

Mount St. Mary's Seminary
Fall 2024

SCRIP 501 — Introduction to Scripture: Wisdom and Psalms
3 credits (3 hrs./wk. for 15 wks.)

T/Th, 1:20–2:35pm
Keating 018

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Course Description

This course provides an introduction to scripture and biblical studies by means of a textually, historically, and theologically attentive examination of Psalms and the wisdom literature of the Old Testament. Initial consideration is given to matters foundational to Catholic scriptural interpretation (e.g., inspiration and inerrancy, the relationship of the Old and New Testament, canon formation, biblical manuscripts and translations, ancient and contemporary methods of exegesis, etc.), which ground seminarians' subsequent focused study of Psalms and the sapiential books. Pertinent literary, historical, and theological features of each of these books are treated, as is their manifold connectedness to the rest of the biblical canon—whether by adoption or allusion in New Testament texts, embeddedness in the Old Testament narrative of salvation history, or in meditative re-readings of this narrative.

Place of this course in the Intellectual Formation Program

The following three intellectual formation dimension goals are addressed:

- 1.A. Possesses a familiarity with the Scriptures and understands biblical theology in accord with the mind of the Church.
- 4.A. Demonstrates a habit of reading, particularly through the completion of assigned readings and dedication to further theological and non-theological reading.
- 4.B. Practices critical thinking as evidenced in class participation, exams, and/or papers.

Place of this course in the degree program(s)

Required for the M.Div. and S.T.B. degrees, and a prerequisite for M.A. program admission.

Course Goals/Learning Outcomes

Seminarians will gain the theological and pastoral competence necessary to:

- understand the principles of Catholic biblical interpretation in order to apply these in ongoing study of Sacred Scripture in seminary coursework and priestly ministry;
- recognize and appreciate the distinctive literary, historical, and theological characteristics of the Psalms and wisdom books, and their place and function within the biblical canon;
- grasp more fully the prayerful, practical, and prophetic dimensions of these books, and their perennial import for the life of the Church—and of the Christian—as inspired, living testimony to the mysteries of God and salvation definitively revealed in Christ;
- attend to the “figural” aspects proper to these books, whether as belonging to their poetic forms of expression, as underlying their meditative re-readings of the events of salvation history, or as constituting their veiled proclamation of the mystery of salvation;

- pray—and develop a homiletic awareness of—the Psalms with ever-greater discernment and understanding;
- develop more deeply as engaged and enamored readers and proclaimers of God’s word.

Course Requirements

- Active participation in class meetings and discussions, informed by careful preparation of assigned readings (10%).
- Biblical reading log, providing both summary of and reflection on assigned texts from the Psalms and wisdom books, to be submitted electronically on 9/17, 10/1, 11/7, and 12/5; further guidelines provided below (25%).
- Mid-term exam, on 10/3 (20%).
- One biblical exegesis paper (5–6pp.) on student’s choice of assigned topics, due 10/22; options and guidelines for paper provided at end of syllabus (20%).
- Comprehensive final exam, date and time TBD (25%).

Biblical Reading Log

Whether to achieve the stated goals for this course, or to advance in their own ongoing interior and priestly formation, it is necessary for seminarians to engage regularly in an attentive, and prayerful, reading of Sacred Scripture. The biblical reading log is a means of both encouraging and evaluating such engagement with the assigned texts from the Psalms and wisdom books, which constitute the primary focus of this course.

The reading log is composed of two equally weighted elements: 1) a two- to three-line *summary* of each biblical chapter that is assigned for your reading, and 2) a one-paragraph *theological reflection* on some aspect of the assigned chapters as a whole.

- The *summary* serves both as a record of what you discern to be most important about a given chapter, and as an aid for future recall of what you have just read. It should thus identify the chapter’s most essential points, which may include its category or genre (for chapters from the psalter), structure, significant claims, distinctive features or themes, relation to surrounding chapters, parallels with or allusions to other biblical material, etc.
- The *theological reflection* represents an opportunity to build on your chapter-by-chapter analysis and to put your own stamp on this engagement with the assigned biblical text. You might offer insights or questions about the text, or work to relate it to class lectures and discussions, to your own interior life or vocational discernment, to the liturgy (the Mass or liturgy of the hours), to Church teachings on faith or morals, to material covered in other seminary courses, etc. Whatever approach you take on a given day, the reflection should remain duly focused on the assigned text and duly theological (i.e., representative of the disciplined application of the mind to God and things in relation to God).

