NILOH SERVICE

concluding Service for Yom Kippur
sung in traditional style by Cantor Abraham Brun
CONCLUDING SERVICE
FOR YOM KIPPUR
Cantor Abraham Brun

SIDE 1
1. Kaddish
2. Ovos-Misod Chachomin
3. Sh'ma No-Chamotalmaseicho
4. P'sach Lonu Shahr
5. Z'chor Bris Avrohom
6. Adoshem, Adoshem

SIDE 2
1. Rachem No-Shareishomayim
   Ki Onu Ameicho
2. Ata Nosem Yoo Lapardine
3. Ata Hivdalto
   M'chol Laronoseino
4. Ovinu Malkeinu
   Vachasam L'chayim
   B'seifer Chayim
5. Sh'ma Yisrael

DESCRIPTIVE NOTES ARE INSIDE POCKET
NILOH SERVICE
Concluding Service for Yom Kipur
Cantor Abraham Brun

SIDE 1
1. Kaddish
2. Ovos-Missed Chachamim
3. Sh'ma No-Chamolalmaseicho
4. P'sach Lono Shah
5. Zohor Bris Avraham
6. Adoshem, Adoshem

SIDE 2
1. Rachem No-Shareishomayim
2. Ki Ovu Ameiche
3. Ato Nessein Yoo Lapashim
4. Ato Hvidalo
5. Chiel Levoneinsenu
6. Ovino Malkeimu
7. Vachashem L'chayim
8. B'seifer Chayim
9. Sh'ma Yisroel

Cantor Abraham Brun was born in Lodz, Poland. His father Rabbi Yitshezak Mair Wurker and his grandfather Rabbi Zalmon Wurker wanted him to become a Rabbi, but the little Awreymeile wanted only to be a cantor, and started to sing in a choir by a cantor. When he was 17 years old he went to Vienna to study music and Voice. He also studied in various Yeshivos and Higher Institutions of Learning. He served as cantor in the largest Synagogues in Europe. During World War II he was in the City of Lodz where he was born.

After having been liberated from the infamous camps of "Auschwitz, Mattheian, and Ebensee" in 1945, Cantor Brun left his homeland where he had served in dignity as a Cantor in "Lodz" before the war and was immediately called upon to serve as "Cantor" for the Great Central Synagogue in Haifa. Cantor Brun received his religious training in various Yeshivos.

Possessed of an unusual Lyric-Dramatic Tenor voice, Cantor Brun received his formal musical and vocal education at the Vienna Conservatory of Music, and has also studied with the renowned Professor Bellini in Naples, Italy. Only because of his firm religious convictions did he turn down the opportunity for an operatic career.

In 1948, he was called upon by Temple Beth-El in Long Beach, New York to serve as their "Hazzan", with whom he continues to serve to the present day. This marked the beginning of his career in the United States, since then he has appeared on Radio and Television and has concertized in every major city in the United States, as well as several concert tours abroad. The Yeshiva University has also called upon him to lecture to their students on the "art of the cantorate". He was also called upon by the "Jewish Music Forum" to demonstrate his art for an assemblage of the most prominent Cantors composers and music critics, whose hearty response was an indication of his greatness.

In New York Times review of Record Releases for "Folkways Records", the critic writes "Cantor Brun performs the difficult cantillations musically and with a good sense of phrasing". In another review, the critic writes "His tone is firm and clear, and he sings with emotional conviction". We are confident that with his amazing background, our great artist will provide an exciting and altogether unusual display of the cantorial and vocal art!
THE READER'S REPEITION
of the
CONCLUSION SERVICE FOR THE DAY OF
ANNIVERSARY

Blessed art thou, O Lord, our God and the God of our
ancestors, the God of Abraham, the God of Isaac, and the
God of Jacob; the great, mighty, and tremendous God; the
most high God, who bestoweth gracious favours. Posses-
sor of all things, who remembereth the pious of the
patience, and will in love send a redeemer in their
poverty, for the sake of His name.

According to the institution of the wise and intelligent,
and their instructive knowledge, will I open my mouth
with power and magnificence, to proclaim and exhibit the
presence of the King, who is righteous with mercy; and who
pardons and forgives our iniquities.

The Parochet acknowledged thee from thy youth; they
did not prove thee with ten temptations; he did not tem-
perate even a hair's breadth; when thou hast magnified
thee, he drew nigh to supplicate thee, so one who is well
instructed: we his de-
scendants also wish to enter thy gates.

