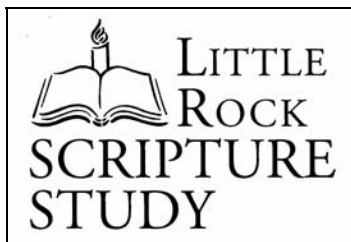


Church of the Holy Spirit



Extra Readings

PSALMS I - Lesson 3

Psalms of Trust or Confidence

Psalms 23, 11, 27, 63, 16

Psalms for All Seasons, pages 31-43

Q4

Psalm 23:2

² In green pastures you let me graze;
to safe waters you lead me;

Q5

Psalm 23:4

^{4a} Even when I walk through a dark valley,
I fear no harm for you are at my side;
your rod and staff give me courage.

Q6

Psalm 23:5

^{5b} You set a table before me
as my enemies watch;
You anoint my head with oil;
my cup overflows.

2 Samuel 9:6-7

⁶ When Meribbaal, son of Jonathan, son of Saul, came to David, he fell prostrate in homage. David said, "Meribbaal," and he answered, "Your servant." ⁷ "Fear not," David said to him, "I will surely be kind to you for the sake of your father Jonathan. I will restore to you all the lands of your grandfather Saul, and you shall always eat at my table."

Luke 14:12-14

¹² Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have

repayment. ¹³ Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; ¹⁴ blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."

Luke 15:11-24

¹¹ Then he said, "A man had two sons, ¹² and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. ¹³ After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. ¹⁴ When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. ¹⁵ So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. ¹⁶ And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. ¹⁷ Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. ¹⁸ I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. ¹⁹ I no longer deserve to be called your son; treat me as you would treat one of your hired workers.'" ²⁰ So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. ²¹ His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' ²² But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. ²³ Take the fattened calf and slaughter it. Then let us celebrate with a feast, ²⁴ because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began.

a A dark valley: a different division of the Hebrew consonants yields the translation "the valley of the shadow of death."

b You set a table before me: this expression occurs in an exodus context in Psalm 78:19. As my enemies watch: my enemies see that I am God's friend and guest. Oil: a perfumed ointment made from olive oil, used especially at banquets (Psalm 104:15; Matthew 26:7; Luke 7:37, 46; John 12:2).

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John 21:1-14

^{1 a} After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. ² Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, ^b and two others of his disciples. ^{3 c} Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. ⁴ When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. ⁵ Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." ⁶ So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. ⁷ So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. ⁸ The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. ^{9 d} When they climbed out on shore, they saw a charcoal fire with fish on it and bread. ¹⁰ Jesus said to them, "Bring some of the fish you just caught." ¹¹ So Simon Peter went over and dragged the net ashore full of one hundred fifty-three ^e large fish. Even though there were so many, the net was not torn. ¹² Jesus said to them, "Come, have breakfast." And none of the disciples

a [1–23] There are many non-Johannine peculiarities in this chapter, some suggesting Lucan Greek style; yet this passage is closer to John than John 7:53–8:11. There are many Johannine features as well. Its closest parallels in the synoptic gospels are found in Luke 5:1–11 and Matthew 14:28–31. Perhaps the tradition was ultimately derived from John but preserved by some disciple other than the writer of the rest of the gospel. The appearances narrated seem to be independent of those in John 20. Even if a later addition, the chapter was added before publication of the gospel, for it appears in all manuscripts.

b Zebedee's sons: the only reference to James and John in this gospel (but see the note on John 1:37). Perhaps the phrase was originally a gloss to identify, among the five, the two others of his disciples. The anonymity of the latter phrase is more Johannine (Joh 1:35). The total of seven may suggest the community of the disciples in its fullness.

c [3–6] This may be a variant of Luke's account of the catch of fish; see the note on Luke 5:1–11.

d [9,12–13] It is strange that Jesus already has fish since none have yet been brought ashore. This meal may have had eucharistic significance for early Christians since John 21:13 recalls John 6:11 which uses the vocabulary of Jesus' action at the Last Supper; but see also the note on Matthew 14:19.

e The exact number 153 is probably meant to have a symbolic meaning in relation to the apostles' universal mission; Jerome claims that Greek zoologists catalogued 153 species of fish. Or 153 is the sum of the numbers from 1 to 17. Others invoke Ezekial 47:10.

dared to ask him, ^f "Who are you?" because they realized it was the Lord. ¹³ Jesus came over and took the bread and gave it to them, and in like manner the fish. ^{14 g} This was now the third time Jesus was revealed to his disciples after being raised from the dead.

