

CANTORIALS

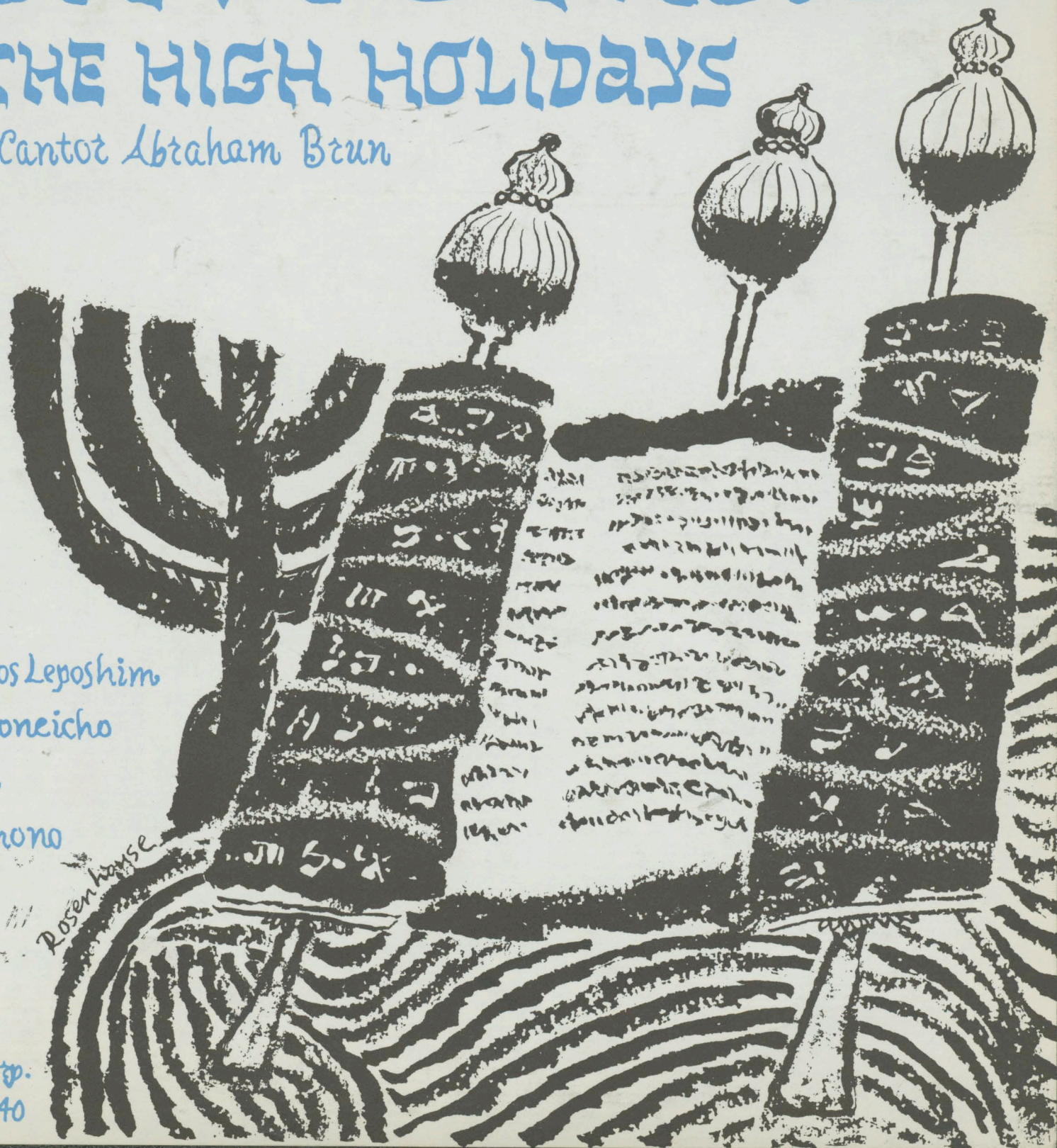
FOR THE HIGH HOLIDAYS

Sung by Cantor Abraham Brun

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

folkways records corp.
New York FW/6940

MUSIC LP



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FOLKWAY RECORDS, N. Y. FW 6940