The faithful draw nigh to praise thee all the day, O thou
who art tremendous; as the day deceiveth, O shield us with
the righteousness of him (Abraham), who sat at the tent
door in the heat of the day.

CONCLUSION SERVICE.

Remember us unto life, O God the King, who delight-
est in mercy, and in the book of life, for thy sake, O
God of life! O King, thou art our Supporter, our Saviour,
and our Shield. Blessed art thou, O Lord! the Shield of
Abraham.

He [Isaac] who was called his name; and turned
from evil ways; he cried aloud, and supplanted,
and did not cease praying; and therefore there was a
marvel Manifest in the seed which he sowed.

The form of that beautiful countenance (Jacob's, like-
wise) had the Lord engraved on his majestic throne. Then
the prophet man saw the awful place (in a dream),
and when he awoke, he was terrified.

The Lord reigns for ever; thy God, O Zion unto all
generations. Hallelujah!

Thus, Most Holy! who abidest among the praises of
Israel; we supplicate thee, O Omnipotent!

Hear, we beseech thee, and forgive us, for we saw this
day, for the day declareth; and we will praise thee, who art
awful, tremendous, and holy.

CONCLUSION SERVICE.

And thus will we invoke blessings unto thee, for thou art
our God, and our King, who pardon and forgive.

The Lord will reign for ever; thy God, O Zion, unto all
generations. Hallelujah.

Throughout all generations will we declare thy great-
ness, and for ever, and to all eternity, will we ascend thy
hallowing; and thy praise, O our God! shall never depart
from our mouths, for thou art Omnipotent (King) great
and holy.

O hear compassion on thy works, and rejoice in thee;
and suffer those who trust in thee, when thou hast justified
those who have been hewn by thee, O Lord! let them then
sacrifice me over all thy works.

For those who sacrifice thee, hast thou sacrificed with thy
hallowing? and praise is solely to the Holy One from those
who are sanctified. If there be not an advocate for us, to
repulse him who reproaches our transgressions, do they inward
and outwardly announce thee? and, to magnify thee, O
King, who art the mighty? and to magnify thee, O King of
judgment. Our Lord will put to silence in favour of us, the
words of the valiant (Abraham), and for the sake of the
sons (Isaac) who was hewn, will be put to silence the adversary;
and for the merit of the
perfect (Jacob), will the tremendous God bring forth judg-
ment to righteousness; for this day is holy to our Lord.
And thus may thy name, O Lord our God! be sanctified
over thy people Israel, Jerusalem, thy city. Then the tob-
derer and the reproacher shall be ashamed and confounded:
and all them that despise thee shall be confounded and
shamed.
O keep the gate open for us at the time of shutting the gate; for the day draweth.

The day draweth, the sun goeth down, and begins to smite; O great that we may enter the gate.

O Compassionate, forbear us, forgive us, have compassion, have mercy on us, we beseech thee, grant us expiation, and impose our sin and iniquity.

Compassionate King, who shinest on the throne of mercy, governing with benevolence, purchasing the iniquities of thy people, by taking them to pass away in due order, extending pardon unto sinners, and forgiveness unto transgressors, setting absolution towards all flesh and spirit, not rewarding them according to their wickedness. O Compassionate, thou hast taught us to repent the thirteenth attire of thy mercy. Remember unto us, we beseech thee, this day, the covenant of the thirteenth, in the manner, as thou didst once reveal them unto the meek [Moses]: for thou art thy law, and the Eternal descended in the cloud, and stood with him there, and proclaimed the same of the Eternal.

And the Eternal passed before him [Moses], and prevailed—
Have mercy, we beseech thee, on the assembly of the congregation of Jerusalem; forgive and pardon their irre-

ligious, and save us, O God of our salvation.

Open the gates of heaven, and open thy good treasures for me; save me, and excuse not my iniquities, but save us, O find of our salvation.

Our God, and the God of our ancestors, preserve us, show us thy salvation;

for we are thy people, and thou our God; we thy children, and thou our Father; we thy servants, and thou our Lord; we thy congregation, and thou our portion; we thy heritage, and thou our lot; we thy work, and thou our Creator; we thy beloved, and thou our beloved; we thy peculiar people, and thou the Lord, our God; we thy subjects, and thou our King, we are thy exalted people, and thou art our exalted God; we are blemished, but thou art unblemished; we are unclean, but thou art unclean; we are full of anguish, but thou art full of mercy; we are thy days are to as a passing shad-

ow, but thou art inviolable, thy years have no end.

