*Advent – Great Adventure - Psalms*

*David – David & the Psalms,* Fr. J. Ponessa

*Fathers – Praying the Psalms with the Holy Fathers,* P. Celano

*SK = Chinese Bible*

*SN = Special Notes*

*CCC= Catholic Catechism*

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| **A** | **David Behind the Penitenial Psalms*** David “let seven of his sons to be handed over” to the Gibeonites who planned to “impale them”, but “the king spared Mephibosheth, the son of Saul’s son Jonathan”.
* David and Bathsheba had violated three commandments: coveting thy neighbour’s wife, adultery, and murder.
* Prophet Nathan’s story of the lamb has moved David who was a shepherd. Sinners should understand David’s wisdom and sense of morality as he threw himself on the mercy of God (Ps 51:5). It is through God’s grace that one may repent.
* Contrarily, Saul justified his actions and shifted the blame, therefore, received no mercy.
* Repentance leads to forgiveness. It doesn’t rest on the strength of our case but on God’s loving kindness, “*hesed*”. God’s compassion is founded on His promise, the covenant love: the faithful, total, self-giving love.
* The seven Penitenial Psalms: 6, 32, 38, 51, 102, 130, 143
 | David p 101-1042Sam 21:1-92Sam 112Sam 12:1-142Sam 13, 15QS9 p 61QS0 p 61 |
| **B** | **Recognition and Confession of Sin: Miserere Mei (Psalm 51)*** Psalm 51 has traditionally been called ***Miserere Mei*** in reference to its opening words, “Have mercy on me, O God” (Miserere mei, Deus).
* Verse 3: David pleads with God on the basis of His “steadfast love” and “abundant mercy”.
* Verses 4-7: Recognition of sin and the hope to be “cleansed”; this cannot be accomplished without an informed conscience, the original sin.
* Verses 8-12: As Blessed John Paul II wrote, “Conversion requires convincing of sin; it includes the interior judgment of conscience and this, being a proof of the action of the Spirit of truth in man’s inmost being, becomes at the same time the start of a new grant of grace and love” (JP II, Dominum et Vivificantem 31.2). To receive God’s mercy, we must first admit our faults. And if we confess them, “he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1Jn 1:9).
* Verses 13-15: Sin can separate us from God, but God’s grace and mercy restore our relationship with Him, which is far more than simply making us clean from sin. This restored relationship will bring joy, praise, and a willing spirit as well as the ability to lead others who have strayed from God.
* Verses 18-19: Contrasting the sacrifices of Saul and David. (1Sam 13:8-13, 15:10-31)
* Verses 20-21: “rebuild the walls of Jerusalem” signifies the Heavenly Jerusalem where perfect sacrifices will be accepted.
 | QS9 p 63RS9 p1 Q1RS9 p1Q2David p 104RS9 p1 Q3RS9 p2 Q4RS9 p2 Q5David p 105 |
| **C** | **A Plead to God, Based on His Covenant Faithfulness (Psalm 143)*** Absolom, David’s son, sought to take David’s throne, forcing him to flee for his life.
* Verses 1-2: David approaches God on the basis of God’s faithfulness and righteousness, instead of his own righteousness and justice. No one alive is righteous before God.
* Verses 5-6: David reminds God of all He has done in the past to call on God to continue to be what He has been in the past.
* Verses 8-10: David asks for God’s guidance in the future so he will not sin again or stray from the way that leads to righteousness.
 | 2Sam 13-19RS9 p3 Q6Ps 130:3RS9 p3 Q7RS9 p3 Q8 |
| **D** | **Praise and Blessing Follow Forgiveness*** Verses 3-4: Unconfessed sin is affecting his whole being, body and spirit.
* Verse 5: God forgives those who confess.
* Verses 6-8, 10: The blessings befall those who confess.
 | RS9 p3 Q9RS9 p3 Q10Rs9 p3 Q11 |