

News of Liturgy

Editor: Colin Buchanan

Issue No. 68

August 1980

Editorial

HERALDING THE ALTERNATIVE SERVICE BOOK

Everything is now running hard up to 10 November on the ASB front, and considerable space in this *NOL* is devoted to it (the same will be true in next few months). One item on which it seems sense to stop for a minute is the price and pricing system.

A year ago General Synod was given assurances that retail sales on the bulk purchase terms would only be available through existing booksellers, and the various publishers would not sell direct to the public. This is being honoured by the three consortia. However, there does seem to have been great unclarity with the Central Board of Finance as to whether the Book is net or non-net. The implications of this unclarity will emerge as this editorial goes on.

The innocent man-on-the-PCC might well have assumed that the prices of the pew editions would remain absolutely fixed, and that the bulk purchase terms advertised (*viz.* 20% off the retail purchase of 50 or more copies) would also remain fixed. The public might not have known that the booksellers were being invited to give away their own margin (i.e. the 20% comes out of their 35% discount, and the publishers give no extra discount), but the end result was clear. Booksellers can, of course, always throw in post-free terms in they wish, and many have advertised that they will do so—this is the kind of fringe benefit (like the length of time for credit) which the Net Books Agreement does not pretend to control.

However, assiduous students of the *Church Times* advertisements, or ordinary clergy who receive 'flyers' through the post, will know that the Church House Bookshop—very efficiently and devotedly run by Nigel Sustins, and actually part of General Synod's own departmental enterprises—has been offering a free 'Altar Copy' (which has a minimum retail price of £14.50) with any purchase of 50 pew edition Books. As these 50 copies will cost around £200, the offer amounts to an additional 7% discount, and *completely scuppers the standard price concept*. In effect a net book is turned into a non-net book on the spot.

The Church House Bookshop played entirely fair. They consulted the Central Board of Finance, who in turn asked the publishers. They for their part apparently said that they had no objection, *provided that there was no increased cash discount*. To my editorial mind, this, if it was put like this, is sheer hypocrisy, and the publishers must have known it. In fact, the truly responsible persons are the 'gnomes' of the Central Board of Finance, who ought to have enforced true 'net' terms in their contracts with the publishers, but seem to have failed to understand the necessity. It is not very surprising that the publishers, faced with a *query* from the very people who ought themselves to have enforced the contract, gave an equivocal answer. Nigel Sustins accepted the answer with both hands, smartly got his advertisements going in all directions, and in so doing drove a coach and horses

through the last shreds of a 'net' book concept. When I asked the relevant officer of the CBF what action, if any, would be taken against booksellers selling less than 50 copies at a discount he had to confess there would be none.

The ever-quick-on-the-draw Oak Hill bookstall in Southgate took the policy to its obvious logical next step, and circulated an offer of 25% off any purchase of 50 or more copies. This, as inspection will show, becomes worth more than the Church House Bookshop offer once 60 or so copies are ordered. It is certain no action will be taken against Oak Hill, for they are simply exposing honestly what the Church House Bookshop had to assert was *not* a cash discount offer.

So, here is the pay-off. The Christian Unity Bookshop in Nottingham, the retail partner of Grove Books (actually owned by St. John's College), now matches the Oak Hill offer. We do not want to outbid it, and force an auction in which margins disappear. But we do match it, and enclose a duplicated leaflet herewith giving details.

Some shops are advertising that samples of the various publishers' products will be ready for inspection in mid-September or so. You are wise to ask your bookseller for this help—the differences between the editions are so slight that only inspection can tell you which *you* will like best. The variable items in the standard pew editions are as follows:

- One colour (with rubrics in italic) or two
- Hardback or soft
- With Psalter or without
- Full (Rite A) format or slightly smaller (Hodder)
- a range of colours (see enclosed sheet)

So—take a deep breath and join the cut-throat market to which we are exposed . . .

Colin Buchanan

TO OUR OWN READERS—BUYING THE ASB FROM US

Here are the groundrules:

- (i) For '50 or more' use the enclosed form and write to the Christian Unity Bookshop.
- (ii) For single copies, delivered post-free on the day of publication, write to us—it can go on your Standing Order invoice.
- (iii) Overseas customers can have a surface delivery post-free—but it may be late—or by air at approximately £2 air postage to Australasia, Japan, and Hong Kong, £1.50 elsewhere.
- (iv) We are not—despite what is said above—offering discount on single copies, but those who want a large number but less than 50 are encouraged to write to the Christian Unity Bookshop for terms.
- (v) Those who take *NOL* only should send cash with order.

