Siddur Sim Shalom
FOR SHABBAT AND FESTIVALS
Musaf for Shabbat

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City
MUSAF SERVICE

ḤATZI KADDISH

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Yhei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Hodesh and on Festivals (including Shabbat Hol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this "double measure" has become the symbol of Shabbat itself, expressed in spiritual imagery (our "additional soul"), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

*On页 156a or 156b (with Matriarchs) through page 161.

On Ḥazan, continue on page 156a or 156b (with Ḥazan) through page 161.

On Ḥazan and on Ḥazan, (including Shabbat Hol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Ḥazan) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 158), we bow (without bending our knees) in gratitude to God, as we say "Modim anahavu lakah (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.
MUSAF AMIDAH FOR SHABBAT
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and
Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious deeds
of our ancestors and will send a redeemer to their children's
children because of Your loving nature.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust:
Whose power can compare with Yours? You are Master of life
and death and deliverance.

On Shabbat Shuvah:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.

Holy are You and holy is Your name. Holy are those who
praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

Ezekiel's vision describes the angels as having one straight, unbroken leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "Kadosh (Holy)," literally lifting our praise "toward singing seraphim."
You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10
Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection
You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English meditations may be found on pages 162-164.
Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people, Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallow Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:
We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.
On Hanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonenean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:
Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully. God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:
Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Congregation:
Ken y'hi ratzon.

Hazzan adds:
אֱלֹהֵי אַבְדָּלִים אֲשֶׁר צְרִיךְ בִּכְרָעָה כְּפָסַרְשָׁה בְּמַעֲשֵׂיהֶּנָּה
וגוֹ חָוַה עַל יְדֵי מַלְשָׂהּ בֶּן בֶּן בֶּן אָבוֹתָה בֵּית עָבָדֵיהֶּנָּה.

Congregation:
Ken y'hi ratzon.
Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*On Shabbat Shuvah:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Prstrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer
May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 181.
KADDISH SHALEM

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
Ein kelohenu,
ein k’malkeinu,
mi kelohenu,
mi k’halkeneinu,
nodeh lekelohenu,
nodeh l’malkeneinu,
Barukh Eloheinu,
barukh Adoneinu,
Atah hu Eloheinu,
atah hu Adoneinu,
Atah hu she-hikdur avoteinu l’fanekha et k’tohet ha-samim.

None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.
Who compares to our God, to our Ruler?
Who compares to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.
Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.
You are our God, our Ruler.
You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered incense.

Talmud B’RAKHOT 64a
Rabbi Elazar taught in the name of Rabbi Hanina:
Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children [Isaiah 54:13]. The second mention of “your children” (banayikh) means all who have true understanding (banayikh).
Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble [118:165].
May there be peace within your walls, security within your gates.
For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare [122:7-9]. May Adonai grant His people strength; may Adonai bless His people with peace [29:11].

Some congregations add Kiddish D’Rabbanan, page 71.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

Some congregations add ביאור רבי אלעזר, אמור רבכ תנו: הלא בתקומ dúvida מרכמה שלמה בצלם, שלמה: בקיא בקיא, להמרידו ויהוה, ויבא שלום נבר. אלי חכמים בינה אלה בינה, למדו רבי לאהבי חכמה, למד לאהבי בינה, לה STYLE="color:rgb(0,0,0);""}

Some congregations add page 71. יוהו על לץ ימם, יוהו בברך את אמרו בשלום.
We rise to our duty to praise the Master of all, to acclaim the
Creator. God made our lot unlike that of other people,
assigning to us a unique destiny. We bend the knee and bow,
acknowledging the Supreme Sovereign, the Holy One, exalted,
who spread out the heavens and laid the foundations of the
earth; whose glorious abode is in the highest heaven, whose
mighty dominion is in the loftiest heights. This is our God;
there is no other. In truth, God alone is our Ruler, as is written
in the Torah: “Know this day and take it to heart that Adonai
is God in heaven above and on earth below; there is no other.”

