

## COMMON SERVICE

### Part II. (1795-1847)

At the 1821 conference of **the Tennessee Synod(1820)** contemplated a hymnal.  
--before this Paul Henkel *Church Hymn Book*, 1816, revised by Ambrose Henkel had its final printing 1857  
--1838 Church Hymn Book is published (13 years after Paul Henkel's death)  
-- p.29 – In 1839 TN Synod directed committee to prepare a liturgy  
-- 1843 *Liturgy: Or, Book of Forms, for the Use of the Evangelical Lutheran Church*  
It was an English translation of the “Liturgy of the Ministerium of Pennsylvania of 1786.”

#### p.30 **New York Ministerium**

Replaced 1795 English liturgy by the 1806 liturgy, and then the  
**1814 A Collection of Hymns and Liturgy for the Use of Evangelical Lutheran Churches.**  
By Frederick H. Quitman (Rationalist) and Augustus Wackerhagen  
p. 30 “The liturgical portion of this work, like its eminent author, is rationalistic, liberal, and un-Lutheran. It possesses not a single redeeming quality and its chief characteristic is that it is bad all the way through.”  
p.32 verbosity of the prayers, p.33 the lections, p.33-34 General prayers, p.34 hymns  
p.34-35 Lord's Supper

p.35 Replaced by the **1834 liturgy which was worse** {“Rock bottom” p.37)  
p.36 the 1834 liturgy was adopted by Pennsylvania Synod in 1835, The General Synod adopted in 1837.  
p.37 German agenda were similarly bad (1786 noted p.20ff, but the 1818 was worse)  
p.37 Tennessee Synod questions whether the other synods are even Lutheran

p.37 **The General Synod (1820)** (Ohio and Tennessee refused to join)  
p.38 followed the “Proposed Plan” of Gottlieb Schober (A Moravian with the support of Quitman)  
Hymn book and liturgy use, authority vested with General Synod  
p.39-40 General Synod 3<sup>rd</sup> convention  
-Samuel S. Schmucker, chairman of hymn committee  
-1828 *Hymns, selected and original, for public and private worship...*(revival songs)  
-1832 published a liturgy was not accepted by the GS  
-1843 GS Conv. approved a liturgy, printed in **1847 A Liturgy for the Use....(Baltimore)**  
-1853 the committee, directed to make improvements, begged to be discharged  
p.41-43 Preface to the 1847 Liturgy offered a four-point defense for the use of a liturgy  
1. A check to vagaries (whims...)  
2. Leads in devotion for the people  
3. “hold fast the form of sound words”  
4. common... brings uniformity in congregations  
p.43 brief overview of ceremonial  
p.44 not necessarily Lutheran or historic  
p.44-45 Some of the better points of the 1847 Liturgy