DESCRIPTIVE NOTES ARE INSIDE POCKET

FOLKWAYS RECORDS ALBUM No., FW 6940

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UNIVERSITY OF ALBERTA

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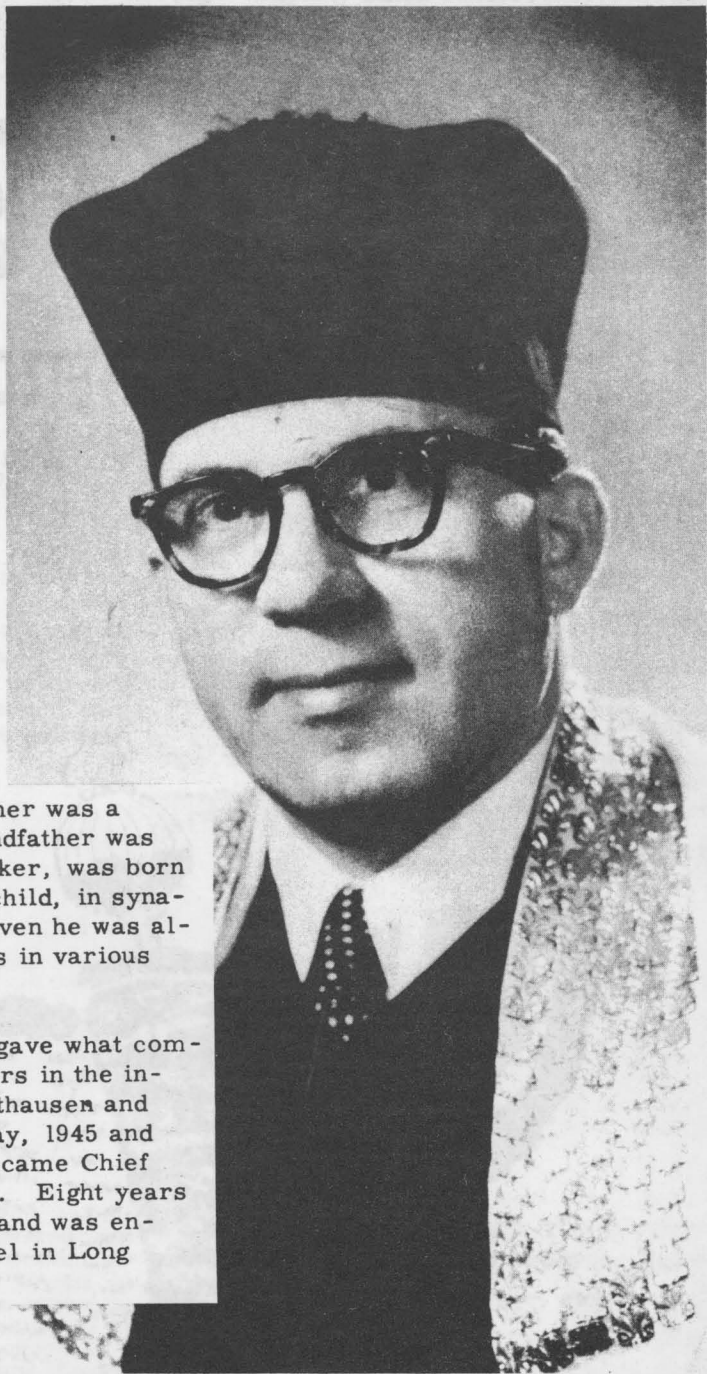
Ochilo Lokeil



Folkways Records Corp.
New York, N.Y. 10014

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1956

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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 synagogues in Poland.

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 Beach, New York.

