

A	<p><u>A Reflective Reading of the Psalms may Turn the Words into Personal Prayers</u></p> <ul style="list-style-type: none"> The psalms are prayers; “psalmos” (GK) or “mizmor” (HB), meaning song. It draws the congregation to worship God during liturgy. The poetic nature stirs us in a way that prose does not. It involves our entire being, not just our minds. The poetic words give voice to the inarticulate longings of our souls. One must pay close attention to the writing style and literary devices used by the authors in order to gain insights into the true meaning of the words and able to pray with them. 	QS2p13
B	<p><u>Writing Style: Literary Devices</u></p> <ul style="list-style-type: none"> Repetition and parallelism are used for emphasis to draw readers’ attention. For instance, (a) “Holy, holy, holy is the Lord” (Is 6:3); and (b) Ps 19:8-10 points to teachings of the Lord. Poetic devices such as rhythm and rhyme and refrain are parallelism of sound; however, Hebrew poetry relies on a parallelism of meaning with the introduction of variations or additions to parallel thoughts so that the meaning is emphasized. E.g Ps 2:1 Imagery – We are physical beings, and God has always related to us in an incarnational way that involves all of our senses. Therefore, the Psalms often start with something known to get across the unknown or intangible. E.g. Ps 1:1, 6; 18:3 Personification – To impose human characteristics on concepts or ideas, non-human or inanimate object/creatures. E.g. Ps 85:10-11; 18:4-6 We must learn to read poetry and poetic devices in order to uncover the messages hidden in the words, and avoid the error of literalism. E.g. Ps 18:7-16 	<p>QS2p13</p> <p>QS2p13</p> <p>RS2p1 (Q1)</p> <p>QS2p14</p> <p>RS2p2-3</p> <p>RS2p3 (Q5)</p> <p>RS2p3 (Q6)</p>
C	<p><u>Praying with the Psalms</u></p> <ul style="list-style-type: none"> Learning to pray with the Psalms is similar to learning to play the piano; one must take time to learn the notes and phrases and movements of thought of the piece. Through practices, one becomes familiarized with the movements and able to relate and empathize with the words. The words will inform and direct one’s own prayer and leads one to create something new. Suggestion: to use the methods introduced below to help you praying with the Psalms. Liturgy of the Hour (Who can follow note 10, QS3p20 research materials and report at next class?) 	<p>QS3p19</p> <p>QS3p20-21</p> <p>RS3p1</p>

**Chinese Martyrs Catholic Church
Bible Sharing Program 2014-20145
Psalms #2: Introduction to the Psalms II**

	<ul style="list-style-type: none"> • Collect your favourite psalms, phrases, and reflection in your notebook; refer to it often throughout the day. • Singing the psalms. • Reading of Lectio Divina – see Advent Prayer Card • Each group may choose ONE method or create your own. Then, from February to June, we will invite 3-4 groups to share their progress and results to help everyone to use the Psalms. 	<p>QS3p21</p> <p>QS3p21</p> <p>QS3p21-24</p>
<p>D</p>	<p><u>The Psalms as Prayers – A History</u></p> <ul style="list-style-type: none"> • In the early years of Solomon and Period of the Temple, two prayer sessions were held in the Temple everyday: morning and evening (see Ps 92:1-2). This structure implies the blessing of all the hours between the two sessions (the whole day). This two-session structure evolved into three-session (see Ps 55:18). Note that the evening liturgy comes first as sunset is considered as the beginning of a new day according to Jewish traditions. The day begins with sunset, follows by dawn and mid-day. • Psalms used in evening prayer: 4:4, 6:6, 134:1, 141:2; morning prayer: 5:4, 59:17, 88:13; mid-day: 37:6 • The Jews living in Jerusalem will pray facing the Temple, while those who live in other parts will pray facing the direction of Jerusalem. They will open their windows and doors toward Jerusalem during prayers. Therefore, Angel Gabriel could possibly enter the home of the Virgin Mary from the south. He also appeared to Zechariah in the Temple before that. • After the restoration of the Temple, the psalms were used in response to scriptural readings in the Temple and synagogues. However, since Christians had started the same practice, the Jewish synagogues stopped using the psalms. • When praying with the Psalms, one unites with all those mentioned in the psalms (the poor, the weak, the oppressed), all Israelites, as well as all humanity; across time (past, present, future) and space we pray together. Through praying with the psalms, we have already achieved the fruits of intercessory prayers. Not only are we united with the Head of the Mystical Body of Christ, we are also united in God through prayers since He has become man and one of us, sharing humanity’s joy and suffering. 	<p>David p195</p> <p>David p195</p> <p>1Kings 8:44, Tobias 3:1, Daniel 6:11, David p195-6</p> <p>David p196</p> <p>SN1</p>

Chinese Martyrs Catholic Church
Bible Sharing Program 2014-20145
Psalms #2: Introduction to the Psalms II
SPECIAL NOTES

1. Referring to Psalm 22 (My God, my God, why have you forsaken me?), BXVI said:

Even in the days of the Old Covenant, those who prayed the Psalms were not just individual subjects, closed in on themselves. To be sure, the Psalms are deeply personal prayers, formed while wrestling with God, yet at the same time they are uttered in union with all who suffer unjustly, with the whole of Israel, indeed with the whole of struggling humanity, and so these Psalms always span past, present, and future. They are prayed in the presence of suffering, and yet they already contain within themselves the gift of an answer to prayer, the gift of transformation.

On the basis of their belief in Christ, the Fathers took up and developed this fundamental theme, which modern scholarship calls “corporate personality”: in the Psalms, so Augustine tells us, Christ prays both as head and as body...as the one who unites us all into a single common subject and incorporates us all into himself...as “body”, that is to say, all of our struggles, our voices, our anguish, and our hope are present in his praying.

(BXVI, *Jesus of Nazareth*, Part II, p.215)

Referring to the doxology of Psalm 150 (Praise God in his sanctuary, praise him in his mighty firmament!), St. JP II said:

Thus between heaven and earth a channel of communication is established in which the action of the Lord meets the hymn of praise of the faithful. The liturgy unites the two holy places, the earthly temple and the infinite heavens, God and man, time and eternity.

During the prayer, we accomplish an ascent towards the divine light and together experience a descent of God who adapts himself to our limitations in order to hear and speak to us, meet us and save us.

(JP II, General Audience, Feb. 26, 2003)