AND THAT INDISPENSABLE ACCOMPANIMENT

Another circular sent with this advertises *Anglican Worship To-Day Collins' Illustrated Guide to the Alternative Service Book 1980*, which has already had a good airing in our own catalogue distributed last month. This brings to a successful conclusion the 'cliff-hanger' with which we regaled readers in February (see editorial in February). The authors—largely members of the Group for the Renewal of Worship (G-R-O-W) which produces the Worship series of booklets—gave themselves till the

end of March to work and pray and see if the project would become viable (when all external signs were that the project was too late and too expensive to be credible). Geoffrey and Sue Chapman (Australian Roman Catholics, erstwhile of Geoffrey Chapman Ltd., before it got swallowed up in Collier-MacMillan) of Collins Liturgical Publications showed interest—and the authors detected in them the same love of adventure (even commercial adventure) which has betokened Grove Books. An exploratory meeting was held, and a more definitive one offered for 31 March (1). In fact it was held on 2 April, and—*Laus Deo*—the deal was done. But the authors had not actually got a complete book ready—in fact not much more than an outline. So April and May was given to writing, sifting photos, trying out layout, and generally bringing it all together under the three editors' aegis. Then to the printers in June, galley-proofs in July, page-proofs and the start of production in August—and it will all happen in time. The Archbishop of Canterbury wrote his (very commendatory) Foreword just as the bus was leaving, and Taffy with his cartoons actually caught the whole enterprise up at a brief stop at red traffic-lights. Most of us were too busy to keep a diary, but something akin to a miracle—even if not of the 'interventionist' variety—has happened. We are persuaded that the book will provide a family resource book unparalleled in Anglican (and probably in other denominations') history.

The catalogue gave our special terms for direct sales to Standing Order customers: £1 off (making £5.95 the resultant price) for a single copy, £1.30 per copy for more than one. Money should be paid in advance, but if a Standing Order is due to complete its six months in September or October, then the cost can be added to that. Airmail overseas will require a postage cost, which will be added also. This book is 'non-net' from the outset . . .

In any church where the ASB is in use, then this accompaniment will make a superb confirmation (or Christmas) present, or will provide a text-book for teenage or adult instruction classes on Anglican worship. It is to be the set book for the Anglican unit of the St. John's Nottingham Certificate in Christian Studies course on Christian Worship.

A PARISH INTRODUCTION TO THE ASB

We have been asked to provide a simple introduction for a parish magazine to 'lift'. The following article is provided for that purpose, and, if it is to be used, it should be quoted in full, with the following acknowledgment: 'This article by Colin Buchanan was prepared for publication in parish magazines and was first published in *News of Liturgy* for August 1980.' No payment is necessary, and no request for permission to reproduce the article is necessary, if this acknowledgment is put at the beginning.

As Autumn 1980 moves on, there will be increasing publicity given to the new *Alternative Service Book 1980* of the Church of England. Already the Church Press is full of advertisers' announcements about it. Already the opponents, led by Professor David Martin, are hard at work with their Petition, Gallup Poll, and the publication *Ritual Murder* (ed. Brian Morris, Carcanet Press, Manchester). Soon there will come a Pastoral Letter from the Archbishops, the actual publication of the Book on 10 November, and then some hectic (if not hysterical) use of the national media to fasten attention on the Book. So what *is* the ASB?

General Synod has had since September 1975 the power to authorize new services for an indefinite period, and this has enabled plans to be laid for binding together such new services in a relatively permanent form. Since 1976 Synod has been deliberately working towards the production of this particular Book, with November 1980 as the goal throughout. This has meant that Series 3 Communion (the 'green booklet') has been revised in the light of six years usage—and its revised form is already authorized and on sale in booklet form as 'Rite A'. It will be the centrepiece of the ASB. Other services (Series 3 Morning and Evening Prayer, Initiation services, Marriage service, Funeral services, and Ordination services) have been 'adapted' to conform with the presentation of Rite A without being otherwise revised. Thus the Lord's Prayer will everywhere in the ASB use 'Lead us not into temptation' as the ninth line. The services will have a common presentation giving a unity to the whole Book.

Only around 350 pages of the Book will be actual services. Another 700 or more pages will be the 'Propers' of Sundays and other days, or the lectionary and calendar provisions. This will mean that at communion each Sunday introductory and post-communion sentences, along with collect, Old Testament, Epistle and Gospel will all be found together, as in the old BCP. In some versions there will also be the 'Liturgical Psalter'—another 250 pages of a modern-language (but non-metrical) psalter.

There will be no absolute need for a parish to use the new Book. The BCP remains lawful, and Synod has also authorized an extension of time for existing booklets—Series 1 Marriage and Funerals, Series 2 Initiation and Communion, Series 2 (Revised) Morning and Evening Prayer, and Series 3 Communion. Furthermore the services in the ASB can be used in their existing booklet form. So there will be no compulsion to buy or to use the Book, and parishes will themselves have to decide.

The Book is being published in its pew form by three separate publishers or groups of publishers (the copyright is owned by the Church of England and only let out for use by publishers under contract). These are: SPCK/Cambridge/Clowes; Hodder and Stoughton; and Oxford/Mowbrays. Their editions vary between two-colour and one-colour, hardback and softback, with Psalter and without Psalter, and a series of different colour covers. The price range for these is from £3.50 to £4.60, and for these the booksellers are able to make reductions of 20% (or even more) for 50 or more copies. There will also exist finely bound presentation copies, and an 'Altar Edition' (by Eyre and Spottiswoode), all at much greater prices. All of the editions have the same page-numbering, and people who own their own copies can confidently bring them to church anywhere in the country and find that they 'fit' those in use in that congregation.

There will also be a great range of auxiliary and interpretative material [a list is found elsewhere in this edition of *NOL*], which will all assist the sense of occasion at the launching of the Book. It is likely that a new 'norm' of Anglican worship is going to be established over the coming two years or so, and parishes will be wise to be well aware what is happening. In many dioceses and deaneries special events are being arranged to help launch and promote the Book, and readers of this article are well-advised to know what is happening in their own area.

10p per copy (£2.25 for the year 1980)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

A BASIC 'KIT' TO GO WITH THE ASB

The sort of basic bookstall any conference on the ASB ought to provide (and Grove Books, or the Christian Unity Bookshop, Nottingham, can provide it, ought to include the following:

- (a) Copies of the ASB text (see information elsewhere in this *NOL*)
- (b) *Anglican Worship To-Day: Collins Illustrated Guide to the Alternative Service Book 1980* edited by Colin Buchanan, Trevor Lloyd, and Harold Miller—Foreword by the Archbishop of Canterbury, Cartoons by Taffy (Collins Liturgical Publications, £6.95) (see information elsewhere in this *NOL*)
- (c) *The Alternative Service Book: A Commentary* by the Liturgical Commission (C.I.O., price not yet known)
- (d) *Prayers for Use at the Alternative Services* edited by David Silk (Mowbrays, £4.50).
- (e) *Hymns with the New Lectionary* edited by Robin Leaver and Geoffrey Whitehead (Grove Books—approximately £2, but we will try to make it less). N.B. Mowbrays are producing a slimmer *Hymn Guide for the New Lectionary and Calendar* edited by a York diocesan group for £1.50.
- (f) *Music and the Alternative Service Book* (ed. L. Dakers) to be published by RSCM and Mowbrays on 1 November at £1.50)
- (g) Other possible items include the 'USPG Psalm Project' (see elsewhere), the Liturgical Commission's report on services for use with the sick, either of the provisions for an 'ASB Compline' and such like. We will report on the productions as we get information.

CONFERENCES ON THE ASB

I asked in a recent *NOL* for information on events concerned with the launching of the ASB. The following are (for obvious reasons) known to the editorial office.

- 16 September: Lichfield diocese 10-4 (at Stone) C.O.B. (Lichfield has other conferences on other days)
- 19, 26 November, 3, 10 December: Evening course on Wednesday evenings at St. John's Nottingham (apply Extension Studies Dept. St. John's College)
- 2, 29 November: Southwell diocese—the same programme on two successive Saturday mornings from 9 till 1 in Mansfield and St. Jude's Mapperley (respectively) for clergy and laity (apply Rev. Wilf Jarvis, St. Augustine's Vicarage, 14 Claremont Road, Nottingham)
- 6 December: Southwark diocese—Archdeacon David Silk and COB on day-long programme at Southwark Cathedral

Oh yes . . . and a Conference not on the ASB

The Anglican Society have arranged a day of Prayer Book worship at St. Mary's Primrose Hill for Saturday 25 October from 11 till 4.30 (including music by the King's College Singers etc. etc.). Cost: £1 each to D. M. Escott, Esq., 72 Beckwith Road, London S.E.24 (or ring 01-839-6812 for details).

