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 ḥeiker.
Dor l'dor y'shabaḥ ma·asekha, u-g'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asiḥah.
Ve·ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.
Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.
Ḥanun v'raḥum Adonai, erekh apayim u-g'dol ḥased.
Tov Adonai lakol, v'raḥamav al kol ma·asav.
Yodukha Adonai kol ma·asekha, va-ḥasidekha y'var'khukha.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

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 Minḥah), 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·aḥ et yadekha, u-masbia l'khol ḥai ratzon.
Tzadik Adonai b'khol d'rakhav, v'ḥasid 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-anaḥnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרָאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◂ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.