STANDING COMMISSION ON LITURGY AND MUSIC

Membership

The Rev. Devon Anderson, *Chair*	Minnesota, VI	2021
The Rt. Rev. George Wayne Smith, *Vice-Chair*	Missouri, V	2018
Dr. Liza Anderson, *Secretary*	Connecticut, I	2018
The Rt. Rev. Thomas E. Breidenthal,	Southern Ohio, V	2018
Ms. Martha Burford,	Virginia, III	2021
The Very Rev. Samuel G. Candler,	Atlanta, IV	2018
Mr. Christopher Decatur,	Ohio, V	2018
The Rev. Dr. Paul Fromberg,	California, VIII	2021
Ms. Athena Hahn,	North Carolina, IV	2021
Ms. Ana Hernandez,	New York, II	2018
Mrs. Ellen Johnston,	Virginia, III	2021
The Rt. Rev. Shannon Johnston,	Virginia, III	2021
Mr. Drew Nathanial Keane,	Georgia, IV	2018
The Rt. Rev. Jeffrey Lee,	Chicago, V	2021
The Rt. Rev. Dorsey McConnell,	Pittsburgh, III	2018
Ms. Jessica Nelson,	Mississippi, IV	2021
Dr. Steven Plank,	Ohio, V	2021
The Rev. Canon James Turrell	Bethlehem, III	2021
The Rev. Canon Dr. Sandye A. Wilson,	Newark, II	2018
The Most Rev. Michael Bruce Curry, *Ex-Officio*	North Carolina, IV	2018
The Rev. Gay Clark Jennings, *Ex-Officio*	Ohio, V	2018
The Rev. Paul Burrows, *Representative of the President of the House of Deputies*	California, VIII	2018
Mr. Thomas Alexander, *Liaison of Executive Council*	Arkansas, VII	
Ms. Nancy Bryan, *Liaison with Church Publishing*		
The Rev. Patrick Malloy, *Consultant*	Bethlehem, III	
The Rev. Michael Pipkin, *Consultant*	Minnesota, VI	
The Rev. Dr Juan M.C. Oliver, *Custodian of the Book of Common Prayer*	Long Island, II	2018

CHANGES TO MEMBERSHIP

The Rev. Dr. Paul Carmona and Dr. Derek Olsen were originally appointed through 2018. Dr. Jay Fluellen and Ms. Becky Morrill were originally appointed through 2021.

Mandate

Canon I.1.2(n)(2)
A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member ex officio with voice, but without vote. It shall be the duty of the Commission to:

(i) Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.

(ii) Collect, collate, and catalogue material bearing upon possible future revisions of the Book of Common Prayer.

(iii) Cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or Convocation of Bishops [sic].

(iv) Recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.

(v) Receive and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.

(vi) Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.

(vii) Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.

(viii) At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.

Summary of Work

INTRODUCTION TO THE BLUE BOOK REPORT

Our prayer shapes us. The work of the Standing Commission on Liturgy and Music (SCLM) in the past triennium has been for the sake of the Church's formation in the mind of Christ as we make our prayer to God in the power of the Holy Spirit. Our work has always had this in mind: people who pray together shape the community of Christ.

The SCLM began the triennium believing that developing a comprehensive plan for Prayer Book revision would be the most significant piece of our work. Although that task has certainly taken a great deal of our attention, it has been only one part of a much larger piece of work. In all of our initiatives – The Book of Occasional Services revision, Calendar revision, liturgical resources for racial reconciliation, the Church's song, and proposing a process of Prayer Book revision – we have

considered beauty, social engagement, and living in love with God and one another as our guiding principles. In our work, we have strived to live in the mutual affection named in the First Epistle of John: "Little children, let us love, not in word or speech, but in truth and action."

It is from the experience of mutual affection that we have discovered that our work and ministry on the SCLM is about including more and more people in the Church's prayer than it is about anyone's personal preferences. For example, in our conversation regarding Prayer Book revision, it became clear to us that there is an urgent need for poetic, graceful, prayerful translations of the 1979 Book of Common Prayer into all of the languages our Church uses in prayer; this is of paramount importance in the work of revising any and all liturgical texts. Within the body of this report, we propose that "sense-for-sense" translations, rather than "word-for-word" translations, are the best way forward in the Church's provision of texts in French, Spanish, French-Creole, and other languages. Further, we are united in our hope that the principle of "sense-for-sense" translations should be a guiding principle in any work of revision of the Book of Common Prayer.

In order to love one another in truth and action, not merely in word or speech, it is incumbent on the Church to do the work of liturgical revision, translation of texts, and development of new texts from the "bottom-up" and not from the "top-down." We understand this to mean the inclusion of native speakers in translation, beginning their work in their native languages and not in English. The principle of developing texts from the "bottom-up" also implies careful attention to the varied contexts and cultures within which the Church makes its common prayer; we cannot assume that our language of prayer is mono-cultural.

At our final in-person meeting of the triennium (Seattle, September 27-30, 2017), the SCLM spent considerable time talking about what messages we thought we needed to convey to the General Convention in this introduction to our report. Below are essential considerations for the General Convention, as it takes up its important work in the Church's mission and ministry.

First, the 78th General Convention presented an enormous number of resolutions and projects to the SCLM for the 2015-18 triennium. While the Commission was funded to gather at a set number of in-person meetings and allowed unlimited access to online and teleconference calls, the projects authorized in the resolutions were unfunded. This lack of funding initially hampered our ability to include as broad a spectrum of participants in the early stages of our work. Over the course of the triennium, the General Convention Office assisted the SCLM in securing modest financial resources to at least begin our work, and Executive Council voted mid-triennium to grant us some additional monies. This money allowed us to contract with a small number of editors and project managers in developing the texts requested by the General Convention; we are very grateful for the support and the advocacy from both the GCO and the Executive Council. We are proud of the work presented in this report, work that came from our diligent consultations with as wide a cross-section of the Church as possible. As a result, we were able to avail ourselves of a spectrum of opinions, ideas, and

priorities from across the church to inform our decisions. It is clear that the financial restrictions prevented an even more full-bodied and inclusive result. Nevertheless, the SCLM was capable of developing even more projects and undertaking more extensive consultation and inclusion than we first imagined.

When projects are not appropriately funded by the General Convention two things are sacrificed: our relationships and the inclusion of marginalized people within the Church in the work of the Church. Liturgy is an inherently relational act of faith. And developing liturgy requires engagement with real people and the development of robust relationships. Creating beautiful, meaningful liturgy emerges in the context of people working together who know and trust each other. These relationships are nourished as we strive to listen to the many voices and diverse experiences that form us in God's image.

Online meetings, using *Adobe Connects*, while the best available alternative for in-person meetings, have many weaknesses: compromised sound quality, inconsistency with bandwidth that result in poor video, and dropped calls of those who have joined the meeting on their phones. These technological limitations are proof that online meetings cannot replace face-to-face gatherings; they do not go far enough in building relationships, and thus can never be the primary tool through which the Episcopal Church develops texts for worship. Lack of funding, and under-funding, hinders the broadest possible inclusion of the Church in the crafting of our common prayer. It cannot be common prayer, if the whole church cannot participate in its composition. The lack of financial resources, bringing greater diversity in our work, is counter to the Church's mission priorities of racial reconciliation and building the beloved community.

We look forward to the inspired and needed liturgical work that the General Convention authorizes for the SCLM. However, it is not possible for the Commission to accomplish its work without funding, and we will be unable to fulfill the mandates of the General Convention for the 2018-2021 triennium without generous funding. We hope that legislative committees and passionate deputies and bishops will advocate for full funding for the resolutions they pass through the budget process, both before and during the General Convention.

Finally, on this point, we ask that the General Convention legislative committees consider the collective body of work that it sends to SCLM. We are asking committees to consider what is possible for the SCLM to do in the two-year work period of every triennium, and, where appropriate, to exercise some restraint in the number of mandates, and scope of those mandates, referred to us.

Second, throughout the past triennium, the SCLM has worked diligently to limit our projects to an appropriate size and scope, while producing the best work possible. We chose where we invested our time and attention very prayerfully and carefully. We prayed together each liturgy that we wrote, listening for language that was beautiful, concise, with a graceful cadence, and reflecting Trinitarian

theology. In each of our conversations, we kept our shared history close at hand, continually drawing from the deep well of Anglican tradition to guide our considerations and decision-making.

Third, one of our favorite initiatives was consulting with Anglican Provinces that have revised their Books of Common Prayer within the last five to seven years. The conversations we had with liturgists and theologians across the Anglican Communion broadened our view and understanding of worship and built relationships to which we returned over the course of the triennium. Reaching out across the Communion was both an act of goodwill in relation to our Anglican partners and expressed our desire to be even more firmly knit together. What we learned from these conversations is a treasure that we offer to the whole Church, which is included in the Supplemental Materials section of this report.

Fourth, we enjoyed working together. Our relationships developed over time, and we built a level of trust that enabled us to be truthful and vulnerable with each other. We value the wide diversity of theological perspective, liturgical styles, opinions, gifts, and experience that each person brought to the work. We have benefitted personally and professionally from the push and pull of knowing each other and earning, over time, a sense of unity and mutual affection.

