When we daven the Birkhot Ha Shachar, the preliminary morning service each day, one of the readings that we chant is Psalm 30. It is recited after Kaddish d’Rabbanan and Kaddish Yatom – an interesting placement indeed. Tradition ascribes the authorship of this Psalm to King David who composed it as a song for the dedication of the Temple. But King David had already died before his son Solomon completed the building of the Temple. Rashi comments that King David composed the Psalm before he died for future use at the Temple’s dedication; however, Rabbi Menachem Creditor posits that the Temple being referenced is not the Temple in Jerusalem, but rather the internal space where God dwells within each of us.

This idea is further supported in the line from the Psalm, “Weeping may linger for the night, but joy comes in the morning.” This seems to indicate that God in that internal space is a source of inner strength for all of us in the face of adversity and ultimately provides us with a source of joy despite whatever else has happened to us beforehand.

1. Why do you think the author (King David) chose this imagery of night and day to support this idea of how God relates to us? Where else have you seen this particular imagery in Judaism?
2. Since the theme for this year is Atid, the future, how do the concepts of past, present, and future relate to this particular line from the Psalm? How might this quote be useful to us in looking towards our Atid – future – for our families, communities or Sisterhood?
3. Why is this Psalm so crucial in our morning liturgy?
4. Can you think of times when “joy did not come in the morning”? How do you account for that? What are the implications for this kind of event?
5. What lesson do you see for coping with difficult things in your own life?

Cathy Swerdlow

Region President

Florida Region