PSALMS WITH THE ASB—

PLANS TO GET THE PSALTER ON THE GO

The ASB 'with Psalter' contains the Collins' Psalter *The Psalms: A New Translation for Worship*, commonly known with the ASB as 'The Liturgical Psalter'. It is doubtful whether any congregations are yet used to these except for the odd psalm used as a canticle at Morning or Evening Prayer in the 'yellow booklet'. Now an attempt to initiate congregations has come to our notice. It is by the Rev. Brian Davis, of Countesthorpe Vicarage, Leicester, who is producing, with Mr. Peter White, the Leicester Cathedral organist, two simple settings each month for one of the ASB psalms—particularly with a view to its being used as a Gradual, though obviously this is not exclusive. They first sent out Psalm 67 in June, and are now well down the line. For bulk orders they can quote a price of less than 2p a copy including postage and royalty to Collins. Well worth getting on the mailing list.

USPG are producing *USPG Psalm Project: Church—A Chosen People* which we shall advertise next month—this is *not* based on the Liturgical Psalter.

IN MEMORIAM—GEOFFREY LAMPE

The obituaries to G. W. H. Lampe, who died on 5 August of cancer, in general refer only in passing to his sacramental and liturgical thinking. But in the course of a very great career, there were points at which he made a strong impact in this area. Most notable was his book *The Seal of the Spirit* (1951) which took on Dix and Thornton head-on when their two-stage doctrine of sacramental initiation was running at its strongest. But the same coherent approach to baptism, backed by the same massive scholarship, was found written from a far more pastoral standpoint in the 'Ely' report of 1971—*Christian Initiation: Birth and Growth in the Christian Society*—and was generally reckoned to have been written by Geoffrey Lampe's hand. At the same time as the debating of the Ely report, the General Synod amended the Canon on admission to communion, leading to a new policy of 'Open Communion' (which is so much taken for granted now that it is difficult to remember that the change came only in 1971)—and the mover of that change was Geoffrey Lampe.

He last spoke on liturgical matters in Synod in November 1978, when he objected to the moving of the signing with the cross in baptism to a pre-baptismal position. This was because the apologia offered for the move was that it would then correspond with the ancient exorcisms—and, for all his patristic learning, his modern theologian's heart would not permit him to have any truck with exorcism or demons. Indeed he was one of those who signed the anti-exorcism letter in 1975. One should add that his doubts about the physical resurrection (which at intervals grabbed the headlines) never led him to try to adjust liturgy at this point. And I personally, whilst often on the opposite side of the fence from him, also testify to the care he took in private correspondence both to encourage scholarship, and to handle disagreements in a most gentlemanly way. His death is a great loss to us all.

LAUGHTER IN LITURGY

David Wheaton writes: 'We watched our newly appointed (second) curate return from being licensed by the bishop. Mark [my son, then aged 4½] announced to the family, "I'm so glad Uncle David has been silenced by the bishop".'

Points from letters

From Brian Brindley:

'I do not quite agree with you about Cardinal Hume and Archbishop Romero [*NOL* June 1980]. It is not that the Church makes a negative judgment on the state of the departed in general, but that she makes a positive judgment on the state of the martyrs—viz. that they are 'undoubtedly saved' (cf. Infant Baptism). We cannot know whether any other dead person has or has not anything to gain from our prayers, but what we do know is that a martyr already enjoys the beatific vision, and *ipso facto* has nothing to gain. It strikes me that the grounds for defending Prayer for the Dead which you cite were slightly spurious.'

(So BFTB stands with Rome on this—COB)

From Timothy Barker:

'No, I'm afraid the 1662 Ordination Service is not yet quite as extinct as July *NOL* suggests—I was made deacon at Chester at Petertide 1980 and 1662 (with the usual amendments and some strange interjections by the Patron of the Prayer Book Society) was well and truly used . . . the diocesan authorities did not see fit to provide the text of the communion service . . . Ordinands and congregation floundered alike.'

