

Psalm 23 (1998 U.S. Lectionary)

Haugen "Shepherd Me, O God"

<p>The LORD is my shepherd; there is nothing I shall want.</p> <p>The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul.</p> <p>He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil; for you are at my side With your rod and your staff that give me courage.</p> <p>You spread the table before me in the sight of my foes; you anoint my head with oil; my cup overflows.</p> <p>Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.</p>	<p>Shepherd me, O God, beyond my wants, beyond my fears, from death into life.</p> <p>God is my shepherd, so nothing shall I want. I rest in the meadows of faithfulness and love. I walk by the quiet waters of peace. Gently you raise me and heal my weary soul.</p> <p>You lead me by pathways of righteousness and truth. My spirit shall sing the music of your name. Though I should wander the valley of death, I fear no evil, for you are at my side; your rod and your staff, my comfort and my hope.</p> <p>You have set me a banquet of love in the face of hatred, crowning me with love beyond my pow'r to hold.</p> <p>Surely your kindness and mercy follow me all the days of my life; I will dwell in the house of my God forevermore.</p>
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Analysis

1. Haugen's refrain adds overt imagery of death and resurrection.
2. The "verdant" imagery in verse 1 is not reproduced in Haugen.
3. "My spirit shall sing the music of your name" in verse 2 is of questionable poetic quality.
4. The "dark" valley imagery in verse 3 is not reproduced in Haugen. Instead, Haugen uses the "death" interpretation in contrast with the Lectionary's translation. (See footnotes in New American Bible.) Haugen's use agrees, however, with the Nova Vulgata Editio, which suggests that future official translations may incline toward this reading as well.
5. "Banquet of love" in verse 3 is of questionable poetic quality.
6. The word "foes" in verse 3 is replaced with "hatred", which de-personifies the passage.
7. "Crowning me with love beyond my pow'r to hold" in verse 3 is a very loose paraphrase of "you anoint my head with oil; my cup overflows." **The paraphrase obscures the sacramental images of anointing and cup.**