The reading log is to be typed in single-spaced, 12-pt. Times New Roman font, and compiled in a single running document, which must *both* be permanently shared with the instructor by 9/17 *and* submitted via email attachment on 9/17, 10/1, 11/7, and 12/5. Since the aim of the reading log is to encourage consistent engagement with the assigned biblical texts, each entry is to be *completed prior to the corresponding class meeting* (i.e., not in a mad rush just prior to the email attachment due date); to ensure this, the instructor will regularly monitor all shared documents.

Although the reading log is not a formal writing assignment (i.e., there is no need to follow the Turabian style-sheet, give footnotes, etc.), seminarians should be sure to use complete sentences and avoid spelling or grammar errors. Lastly, seminarians should bear in mind that the reading log is an individual assignment, *not* a group assignment, and that any sharing or copying of summaries or reflections thus constitutes cheating.

Course Policies

Policies follow the Academic Norms found in the *Seminarian Handbook*, available online at https://seminary.msmary.edu/registrar/seminary-documents/seminarian_handbook.pdf.

Absences/late work—Seminarians are required to attend all classes and to be present for the entirety of each class. More than two absences will result in an automatic lowering of one's overall grade; further absences may result in failure of the course. When possible, seminarians should alert the instructor in advance to any anticipated absence from class (including late arrival or early departure). Unless otherwise arranged with the instructor, seminarians are responsible for all course material for classes from which they are absent, and are likewise expected to submit coursework on the date it is due. Late work will be docked up to one half-letter per day.

Disabilities—Seminarians with a physical or learning disability that will require accommodation in the course should alert the instructor to this fact within the first week of the semester.

Technology—Unless explicit prior allowance has been given by the instructor (e.g., as part of a previously established accommodation for disability, etc.), the use of laptops or tablets during class is not permitted. For those for whom allowance is made, the use of laptops/tablets is only to be for work directly related to the course (e.g., note-taking, reviewing reading assignments, etc.); any use of laptops/tablets for purposes unrelated to the course will result in a lower participation grade and the loss of this allowance. For all, the use of cell phones during class is forbidden.

Academic honesty—Seminarians are expected to abide by all rules regarding Academic Integrity that are outlined in the *Seminarian Handbook*. You should familiarize yourself with the details of these rules, especially with regard to what constitutes cheating and plagiarism, which are grave violations of academic integrity as well as serious formation issues. In this course, the creation of written work with the assistance of AI tools or language model software is regarded as a form of automated plagiarism. In the event that such a violation is determined to have occurred, your diocese will be alerted to this and the academic dean may dismiss you from the degree program. The minimum penalty for a first offense is a grade of zero on the assignment in question; a second offense will automatically result in a failing grade for the course and a recommendation for expulsion from the Seminary.

Grade Scale— A grade of “A” (96-100%) is reserved for exceptional work that meets or exceeds the highest expectations of the course; “A-” (93-95.99%), for excellent work; “B+” (89-92.99%), for very good work; “B” (83-88.99%), for good work; “B-” (80-82.99%), for acceptable work; “C+” (77-79.99%), for below-average graduate work; “C” (74-76.99%), for poor graduate-level work; “C-” (70-73.99%), for deficient graduate-level work; and “F” (0-69.99%), for failure.

Texts and Resources

As the course title suggests, our focus will be trained on Sacred Scripture, and more specifically, on the Psalms and wisdom literature of the Old Testament, which we will be reading in full as the semester proceeds. Because of this primary focus on Scripture, ***seminarians are expected to bring a Bible to all class meetings***, including those few meetings for which no readings from Scripture are assigned. The following four texts are the only ones required for purchase:

The Holy Bible (Revised Standard Version-Catholic Edition)

John Bergsma and Brant Pitre, *A Catholic Introduction to the Bible: The Old Testament* (San Francisco: Ignatius Press, 2018)

Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2020)

Scott Hahn (ed.), *Catholic Bible Dictionary* (New York: Doubleday, 2009)

Any other required readings for the course will be available as downloadable/printable .pdfs on Canvas. On the days for which they are assigned, these ***required Canvas readings should be printed out and brought to class*** for reference during lectures and class discussion.