We want to thank four members who, for reasons of work and family, resigned their membership on the SCLM: Paul Carmona, Jay Fluellen, Becky Morril and Derek Olsen. Each one gave an inordinate amount of time and talent to the efforts of the SCLM, and we are thankful for them. Our church is better because of their ministry. We are also indebted to the General Convention Office staff – for their incredible patience and abundant assistance throughout the triennium. We thank Canticle Communications for allowing us to communicate clearly and openly with the church throughout the duration of our work.

We are grateful, too, to the Presiding Officers for offering each of us the opportunity to serve our beloved church in this way and look forward with hope and anticipation to the prayerful deliberations of the 79th General Convention.

2015-C015

The Standing Commission on Liturgy and Music took no action on Resolution 2015-C015 (Addition to Baptismal Covenant Language). Constitutional and canonical limits on changing the text of the Book of Common Prayer, specifically Article X of the Constitution and Title II, Canon III, Section 6, render consideration of Resolution 2015-C015 out of order. Additionally, The SCLM believes that Resolution 2015-A169 (Comprehensive Prayer Book Revision) should take precedence over the piecemeal revision of the Prayer Book.

PROPOSED CANONICAL CHANGES

Resolution A062 Amend Canon II.3 .6-9

Resolved, the House of _____ concurring, That the 79th General Convention of The Episcopal Church amend Canon II.3.6 as follows:

Sec. 6 (a) Whenever the General Convention, pursuant to Article X*(b)*of the Constitution, shall authorize for trial use a proposed revision of the Book of Common Prayer, or of a portion or portions thereof, the enabling Resolution shall specify the period of such trial use, the precise text thereof, and any special terms or conditions under which such trial use shall be carried out.

(b) It shall be the duty of the Custodian of the Standard Book of Common Prayer:

(1) To arrange for the publication of such proposed revision;

(2) To protect, by copyright, the authorized text of such revision, on behalf of the General Convention; which copyright shall be relinquished when such proposed revision or revisions shall have been adopted by the General Convention as an alteration of, or addition to, the Book of Common Prayer;

(3) To certify that printed copies of such revision or revisions have been duly authorized by the General Convention, and that the printed text conforms to that approved by the General Convention.

(c) During the said period of trial use and under the modifying conditions specified, only the material so authorized, and in the exact form in which it has been so authorized, shall be available as an alternative for the said Book of Common Prayer or the said portion or portions thereof; provided, however, that it shall be competent for the Presiding Bishop and the President of the House of Deputies, jointly, on recommendation by a resolution duly adopted at a meeting of the Standing Commission on Liturgy and Music communicated to the said presiding officers in writing, to authorize variations and adjustments to, or substitutions for, or alterations in, any portion of the texts under trial, which seem desirable as a result of such trial use, and which do not change the substance of a rite.

(d) In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of the American Churches in Europe, of such action, and to give notice thereof through the media of public information.

And be it further

Resolved, That Canon III.3 be amended by adding a new Section 7 and renumbering all subsequent sections:

Sec. 7. Whenever the General Convention, pursuant to Article X(c) of the Constitution, shall authorize alternative liturgies to one or more liturgies in the Book of Common Prayer or additional liturgies to those in the Book of Common Prayer, the enabling Resolution shall specify the precise texts thereof, and the terms and conditions under which such liturgies may be used.

Preamble to Resolution A063

During this triennium, the Commission collaborated with the Standing Commission on Governance, Structure, Constitution, and Canons, to develop an appropriate Constitutional and Canonical "vessel" for liturgies, apart from the Book of Common Prayer, to be authorized by the General Convention. This collaboration led to many fruitful, complex discussions between the two commissions and to the proposed amendment to Article X of the Constitution and parallel amendment to Canon II.3.6. If adopted, such a structure would lend clear canonical status to worship materials already in use by the Church as well as those approved in the future and maintain the integrity of theology and ecclesiology of the Book of Common Prayer. Such a clarification is essential as we engage common worship in the Church, and continue to develop resources for the potential future revision of the Book of Common Prayer as well as exploring liturgies that on one intends to be part of any potential future revision.

Resolution A063 Amend Article X of the Constitution of the Episcopal Church (First Reading)

Resolved, the House of _____ concurring, That the 79th General Convention of The Episcopal Church amend Article X of the Constitution of the Episcopal Church as follows

ARTICLE X

The Book of Common Prayer, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses of this Church. No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one regular meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding regular meeting by a majority of all Bishops, excluding retired Bishops not present, of the whole number of Bishops entitled to vote in the House of Bishops, and by a vote by orders in the House of Deputies in accordance with Article I, Sec. 5, except that concurrence by the orders shall require the affirmative vote in each order by a majority of the Dioceses entitled to representation in the House of Deputies. But notwithstanding anything

herein above contained, the General Convention may at any one meeting, by a majority of the whole number of the Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders as previously set forth in this Article:

(a) Amend the Table of Lessons and all Tables and Rubrics relating to the Psalms.

(b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention.

(c) *Authorize for use throughout this Church, as provided by Canon, alternative and additional liturgies to supplement those provided in the Book of Common Prayer.*

And Provided that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

EXPLANATION

Currently, the Constitution sets out the process for amending or making additions to the Book of Common Prayer, a process that requires adoption by two succeeding General Conventions. An exception is provided allowing one Convention to "[a]mend the Table of Lessons and all Tables and Rubrics relating to the Psalms" and another allows one Convention to "[a]uthorize for trial use … an alternative … to the established Book of Common Prayer or to any section or Officer thereof . . ."

Other than authorizing liturgies and rites "for trial use" under Article X(b) of the Constitution, there is no other constitutional or canonical provision explicitly authorizing General Convention to approve alternate forms/language for any of the liturgies or rites in the Book of Common Prayer or to authorize liturgies or rites not contained in the Book of Common Prayer. However, the language in "Concerning the Services of the Church" on p. 13 of the BCP which states, in part, "… In addition to these services and the other rites contained in this Book, other forms set forth by authority within this Church may be used" may provide such authorization, although it is not entirely clear if that is the intended meaning of that instruction.

The Constitution and Canons are ambiguous on whether General Convention has the authority to authorize liturgies or rites and subjects not included in the Book of Common Prayer (short of amending Article X) and the process for doing so if it is authorized. Nevertheless, since 1979 the General Convention has authorized collections of liturgies, prayers, and rites in The Book of Occasional Services, Lesser Feasts and Fasts, Holy Women, Holy Men, Enriching Our Worship and A

Great Cloud of Witnesses. The history of some of these rites in the Church may help in understanding the ambiguous state of the texts' authorization.

In 1883 the General Convention began the process of revising the 1789 Book of Common Prayer that was to receive a second reading in 1886. However, by the time the General Convention considered this revision the second time in 1886, many changes had been made to the "Book Annexed," the name given to the proposed revised Book of Common Prayer in 1883. In 1889 a separate volume; the "Book of Offices," was proposed but a version was not authorized until the General Convention of 1916. This "Book of Offices" was the precursor of the "Book of Occasional Services" and "Lesser Feasts and Fasts" the two supplemental volumes first authorized by the General Convention in 1979. At no time have changes been made to Article X of the Constitution that would explicitly give General Convention power to authorize these well-loved supplemental texts. The only category mentioned in Article X is for allowing trial use liturgies intended for use in a revision of the Book of Common Prayer. However, nothing in the Constitution or Canons explicitly prohibits the General Convention from doing so either.

The process of Prayer Book revision has been ongoing since the publication of the first English Prayer Book. The 1789 Prayer Book of the Episcopal Church was a revision of the Church of England Book of Common Prayer. In 1811 General Convention made explicit provision in the Constitution for revision of the Book of Common Prayer. The current language in Article X of the Constitution providing for "trial use" was added in 1964 and proposed revisions of the Prayer Book were used on a trial basis before final approval of the current Book of Common Prayer in 1979. Instead of presenting a final text of a revised Book of Common Prayer to the General Convention, the category of trial use liturgies provides the Church opportunity to "pray through" proposed texts before their inclusion in the Prayer Book.

Since the revision of the Prayer Book in 1979, the General Convention has authorized a wide variety of liturgical texts for the Church. Not all of these texts are intended for eventual inclusion in a revision of the Prayer Book. Nevertheless, they have helped to form the mind of the Church and have expanded our worship without being intended for a new Prayer Book. Trial use seems to be an inappropriate name for what are effectively additional texts, such as the Book of Occasional Services and Lesser Feasts and Fasts, or other texts authorized from time to time by the General Convention. Yet, there is no express provision of the Constitution under which such authorization can be undertaken.

The Constitutional changes proposed would address this anomaly. We propose a system to authorize additional and alternative texts to supplement the Book of Common Prayer. We recognize that some of these texts may be useful in the preparation of a new revision of the Prayer Book, while others will continue to supplement the Prayer Book, allowing for additional forms of prayer to be available to the Church. This use is not intended to preempt or stop Prayer Book revision; instead, it is to give

the Church more flexibility in their approach to worship, and the General Convention a more transparent criterion for authorizing such worship.

While this amendment is intended primarily as a way of rectifying a long-standing anomalous situation in the Constitution, we also see it as an exciting opportunity to engage in a discussion of how we are formed by the way in which we worship.