Q7

Psalm 11:1-3

^{1 h} For the leader. Of David. I
In the LORD I take refuge;
how can you say to me,
"Flee like a bird to the mountains!"
² See how the wicked string their bows,
fit their arrows to the string
to shoot from the shadows at the upright.
^{3 i} When foundations are being destroyed,
what can the upright do?"

Q8

Psalm 11:4-7

⁴ The LORD is in his holy temple;
the LORD'S throne is in heaven.
God's eyes keep careful watch;
they test all peoples.
⁵ The LORD tests the good and the bad,
hates those who love violence,
^{6 j} And rains upon the wicked
fiery coals and brimstone,
a scorching wind their allotted cup.
⁷ The LORD is just and loves just deeds;
the upright shall see his face.

Q9

Psalm 11:6-7

^{6 k} And rains upon the wicked
fiery coals and brimstone,

f None...dared to ask him: is Jesus' appearance strange to them? Cf Luke 24:16; Mark 16:12; John 20:14. The disciples do, however, recognize Jesus before the breaking of the bread (opposed to Luke 24:35).

g This verse connects John 20 and 21; cf John 20:19,26.

h [Psalm 11] A song of trust. Though friends counsel flight to the mountain country (a traditional hideout) to escape trouble (Psalm 11:1–3), the innocent psalmist reaffirms confidence in God, who protects those who seek asylum in the temple (Psalm 11:4–7).

i Foundations: usually understood of public order. Cf Psalm 82:5.

j Their allotted cup: the cup that God gives people to drink is a common figure for their destiny. Cf Psalm 16:5; 75:9; Matthew 20:22; 26:39; Rev 14:10.

k Their allotted cup: the cup that God gives people to drink is a common figure for their destiny. Cf Psalm 16:5; 75:9; Matthew 20:22; 26:39; Rev 14:10.

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a scorching wind their allotted cup.
⁷The LORD is just and loves just deeds;
the upright shall see his face.

Psalm 11:6

^{6a}And rains upon the wicked
fiery coals and brimstone,
a scorching wind their allotted cup.

Psalm 37:20

²⁰The wicked perish,
the enemies of the LORD;
Like the beauty of meadows they vanish;
like smoke they disappear.

Proverbs 2:15

¹⁵Whose ways are crooked,
and devious their paths;

Sirach 28:8

⁸Avoid strife and your sins will be fewer,
for a quarrelsome man kindles disputes,

Isaiah 57:20-21

²⁰But the wicked are like the tossing sea
which cannot be calmed,
And its waters cast up mud and filth.
²¹No peace for the wicked! says my God.

Q10

a) Psalm 27:1

¹Of David I
^bThe LORD is my light and my salvation;
whom do I fear?
The LORD is my life's refuge;
of whom am I afraid?

b) Psalm 27:3

³Though an army encamp against me,
my heart does not fear;
Though war be waged against me,
even then do I trust.

a Their allotted cup: the cup that God gives people to drink is a common figure for their destiny. Cf Psalm 16:5; 75:9; Matthew 20:22; 26:39; Rev 14:10.

b [Psalm 27] Tradition has handed down the two sections of the psalm (Psalm 27:1-6; 7-14) as one psalm, though each part could be understood as complete in itself. Asserting boundless hope that God will bring rescue (Psalm 27:1-3), the psalmist longs for the presence of God in the temple, protection from all enemies (Psalm 27:4-6). In part B there is a clear shift in tone (Psalm 27:7-12); the climax of the poem comes with "I believe" (Psalm 27:13), echoing "I trust" (Psalm 27:3).

Psalm 27:5

⁵For God will hide me in his shelter
in time of trouble,
Will conceal me in the cover of his tent;
and set me high upon a rock.

Psalm 27:14

¹⁴Wait for the LORD, take courage;
be stouthearted, wait for the LORD!

Psalm 91

I
^{1cd}You who dwell in the shelter of the Most High,
who abide in the shadow of the Almighty,
²Say to the LORD, "My refuge and fortress,
my God in whom I trust."
³God will rescue you from the fowler's snare,
from the destroying plague,
⁴Will shelter you with pinions,
spread wings that you may take refuge;
God's faithfulness is a protecting shield.
⁵You shall not fear the terror of the night
nor the arrow that flies by day,
⁶Nor the pestilence that roams in darkness,
nor the plague that ravages at noon.
⁷Though a thousand fall at your side,
ten thousand at your right hand,
near you it shall not come.
⁸You need simply watch;
the punishment of the wicked you will see.
⁹You have the LORD for your refuge;
you have made the Most High your stronghold.
¹⁰No evil shall befall you,
no affliction come near your tent.
^{11e}For God commands the angels
to guard you in all your ways.
¹²With their hands they shall support you,
lest you strike your foot against a stone.
¹³You shall tread upon the asp and the viper,
trample the lion and the dragon.