In addition to the required readings, there are listed for various days of the class schedule certain *recommended* readings that are available either on Canvas or on the reserve shelf at Phillips Library. The following books have been placed on reserve, and are here noted both for seminarians' reference and for possible inclusion in their personal theology libraries:

Mark D. Futato, *Interpreting the Psalms: An Exegetical Handbook* (Grand Rapids, MI: Kregel Publications, 2007)

Laurence Kriegshauser, *Praying the Psalms in Christ* (Notre Dame, IN: University of Notre Dame Press, 2009)

COURSE SCHEDULE

PROLEGOMENA (2 weeks)

T Aug. 20: Course introduction

Th Aug. 22: Approaching the Old Testament as divine revelation

Readings: excerpts from *Dei Verbum* (Canvas); Bergsma/Pitre, 7–15

Recommended: *Catechism of the Catholic Church*, nos. 101–141; Christopher Seitz, “Old Testament or Hebrew Bible? Some Theological Considerations” (Canvas)

T Aug. 27: Breaking down the Old Testament: canon, text, and contemporary methods of study

Readings: Bergsma/Pitre, 16–49 // skim list of biblical books (Canvas)

Recommended: Pontifical Biblical Commission, “The Interpretation of the Bible in the Church” (Canvas); Thomas Aquinas, “Division of Sacred Scripture” (Canvas)

Th Aug. 29: The genre and covenant-historical background of the Psalms and wisdom literature

Readings: Bergsma/Pitre, 533–36; *Catholic Bible Dictionary*, “Covenant” (Canvas); Old Testament timeline (Canvas); Josh. 24; Acts 7

Recommended: *Catechism of the Catholic Church*, nos. 2566–2597

PART I. THE PSALMS (5 weeks)

T Sept. 3: Approaching the Psalter: authorship, narrative context, organization, and uniqueness
Readings: Bergsma/Pitre, 561–67, 577–82, 585–94; excerpts from Athanasius, *Epistle to Marcellinus*, on interpreting the Psalms (Canvas) // skim 2 Sam. 7
Recommended: Futato, 23–116 (reserve)

Th Sept. 4: “Blessed the man . . . who takes refuge in him”: Psalms’ self-introduction
Readings: Ps. 1–2; Bergsma/Pitre, 567–68
Recommended: Kriegshauser, 13–18 (reserve)

T Sept. 10: “Deliver me, O my God”: the afflictions, and confidence, of the LORD’s anointed
Readings: Ps. 3–24; Bergsma/Pitre, 568–69
Recommended: Kriegshauser, 18–63 (reserve)

Th Sept. 12: “I wash my hands in innocence”: God’s healing mercy and forgiveness of sin
Readings: Ps. 25–41
Recommended: Kriegshauser, 63–102 (reserve)

T Sept. 17: “I will go to the altar of God”: the movement from Sinai to Zion, and the acceptable sacrifices of contrition and thanksgiving
Readings: Ps. 42–72; Bergsma/Pitre, 569–70, 582–85 // skim Lev. 1–7
Recommended: Kriegshauser, 102–162 (reserve)
READING LOG EMAIL SUBMISSION DUE

Th Sept. 19: “I will open my mouth in a parable”: meditation on God’s mighty deeds of old
Readings: Ps. 73–89; Bergsma/Pitre, 570–71
Recommended: Kriegshauser, 162–200 (reserve)

T Sept. 24: “Sing to the LORD a new song”: proclaiming divine deliverance among the nations
Readings: Ps. 90–106; Bergsma/Pitre, 571–73
Recommended: Kriegshauser, 200–234 (reserve)

Th Sept. 26: “Your testimonies are my delight”: love of the law, and hope in the word of God
Readings: Ps. 107–119; Bergsma/Pitre, 573–75
Recommended: Kriegshauser, 235–267 (reserve)

T Oct. 1: “Let us go to the house of the LORD”: praise of God amid the sojourn of ascent
Readings: Ps. 120–150; Bergsma/Pitre, 575–77
Recommended: Kriegshauser, 267–307 (reserve)
READING LOG EMAIL SUBMISSION DUE

Th Oct. 3: Mid-term exam

/// FALL BREAK ///

PART II. HEBREW WISDOM LITERATURE (4 weeks)

T Oct. 15: “Hear, my son, your father’s teaching”: introducing wisdom and the book of Proverbs
Readings: Prov. 1–14; Bergsma/Pitre, 597–601, 606–616 // skim Ex. 20; 1 Kg. 2–4

Th Oct. 17: “It is the glory of God to conceal things”: the proverbs and figures of Solomon et al.
Readings: Prov. 15–31; Bergsma/Pitre, 601–606, 617–619

T Oct. 22: “I saw vanity under the sun”: the sayings of Ecclesiastes as goads to the wayfarer
Readings: Eccles. 1–12; Bergsma/Pitre, 621–40
EXEGESIS PAPER DUE

Th Oct. 24: “My beloved is mine, and I am his”: longing for nuptial union in the Song of Songs
Readings: Song 1–8; Bergsma and Pitre, 641–56 // skim Ezek. 16; Hos. 1–3

T Oct. 29: “Comely as Jerusalem”: figural expression as the nuptial veiling of divine mystery
Readings: Bergsma and Pitre, 657–667; excerpts from Bernard of Clairvaux, *Sermons on the Song of Songs* 1–2, 32, and 61 (Canvas)

Th Oct. 31: “Have you considered my servant Job?”: Job’s trials, lament, and initial disputations
Readings: Job 1–14; Bergsma/Pitre, 537–43, 545–50

T Nov. 5: “I know that my redeemer lives”: continuation and conclusion of Job’s disputations
Readings: Job 15–31; Bergsma/Pitre, 543–44, 550–54

Th Nov. 7: “Answer me, if you can”: the replies of Elihu and God, and the restoration of Job
Readings: Job 32–42; Bergsma/Pitre, 544–45, 554–59 // skim Ex. 33–34
READING LOG EMAIL SUBMISSION DUE

PART III. LATER WISDOM LITERATURE (4 weeks)

T Nov. 12: “Wisdom taught me”: extension and development of the Solomonic tradition
Readings: Wis. 1–9; Bergsma/Pitre, 668–74, 677–84

Th Nov. 14: “For your holy ones there was great light”: sapiential meditation on God’s works
Readings: Wis. 10–19; Bergsma/Pitre, 674–77, 684–90

T Nov. 19: “Listen, my son, and acquire knowledge”: the wisdom of Jesus Ben Sira
Readings: Sir. 1–23; Bergsma/Pitre, 692–699, 704–707

Th Nov. 21: “All this is the law which Moses commanded”: further instruction of Jesus Ben Sira
Readings: Sir. 24–43; Bergsma/Pitre, 699–703, 707–712

T Nov. 26: Society of Biblical Literature conference; no class

/// THANKSGIVING BREAK ///

T Dec. 3: “Let us now praise . . .”: the conclusion of Sirach
Readings: Sir. 44–51; Bergsma/Pitre, 703–704

Th Dec. 5: Course wrap-up
READING LOG EMAIL SUBMISSION DUE

TBD: Final exam, on all course material

Biblical Exegesis Paper Guidelines

In theology and biblical studies, “exegesis” is the disciplined practice of interpreting a text—in this case, a passage from the Psalms that is meaningfully drawn upon in the New Testament—subjecting it to a sustained literary, historical, and theological analysis. The following guidelines indicate, first, the general expectations for the composition of your biblical exegesis paper, and second, the particular expectations for your paper, including specific requirements and suggested considerations that you may want to bear in mind in composing your paper.

1. General Expectations

1.1 Structure and Composition: Your exegesis paper should be comprised of four essential elements—a brief introduction, an explanation of the context of the chosen biblical passage, an analysis and synthesis of the passage, and a homiletic reflection—each of varying length and overall importance (and weighted differently with regard to the paper’s final grade).

1.1.1 Introduction (5%): Your introduction should be short (1/4 page maximum) and to the point. You should 1) identify the passage you are examining; 2) describe the passage, so as to inform the reader what it is about; and 3) identify the specific noteworthy aspects of the passage that you will be attending to (e.g., the distinctive interpretive problems that it poses; its development of themes introduced elsewhere in the book; its use of, or in, other biblical texts; etc.). There is no need for the introduction to “map” or outline how your paper will proceed (e.g., examining context, doing formal analysis, etc.), since this is a short exegesis paper and the procedure you will be undertaking is already understood.

1.1.2 Explanation of context (15%): The first main part of your exegesis paper should be 1/2 to 1 page in length, and should situate the passage you are examining in its literary and (as appropriate) historical context. You should identify where the passage is located relative to the architecture of the biblical book as a whole (general literary context), and also draw out how the passage fits with the passages/chapters that surround it (immediate literary context). Further, you should note any pertinent historical or cultural background of the passage, *to the extent that this can be determined*. Please note that in addressing the historical context of the passage, you should *not* spend time reviewing scholarly debates concerning its authorship or dating; instead, focus on providing information that sheds light on the specific passage that you are interpreting.

1.1.3 Analysis (60%): The second main part of your paper should be longer (2–3 pages) and more detail-oriented than the other sections, as it is here that you are training your attention on the passage itself. This section should proceed in three stages, including a formal analysis of the passage as a whole, a detailed analysis of its parts (i.e., individual verses and sections), and a synthesis that consolidates the gains of your detailed analysis.

- The formal analysis should be no more than 1/2 page, and should indicate the passage’s genre (e.g., what category of psalm it is) and its overall flow/structure, including key transition points. As an aid to discerning the passage’s structure, you should type an architecturalized outline of the passage and append this to your paper (this outline does not count as one of the pages of your paper).

- The detailed analysis should be 2 pages in length and should build on the formal analysis, proceeding verse-by-verse (or section-by-section, depending on length) and addressing 3-5 key terms (word study), ambiguities in grammar or syntax (grammatical analysis), employment of literary devices (rhetorical analysis), etc.
- The synthesis should be a 1/2 page summary of the most important results of your analysis, succinctly expressing and drawing together your principal interpretive conclusions.

1.1.4 Homiletic reflection (20%): The third and final main part of your paper should be 1–2 pages, and should draw out and explore the doctrinal and/or moral significance of the passage that you have contextualized and analyzed, including any typological meanings and connection to the mystery of salvation manifested and accomplished by Christ. Your reflection is not a homily per se, but rather a demonstration of homiletic awareness with regard to the passage, that is, an identification of those elements that could or should be profitably highlighted in liturgical preaching. (In crafting your reflection, you should assiduously avoid generic moralizing or any move to the passage’s “practical import” that might skip over or elide the rootedness of the Christian moral life in the person and work of Christ.)

1.2 Mechanics, Presentation, and Submission: Beyond adhering to the above composition guidelines, your biblical exegesis paper should also observe the following guidelines with regard to its mechanics, presentation, and submission.

1.2.1 Mechanics: Your paper should be typed in double-spaced 12-pt. Times New Roman font, using 1 inch margins. Per the Seminary’s general norms, the paper should adhere to the Turabian style-sheet and use footnotes for all non-biblical citations (i.e., use footnote references in citing commentaries, scholarly articles, etc., *but* parenthetical references in citing biblical texts, e.g., Jn. 4:13). If possible, you should avoid direct quotation of secondary sources (the biblical passage should of course be quoted directly), and should instead provide a summary paraphrase of these sources, accompanied by proper footnote citation; the use of block quotations in your paper is not permitted. Be sure to proofread the paper carefully, as it should be free of any spelling and grammar errors.

1.2.2 Presentation: The paper should have an unnumbered title page (this does not count as one of the pages of the paper) that gives not only the title but also your name, the name of the course, and the submission date. All pages of the paper itself should be numbered continuously, as should the bibliography and appended passage outline (neither of which count toward the paper’s page requirement). You should provide a heading, in bold, for each of the three main parts of your paper (i.e., context, analysis, and reflection) at the beginning of each part; no other headings or subheadings should be included. You must include a bibliography that lists the secondary sources that have been cited in the paper’s footnotes, but only those that have been cited (this is not a “works consulted” page).

1.2.3 Submission: Your paper should be submitted in two forms—in both electronic and hard copy—to the instructor on the date that it is due. The electronic copy should be in either .doc or .pdf format, and uploaded to Canvas by the appointed date and time; the

hard copy of your paper is due at the start of the class meeting on the scheduled due-date. Per course policy, late papers will be docked up to one half-letter per calendar day.

2. Specific Requirements

2.1 Assignment Overview: As noted above, your biblical exegesis paper for this course will examine a passage from the Psalms that is meaningfully drawn upon in the New Testament, a dynamic that introduces a degree of added complexity to the assignment. It is important here to bear in mind that the paper is to be focused on exegesis of your chosen Psalm, *not* the New Testament text(s) that may make meaningful use of it. That is, in calling your attention to the fact that a given Psalm is used in the New Testament, I am not tasking you with an additional exegesis assignment, but rather inviting you to approach the Psalm with an awareness of how it is used and interpreted in the New Testament, specifically with reference to the person and saving work of Christ. Such interpretation of the psalms in this way is of course initiated by Christ himself, who in Luke 24:44-45 is said to open his disciples' minds to understand the scriptures, including how he has fulfilled the things written of him in the law, the prophets, and the psalms. On the one hand, this "opening" and "fulfillment" indicate the true presence of Christ in the psalms—that the seeking and finding of him there is not a foreign addition to or violation of the text, but rather properly accords with and uncovers what God has revealed therein. On the other hand, that the disciples stand in need of such an "opening" indicates a certain veiledness of Christ's presence there, which depending on the psalm may be more or less obscure. What this means with regard to your exegesis paper is that you should attend to or make note of the New Testament's use of your chosen passage in the following ways:

- in your introduction, you should briefly mention how the psalm is used in the New Testament text(s) noted among the passage options below, since you will be coming back to this in your reflection;
- in the first two main parts (i.e., context and analysis/synthesis), you need not refer to the New Testament usage of the psalm, but you should avoid either neglecting the veiledness of Christ's presence (i.e., making the psalm only and obviously about Christ) or, conversely, "closing" the psalm to Christ (i.e., denying any possible reference to him), such that the New Testament use(s) would be rendered invalid;
- in your reflection, you should include at least some consideration of how your chosen psalm and the New Testament text(s) are mutually illuminative—how the New Testament sheds light on the Old, and how the Old sheds light on the New (see *Dei Verbum* 16); certainly, other points can and should be made in your homiletic reflection, but this dimension should not be neglected.

2.2 Due Date: Per the syllabus, the exegesis paper is due at the start of class on **Tuesday, October 22**. As indicated in the general guidelines, the paper should be submitted in both electronic (.doc or .pdf format, uploaded to Canvas) and hard copy (turned in to instructor).

2.3 Passage Options: Your exegesis paper should focus on one of the following two psalms, addressing it in its entirety and showing awareness of how portions of it are used in the New

Testament. (Accompanying each option are some suggested points that you might consider in your exegesis paper; these are not exhaustive but are given solely as possible starting points.)

2.3.1 Option 1: Psalm 2, considered with an eye to its use in Acts 4 and 13

- what is the larger import of Ps. 2's location within the Psalter as a whole?
- who are the "parties" in Ps. 2, either those speaking or those spoken to or about?
- what historical background might shed light on Ps. 2's emphasis on Zion?
- what is the lexical ambiguity in vv.11-12 and to what extent might it matter?

2.3.2 Option 2: Psalm 16, considered with an eye to its use in Acts 2 and 13

- how is Ps. 16 like or unlike other psalms of the same category (genre)?
- what is the significance of, or background to, Ps. 16's talk of land or heritage?
- how does Ps. 16 use language or images of dwelling, location, or place to depict the psalmist's relationship to the LORD?
- what might v.10 mean in speaking of preservation from "Sheol" and "the Pit"?

2.4 Secondary Sources: A good rule of thumb for an exegesis paper such as this is that it should use roughly as many sources as the paper has pages. Thus, as this is a 5–6pp. paper, you should aim to make reference to at least 5–6 secondary sources (i.e., commentaries, journal articles, books or chapters in essay collections, etc.). In terms of the distribution of secondary sources, you should include reference to at least three of the eleven scholarly commentaries that have been placed on reserve and e-reserve at Phillips Library, and at least two additional scholarly journal articles, books, or book chapters. Other sources can be taken from the appended bibliography (see below) or from your own independent research efforts.

In selecting secondary sources that you will reference, you are strongly encouraged to "cast a wide net," as it were, and cursorily examine more sources than you plan to reference. That is, rather than choosing at random three or four of the scanned commentaries available on e-reserve, you should briefly skim more (or even all) of them and attempt to weigh their respective pertinence, usefulness, insight, etc. Remember that a secondary source can be referenced for its weaknesses (i.e., as an example of misinterpretation) just as much as for its strengths, and that these sources are ultimately an aid for elaborating your own interpretation, not a replacement for it. In short, do not make your paper a pastiche of what others have to say about the passage; rather, make use of your consideration of these opinions to come to your own interpretative position, which you should be able to advance clearly, concisely, thoroughly, and in your own words.

Select Bibliography on the Psalms

- Anderson, A. A. *The Book of Psalms*. New Century Bible Commentary. Grand Rapids, MI: Eerdmans, 1981. [on e-reserve]
- Attridge, Harold W., and Margot Elsbeth Fassler, eds. *Psalms in Community: Jewish and Christian Textual, Liturgical, and Artistic Traditions*. Atlanta: Society of Biblical Literature, 2003.
- Barber, Michael. *Singing in the Reign: The Psalms and the Liturgy of God's Kingdom*. Steubenville, OH: Emmaus Road, 2001.
- Broyles, Craig C. *Psalms*. New International Biblical Commentary. Peabody, MA: Hendrickson Publishers, 1999. [on e-reserve]
- Bullock, C. Hassell. *Encountering the Book of Psalms: A Literary and Theological Introduction*. Grand Rapids, MI: Baker Academic, 2001.
- Clifford, Richard J. *Psalms*. 2 vols. Abingdon Old Testament Commentaries. Nashville: Abingdon Press, 2002–2003. [on e-reserve]
- Craigie, Peter C., Marvin E. Tate, and Leslie C. Allen. *Psalms*. 3 vols. Word Biblical Commentary 19–21. Waco, TX: Word Books, 1983. [e-reserve]
- Creach, Jerome F. D. *Yahweh as Refuge and the Editing of the Hebrew Psalter*. Sheffield, England: Sheffield Academic Press, 1996.
- Dahood, Mitchell J. *Psalms*. 3 vols. Anchor Bible 16–17A. Garden City, NY: Doubleday, 1966–1970. [e-reserve]
- Drijvers, Pius. *The Psalms: Their Structure and Meaning*. New York: Herder and Herder, 1965.
- Estes, Daniel J. *Handbook on the Wisdom Books and Psalms*. Grand Rapids, MI: Baker Academic, 2005.
- Flint, Peter W., and Patrick D. Miller. *The Book of Psalms: Composition and Reception*. Leiden: Brill, 2005.
- Futado, Mark D. *Interpreting the Psalms: An Exegetical Handbook*. Grand Rapids, MI: Kregel Publications, 2007. [on reserve]
- Goldingay, John. *Psalms*. 3 vols. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids, MI: Baker Academic, 2006–2008. [on e-reserve]
- Grogan, Geoffrey W. *Psalms*. The Two Horizons Old Testament Commentary. Grand Rapids, MI: Eerdmans, 2008. [on e-reserve]

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- . *Introduction to Psalms: The Genres of the Religious Lyric of Israel*. Completed by Joachim Begrich. Translated by James D. Nogalski. Macon, GA: Mercer University Press, 1998.
- Jaki, Stanley. *Praying the Psalms: A Commentary*. Grand Rapids, MI: Eerdmans, 2001.
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