## A Mighty Fortress is Our God



arranged by Michael E. Ekbladh

## Historical context for "A Mighty Fortress Is Our God"

Many events in Martin Luther's life during the years 1527-29 dramatically shaped his writing of "A Mighty Fortress is Our God." From the Diet of Worms (1521), the Peasants' War (1525), the execution of his friend Leonhard Kaiser (1527), and the Diet of Speyers (1529) we can see the turbulence in the development of this new church and of the changing culture from which it came.

Many view this hymn a "battle cry" of sorts. While this may be true in some sense, it is a "battle cry" of theological importance rather than of physical altercation. The alterations in the text apply to this theological battle raging around Martin Luther.

In the Peasants' War of 1525, one can easily see the influence of this revolt in the text of "A Mighty Fortress Is Our God," as Luther stated himself:

"Therefore let everyone who can, smite, slay, and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful, or devilish than a rebel ... For baptism does not make men free in body and property, but in soul; and the gospel does not make goods common, except in the case of those who, of their own free will, do what the apostles and disciples did in Acts 4 [:32-37]. They did not demand, as do our insane peasants in their raging, that the goods of others-of Pilate and Herod-should be common, but only their own goods. Our peasants, however, want to make the goods of other men common, and keep their own for themselves. Fine Christians they are! I think there is not a devil left in hell; they have all gone into the peasants. Their raving has gone beyond all measure."

(Jaroslav J. Pelikan, Hilton C. Oswald, Luther's Works, 55 vols. ((St. Louis and Philadelphia: Concordia Pub. House and Fortress Press, 1955-1986)), 46: 50-51.)

Also, in his theological beliefs:

"For I do not want to deny in any way that God's power is able to make a body be simultaneously in many places, even in a corporeal and circumscribed manner. For who wants to try to prove that God is unable to do that? Who has seen the limits of his power?"
(Luther's Works, 37:223-224)

Luther composed the melody for the hymn, which is called "Ein' Feste Burg" and is in hymn meter 87.87.55.56.7, denoted rhythmic tune as distinguished from the later isometric tune setting of the hymn, 87.87.66.66.7 meter. The isometric meter that is employed is more widely known and used in Christendom. In 1906 Edouard Ræhrich wrote, "The authentic form of this melody differs very much from that which one sings in most Protestant churches and figures in Giacomo Meyerbeer's The Huguenots "...the original melody is extremely rhythmic, by the way it bends to all the nuances of the text..."

While in the 19th century musicologists disputed Luther's authorship of the music to the hymn, that opinion has been modified by more recent research; it is now the consensus view of musical scholars that Luther did indeed compose the famous tune to go with the words.

The text is a paraphrase of Psalm 46 and this translation is by Frederick H. Hedge (1853).

Any set of drums with three distinct pitches can be used.

The following are acceptable:

Djun Djuns
Djumbes
Tumbas
Tom Toms
Congas
Hand Drums

## ${\cal A}$ Mighty Fortress Is Our God Martin Luther, trans. Frederic Hedge

music by Martin Luther

alt. Michael E. Ekbladh arr. Michael E. Ekbladh Triangle High Drum Energetic = 100Organ GT to Ped for might - y God, tress is. © 2008 by The Music Michael E. Ekbladh. MEE1009 All Rights Reserved. www.michaelekbladh.com

