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MOSES ASCH PRODUCTION DIRECTOR
PHOTO BY FRED MARCUS

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 my mouth may declare thy praise.

אוֹתִילָה לְאֵל. אֲחַקֶּה פְּנֵיו. אֲשַׁאלָה מִמֶּנּוּ
מַעֲנֵה לְשׁוֹן: אֲשֶׁר בִּקְהַל עַם. אֲשִׁירָה עֲזוֹ.
אֲבִיעָה רִנּוֹת. בְּעֵד מַפְעָרָיו: לְאָדָם מֵעַרְכֵי
רַב. וּמִי מַעֲנֵה לְשׁוֹן: יְיָ שִׁפְתֵי תִפְתָּח. וּפִי

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 reverence.

וְתַעֲרַב עָלֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָן.
אָנָּה רַחוּם בְּרַחֲמֶיךָ תְּרַבִּים. הָשֵׁב
שְׁכִינְתֶךָ לְצִיּוֹן עִירֶךָ וְסֵדֶר הָעֲבוֹדָה
לְיְרוּשָׁלָיִם: וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים. וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כְּיָמֵי
עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת: עַיִן אֹמֵר הַקֹּהֵל
הַשֵּׁנִי מִסִּים בְּרוּךְ אַתָּה יְיָ שְׂאוֹתֶךָ לְבִדְךָ
בְּיִרְאָה נַעֲבֹד:

Thou dost put forth thy hand to transgressors, and thy 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 restrain our hands from fraud; then wilt thou receive us, for, agreeably to thy promise perfect repentance is as acceptable in thy presence, as burnt-offerings offered for a 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 help? What our power? 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 without knowledge? and the intelligent, as if void of understanding? for the majority of their actions is emptiness; the days of their life but vanity in thy presence; even the pre-eminence of man over the beast is naught; for all is vanity.

אַתָּה נֹתֵן יָד לְפוֹשְׁעִים וְיָמִינְךָ פְּשׁוּטָה לְמַכְלֵל
שָׂכִים. וְתַרְמִידֵנוּ יְיָ אֱלֹהֵינוּ לְהַתְּנוּדוֹת לְפָנֶיךָ עַל כָּל
עֲוֹנוֹתֵינוּ לְמַעַן נַחֲדֵל מֵעַשְׂק יָדֵינוּ וְתִקְבְּלֵנוּ בְּתִשׁוּבָה
שְׂלֵמָה לְפָנֶיךָ כְּאֲשֵׁר וּכְנִיחָהִים לְמַעַן דְּבָרֶיךָ אֲשֶׁר
אָמַרְתָּ: אֵין מִן רְאִשֵׁי הַיּוֹבֵתֵינוּ וְאֵין מִסְפֵּר לְנִיחָתֵי
אֲשַׁמְתָנוּ וְאַתָּה יוֹדֵעַ שְׂאֲחַרִיתֵנוּ רַמָּה וְתוֹלַעַה לְפִיכָךְ
הַרְבִּיתְ סִלְיָתֵנוּ. מָה אָנוּ מָה תְּיָנוּ מָה חֲסִדֵנוּ מִרַח
צְדָקָנוּ מָה יִשְׁעֵנוּ מָה כְּהָנוּ מָה גְבוּרָתֵנוּ וּמָה נְאֻמָּה
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַחֲרֵי אֲבוֹתֵינוּ הֲלֹא כָל הַגְּבוּרִים
כְּאֵין לְפָנֶיךָ וְאַנְשֵׁי הַשָּׁם כְּלֹא הָיוּ וְהַכְּמִים כְּמַלְיָמָדָע
וְנִבְנוּיִם כְּבָבֵי הַשֶּׁפֶל כִּי רֹב מַעֲשֵׂיהֶם תִּהְיוּ וְיָמֵי
חַיֵּיהֶם הֵבֵל לְפָנֶיךָ וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין
כִּי הֵבֵל הֵבֵל: