CANTORIALS
FOR THE HIGH HOLIDAYS
Sung by Cantor Abraham Brun

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

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DESCRIPTIVE NOTES ARE INSIDE POCKET
CANTORIALS

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Ato Nasein Jos Leposhim
Yosefov Lefoneicho
Kali Shema
Berash Hashono
Kol Nidrei
Ochibo Lokeil
Cantor Abraham Brun, whose father was a Chassidic Scholar and whose grandfather was the well known Rabbi Zolman Vurker, was born in Lutza, 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, Mattheusem 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.
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.

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.

O hear my voice, and behold the tears which flow from mine eyes; O plead my cause, have regard to my words, and answer me, I have pardoned.
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.

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.

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 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.