SUBCOMMITTEE REPORTS

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON *THE BOOK OF OCCASIONAL SERVICES*

Membership

Ms. Ana Hernandez, *Co-Chair*	New York, II	2018
The Rev. Dr. Paul Carmona, Ph.D.	San Diego, VIII	2018
The Rev. Paul Fromberg	California, VIII	2018
The Rt. Rev. Jeffrey Lee	Chicago, V	2018
The Rt. Rev. George Wayne Smith	Missouri, V	2018
The Rev. Canon James F. Turrell	Bethlehem, III	2018
The Rev. Devon Anderson, *Ex Officio*	Minnesota, VI	2018
The Rev. Paul Burrows, *Representative of the President of the House of Deputies*	California, VIII	2018
The Rev. Lydia Huttar Brown, *Other*	Minnesota, VI	
The Rev. Patrick Malloy, *Other*	Bethlehem, III	
The Rev. Michael Pipkin, *Other*	Minnesota, VI	

Mandate

Resolution 2015-A059 directed "the Standing Commission on Liturgy and Music to continue its work on a comprehensive revision of the Book of Occasional Services, to seek widespread input on the table of contents and scope of the revision, and to report on its progress to the 79th General Convention."

Summary of Work

MEETINGS

Tele/Web Conference Meetings: January 14, 2016; March 3, 2016; March 10, 2016; March 11, 2016; April
13, 2016; May 5, 2016; June 30, 2016; July 13, 2016; August 24, 2016; October 21, 2016.

In-Person Meetings: Nov. 18-21, 2015 (Linthicum Heights, MD); Oct. 5-8, 2016 (Chaska, MN); March 29-Apr 1, 2017 (Linthicum Heights, MD), September 27-30, 2017 (Renton, WA).

THE NEED FOR REVISION

The process of revision of the Book of Occasional Services 2003 continued in the past triennium as a response to 2012-A056. The need for revision expressed at that time noted that "a variety of considerations indicate that a revision of the Book of Occasional Services is both desirable and necessary." Noteworthy among these considerations were the pastoral exigency for additional resources, the availability of new liturgical resources being used in the Church, and concerns regarding the use of archaic language. Additionally, there is a recognized need for new resources for use in the cycle of the liturgical year appropriate for the diverse membership of the Episcopal Church. The BOS Subcommittee has continued the work from the past triennium, and now presents a revised Book of Occasional Services.

PURPOSE AND CRITERIA

The Subcommittee continues to endorse the purpose and criteria for the BOS stated by the SCLM in the past triennium.

Purpose of the BOS:

The Book of Occasional Services is a collection of liturgical and catechetical resources in support of the fundamental liturgical life of The Episcopal Church.

Criteria for Resources in the BOS:

Primarily, resources included in the BOS should

1. Complement or supplement the BCP, but not duplicate the resources it contains;
2. Be consistent with the theological, sacramental, and liturgical ethos of the BCP;
3. Pertain to a specific occasion, need, or purpose that does not occur generally or frequently enough to warrant inclusion in the BCP;
4. Draw on liturgical materials that are already being broadly used in worshipping communities;
5. Secondarily, it is desirable that some of the resources included in the BOS;
6. Serve the needs, or reflect the liturgical expressions, of diverse populations within The Episcopal Church;
7. Be adaptable for use by lay persons or clergy in a variety of non-ecclesial settings.

We also held in mind that the Book of Occasional Services contains liturgical materials for public worship, and that it is not intended as a compendium of materials primarily for private devotion.

DEVELOPING A TIMELINE FOR THE WORK

The starting point for the Subcommittee's work was developing a timeline. We charted three phases of work:

1. For the first half of 2016 the Subcommittee reviewed the assigned sections of the Sample Table of Contents, making recommendations to determine what we would include in the revision, and sharing this work with the full SCLM.
2. From July 2016 through the end of March 2017 members of the Subcommittee, along with our consultants, revised and developed materials for the revision.
3. From April 2017 through the end of October 2017 the texts were refined and edited for inclusion in the revision.
4. We anticipate that following the 79th General Convention, the Subcommittee will make final preparations for publication of the *Book of Occasional Services, 2018*.

DEVELOPING A STRUCTURE FOR THE WORK

In order for the Subcommittee to accomplish this work, members worked in working groups to collect, compose, and edit materials. These six working groups consisted of:

1. *The Church Year.*
2. *Christian Initiation and Commitment.*
3. *Dying, Death, Burial, and Commemorations.*
4. *God's Created Universe, also Supporting and Nurturing Christian Life and Practice.*
5. *Healing, Sickness, and Well-Being, also Transitions, Milestones, and Urgent Occurrences inLife.*
6. *The Mission of the Church, also Episcopal Services, also Other Occasional Services.*

Although the working groups carried out their tasks independently, regular reports were made to the Subcommittee and the full SCLM. Some of the working groups invited additional writers to contribute to their sections of the Book. The working group on Christian Initiation and its additional contributors met in person in August 2016 to draft materials.

REFINING THE CONTENT OF THE WORK

Members of the Subcommittee reviewed and refined the respective rites contained in BOS 2003 as well as the materials developed in the past triennium for possible inclusion in the revision. The degrees of revision ranged from slight to extensive. New materials were developed as mandated by the General Convention, as well as to replace what was previously used.

GATHERING RESOURCES FOR THE WORK

Members of the Subcommittee solicited resources that could be included in the revision from a variety of sources. Resources were gathered from congregations including:

- La Iglesia Episcopal San Gabriel, Leesburg, VA
- Iglesia Episcopal de la Trinidad, Los Angeles, CA
- St. Mark's Cathedral, Seattle, WA

Resources were also gathered from individuals:

- Álvaro Araica
- Gary Cox
- Nancy Frausto
- Jason Haddox
- Melissa Hartley
- Amy McCreath
- Cameron Partridge
- John Rawlinson

A few existing resources provided the Subcommittee with both ideas and texts used in the revision, including:

- *Changes: Prayers and Services Honoring Rites of Passage*. New York: Church Publishing Incorporated, 2007
- *Enriching Our Worship*. 5 vols. New York: Church Publishing Incorporated, 1998-2009
- McElligott, Ann E. P. *The Catechumenal Process: Adult Initiation and Formation for Christian Life and Ministry*. New York: Church Hymnal Corporation, 1990
- Meyers, Ruth A., and Pettingell, Phoebe, eds. *Gleanings: Essays on Expansive Language and Prayers for Various Occasions*. New York: Church Publishing Incorporated, 2001

ADDITIONAL CONSIDERATIONS OF THE WORK

- *Increased Variety of Resources*. The categories listed in the past triennium's report continued to inform the work of the Subcommittee. These include:
    - *Resources to be used in pastoral ministry in congregational life*: Dying, Death, Healing, Sickness, Transitions, Milestones, and Urgent Occasions in Life.
    - *Resources to be used in response to environmental crises*: God's Created Universe.
    - *Resources that Serve the Whole Church.* The Subcommittee continues to support the efforts made to include resources that reflect or support the sensibilities and urgent needs of diverse populations within the Church. We engaged this process with an awareness of the need for dialogue and theological reflection between communities for whom certain Rites carry significant cultural meaning, for example the commemoration of Our Lady of Guadalupe.
    - *Resources that Ask the Church to Create Rites.* In some instances, we hope that Rites will be developed for local use based on the stated principles in the BOS. For instance, the resources for Día de los Muertos are not a full Rite, but an outline of a Rite. We recognize that the developing resources may serve the larger goal of drawing various communities together in the work of crafting liturgy.

- *Reducing Redundancy of Resources.* The Subcommittee worked to limit duplication of Rites for certain occasions. For instance, the seasonal blessings for homes has been reduced to a simplified Rite with seasonal variations. Further, we deleted resources that are already published in other books; this includes the Lucernaria and Confractoria.
- *Work Remaining to be Done.* Although presenting a fully formed document, the Subcommittee's work remains incomplete. Some sections that we would have included or edited, including material related to death and dying and editing the Service of Tenebrae, could not be completed due to insufficient funding from General Convention and a lack of time. The Subcommittee hopes that future revisions of the BOS will include additional editing and material.

RESPONDING TO DIRECTION FROM GENERAL CONVENTION

The Subcommittee took direction from several resolutions of the 2015 General Convention, asking for certain resources to be included in the BOS.

- 2015-A058 Materials Honoring God in Creation: These resources were included in the BOS.
- 2015-D036 Name Change Rite: As instructed, the rite in *Changes* was considered and drawn upon, together with other materials, in the composition of a new rite that is included in the BOS.
- 2015-D046 Liturgical Materials Honoring the Female in God and Man: The materials in the book, *All Desires Known* (3rd edn.) were considered for inclusion, as instructed. These materials were not finally included in the BOS revision, because the most useful texts are already available to a congregation. For example, for the prayers of the people the Book of Common Prayer already encourages a congregation to devise its own forms, which might draw on these materials without requiring their inclusion. The Order for Eucharist in the prayer book similarly enables a congregation to draft sections of the eucharistic prayer, for which one might draw on these resources, regardless of their inclusion in the BOS.

THE PRODUCTION PROCESS OF THE WORK

The Subcommittee continued its work through the triennium, finding and revising texts, as well as composing new texts for use in the proposed BOS. Two writers were hired as consultants to edit the texts, and a project manager was hired as a consultant to organize and facilitate the process. The completed BOS was presented to the full SCLM at its final meeting of the triennium.

Proposed Resolution

A064 Authorize The Book of Occasional Services, 2018

Resolved, The House of_____concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of that certain document entitled *The Book of Occasional Services*, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation in 1979, and last revised in 2003.

Supplementary Material

The copy of the *The Book of Occaisonal Services*, with the revisions of this committee, was too large to be included in the main report. For digital versions of this report it is a separate, accompanying file, for print versions, a separate print document.

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTE ON THE CHURCH CALENDAR

Membership

Dr. Liza Anderson	Los Angeles, VIII	2018
The Rt. Rev. Shannon Johnston	Virginia, III	2018
Dr. Steven Plank	Ohio, V	2018
The Rev. Devon Anderson, *Ex Officio*	Minnesota, VI	2018
The Rev. Justin P. Chapman, *Other*	Minnesota, VI	
The Rev. Lydia Huttar Brown, *Other*	Minnesota, VI	

Mandate

Resolutions 2015-A056; 2015-A057; 2015-B001; 2015-C002; 2015-C006; 2015-C008; 2015-C011; 2015-C035; 2015-C036; 2015-C040; 2015-C044

Summary of Work

The subcommittee on the calendar inherited a situation of great confusion about what the calendar of the church was, and what General Convention wanted the next steps to be. In sorting through the resolutions that have been sent to the Standing Commission on Liturgy and Music by General Convention and the feedback that has been received from the wider church on recent calendar revisions, we discerned that the most appropriate way forward was to prepare a new edition of *Lesser Feasts and Fasts*, which would better reflect the diversity of the church, and which could work in conjunction with the resource *A Great Cloud of Witnesses*, which General Convention "made available" but did not authorize.

BACKGROUND

The recent efforts at calendar revision in the Episcopal Church have been an attempt to create a calendar that will better reflect the diversity of the church. It has long been recognized that the current calendar of commemorations does not come anywhere close to meeting this goal, and still skews overwhelmingly clerical, white, and male. General Convention has repeatedly asked for a more diverse calendar, but this mandate has remained largely unfulfilled.

- As far back as 1985, resolution 1985-D101 directed that the SCLM take steps to add more women to the calendar. Yet when the serious work of calendar revision began in 2003, women still made up only a small minority (roughly 7%) of commemorations.
- The resolution that prompted extensive revision of the calendar was 2003-A100, which directed the SCLM "to undertake a revision of *Lesser Feasts and Fasts 2000*, to reflect our increasing awareness of the importance of the ministry of all the people of God and of the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities."
- The process of creating a revised calendar that began in 2003 resulted in the volume *Holy Women, Holy Men*. This was a massive project that added roughly 100 new commemorations to the calendar. However, the names added still tended to be those of white, male clergy. As the charts that follow this report show, the percentage of priests on the calendar (which had previously been nearly 50% bishops) increased dramatically, but the percentage of laypeople only marginally increased, and in terms of racial diversity the new calendar was actually *less* diverse than its predecessors. While the percentage of women did increase to 16%, the calendar still remained 84% men.
- *Holy Women, Holy Men* was authorized by General Convention for trial use in 2009 (2009-A097) and again in 2012 (2012-A051). During this time, members of the church submitted a considerable amount of feedback and suggestions for revision to the SCLM.
- Given that the calendar was still overwhelmingly male, in 2012, General Convention again asked the SCLM to identify women suitable for inclusion on the calendar and to develop materials for their commemoration. (2012-A052)
- Based on the extensive feedback and critiques that had been received from the church during the trial use process of *Holy Women, Holy Men*, during the 2012-2015 triennium the SCLM prepared a new volume, *A Great Cloud of Witnesses*, which was intended as a replacement for *Holy Women, Holy Men*. This new text included substantially revised and improved collects and biographies, and further clarified that the volume was not intended to be a sanctoral calendar, but rather an extended family history that would allow the church to learn from those who have gone before us and to emulate their examples. However, General Convention 2015 declined to authorize *A Great Cloud of Witnesses,* directing instead that the resource simply by "made available". (2015-A056)
- This directive from General Convention has resulted in considerable confusion, since "made available" is not a canonical category. *A Great Cloud of Witnesses* has now been published by Church Publishing, but the ongoing role of the SCLM and General Convention with respect to the text is unclear. How is something that is not an official authorized liturgical resource, but is merely "available", to be revised?
- Whether intended or not, this action also meant that the calendar of the church reverted back to *Lesser Feasts and Fasts 2006*. No further instructions about ongoing revision of the calendar were provided, but other resolutions (e.g. 2015-A057) clearly show an expectation

by General Convention that the SCLM would continue significant calendar revision this triennium.

- Further complicating matters, General Convention did choose to authorize the volume *Weekday Eucharistic Propers*, which included half of what was originally in *Lesser Feasts and Fasts* (2015-A056). As far as we can tell, this means that for the last triennium, half of *Lesser Feasts and Fasts* has been replaced while the other half has been the authorized calendar. Because *Weekday Eucharistic Propers* was published very late in the triennium, it has not yet been possible to track its use and reception within the church.
- In addition, General Convention 2015 again asked that the number of women on the calendar be substantially increased, and provided a list of more than 60 suggestions. (2015-A057)
- In looking back at the directives that various General Conventions have sent to the SCLM, our judgment was that the most appropriate way for us to proceed was to return to our original mandate, which was to prepare a revision of *Lesser Feasts and Fasts* that better reflects the diversity of the church.

PROCESS OF REVISION

- We engaged in significant discussion about the criteria for inclusion on the calendar, since this is another area in which we have received contradictory directives from General Convention. General Convention passed revised criteria for inclusion on the calendar (2009-A058 and 2015-A056), but in our judgment 2015-A056 would seem to imply that these apply only to the "made available" resource *A Great Cloud of Witnesses*. In an effort not to overstep our mandate, we have opted to use the criteria that were printed in *Lesser Feasts and Fasts 2006*, since all of the names who meet the newer criteria also meet the older criteria, whereas the opposite is not true.
- Given that the church now has the additional resource of *A Great Cloud of Witnesses*, we decided to utilize it, and to design a version of *Lesser Feasts and Fasts* that could either stand alone or also be used in cooperation with *A Great Cloud of Witnesses* for those who would prefer to have a more exhaustive list of commemorations that functioned more like a family history than a sanctoral calendar.
- We first reviewed all of the names that have been included in previous calendars or sent to the SCLM in accordance with the criteria for *Lesser Feasts and Fasts.* We next reviewed the entire calendar for issues of balance with respect to gender, order of ministry, race and ethnicity, and century.
- Historically, the Episcopal Church has proven very reluctant to make deletions from the calendar unless it is demonstrated that someone did not actually meet the criteria for inclusion in the first place. Now that *A Great Cloud of Witnesses* exists, however, one of the ways in which we have worked for a more diverse calendar is to move some people who were originally in *Lesser Feasts and Fasts* to *A Great Cloud of Witnesses* instead.

In attempting this, we are keenly aware that our judgments are not infallible, and we fully expect that the church will make adjustments, particularly during the first triennium of use. We also believe, however, that there is a real need for this kind of judicious pruning, and this proposal is our best effort at taking a first step. While some cases were gray areas, we rather suspect that the Episcopal Church is not, in fact, teeming with ardent devotees of Alphege or Willibrord or Remigius of Rheims, and that anyone who does have a strong affection for them is certainly informed enough about liturgical matters that they are more than capable of looking up their biographies and collects in *A Great Cloud of Witnesses*.

We further believe this to be a necessary move given that General Convention has been dramatically increasing the rate at which it adds commemorations, with no signs of slowing down. At the same time, we have also received significant feedback from people who feel overwhelmed by the sheer number of commemorations and find the scope of the list to be unmanageable. In particular, we have heard strong opposition to the practice of offering multiple commemorations on a single day that congregations could choose between. Given the inability of the calendar committee to bend space and time in order to create more days in a calendar year, the only solution we see is to keep the commemorations on the main calendar to a manageable number, and to use *A Great Cloud of Witnesses* to include an even wider scope of individuals.

- After agreeing upon a proposed table of contents, we created new biographies, collects, and readings for those new commemorations that are proposed for this volume. We also engaged in some significant revision of the older biographies and collects, believing that if some of the earlier commemorations no longer resonate, the problem may lie with a 50 year old biography rather than a 1500 year old life. A number of the older biographies also contained factual inaccuracies or reflected outdated scholarship, and these we have also tried to remedy to the best of our ability, given the time constraints under which we were working.
- It is our strong belief that at some point the Episcopal Church would do well to attend to the different theologies of sanctity that are at play in the church, and the different understandings of what it means for someone to be placed on the calendar. In acknowledgment of that diversity, we have resisted the temptation to theologize in the preface about the Episcopal Church's understanding of the calendar. Our current effort is an attempt to acknowledge the current diversity of opinion, to produce a resource that could be comfortably used by as much of the church as possible, and to finally fulfill the repeated directive from General Convention for a more diverse calendar of commemorations.
- Finally, we had significant discussion about the fact that "*Lesser Feasts and Fasts*" has in practice been nearly all feasts. We thought seriously about whether it would be helpful or desirable to add more fast days to the calendar as well as feasts, including both the

traditional practices of abstinence and self-denial but also works of justice and mercy, and to call the church more deeply into serious discipleship. Because we did not have a mandate for that work, however, we are proposing a resolution that would call for such additions to the calendar in the coming triennium if the church wills it.

