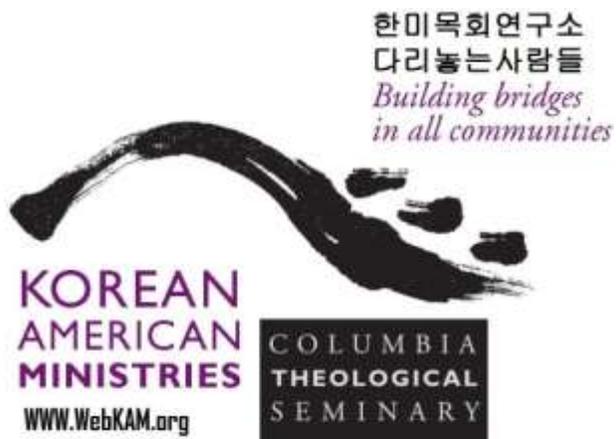


복음 Matthew 12:3-9 씨를 뿌리는 자가 뿌리러 나
새 더러는 길 가에 떨어지매 새들이 와서 먹어버
는 흙이 니하므
나오나 으므로 말
는 가사 라서 가
그 더러는 좋은 땅에 떨어지매 흑 백배, 흑 육십배
새의 결실을 하였느니라 귀있는 자는 들으라 하시니
mer went out to sow his seed. As we was scatterin
some fell along the path, and the birds came and ate
fell on rocky places, where it did not have much s
g up quickly, because the soil was shallow. But whe
ame up, the plants were scorched, and they witi

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Psalms as Seeds of Prayer

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In *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994), Don Saliers describes liturgy as a “school of prayer” that forms Christian life, faith, and thought through the practices of worship. Furthermore, he suggests that worship is the intersection of divine ethos (God’s self-giving) and human pathos (the struggle and joy of daily life), by which God transforms our lives by the grace of Christ, according to the shape of the gospel. Saliers identifies four modes of prayer in Christian worship—four points at which these realms of pathos and ethos intersect: (1) praising, thanking, and blessing (recognizing all of life as God’s gift); (2) invoking and beseeching (acknowledging our continual need for God’s presence and power); (3) confession and lament (being honest with God about our lives); and (4) intercession (reaching out with love and concern for others in trouble and need).

The psalms of the Hebrew Scriptures might also be described as a “school of prayer.” In his preface to the 1531 German Psalter, Martin Luther commended the psalms as paragons of praise and lamentation. Luther maintained that the book of Psalms was something like a little Bible, containing in microcosm the whole range of the message of scripture, and assembling the prayers of the faithful through the ages. Similarly, in the preface to his 1557 commentary on the psalms, John Calvin referred to the book of Psalms as “an anatomy of all the parts of the soul,” wherein the full range of human experience and emotion is captured, as in a mirror. In the introduction to the Genevan Psalter (1543), Calvin argued that there is no better source for Christian prayer in song than the psalms of David. And in *Life Together* (New York: Harper & Row, 1954), Dietrich Bonhoeffer wrote: “The Psalter occupies a unique place in the Holy Scriptures. It is God’s Word and, with a few exceptions, the prayer of [humanity] as well” (p. 44).

Drawing on Saliers's four modes of prayer in Christian worship, this workshop explores the psalms as "seeds of prayer." Plants grow from seeds; they require light, water, and nourishment. The psalms are the Word of God, the *seed* of faith from which faithful disciples grow. In praying them, we seek the *illumination* of the Holy Spirit, the light of truth that guides our way. Through daily prayer—an aspect of the calling we receive in baptism—we *immerse* ourselves in the divine ethos and human pathos of the psalms, like living water, renewing our souls. We are *nourished* by the psalms in Sunday worship—particularly when we are gathered around the eucharistic table, where the psalms help to shape our thanksgiving to God, our remembrance of Jesus, and our invocation of the Spirit, and our intercession for the church and world.

As seeds of prayer, psalms give shape to patterns of sacred speech so that we can pray faithfully and authentically to God. They provide structure, grammar, vocabulary, and imagery for our prayers. Spiritual leaders in the church have long taught that prayers deeply rooted in the psalms bear fruit in Christian life. Through the rhythms of daily prayer, and weekly worship, the liturgical year, and the human life cycle, the psalms can teach us to "pray without ceasing" (1 Thessalonians 5:17) throughout our days.

In the four parts of this workshop, participants will study and sing selected psalms that exemplify each of the modes of prayer Saliers presents: (1) praising (Psalm 150), thanking (Psalm 118), and blessing (Psalm 103); (2) invoking (Psalm 42 - 43) and beseeching (Psalm 13); (3) confession (Psalm 51) and lament (Psalm 22); and (4) intercession (Psalm 72, Psalm 122). (Please note: the specific psalms offered as examples here are not necessarily the only ones to be discussed.) As time permits, participants may also explore creative writing exercises, allowing them to compose their own prayers inspired by the structure and language of the psalms.