From David Wheaton:

'It seems to me that few bishops have got it right with Series 3 [ordinations] . . . at most ordinations I have attended the bishop has made the epiclesis [i.e. the asking for the gift of the Spirit at the laying on of hands] the cue for him to sit in his chair while the candidates rise and move to kneel before him, thus, in my view, reviving some of the less helpful features of the old rite, and by the movement involved . . . destroying the atmosphere and impression of prayer. There is in particular a hiatus when, contrary to the spirit of Series 3 as I understand it, some bishops insist on inserting the giving of the Bible at this point: in at least one case known to me, in spite of Note 7, examining chaplains or cathedral staff insist on vesting . . . also immediately following the laying on of hands—in other cases after the giving of the New Testament or Bible.'

[From COB: I take this last point very strongly. There are great difficulties in *correcting* episcopal practice (see *NOL* issues in Summer 1979, and last month), for the following reasons:

- (a) Cathedrals seem to want to conform to 1662 patterns.
- (b) Very few persons (perhaps only Theological College staffs?) are actually in position to compare one diocese with another and see the general lapsing from the ethos of Series 3.
- (c) Equally few persons are in position to compare practice with the authorized text, since, until the coming of the ASB itself, there has been no text generally available (and even the mention of 'Note 7' above will probably carry no meaning to most readers of *NOL*).

So, as the Liturgical Commission goes out of business in September, *who* is in position to ask bishops to rethink their practice? Somebody ought.]

From David Tripp (a Methodist member of the Churches' Council for Covenanting, and editor of the latest Liturgical Study):

'I really must share, at least, any responsibility which you [COB] feel for embarrassment caused by the [eucharistic] prayer which stands in our published report . . . First, in the haste with which the whole thing was done . . . Secondly, in the ecumenical misreading involved . . . the Methodist tradition (from within which the rejected Prayer was composed) includes a doctrine of the Eucharistic Oblation such as appears in the Prayer that was printed. As the only *ex professo* student of liturgy on the sub-committee (not counting the consultants) I feel a particular responsibility for the fact that neither of the texts we drew up could meet the difficulties of some Anglicans . . . the Council explicitly offers to work further on its proposals in the light of the Churches' reactions. We must assume that the Eucharistic Prayer is subject to this provision. The best course would no doubt be to create a totally new Prayer, for it is to be used (if ever!) on a unique occasion . . .'

This month's booklet . . .

. . . is Pastoral Series no. 3, *Sharing Pastoral in Care the Parish*, by David Prior, Vicar of St. Aldate's Oxford, and previously Rector of St. John's Wynberg South Africa. The central feature of the booklet is a plea for 'Home Churches' as units for fostering pastoral care, and recognizing and using the gifts of the members—without loss of congregational life.

. . . and next month's

is Liturgical Study no. 23, *Symbolism and the Liturgy*, edited by Kenneth Stevenson. This is a collection of some of the papers read at the Society for Liturgical Study in April 1980.

. . . and USA customers

should note that 'Grove Books USA' will now be handled by the Institute for Christian Renewal, Box 447, Ware, Mass. 01082, and no longer by J. B. Haug of Auburn, Mass.

BOOKS THIS MONTH

We have been sent the following, on some of which we may yet comment further. Philip Crowe *Christian Baptism* (Mowbray, £1.25) is a 96-page pocketbook largely for parents and godparents, and really an introduction to faith for those who come without faith. It includes a useful simple commentary on the Series 3 Infant Baptism rite, with the significance of each section expanded into lessons for life. One's only hesitation is the fear that the very people who may need it most are those most likely to leave it unread. But for the right parents who are likely to read this fills a great need. Next comes, Erik Routley *Church Music and the Christian Faith* (Collins, £4) a marvellous broad-canvas treatment of its theme (but the narrow-focus is great too). Lucien Deiss *It's the Lord's Supper: Eucharist of Christians* (Collins, £3.50) is a translation of a continental Roman Catholic work—very much post-Vatican II, and instructing the layman at a profound level. Emmanuel Sullivan *Baptized into Hope* (S.P.C.K. hardback, £8.50) has little to do with baptism, but more with movements in which the author sees hope—the Ecumenical Movement, Catholic-Evangelical Convergence, Christian Liberation Movement, Neo-Pentecostal Movement, and Community Movement (to quote the chapter headings): good, if optimistic, treatments of each. And those services for use with the sick from the Liturgical Commission we still await.