְיִיבְּיִים וְיבִּיבְּים וּיִיבְּים וּיבְּיים וּיבְּיבְיים וּיבְּיים וּיבְיוּים וּיִיבְּיים וּיִיבְּיים וּיִיבְּיבְיים וּיִיבְּים וּיבּיים וּיבְּיים וּיבְּיים וּיִיבְּיים וּייִיבְּיים וּיִיבְּיים וּיבְּיים וּיבְּיים וּיבְיים וּיִיבְּיים וּיִיבְּיוּים וּיִים וּיִיבְּיים וּיִיבְיוּים וּיִיבְּיִים וּיִיבְיוּים וּיבְּיים וּיִיבְיוּים וּיִיבְּיוְיבְיים וּיִיבּיוּים וּייִיבְיוּים right hand is stretched out to receive the penitent: and thou hast also taught us, O Eternal, our God, to make confession in thy presence of all iniquities, that we may retession in thy presence of all iniquities, that we may restrain our hands from fraud; then wilt thou receive us, עונוֹתִינוֹ לְּמַעוֹ נָהְדַל מֵעשֶׁק יְדֵינוּ וּתְקַבַּלֵנוּ בַּתְּעוֹבָה for, agreeably to thy promise perfect repentance is as שֵׁלְמָה לְפָנֶיךּ כָּאשִׁים וֹכְנִיההִים לְמַעֵּן דְּבֶּרֶיךְ אִשֶּׁר sweet savour; there would be no end to the burnt-offerings for our sins, nor any number to the sweet savour for our trespasses; but thou knowest that our end is to be food for the worm and moth; therefore hast thou multiplied our pardon. What are we? What our life? What our piety? What our virtue? What our might? What then shall we say in thy presence, O Lord, our God, and the God of our ancestors? Are not the mightiest heroes as naught before thee? men of renown, as if they had not existed; wise men, as if they were nown, as if they had not existed; wise men, as if they were without knowledge? and the intelligent, as if void of understanding? for the majority of their actions is emptiness; the standing? for the majority of their actions is emptiness; the days of their life but vanity in thy presence; even the preeminence of man over the beast is naught; for all is vanity.

שָׁבִים. וַהְּלַפְּנֵינוּ יִי אֱלְּהֵינוּ לְהִרְוֹרוֹת לְפְּנֵיך עַל כְּל אָמַרְתָּ: אֵין קַץ לָאשׁי חוֹבוֹתִינוּ וְאֵין מִסְבָּר לְנִיחֹתֵי אַשִּׁמֶתֵנוּ וָאַתָּה יוֹרֵע שֶׁאַחֲרִיתֵנוּ רַמָּה וְתוֹלֵעָה לְפִיכָּךְ הַרָבֵּיתָ סְלִּיחָתֵנוּ . מָה אָנוּ מֶה חַיֵּינוּ מֶה חַסְדֵנוּ מַרח What our help? What our power? צְּרָכֵנוּ מַה נְבוּרָתֵנוּ מַה נְבוּרָתֵנוּ וּמַה נֹאִמֵר לְּפָנֶיךְ יָיְ אֶלֹהֵינוּ וֵאלֹהֵי אָבוֹתֵינוּ הַלֹא כָל הַנְבּוֹרִים בָּאַין רָפָנִיך וְאַנִּשִׁי הַשָּׁם בְּלֹא הָיוּ וַהַכָּמִים בִּקְּלִי מַדְע בִּי הַכּל הָבֶל: