

After reading the Torah, we recite the line “joyous are they who dwell in Your house,” inviting us to ponder what truly makes God—and us—feel at home.

Dreaming of Home

We want so much to be in that place where we are respected and cherished, protected, acknowledged, nurtured, encouraged, heard.

And seen, seen in all our loveliness, in all our fragile strength.

And safe, safe in all our trembling vulnerability. Where we are known and safe, safe and known—is it possible?

—MERLE FELD

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised, though Your greatness is unfathomable.

*One generation praises Your works to the next,
telling of Your mighty deeds.*

I would speak of Your majestic glory and of Your wondrous acts.

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness, and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all, and God’s mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

continued

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T'hilah l'david.

Aromim-kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.

Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.

Hadar k'vod hodekha, v'divrei niflotekha asihah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahamav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעָם שְׁכַחָה לוֹ, אֲשֵׁרֵי הָעָם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְיִדוּ.

הַדָּר כְּבוֹד הַיּוֹדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקוֹתֶיךָ יִרְפְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אִפְּיִם וּגְדֻלַּת־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יְדוּבֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּבָה.

continued

ASHREI. According to Rabbi Eleazar (3rd century, Land of Israel) speaking in the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic (although it is missing one letter, *nun*) that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: “You open Your hand, satisfying all the living with contentment” (Berakhot 4b).

An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness. “I” express my faithfulness to God, and the

psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only “I” but “all that is mortal” will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minhah), and an appropriate conclusion to prayer (as it is in the weekday Shaḥarit service). Here, it serves in both of those roles: concluding Shaḥarit and the Torah service, and simultaneously introducing Musaf. For synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word *ashrei*, “joyous” (Psalms 84:5 and 144:15), and it was these additional verses that gave the name “Ashrei” to this prayer. The first verse, which speaks of those who “dwell in Your house,” is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse “we shall praise Adonai now and always” was appended from Psalm 115:18.

God's Mystery

I called to You to reveal the
mysteries
never hidden from You,
instead, I uncovered the
deep within me
and did not depart empty-
handed
for in the songs I sang to
You, I saw
a vision of a ladder.
I offer thanks for Your
wonders
though I do not under-
stand them
but I will not forget what
You whispered to me
as my heart dreamed its
dream.

—SOLOMON IBN GABIROL

They speak of the glory of Your sovereignty
and tell of Your might,

proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI supports all who falter,
and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

ADONAI watches over all who love the Holy One,
but will destroy all the wicked.

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.
L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.
Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.
Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.
Potei-ah et yadekha, u-masbia l'khol hai ratzon.
Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.
Karov Adonai l'khol korav, l'khol asher yikra-uhu ve-emet.
R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.
Shomer Adonai et kol ohavav, v'et kol ha-r'sha-im yashmid.

► T'hilat Adonai y'daber pi,

vi-vareikh kol basar shem kodsho l'olam va-ed.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כבוד מלכותך יאמרו, וגבורתך ידברו.
להודיע לבני האדם גבורתך, וכבוד הדר מלכותך.
מלכותך מלכות כל-עלמים, וממשלתך בכל-דור ודור.
סומך יהוה לכל-הנפלים, וזוקף לכל-הכפופים.
עיני כל אליך ישברו, ואתה נותן להם את-אכלם בעתו.
פותח את-ידך, ומשביע לכל-חי רצון.
צדיק יהוה בכל-דרכיו, וחסיד בכל-מעשיו.
קרוב יהוה לכל-קראיו, לכל אשר יקראהו באמת.
רצון יראיו יעשה, ואת-שועתם ישמע ויושיעם.
שומר יהוה את-כל-אהביו, ואת כל-הרשעים ישמיד.

◀ תהלת יהוה ידברפי,

ויברך כל-בשר שם קדשו לעולם ועד.

תהלים קמה

ואנחנו נברך יה, מעתה ועד עולם. הללויה.