

**COMMON SERVICE**  
**Part V.**

p.85 In 1882 the General Synod South accepted “the Rule”... and thus all three synods General Synod South, General Synod, and General Council had agreed. Work began in 1884

p.86 Beale Schmucker’s Guidance

p.87 H.E. Jacob’s *Memoirs* (written in 1906) speak of the harmony in America

p. 88 The Committee members and p.89 Beale Schmucker’s Approach

p.90 The Work of the Joint Committee (Confession, Introit, Kyrie) and p. 91 subcommittee

p.91 Finished work presented to the three synods(1886-1887) by their synodical committees

p.92-94 In 1887, Horn’s manuscript was the occasion for dispute on the Lord’s Prayer placement

p.94 Publication of Common Service

-- p.95 General Synod’s “Book of Worship” (1888), and her lukewarm reception of the common service

-- p.95-97 Publication of United Synod’s “Common Service,” and her praise of the common service

-- p.97 Note: General Council did not publish in 1888. It was not until 1891.

p.97-101 Beale Melancthon Schmucker, p.97, with the completed manuscript in his handbag, Schmucker suffered a fatal heart attack. "He was a great man, and his greatness will grow as we view him the most from a distance" (Dr. H. E. Jacobs, in the *Lutheran*, October 18, 1888).

<p>The Rule: “The common consent of the pure Lutheran Liturgies of the sixteenth century, and when there is not an entire agreement among them, the consent of the largest number of those of the greatest weight.”</p>
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“To one who looks back across the movements and changes within the older portions of the Lutheran Church here during the past fifty years, "The Common Service" will prove to be an epoch-marking book. When we remember the varying attitudes of our various churches with reference to the use of an established and printed Order of Service and the multitudinous forms which have been offered for their use; when we call to mind the almost chaotic confusion which has prevailed in things liturgical, it is, indeed, a marvel that with such astonishing unanimity all have agreed in the determination to provide and commend a common service for English-speaking Lutherans. It is scarcely less a matter of wonder that after all the varying phases of doctrinal and religious views which have found place within our wide domain within a half century past, all should unite in establishing, as the rule which should have absolute authority in the preparation of that Order of Service, that it should reproduce the consensus of the pure Lutheran liturgies of the Reformation time .... This Common Service presents in English the very words which our confessors, the venerable fathers of the Reformation time, used in their worship: much of it dates far back of their time; but in purifying the services which had come down to them from former ages, every word which they retained was compared with the Word of God, and found to be pure and good; the remainder was prepared by them. In the whole Common Service there is not, in all that is said or sung by minister or people, one single line which was originally prepared by the committee or any member of it. Except one General Prayer, there is nothing which is not either out of the Bible or taken from earlier services of the church, and tried and approved by the Reformers, or else written by them. Should this service be generally and permanently used, and the generation to come grow up in the use of it as the expression of their religious life in worship, it will have an influence which can scarcely be measured" (Lutheran Church Review, p. 117-118).