Our God, and the God of our ancestors, may our prayers come before thee, and withdraw not thyself from our sup-

lications; for we are not ashamed of face, or hard-

ned, as to declare in thy presence, O Eternal, our God; and the God of our fathers, that we are righteous, and have not sinned; surely, [ye answer] we have sinned.

We have transgressed, we have dealt treacherously, we

have sinned, we have spoken slander, we have consulted

amplify, and have done wickedly; we have acted pro-

sperously; we have committed violence; we have framed

falsehood; we have committed evil; we have sinned

Sion; we have sinned; we have rebelled; we have blasphemed;

we have reviled; we have acted perversely; we have trans-
gressed; we have opposed; we have been stiff-necked;

we have acted wickedly; we have corrupted; we have done

abominably; we have gone array, and have caused others
to go; we have turned aside from thy excellent precepts and

institutions, and which hath not justified us; but thou

settest against all that is come upon us; for thy hand

shalt must truly, but we have done wickedly.

O what shall we say in thy presence, O thou, who dwellest above the universe? Or, what shall be declared unto

thee, who residest above the skies? Knowest thou not all

the secrets of the heart as well as the conceal'd?

Then dost put forth thy hand to transgression, and thy

right hand is stretched out to receive the penitent; and

then hast also taught us, O Eternal, our God, to make

confessions in thy presence of all iniquities, that we may

receive our hands from fraud; thus thou wilt receive us

for, agreeably to thy presence, and acceptably in thy presence, an heartfelt offering for a

atonement, for the sins that are committed to the holy offerings

for our sakes, as any number to the sweet savour for our

consecrations; but thus knowest that our end is to be holy for

the worm and moth: therefore hast thou multiplied our

pleasure. What are we? What is our life? What is our joy?

What is our vanity? What our help? What our power? What our might? What then shall we say in thy presence,

O thou God of右手: For if we have been people of

the mightiest heroes as might before they? man of re-

nown, as if they had not existed; wise men, as if they were

without knowledge; and the intelligent, as if void of under-

standing? for the multitude of their actions is emptiness; the
days of their life but vanity in the presence; even the pre-

ominousness of men over the beast is nothing; for all is vanity.

Then dost distinguish man from the organized, and

dost favour him, that he might stand in thy presence; for

who can dictate to thee what thou shalt do? And although

be he righteous, what doth he benefit thee? Yet in love

of God, thou hast given us life; in love of God, thou hast given

us the day of rest, and this day of atonement, a terribleness, paroxysm, and forgiveness for all our iniquities, that we may

receive our hands from fraud, and return unto thee, to

perform the statutes of thy will with an upright heart.

O thou merciful, have mercy on us, for thou dost not

delight in the destruction of the world; as it is said, Thus

the Lord, he is easy to be found; call ye upon him, he is near at hand. Moreover, it is said, Let the wicked 

break his way, and the iniquitous man his thoughts; and let him return unto the Lord, for he will compassionate him; and

unto our God, for he is abounding in forgiveness. And

thus, O God of forgiveness, art gracious and merciful, long-suffering, and abounding in mercy, diffusing good abundantly.

Thus dost also delight in the repentance of the wicked; and hast no pleasure in their death, as it is said, God, 

save them, and be merciful, with the Lord God. I 

ever have no pleasure in the death of the wicked, but that

the wicked turn from his way and live; turn ye, turn ye 

from your evil ways; know ye who die, O house of 
Israel? And it is said, Have I at all forgotten the death 

of the wicked, saith the Lord God, and ought rather 

that he should return from his way, and live? And it is said, 

For I have no pleasure in the death of him that dieth, 

saith the Lord God; whereas he turneth himself and live.

For thou art the pardoner of Israel and the forgiver of the

tribes of Jerusalem in every generation, and beside thee we

have no King who pardonneth and forgiveth.

Our God and God of our ancestors, save our iniquities

[on this Sabbath day, and] on this Day of Atonement; blot

out our transgressions and our sins, and make them pass

away from before thee even; as it is said, I, even I, am he
Our Father and our King, O remember thy mercy and be gracious to thy people; and spare them in thy wrath, and be merciful to them in thy anger. For thou art a merciful God, and hast promised to be gracious to all those who love thee and keep thy commandments. For even as thou hast kept thy promise to Jacob thy servant, and given him the land of Canaan as an inheritance for ever, so may we be delivered from all our enemies, and be preserved in peace. Amen.