In addition, we have added a table of dates for the ember days and rogation days to *Lesser Feasts and Fasts*. These observances already exist within the *Book of Common Prayer*, but are not widely observed. Our hope was that having the dates clearly included along with the calendar might encourage their wider observance. This also points out that there are already an additional 15 lesser fasts indicated by the Book of Common Prayer even if they are infrequently observed.

SPECIAL CASES

- One of the biggest differences between the older criteria printed in *Lesser Feasts and Fasts* and the newer criteria used for *Holy Women, Holy Men* is that the *Lesser Feasts and Fasts* criteria require an interval of roughly fifty years after a person's death before they can be added, with the exception of special circumstances such as martyrdom. In general, our committee felt that this was a good criterion, since it allows for resonance within the church to grow, and for a better historical perspective about the individual to develop. It is also in line with the recommendation of Lambeth Resolution 79 (1958), which urged Anglican provinces to exercise economy and restraint with respect to adding more recent names to their calendars "until they can be seen in the perspective of history" and "over a reasonable period of time."

  That being said, while we would affirm the merit of the general rule, we acknowledge that there may be appropriate exceptions to it. We have heard a widespread desire for three individuals in particular to appear on the calendar: Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi (as a commemoration of her, not only of her ordination anniversary, which was a solution originally intended as a workaround of the 50-year norm.) It is our sense that these three individuals are already very widely commemorated within the church, and that therefore adding them would be appropriate.

  Although we have committed ourselves to working with the 2006 criteria and do not feel that we ourselves have the authority to make exceptions, we believe that General Convention absolutely has the authority to waive its own criteria in cases that it deems appropriate. We are therefore proposing a resolution to waive the criteria in the case of these three individuals, so that if that is indeed the will of the church, it can be accomplished in an orderly and transparent manner.

- The other criterion about which we had the most discussion was what it means for someone to meet the requirement of having a local cult. Does the local cult have to be *within the Episcopal Church*? Historically, the assumption seems to have been yes. Given that 2003-A100 specifically directed us to attend to the wider Anglican Communion and to our ecumenical partners, however, we discerned that it was appropriate to regard individuals who appear on

the calendars of other Anglican provinces or on Lutheran, Orthodox, or Roman Catholic calendars as fulfilling that criterion.

We agree that in most cases it is beneficial to allow resonance within the Episcopal Church to build at a local level first before someone is added to the calendar. Given our particular unfulfilled mandate to increase the diversity of our calendar by looking at ecumenical and other Anglican traditions, however, we judged that it was appropriate to look to other church bodies for the requirement of a local cult if a particular individual otherwise met the criteria.

- The proposed commemoration of King Charles Stuart, referred to the SCLM by 2015-A057 was controversial within the SCLM, and has likewise proven to be controversial with past General Conventions. Resolutions to add him to the calendar have been previously proposed to the General Conventions of 1985, 1991, and 2003, and they have always been defeated. Within the SCLM we are not of one mind, but we have made a strong effort to develop a calendar that the church can have true consensus behind, and it is clear that Charles is a divisive figure around whom consensus does not exist. We have therefore opted not to include him in either *Lesser Feasts and Fasts* or in *A Great Cloud of Witnesses*. We recognize, however, that General Convention has the authority to add him itself if that is the will of the church.

THE PATH FORWARD

We are asking General Convention to authorize Lesser Feasts and Fasts 2018 "for optional use throughout the church". This language reflects the fact that the calendar is an optional document, and that individuals and congregations may choose to make use of all of it, some of it, or none of it.

We have deliberately refrained from using the language of "trial use", because the canons of the Episcopal Church only recognize trial use as pertaining to revisions of the Book of Common Prayer and not to other authorized liturgical resources. That being said, we regard the entire book as being very much "in trial", and are proposing that the next iteration of the SCLM be intentional about collecting feedback from the members of the church, and that they use that feedback to make suggested revisions to General Convention 2021.

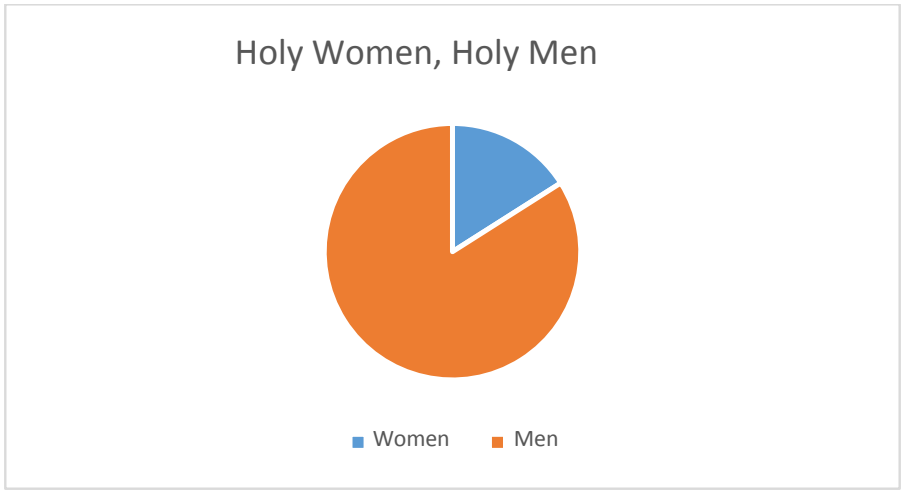
We fully expect that there *will* be adjustments made to the calendar over the next triennium, particularly with respect to the vexed question of which individuals are commemorated on the main calendar and which are included in *A Great Cloud of Witnesses*. We have worked hard to produce a document that we hope everyone can be content with for three years, but we are well aware that we do not possess the ability to magically intuit the mind of the church, and we anticipate that some adjustments will be necessary.

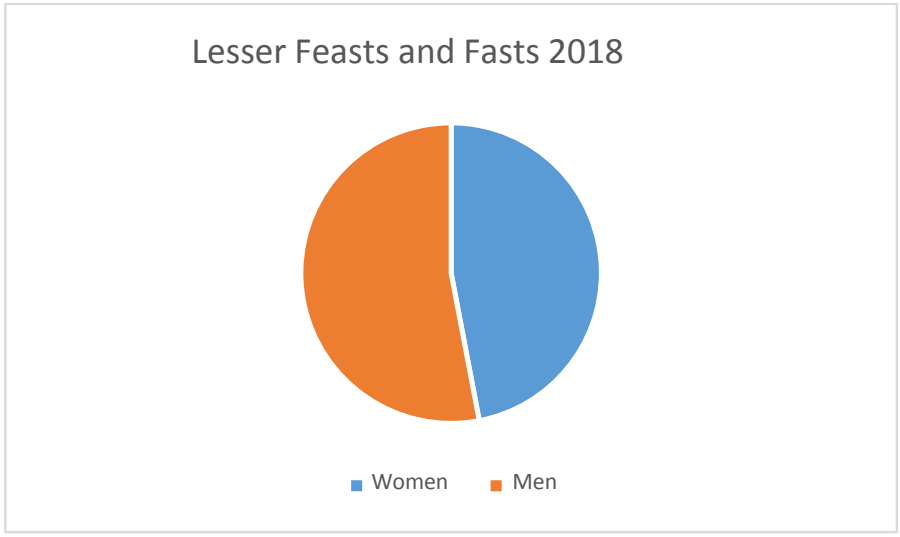
We believe, however, that it is important to take this first step now to address the ongoing confusion about the state of the calendar and the fact that three different calendars (*Lesser Feasts and Fasts 2006; Holy Women, Holy Men;* and *A Great Cloud of Witnesses*) are currently in use. We trust that in the process of reception, those things that need to be restored will be restored, those things that should be deleted will be deleted, and those things that need to be revised will be revised.

We recognize that the temptation to tinker with the calendar on the floor of convention may prove to be irresistible, and also that General Convention has the right to make whatever adjustments it sees fit to. We generally believe, however, that the church will ultimately have the highest quality document if significant revisions can wait until the church has had the opportunity to test this new volume, and if all of the anticipated necessary revisions can be accomplished organically rather than by a process of individual resolutions and amendments.

