

A	<p><u>方法、程序、資料、課程簡介</u></p> <ul style="list-style-type: none"> • 如何決定今年 BSP 查考聖詠。 • 今年 BSP 相對地資料豐富和著重祈禱默想。 • 常用程序 • 主要參考書: 1. <i>The Great Adventure Series: Psalms – the School of Prayer study set</i>, by Jeff Cavins, Sarah Christmyer, and Tim Gray (“Advent”); 2. <i>Come and See Catholic Bible Study – David and the Psalms</i>, by Fr. Joseph Ponessa and Laurie Watson Manhardt (“David”); 3. <i>Praying the Psalms with the Holy Fathers</i>, compiled by Peter Celano (Fathers). • 課程簡介 • 參照說明 	<p>SN1</p> <p>SN2</p> <p>SN3</p>
B	<p><u>聖詠是甚麼？</u></p> <ul style="list-style-type: none"> • Psalm = <i>psalmos</i> (GK), <i>mizmor</i>(HB) = song。聖經中聖詠集一書，希伯來文稱 <i>Tehillim</i>，即「讚歌」‘praises’或‘prayers of praise’。Psalter (<i>psalterium</i> – GK) = 聖詠集。若在聖經各書中天主用人的言語向人啟示真理，同是天主默感的聖詠集，便是人向天主的回應；在基督內，聖詠成了教會的呼聲。 • 讀聖詠時應細心聆聽聖詠中反映著自己的迴響：你的想望、情緒和感受；讓聖詠詩詞成了自己的禱聲，呈奉主前。 • 為用禮儀敬禮天主而編寫，在聖殿中詠唱。聖詠祈禱常以讚頌為主；因此將舊約傳給我們的聖詠集稱為「讚歌」是非常合適的。 • 今日的編排完成於元前三世紀，大部份是達味作品，故稱《達味聖詠集》。 	<p><i>Advent</i> Intro p. 1-2</p> <p><i>David</i> p. 1 SN4</p> <p><i>David</i> p. 1,</p> <p><i>Advent</i> Intro p. 1, SK p. 837</p>

D	<p><u>聖詠集結構、寫作技巧、在教會內的重要性</u></p> <ul style="list-style-type: none"> • 聖詠集結構及篇數(多數聖經譯本用原文法，還有拉丁和希臘譯本法)。 • 聖詠標題是聖經譯本編者所定，不同譯本有不同標題，故不屬默感經文。有關作者、背景、音樂提示都被看作默感經文完整部份。 • 屬詩詞體裁，在敬禮天主時用樂器伴湊唱出。寫作技巧包括形象法(imagery)，重覆法(repetition)，平行對比法(parallelism)等。應用心反覆咀嚼，仔細思考和默想，讓它在心裡萌芽，成了自己的禱告。 • 是新約經書引用最多的舊約經文，包藏著很多被視為被耶穌所滿全的預言；耶穌本人亦常引用。如所有舊約經文，聖詠真義一定要在耶穌和新約眼光中才全面彰顯。 	<p>SN5</p> <p>QS1p8</p> <p><i>Advent</i> Intro p.2-3</p> <p><i>Advent</i> Intro p.2 CCC129</p>
E	<p><u>聖詠對天主不斷稱頌</u></p> <ul style="list-style-type: none"> • 聖詠祈禱常以讚頌為主，是很多聖詠的特色；同樣特色也貫徹五卷聖詠和全本聖詠集。所以聖詠集稱 <i>Tehillim(HB)</i> - 「讚歌」。同樣，讚頌天主也成了基督徒和教會禱告所應有的特色，對天主應讚頌不斷，因為信實的天主當受讚頌! 	<p>RS1p3-4 CCC2589</p>

聖詠#1：認識聖詠(一)

SPECIAL NOTES

1. 2014-2015 聖經研討會常用程序：

7:45-8:00	Announcements and opening prayer
8:00-9:10	Navigator Time
9:10-9:15 (5 min)	Stretch Break
9:15-9:55 (40 min)	Group Time (Praying with the Responsorial Psalms, or Lectio Divina, Q&A, sharing)
9:55-10:00	Closing

2. 2014-2015 《聖經研討聚會 - 聖詠》課程簡介：

日期	主題
Sept 26, 2014	認識聖詠(一)
Oct 24, 2014	認識聖詠(二)
Nov 28, 2014	達味和聖詠
Dec 19, 2014	彌撒中的答唱詠
Jan 23, 2015	頌君王和預言默西亞詩
Feb 26, 2015 (星期四)	渴慕天主抒情詩
Mar 26, 2015 (星期四)	登聖山和聖殿歌
Apr 24, 2015	哀怨詩
May 22, 2015	悔罪詩
Jun 26, 2015	讚美詩

3. 參照說明 - 參考書 *Great Adventure – Psalms Study Set* 分成問題和答案兩部份，參照中，Q 指問題部份，R 指答案部份。例如：

- QS1p10 = 問題部份, session 1, page 10
- RS2p3 = 答案部份, session 2, page 3

4. Pope St. Pius X on How to Pray the Psalms:

“The Psalms seem to me to be like a mirror, in which the person using them can see himself, and the stirrings of his own heart; he can recite them against the background of his own emotions. Augustine says in his *Confessions*: ‘How I wept when I heard your hymns and canticles, being deeply moved by the sweet singing of your Church. Those voices flowed into my ears, truth filtered into my heart, and from my heart surged waves of devotion. Tears rained down, and I was happy in my tears.’

“Who can fail to be moved by those many passages in the psalms which set forth so profoundly the infinite majesty of God, his omnipotence, his justice and goodness and clemency, too deep for words, and all the other infinite qualities of his that deserve our praise? Who could fail to be roused to the same emotions by the prayers of thanksgiving to God for blessings received, by the petitions, so humble and confident, for blessings still awaited, by the cries of a soul in sorrow for sin committed? Who would not be fired with love as he

looks on the likeness of Christ, the redeemer, here so lovingly foretold? His was the voice Augustine heard in every psalm, the voice of praise, of suffering, of joyful expectation, of present distress.” (*Divino Afflatu*)

5. 聖詠集結構 - 如梅瑟五書分五卷，故此學者認聖詠集是梅瑟五書的默想；每卷末皆以《光榮頌》作結。五卷分佈如下：

- 卷一：1-41 (詠 1 和 2 是全集綱領和序言，教導人如何追求真正幸福。(註))
- 卷二：42-72
- 卷三：73-89
- 卷四：90-106
- 卷五：107-150 (最後五首聖詠 146-150 自成一組「亞利路亞聖詠」，恰當地在讚美中完結聖詠集。)

第一至三卷聖詠常為達味王朝的興盛與衰落而哀悼和呼求，並將不同聖詠根據作者或來源而組合。第四至五卷聖詠則多數用主題來組合，在充軍和亡國的苦況中，呼籲以民歸向真正的君王，即信實的天主。

(Ref: *Advent Intro*, p.2; SK p.837)

註：例 1 - 按詠 1:1-2; 2:12b，有福的人是怎樣的？例 2 - 詠 1 教晦個別的人，詠 2 教晦團體(萬邦、眾民、列王、諸候、大地掌權者)，因天主大愛和盟約不只為個別的人，更為天下萬邦萬民。對於這些團體和掌權者，天主有何訓晦？(見詠 2:6-11, 12b)