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyel ha-aratzot,
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm ‘elkenu kahem, v’goraenu k’khel hamonam.
Va-anahnu kor’im u-mishahavim u-modim
lifnei melekh malkhei ha-malkhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your
splendor: That You will sweep idolatry away so that false gods
will be utterly destroyed, and that you will perfect the world
by Your sovereignty so that all humanity will invoke Your
name, and all the earth’s wicked will return to You, repentant.
Then all who live will know that to You every knee must
bend, every tongue pledge loyalty. To You, Adonai, may all
bow in worship. May they give honor to Your glory; may
everyone accept Your dominion. Reign over all, soon and for
all time. Sovereignty is Yours in glory, now and forever.
Thus is it written in Your Torah: “Adonai reigns for ever
and ever.” Such is the prophetic assurance: “Adonai shall be
acknowledged Ruler of all the earth. On that day Adonai shall
be One and His name One.”

V’ne-emar, v’haya Adonai l’melekh al kol ha-aretz,
ba-yom ha-hu yi’yeh Adonai ehad u-sh’mo ehad.

Some congregations add psalms appropriate to the day
(pages 72 to 80).

One of the essential beliefs of Judaism is that God is both the
all-powerful Author and Ruler of the universe, and our loving
Shepherd and Guide. In the first paragraph of Aleinu, we speak of
God in the third person, as befits God’s awesome might. In the
second paragraph, as we long for God’s closeness to all humanity,
our sages chose the more personal intimacy of the second person to
describe our relationship with God.

The authorship of Aleinu has been ascribed to Rav, a Babylonian
rabbi of the third century C.E., although some scholars believe
it may have been composed centuries earlier, and was already part
of the ritual in the Second Temple. Originally composed for the
Rosh Hashanah liturgy, Aleinu has been included, since the Middle
Ages, in every daily service throughout the year. It eloquently
conveys our universalist hope that someday God will be worshiped
by all humanity.
MOURNER’S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. For only to the extent that God’s sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God’s name.

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, kir’utei, v’yamlikh malkhutei b’hayei khon u-v’yomeikhon
u-v’hayei d’khol beit Yisra-el,
ba’agalal u-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yi’stabah v’yitpa-ar v’yitromam v’yitnasei,
v’yit-hadar v’yit’aleh v’yit-halal sh’mei d’kudsha, b’rikhu hu
*l’ela min kol birkhata v’shirata tushb’hatu v’nehamata
da’amiran b’alma, v’imru amen.

*On Shabbat Shuva: l’ela l’ela mi-kol birkhata v’shirata

Y’hei sh’lama raba min sh’maya
v’hayim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom aleinu v’al kol Yisra-el, v’imru amen.

An English translation of the Mourners’ Kaddish may be found on page 82.

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God’s name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

In heret Yitkabach va’al sheva Rav, v’talmi yi’are El, ba’al牺牲
v’k’hal Yisra-el,
b’aqalal u-vi’z’man kariy, v’imru amen.

Congregation and mourners:

Y’lo sheva Rav min ha’elam u-la’mi alayna.

Mourners:

Yitbarakh v’yi’stabah v’yitpa-ar v’yitromam v’yitnasei,
v’yit-hadar v’yit’aleh v’yit-halal sh’mei d’kudsha, b’rikhu hu
*l’ela min kol birkhata v’shirata tushb’hatu v’nehamata
da’amiran b’alma, v’imru amen.

*On Shabbat Shuva: l’ela l’ela mi-kol birkhata v’shirata

Y’lo sheva Rav min ha’elam u-la’mi alayna.

An English translation of the Mourners’ Kaddish may be found on page 82.
Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God’s loving embrace, for “God is with me; I have no fear.”

Before creation shaped the world, eternally God reigned alone;
but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God’s vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress, my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God’s care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.

Adon olam asher malakh
L’eit na’asah b’hefzo kol,
Azai Melekh sh’mo nikra.

V’aharei kikholot ha-kol
V’hu hayah v’hu hoveh,
L’vado yimlokh nora,
V’hu yihyeh b’tif’arah.

V’hu ehad v’ein sheni
B’Ti rei-sheet b’li takhleet,
L’hamshil lo l’ha’birah,
V’lo ha-oz v’hamisrah.

V’hu e-li v’hai go’ali
V’hu nisi u-manos li,
V’tzu’r hevii b’et tzarah,
M’nat kosi b’yom ekra.

B’yado afkid ruhi
V’im ruhi g’viyati
B’terem kol y’tzir nivra,
Adonai li v’lo ira.