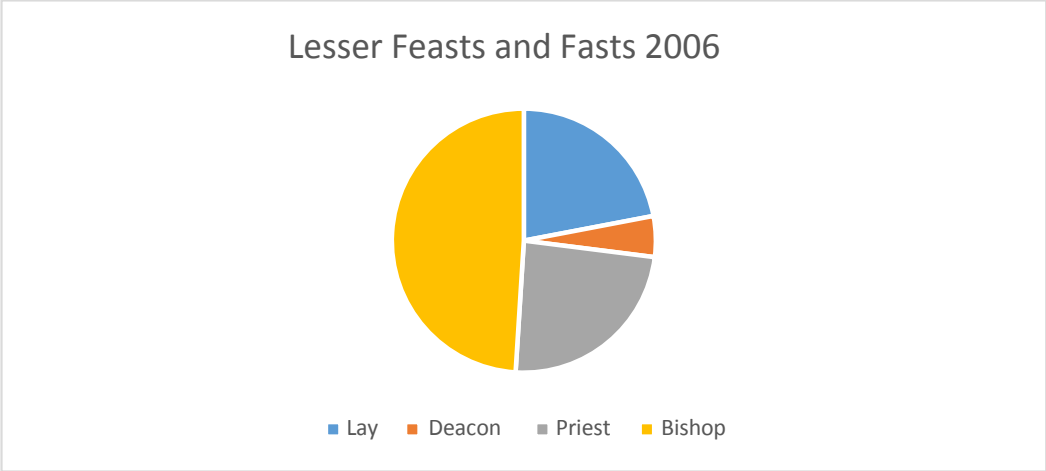
As we hand off this enormous project to General Convention and then to a new iteration of the SCLM next triennium, we are grateful to have had the opportunity to do this work. We have done our best to fulfill the directives given to us by General Convention as well as we have been able to discern them, but we also acknowledge that these instructions have often seemed unclear and self-contradictory. If, therefore, the end result falls short of what General Convention had hoped for, we would ask only that clearer directions be provided in the future so that those who will take up this work in the coming triennium will have a clearer sense of the work that has been entrusted to them.

