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Berges. In ten chapters K. analyzes the 1,767 psalmic verses in which God is the subject of a finite verb or participle. The textual basis of her study is the literal Elberfelder German translation of the Psalter checked against the Masoretic Text. The study is precisely focused and excludes consideration of stative or passive verbs and of the larger context of the psalm. With the aim of better understanding the portrayal of God in the Psalms K. treats in turn ten principal categories of divine action: verbs for doing or acting (*handeln*), creating (*schöpfen*), ruling (*König sein/herrschen*), acting powerfully or violently (*gewalttätig sein*), delivering (*retten*), judging (*richten*), guiding (*leiten*), electing or putting in place (*Stellung zuweisen*), communicating (*kommunizieren*), and showing emotion (*Emotionen zeigen*).—S.D.R.

776. [Psalms] JANUSZ NAWROT, *Ushysz, O Panie, moja modlitwę, odpowiedz mi w swej sprawiedliwości!* ענה i שמע וולaniem w zagrożeniu życia w psalmac suplikacij i [Hear my prayer, O Lord, in your faithfulness answer me! ענה and שמע as an appeal of one in mortal danger in the Psalms of supplication] (Adam Mickiewicz University Faculty of Theology Studies and Texts 126; Poznań: Adam Mickiewicz University Faculty of Theology, 2009). Pp. 405. Paper N.P. ISBN 978-83-61884-01-9.

N.'s volume focuses on various psalms in which the speakers express their desperation in a critical situation. In so doing, those speakers are reaching out to God, who has not yet responded to them or is delaying to intervene, using terms equivalent to "supplication." They use these terms in the imperative form, in a way that is deeply rooted in the linguistic and theological tradition of Israel and reflects the anthropomorphic perspective of the authors. N.'s work stands out in its focus on the theological understanding of particular, specific Hebrew terms and their combinations as an alternative to the traditional historical-critical approach, which concentrates on the historical circumstances affecting the development of particular words and their meanings. The overarching purpose of N.'s book is to assist readers in their response to God's invitation to undertake a journey through this life to eternity, a response that involves an ever-deepening understanding of the living Word of God. [Adapted from published abstract—C.T.B.]

777. [Psalms] SEBASTIANO PINTO, *Il corpo in preghiera nei Salmi* (Studi Biblici 85; Bologna: EDB, 2018). Pp. 165. Paper €19,50. ISBN 978-88-10-41038-7.

P.'s small volume on the corporeal dimension of the psalms consists of four somewhat self-contained, but interrelated chapters. In chap. 1 (Man in the face of life and death), he surveys the anthropological terminology of the OT, the experience of death as presented there, and prayer according to the OT. His second chapter (the Psalter: the transmission of faith that turns itself into poetry) explores such questions as the double numeration of the psalms, the Psalter's five "books," and the origin and subsequent use(s) of its component texts. Chap. 3 (the body in the Psalms) focuses on five psalms (25, 38, 42, 43, and 51) and the way in which they use bodily language and imagery; here, P. includes extensive quotations of reflections on these texts by St. Augustine and Pope John Paul II. The volume's fourth and final chapter (literary and theological "deepenings" [*approfondimenti*]) ranges over five topics that in some way or other have a bearing on its theme, i.e., alphabetic acrostics; Christianity and the body; retribution—a dogma that needs to be dismantled [*da sfatare*]?: imprecatory psalms—or better, appeals for justice; and the Psalter in feminist exegesis. A very brief conclusion and a bibliography round off the work.—C.T.B.