

Music in Worship – Lesson 11

The Hymnal & Miscellany

- “A good hymnbook is the repository of the deepest devotion of the saints of the ages. . . . Next to the Bible [it] is a Christian’s greatest devotional guide.” – Robert Rayburn
- Hymnal – A collection of hymns and sometimes other songs, usually in the form of a book.
- Psalter – A collection of metrical psalms and sometimes other songs, usually in the form of a book.
- As we have seen in our look at the history of church music, the Church has been creating hymnals & psalters since shortly after the Apostolic era (and maybe even during it).
- A good hymnal shows both depth and width in its selection; its songs proclaim substantive theology and they are from a variety of times, authors, and theological traditions and deal with a mixture subjects.
- While there is a place for specialized hymnals, a Baptist hymnal would be impoverished if it did not contain hymns from those such as the Congregationalist Isaac Watts, Lutheran Paul Gerhardt, Methodist Charles Wesley, Anglican Reginald Heber, and Catholic Bernard of Clairvaux.
- Of course, only those songs that conform to Baptist theology belong in a Baptist hymnal but most of the best hymns do not deal with matters that are unique to any one denomination or tradition.
- God has gifted his Church with many excellent writers over the centuries. We have much to gain by using the songs of those who lived in very different times with different perspectives, emphases, strengths, and struggles than those we have.
- This is, in part, why we have also been studying the history of music in the Church. We gain a greater understanding and appreciation of the songs we sing when we know something of their history.
- Ideally, a hymnal provides us with a selection of the best of the music of our fellow Christians throughout the centuries.
- What about projection vs hymnals?
 - <https://www.challies.com/articles/what-we-lost-when-we-lost-hymnals/>
 - <https://www.challies.com/articles/what-we-gained-when-we-lost-the-hymnal/>
- A Practical Look at the Hymnal
 - Thematic Section
 - Title
 - Time signature
 - Notation
 - Lyrics
 - Author & Composer
 - Tune Title
 - Meter
 - Indexes
 - Of authors & composers
 - Of titles & first lines
 - Of tunes
 - Topical index
 - Companion book

Genevan Psalmody – AD 1500-1600

- Review
- The Protestant Psalmody tradition begins in Strasburg with the German Martin Bucer (1491-1551). Bucer was one of the first proponents of the exclusive use of metrical, vernacular psalms in gathered worship. In 1541, he produced a hymnal that included both metrical Psalms as well as Lutheran chorales.
- The Swiss reformer Ulrich Zwingli (1484-1531) apparently denied that any outward singing was permitted in worship, arguing that, since singing is prayer, it ought to be done privately in one's closet (Matt 6:6). He took "closet" to be a reference to the mind and supported this with Col 3:16 – "singing... with thankfulness in your hearts to God."
- Clément Marot (1497-1544) was initially a Roman Catholic poet in Francis I's court in Paris. Beginning in 1531 he began to versify and translate the Psalms into French. By 1536 he had completed 30 psalms; these were quite popular with Francis and in the French court. At some point Marot professed the Huguenot (Protestant) faith. In 1542 he published his collection of psalms ("30 Psalms of David") which brought him to the attention of the RC authorities. They objected to his translation of Scripture into the vernacular and their persecution caused him to flee to Geneva. He worked there with Calvin for a short time before leaving.
- John Calvin (1509-1564) was a French lawyer who was converted while a student. He was highly respected by the 16th century reformers – Philip Melancthon named Calvin "The Theologian." Calvin is also one of the most hated men in history.
- Similar to Luther, Calvin believed that all believers are priests and therefore ought to sing their own praise to God. Since all are to sing, unison, unaccompanied congregational song is the best approach. Further, he believed that God's words are the words best suited to praising God and so he strongly preferred metrical psalms for worship.
- Calvin was coerced to settle in Geneva in 1536 where he tried to continue the reformation of the city. He met with some success but was driven out of the city in 1538.
- In 1539, while living in Strasbourg, Calvin published "Some Psalms and Songs Put to Melody," his first collection of metrical psalms and canticles which included revisions of several of Marot's metrical psalms. This psalter is more commonly known as the Strasbourg Psalter but is also considered to be the first edition of what came to be known as the Genevan Psalter.
- Two years later, in 1541, Calvin returned to Geneva; that same year, Louis Bourgeois (1510-1561) also arrived in Geneva. Calvin combined his Strasbourg Psalter with Marot's "30 Psalms of David" into a 1542 publication – "The Form of Prayers and Church Songs."
- The following year, Marot and Calvin published "50 Psalms" which included 49 psalms as well as several canticles; this edition of the Genevan Psalter likely included tunes composed by Bourgeois. Following Marot's departure and death, Calvin's work on the Psalms was curtailed until Theodore de Bèze (or Beza) arrived in Geneva in 1548.
- "83 Psalms of David" was published in 1551 with 34 psalm texts contributed by Beza. This edition definitely used Bourgeois' tunes.
 - OLD 100TH
 - PSALM 42

- TOULON
- Both Beza and Bourgeois continued to work on the project until finally, in 1562, the Genevan Psalter was completed. The full psalter contained versifications of all 150 psalms set to 125 different tunes. It also included metrical versions of the 10 Commandments and the Nunc Dimittis (Song of Simeon).
- Following the 1562 publication of the Genevan Psalter, the Psalter quickly spread across Europe. Within a decade, it had been translated into many different languages. The Genevan Psalter is probably the most influential book of Christian worship music outside of the Old Testament Psalter. Since 1539, it has gone through around 1,000 editions.
- Unlike many European Protestant traditions, the English Reformation was not heavily influenced by the texts of the Genevan Psalter. However, the tunes had significant impact; many are still in use among English speakers today.
- The tunes of the Genevan Psalter were all unison. Several versions of the psalter were produced with harmonizations; these editions were not intended for use in church but for use at home or other non-church venues.
- Psalm 42 – PSALM 42

- Calvin & Servetus
 - In 1553, Michael Servetus (1511-1553) was burned at the stake in Geneva as a heretic. Today, there is a persistent belief that Calvin was responsible for Servetus' death. This belief was, if not started, at least promoted by Voltaire's "account" of the matter.
 - Servetus was a medical doctor by trade who published theological works. He denied the doctrines of the Trinity and of predestination and the orthodox doctrine of Christ. He also opposed infant baptism and reportedly taught that the devils possessed divinity.
 - "The incomprehensible God is known through Christ, by faith, rather than by philosophical speculations. He manifests God to us, being the expression of His very being, and through him alone, God can be known. The scriptures reveal Him to those who have faith; and thus we come to know the Holy Spirit as the Divine impulse within us."
 - Servetus also said the gods of the trinitarians were a three-headed monster.
 - Servetus was arrested while in Vienne, tried, and convicted of heresy by the Inquisition. He escaped prison and fled for Italy. He detoured through Geneva (Calvin had warned him not to come there), was recognized, and arrested. The Genevan Council consulted with several Swedish reformed Cantons (States) who all agreed Servetus should be executed. Many other Reformers, including Melancthon approved of Servetus' execution.
 - During the trial, Calvin acted as a legal expert and testified that the law required Servetus' death. The council condemned Servetus to execution by burning. Calvin pleaded for a more merciful execution, beheading, but the Council refused. Calvin & Farel both encouraged Servetus to renounce his heresy, but could not persuade him.