

# ENCYCLOPEDIA OF CHRISTIAN EDUCATION

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telligence, or goodness is alien to Christianity.” In like manner, John Byl (2002, 89) declares that such Christian engagement can “recapture the cohesive unity in diversity of a genuine liberal arts education” and “above all address the quintessential questions of man, the meaning of existence, and how we should live.” Both Gaebelein and Shaeffer agree.

Further, Statford Caldecott (2009, 133) argues that Christian scholars can uniquely “glimpse the true nature of humanity and in humanity the goal and purpose of nature.” The humanities are the consummate study of “human experience: what can happen to people and what people can do; possible ways of thinking, ways of feeling, and ways of speaking; possible motives and possible value” (Wierzbicka 2011, 36). The humanities constitute a “re-living” or “re-experiencing” of the shared cultural, moral, and spiritual experiences of the universal human community (Dennison 2007, 36) and need not be conceded to secular humanism. Instead, Christian scholars can redeem the aesthetic values inherent in the humanities, influence culture, and lead human beings to reconciliation with their Creator (Reichard 2011).

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—JOSHUA D. REICHARD

### HUNGARY AND CHRISTIAN EDUCATION

Hungarians moved to the Carpathian Basin in the ninth century AD. Their first king, St. Stephen, was crowned in the year 1000. The country was Christianized in the Western Christian tradition. King Stephen organized

several dioceses, and for centuries the Catholic Church was responsible for catechism among the people.

The ideas of the Reformation reached Hungary soon after 1517. Students and pastors brought with them Reformation ideas from Germany as well as Switzerland. By the end of the 16th century, as much as 90–95 percent of the Hungarian population was Protestant.

The majority Protestants held a Constitutional Synod in 1567 in Debrecen; this can be regarded as the foundation of the Reformed Church in Hungary. Protestants felt a responsibility for providing Christian education from the earliest times of their presence in the country. Three colleges were founded by the Reformed Church very early: in Pápa and in Sárospatak in 1531 and in Debrecen in 1538. Primary schools were founded by the Reformed Church in almost all cities and villages. The three main colleges eventually became theological academies. The college in Debrecen was granted university status in 1990.

Cardinal Péter Pázmány founded a Catholic university in 1635 in Nagyszombat. It started with a focus on theology, but other disciplines have been added to it over the centuries. The communist state nationalized it, splitting it up into several state universities after World War II. However, the Catholic Church reestablished it with several faculties (including theology, humanities, and law) in 1992 under the name Pázmány Péter Catholic University.

Protestants founded another theological academy in Pest in 1855, and a few years later the Lutherans separated, forming their own college for training pastors. The Reformed Theological Academy in Budapest was granted university status by the Hungarian Parliament in 1990. Its legal successor is the Károli Gáspár University of the Reformed Church in Hungary, founded in 1993 (today with four faculties: theology, humanities, law, and teachers' training). The Lutheran church owns the Lutheran Theological University, which trains pastors and teachers of catechism.

Today all the main churches also own secondary, primary, and nursery schools. The population of Hungary is around 10 million people; about 55–60 percent belong to the Catholic Church, 15–20 percent to the Reformed Church, and 3–4 percent to the Lutheran Church. Many other smaller denominations are also present, and most of them have a theological college. Other religions are present only in small percentages. The Reformed Church in Hungary owns around 30 secondary, 100 primary, and 50 nursery schools.

After 1990, Christian catechism in state schools was organized by the churches on a voluntary basis, and it has been part of the compulsory curriculum in church-related schools. In 2013, the state introduced a new regulation: in all the state schools there will be a compulsory new subject, and students must choose between ethics

and (denominational) Christian catechism. Thus, the schools are now the primary places of Christian education in Hungary.

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—PETER BALLA

## HYMNOLOGY

Hymnology is the study of hymnody through research and analysis of its music, poetry, history, function, and practice, as well as its authors and composers. While hymnody is an ancient art predating the Christian era, the study of hymnody is a relatively modern discipline, finding its source in the origins of modern musicology in early 19th-century Germany. The first significant contribution to hymnology research was produced by the German polymath Karl Eduard Philip Wackernagle. His five-volume *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des 17 Jahrhunderts* (1855) documented the history of the Lutheran chorale.

It was, however, through the work of the English ecclesiastical renewal known as the Oxford Movement that hymnology flourished. The initial contributions to the music component of this movement came from a number of translators, most notably Catherine Winkworth (translating German chorales), Edward Caswall (translating the hymns of the *Breviary*), and John Mason Neale (translating ancient Greek, Latin, and Russian hymns). The work of these figures and their contemporaries resulted in the publication of *Hymns Ancient and Modern* (1860). This hymnal represented a broad spectrum of worship music for congregations; tens of millions of copies were printed in its initial and subsequent editions. Scholarly publications during this period include the work of the English bookseller and hymnologist Daniel Sedgwick, *A Comprehensive Index of Names of Original Authors & Translators of Psalms & Hymns, with the Dates of Their Various Works* (1860), and the most significant 19th-century resource in hymnology, *A Dictionary of Hymnology* (1892) by John H. Julian.

Recent contributions to the canon of hymnological research include companion volumes for many of the significant denominational hymnals of the late 20th century. Of these, the four-volume *Hymnal 1982 Companion* (1990), edited by Raymond F. Glover, and *Hymnal Companion to the Lutheran Book of Worship* (1981), by

Marilyn Kay Stulken, are notable examples. In addition to these resources, numerous surveys of hymnology, references on focused subcategories of hymnology, and broad-based collections of “hymn stories” for the casual reader have been published. The most recent educational resource for hymnology is the website [hymnary.org](http://hymnary.org), produced and managed by the Christian Classics Ethereal Library (CCEL) and the Calvin Institute of Christian Worship of Calvin College. Contemporary hymnologists include Harry Eskew, Hugh T. McElrath, David W. Music, and the late William J. Reynolds. Perhaps the most noted hymnologist of the last century is the English Congregational minister Erik Routley, who produced numerous hymns, hymnals, and reference volumes.

Pedagogically speaking, courses in hymnology are part of the core curriculum of Christian seminaries in the Western world, particularly those that train church musicians and grant degrees in that field. Common methods for teaching and studying hymnody include analysis of both texts and music to determine form and meter, hymn writing, exploration of tune-name origins, and historical surveying.

The field of hymnology is well represented by professional organizations and societies, including The Hymn Society in the United States and Canada (1922), The Hymn Society of Great Britain and Ireland (1936), Internationale Arbeitsgemeinschaft fuer Hymnologie (1959), and the Internationale Gesellschaft für Studien des Gregorianischen Chorals (1975). These and other similar bodies promote the study and use of congregational song through educational workshops, conventions, scholarly journals, hymnological tours of historically significant sites related to hymnody, and numerous other efforts.

—MARK BOWDIDGE AND R. KEVIN JOHNSON

## HYMNS AS AN EDUCATIONAL TOOL

From the Greek word *hymnos*, meaning songs of praise, didactic hymnody has roots in the Hebrew Bible, and hymns were sung by Jesus and the disciples (Matt. 26:30). Psalmody was the use of the biblical psalms in worship, as distinguished from hymnody, the creation and use of poetic and musical compositions in worship. The distinction goes back to Paul's admonition to edify one another through the use of “psalms and hymns and spiritual songs” (Eph. 5:19). Hymns are a means by which the spiritual heritage is received and passed on to subsequent generations. For centuries they have taught people about God and how to praise and have helped to form Christian identity. Throughout the history of the church, hymn singing has been a major means of building Christian community (Hawn 1990, 44).