c [Psalm 91] A prayer of someone who has taken refuge in the security of the temple (Psalm 91:1-2). The psalmist is confident that God's presence will protect the people in every dangerous situation (Psalm 91:3-13). The final verses are an oracle of salvation promising salvation to those who trust in God (Psalm 91:14-16).

d The shelter of the Most High: basically "hiding place" but in the psalms a designation for the protected temple precincts. Cf Psalm 27:5; 31:21; 61:5. The shadow of the Almighty: literally, "the shadow of the wings of the Almighty." Cf Psalm 17:8; 36:8; 57:2; 63:8. Psalm 91:4 makes clear that the shadow is an image of the safety afforded by the outstretched wings of the cherubim in the holy of holies.

e [11-12] The words are cited in Luke 4:10-11; Matthew 4:6, as Satan tempts Jesus in the desert.

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II

- ¹⁴ Whoever clings to me I will deliver;
whoever knows my name I will set on high.
¹⁵ All who call upon me I will answer;
I will be with them in distress;
I will deliver them and give them honor.
¹⁶ With length of days I will satisfy them
and show them my saving power.

Matthew 14:22-27

^{22 a} Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. ²³ After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. ²⁴ Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. ²⁵ During the fourth watch of the night, ^b he came toward them, walking on the sea. ²⁶ When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. ²⁷ At once (Jesus) spoke to them, "Take courage, it is I; ^c do not be afraid."

Q11

Psalm 27:4

- ⁴ One thing I ask of the LORD;
this I seek:
To dwell in the LORD'S house
all the days of my life,
To gaze on the LORD'S beauty,
to visit his temple.

Q13

a) Psalm 63:1

^{1 d} A psalm of David, when he was in the wilderness of Judah.

a [22-33] The disciples, laboring against the turbulent sea, are saved by Jesus. For his power over the waters, see the note on Matthew 8:26. Here that power is expressed also by his walking on the sea (Matthew 14:25; cf Psalm 77:20; Job 9:8). Matthew has inserted into the Marcan story (Mark 6:45-52) material that belongs to his special traditions on Peter (Matthew 14:28-31).

b The fourth watch of the night: between 3 a.m. and 6 a.m. The Romans divided the twelve hours between 6 p.m. and 6 a.m. into four equal parts called "watches."

c It is I: see the note on Mark 6:50.

d [Psalm 63] A psalm expressing the intimate relationship between God and the worshiper. Separated from God (Psalm 63:2), the psalmist longs for the divine life given in the temple (Psalm 63:3-6), which is based on a close relationship with God (Psalm 63:7-9). May all my enemies be destroyed and God's true worshipers continue in giving praise (Psalm 63:10-11)!

Psalm 107:4-6

- ⁴ Some had lost their way in a barren desert;
found no path toward a city to live in.
⁵ They were hungry and thirsty;
their life was ebbing away.
⁶ In their distress they cried to the LORD,
who rescued them in their peril,

b) Psalm 63:2

- ² O God, you are my God—
for you I long!
For you my body yearns;
for you my soul thirsts,
Like a land parched, lifeless,
and without water.

Psalm 42:2-3

- ² As the deer longs for streams of water,
so my soul longs for you, O God.
^{3 e} My being thirsts for God, the living God.
When can I go and see the face of God?

Q14

Psalm 63:4

- ^{4 f} For your love is better than life;
my lips offer you worship!

Q15

Psalm 63:3-9

- ³ So I look to you in the sanctuary
to see your power and glory.
^{4 g} For your love is better than life;
my lips offer you worship!
- ⁵ I will bless you as long as I live;
I will lift up my hands, calling on your name.
⁶ My soul shall savor the rich banquet of praise,
with joyous lips my mouth shall honor you!
⁷ When I think of you upon my bed,
through the night watches I will recall
⁸ That you indeed are my help,
and in the shadow of your wings I shout for joy.
⁹ My soul clings fast to you;
your right hand upholds me.

e See the face of God: "face" designates a personal presence (Genesis 33:10; Exodus 10:28-29; 2 Sam 17:11). The expressions "see God/God's face" occur elsewhere (Psalm 11:7; 17:15; 63:2; cf Exodus 24:10; 33:7-11; Job 33:26) for the presence of God in the temple.

f For your love is better than life: only here in the Old Testament is anything prized above life—in this case God's love.

g For your love is better than life: only here in the Old Testament is anything prized above life—in this case God's love.