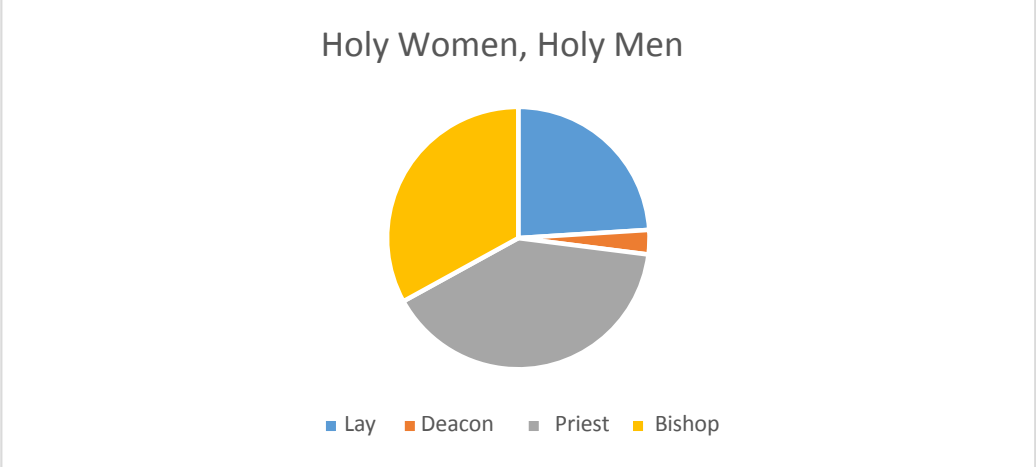
Calendar Comparison: Gender Balance

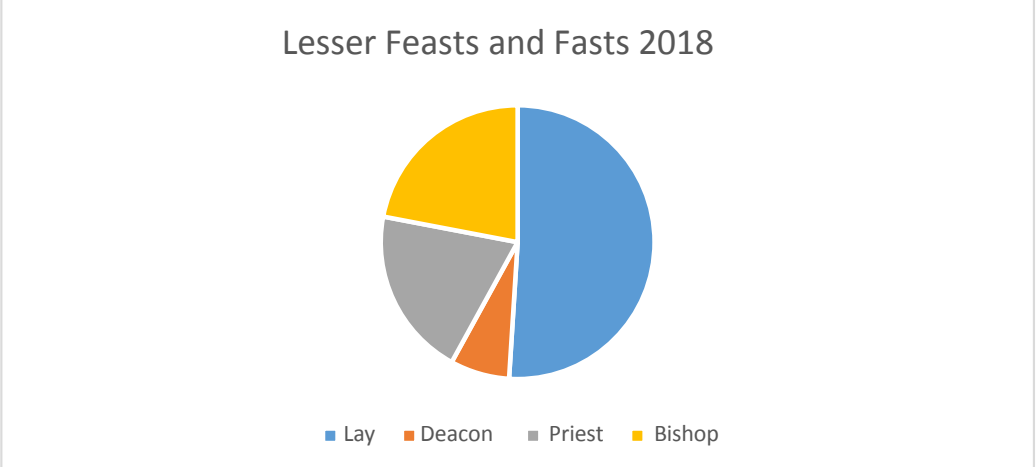




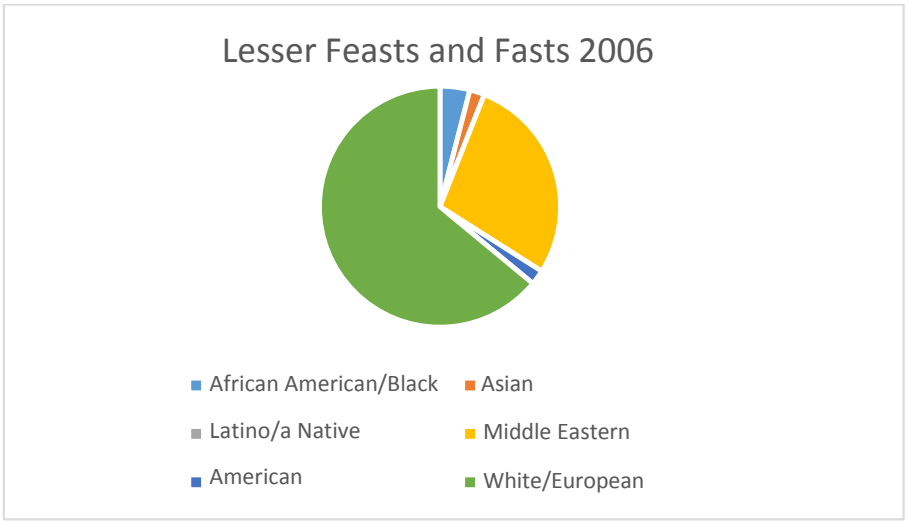
Calendar Comparison: Order of Ministry

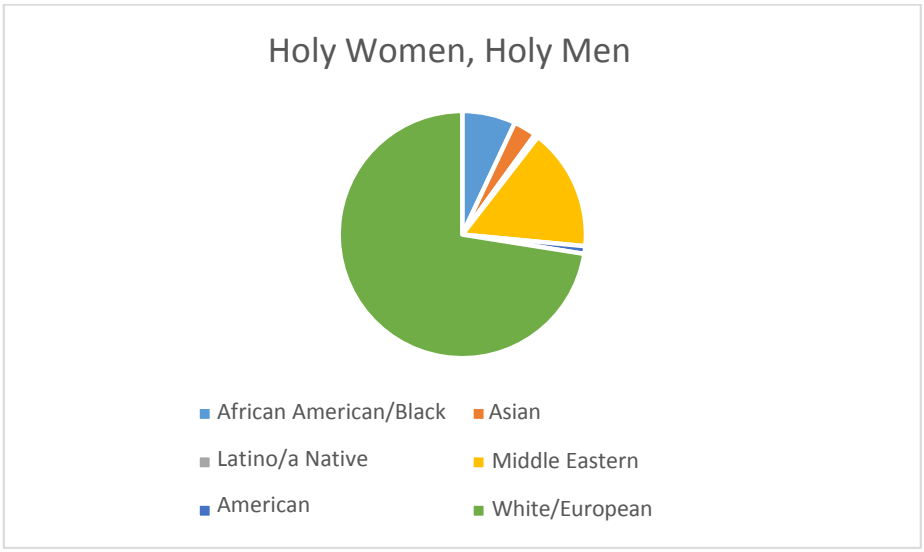


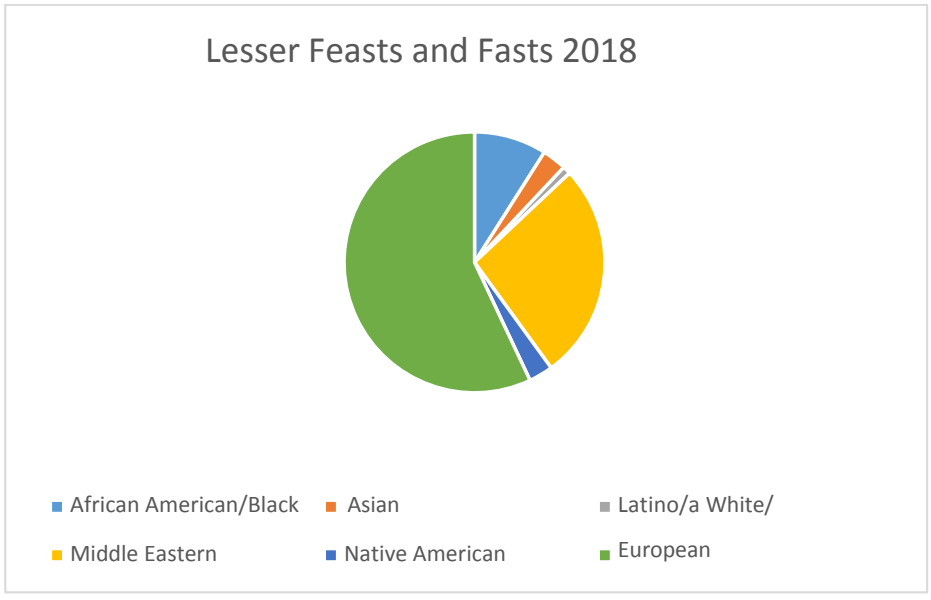




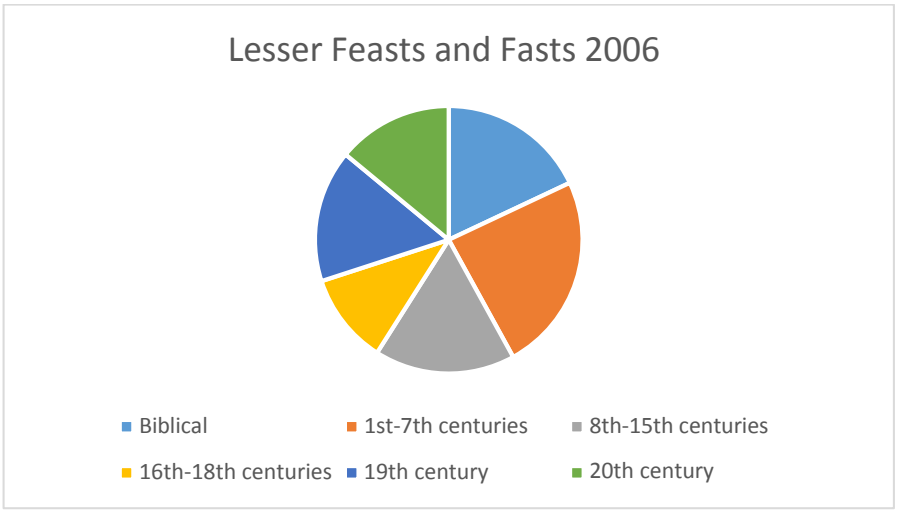
Calendar Comparison: Race and Ethnicity

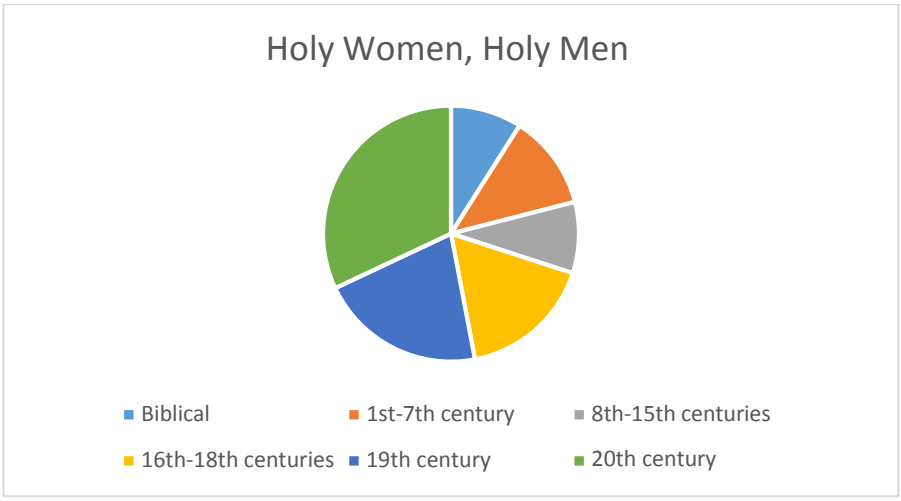


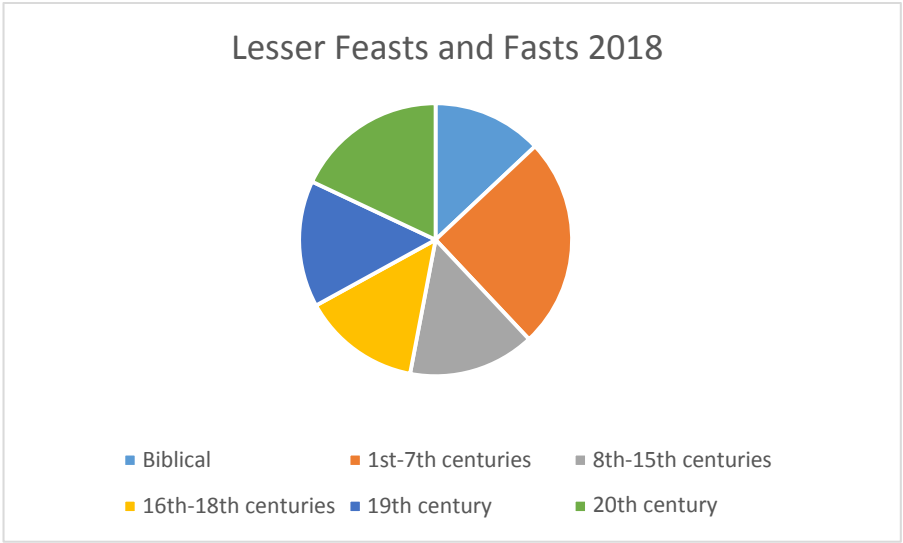




Calendar Comparison: Time Period







Proposed Resolutions

A065 Authorize Lesser Feasts and Fasts 2018

Resolved, The House of _____ concurring, That the 79th General Convention authorize for optional use throughout this Church the revision of Lesser Feasts and Fasts, prepared by the Standing Commission on Liturgy and Music and published by The Church Hymnal Corporation, last revised in 2006, and be it further

Resolved, That General Convention direct the Standing Commission on Liturgy and Music to appoint a person or persons to solicit and collect broad feedback from the Church with respect to this volume, and to utilize that feedback to bring any suggested revisions before the 80th General convention in 2021.

A066 Add Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi to Lesser Feasts and Fasts, 2018

Resolved, The House of _____ concurring, That the 79th General Convention include Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi in Lesser Feasts and Fasts 2018.

Explanation

It is the normal expectation of Lesser Feasts and Fasts that at least two generations will have passed before someone is included on the calendar. In proposing this resolution, we are proposing to waive that requirement in the case of these three individuals, recognizing that all three are already very widely commemorated within the Episcopal Church.

A067 Propose additional optional fast days for Lesser Feasts and Fasts

Resolved, The House of _____ concurring, That the 79th General Convention direct the Standing Commission on Liturgy and Music to research the possibility of adding additional fast days to the resource Lesser Feasts and Fasts for optional use within the church, and to bring any recommendations to the 80th General Convention in 2021.

Supplementary Material

The copy of *Lesser Feasts and Fasts*, with the revisions of this committee, was too large to be included in the main report. For digital versions of this report it is a separate, accompanying file, for print versions, a separate print document.

STANDING COMMISSION ON LITURGY AND MUSIC SUB-COMMITTEE ON CONGREGATIONAL SONG

Membership

Ms. Jessica Nelson Co-*Chair*	Mississippi, IV	2018
Mrs. Ellen Johnston	Virginia, III	2018
The Rev. Devon Anderson, *Ex Officio*	Minnesota, VI	2018

Mandate

Resolution 2015-A060 Develop a Variety of Musical Resources for Congregational Song

Resolved, That the 78th General Convention empower the Congregational Song Task Force of the Standing Commission on Liturgy and Music to further the mission of The Episcopal Church by enlivening and invigorating congregational song through the development of a variety of musical resources; and be it further

Resolved, That the Congregational Song Task Force of the Standing Commission on Liturgy and Music develop and expand the work begun in the World Music Project; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of $72,600 for the implementation of this resolution.

Resolution 2015-D060 Prepare a Plan for Revising the Hymnal

Resolved, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the Hymnal 1982; and be it further

Resolved, That the Joint Standing Committee on Program, Budget and Finance consider a budget allocation $25,000 for the implementation of this resolution.

Summary of Work

2015-A060

In response to Resolution A060, the Congregational Song Task Force is specifically addressing the call to "enliven and invigorate congregational song through the development of a variety of resources" by developing a project in which information will be collected from a sample of participants in each province to discern which hymns and songs are being sung in parishes in the Episcopal Church. This is a necessary preliminary step in developing further resources for congregational song and seeks to specify what types of resources are needed. The task force plans to convene a symposium by the end of the 2018-2021 triennium to bring together at least one participant from each province to discuss the functions of the hymns and songs they use, as well as identify new sources for hymnody. Though passed, A060 was not funded by General Convention, so the task force applied for a Constable Grant in the amount of $28,050 in November 2017 to fund this project. Pursuing this and other outside funding sources allows us to proceed with planning without being hindered by lack of financial resources.

2015-D060

In response to Resolution 2015-D060, directing the Standing Commission on Liturgy and Music to devise a process for the revision of the hymnal, the SCLM declined to act. Our research determined no historical precedent in the Episcopal Church for a hymnal to be revised prior to the *Book of Common Prayer*. The SCLM would like General Convention to make decisions regarding whether or not to revise the 1979 *Book of Common Prayer* before any further decisions are made regarding revision of the *Hymnal 1982.*

In addition, after reviewing *The Hymnal Revision Feasibility Study* produced by the Church Pension Group we discerned no widespread interest in revision.