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Exodus 34:8

⁸ Moses at once bowed down to the ground in worship.

Ezra 9:5

⁵ Then, at the time of the evening sacrifice, I rose in my wretchedness, and with cloak and mantle torn I fell on my knees, stretching out my hands to the LORD, my God.

1 Timothy 2:8

^{8 a} It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

Q16

Psalm 16:5-6

⁵ LORD, my allotted portion and my cup,
you have made my destiny secure.

^{6 b} Pleasant places were measured out for me;
fair to me indeed is my inheritance.

Deuteronomy 10:8-9

⁸ "At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to be in attendance before the LORD and minister to him, and to give blessings in his name, as they have done to this day. ⁹ For this reason, Levi has no share in the heritage with his brothers; the LORD himself is his heritage, as the LORD, your God, has told him.

Sirach 45:20-22

²⁰ Then he increased the glory of Aaron
and bestowed upon him his inheritance:
The sacred offerings he allotted to him,
with the showbread as his portion;
²¹ The oblations of the LORD are his food,
a gift to him and his descendants.
²² But he holds no land among the people
nor shares with them their heritage;
For the LORD himself is his portion,
his inheritance in the midst of Israel.

a [8–15] The prayer of the community should be unmarred by internal dissension (1 Tim 2:8); cf Matthew 5:21–26; 6:14; Mark 11:25. At the liturgical assembly the dress of women should be appropriate to the occasion (2 Tim 2:9); their chief adornment is to be reputation for good works (2 Tim 2:10). Women are not to take part in the charismatic activity of the assembly (1 Tim 2:11–12; cf 1 Cor 14:34) or exercise authority; their conduct there should reflect the role of man's helpmate (2 Tim 2:13; cf Genesis 2:18) and not the later relationship of Eve to Adam (2 Tim 2:14; cf Genesis 3:6–7). As long as women perform their role as wives and mothers in faith and love, their salvation is assured (2 Tim 2:15).

b Pleasant places were measured out for me: the psalmist is pleased with the plot of land measured out to the family, which was to be passed on to succeeding generations ("my inheritance").

Q17

Psalm 16:5

⁵ LORD, my allotted portion and my cup,
you have made my destiny secure.

Matthew 6:25-34

^{25 c} "Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? ²⁶ Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? ²⁷ Can any of you by worrying add a single moment to your life-span? ^d ²⁸ Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. ²⁹ But I tell you that not even Solomon in all his splendor was clothed like one of them. ^{30 e} If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? ³¹ So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' ³² All these things the pagans seek. Your heavenly Father knows that you need them all. ³³ But seek first the kingdom (of God) and his righteousness, ^f and all these things will be given you besides. ³⁴ Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil.

Q18

Psalm 16:8-11

⁸ I keep the LORD always before me;
with the Lord at my right, I shall never be shaken.
⁹ Therefore my heart is glad, my soul rejoices;
my body also dwells secure,
^{10 g} For you will not abandon me to Sheol,

c [25–34] Jesus does not deny the reality of human needs (Matthew 6:32), but forbids making them the object of anxious care and, in effect, becoming their slave.

d Life-span: the Greek word can also mean "stature." If it is taken in that sense, the word here translated moment (literally, "cubit") must be translated literally as a unit not of time but of spatial measure. The cubit is about eighteen inches.

e Of little faith: except for the parallel in Luke 12:28, the word translated of little faith is found in the New Testament only in Matthew. It is used by him of those who are disciples of Jesus but whose faith in him is not as deep as it should be (see Matthew 8:26; 14:31; 16:8 and the cognate noun in Matthew 17:20).

f Righteousness: see the note on Matthew 3:14–15.

g Nor let your faithful servant see the pit: Hebrew shahath means here the pit, a synonym for Sheol, the underworld. The Greek translation derives the word here and elsewhere from the verb shahath, "to be corrupt." On the

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nor let your faithful servant see the pit.
¹¹ You will show me the path to life,
abounding joy in your presence,
the delights at your right hand forever.

Acts 2:22-28

²² You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. ²³ This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to

basis of the Greek, Acts 2:25-32; 13:35-37 apply the verse to Christ's resurrection, "Nor will you suffer your holy one to see corruption."

crucify him. ²⁴ But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.

²⁵ For David says of him:

'I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.

²⁶ Therefore my heart has been glad and my tongue has exulted;

my flesh, too, will dwell in hope,

²⁷ because you will not abandon my soul to the netherworld,

nor will you suffer your holy one to see corruption.

²⁸ You have made known to me the paths of life;
you will fill me with joy in your presence.'