[This document is available in the Research Reports section of the Research and Data section of the Church Pension Group website at https://www.cpg.org/linkservid/57003D75-DA12-05B2-F4FFD5819BE00E5A/showMeta/0/?label=Hymnal%20Revision%20Feasibility%20Study]

The conclusion of the study reads in part, "That 13,000 people took the time to complete a lengthy survey on the question of hymnal revision shows how central *The Hymnal 1982* is to the life of The Episcopal Church. This should give us pause. A rush to revise the Hymnal could seriously undermine and weaken the Church, alienating those who have remained with The Episcopal Church through difficult times. Nevertheless, to do nothing threatens the long-term viability of the denomination. And so while we do not see this report as giving a green light to hymnal revision, nor do we believe it is a red light. Rather, it is a signal to proceed with caution before a decision is taken to go full speed ahead." CPG arrived at this conclusion after assembling both quantitative and qualitative data from a substantial online survey as well as a series of in-person interviews. CPG collected information from a

geographically and demographically diverse cross-section of the Episcopal Church that included clergy, lay-people and professional church musicians actively working in parishes of the Episcopal Church.

Finally, though General Convention passed this resolution, it was unfunded.

Supplemental Material

THE ONCE AND FUTURE HYMNAL:

Developments in Culture, Language, Theology, Technology, and Musical Style

On October 23-24, sixty-five clergy and musicians from around the country gathered at Virginia Theological Seminary for a consultation centered around The Hymnal 1982 and its supplements. The premise of the gathering was to hear from experts as to what had been happening in culture, language, theology, technology, and musical style since the approval of the hymnal in 1982. The organizers of the consultation, Ellen Johnston, Director, Center for Liturgy and Music, and the Rev. Dr. William Bradley Roberts, Professor of Church Music, also hoped to inform the Standing Commission on Liturgy and Music in their deliberations regarding hymnal revision.

Dr. James Litton, who had served on the committee to revise the hymnal gave the keynote address and described the process, surprising many with the observation that conversations about a "new" hymnal had begun as early as the 1960s. The Achievements of the Hymnal 82 and its Supplements (Marilyn Haskel and the Rev. Dr. William Bradley Roberts), the Developments in Culture in 1982 (the Rev. Dr. Frank Wade) and the Developments in Theology (the Rev. Dr. Katherine Grieb, Professor of New Testament at VTS) comprised the remainder of the plenary addresses. Recordings of these addresses can be found at www.liturgyandmusic.com.

The rest of the conference included panel discussions about developments in language (Dr. Mary Louise Bringle, Susan Palo Cherwien, the Rev. Carl Daw), developments in musical style (Dr. Michael Hawn, Carl MaultsBy, Andrew Sheranian, Keith Tan), and developments in technology (Nancy Bryan, David Eicher, Marilyn Haskel, the Rev. Martin Seltz).

In addition, conferees heard from ecumenical partners, the Rev. Martin Seltz from the Evangelical Lutheran Church in America, and David Eicher from the Presbyterian Church USA about the recent revisions of the hymnals in those denominations.

Participants at the conference contributed to the discussion with their thoughts about the achievements of the hymnal and its supplements and new categories of hymnody needed. They also spoke to the need for more hymns for Advent and Lent as well as hymns speaking to the stewardship of creation and social justice.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON RACIAL JUSTICE & RECONCILIATION

Membership

Mr. Christopher Decatur, *Chair*	Ohio, V	2018
Ms. Nancy Bryan		2018
Ms. Athena Hahn	North Carolina, IV	2018
The Rev. Canon Sandye Wilson	Newark, II	2018
The Rev. Devon Anderson, *Ex Officio*	Minnesota, VI	2018
The Rev. Lowell Grisham, *Consultant*	Arkansas, VII	
The Rev. Deon Johnson, *Consultant*	Michigan, V	
Ann Phelps, *Consultant*		

Mandate

2015-A182: *Address Systemic Racial Injustice* of the 78th General Convention of the Episcopal Church calls the wider Church to be in conversation and take action on Racial Reconciliation and Justice. Specifically, the eighth resolve calls on the Standing Commission on Liturgy and Music to produce and post applicable prayers:

Resolved, **That the Standing Commission on Liturgy and Music produce and post online a set of prayers for racial reconciliation and justice, suitable for inclusion in the Prayers of the People**; and be it further

Summary of Work

In response to 2015-A182 members of the Standing Commission on Liturgy and Music formed a subcommittee on Racial Reconciliation to be led by SCLM member Christopher Decatur. The following is a report on our work as well as resources created.

The subcommittee requested materials from the wider Church by a letter posted through the SCLM blog. This call was for members of the church to send any prayers or litanies to be considered and/or resources that discuss racial reconciliation and justice.

In October 2016, following a review of existing materials, the subcommittee issued another call to the Church and created a new plan of action. We received 24 documents, which encompassed a wide

array of resources, including prayers, music, and services. The subcommittee determined the need to work with writers outside the membership of the Standing Commission to produce up to twelve prayers, addressing a range of concerns related to reconciliation, with at least six of those to be made available online. Polling SCLM members for their recommendations of individuals who could support us in our work, the subcommittee began conversations with the Rev. Lowell Grisham, the Rev. Deon Johnson and Ms. Ann Phelps. Christopher Decatur spoke with SCLM Chair Devon Anderson about the funding necessary to enable this work.

Lowell Grisham has written a complete set of Prayers of the People for Years A, B, & C and major feasts. A senior deputy to General Convention, Lowell has served as chair and vice-chair of the Prayer Book, Liturgy and Church Music Committee. Lowell was chosen as a writer by this subcommittee because he has experience in writing prayers used by the wider Church.

Deon K. Johnson serves as a Liturgist and Liturgical Consultant to communities going through renewal. Deon is also a Deputy to General Convention and a consultant to the New Visions growth and redevelopment initiative. Deon was chosen as a writer by this subcommittee because he is a strong liturgist.

Ann Phelps has an academic background in theology and the arts; her work explores the ways that we can recover lost voices from tradition to help us expand our current worship practices and open our theology by reengaging communal chant, contemplation, and meditative music. Ann was chosen as a writer by this subcommittee because she is a strong liturgist who has experience in writing prayers.

Lowell Grisham produced one set of prayers that are not being submitted to the Church at this time due to time constraints in the editing process. The Rev. Deon Johnson produced two sets of prayers; one of which has been edited to produce three sets of prayers similar in content but with differing seasonal foci. Those prayers are included in this report; the other is not being submitted at this time due to time constraints in the editing process. Deon also produced a Commissioning for the Ministry of Justice and Reconciliation that is included as an additional resource. Ms. Ann Phelps produced one set of prayers, which was ultimately edited to become a Litany of Repentance and a set of Prayers of the People with a confession.

The following four sets of Prayers of the People, and the Litany of Repentance and Commissioning for the Ministry of Justice and Reconciliation will be made available on the SCLM blog.

The subcommittee would like to thank the following people for responding to the call to the wider Church for related resources already created: Anne Dulap, Jeffrey Deutsch, Heidi Rashidi, David Laurance, Karl Weber, Henry Lebendinsky, Heidi Kim, and Stephanie Spellers.

The subcommittee would also like to thank our writers, Deon Johnson, Ann Phelps and Lowell Grisham as well as our editors, Lydia Huttar Brown and Ernesto Medina.

Supplementary Materials

The following are included in these materials. In the digital version of this document the below titles are hyperlinked to the corresponding document.

PRAYERS OF THE PEOPLE WITH CONFESSION

Let us pray for the Church and for the world.

God of love, we pray for your church: For *N.,* our Presiding Bishop; *N. (and N),* our bishop*(s)*; for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world.
God of love,
Hear our prayers for the church.

Silence — Add your prayers, silently or in your hearts

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love.
God of freedom,
Hear our prayers for the world.

Silence — Add your prayers, silently or in your hearts

God of justice, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us.
God of justice,
Hear our prayers for the earth.

Silence — Add your prayers, silently or in your hearts

God of peace, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home.
God of peace,
Hear our prayers for this community.

Silence — Add your prayers, silently or in your hearts

God of mercy, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons.
God of mercy,
Hear our prayers for all who are in need.

Silence — Add your prayers, silently or in your hearts

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light.
God of grace,
Hear our prayers for those who have died.

Silence — Add your prayers, silently or in your hearts

Concluding Collect
Hear our prayers, Holy God. Breathe your Spirit over us and all the earth, that barriers would crumble and divisions cease. Make us more fully your co-healers of the broken world. Unite us with all people in bonds of love, that the whole earth and all its peoples may be at peace; through Jesus Christ our Lord. *Amen*.

(or this)
Grant, O God, that your holy and life-giving Spirit may so move every human heart [and especially the hearts of the people of this land], that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. *Amen. (BCP p. 823)*

(or this)
O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations

and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen. (BCP p. 815)*

CONFESSION

One: Let us confess our sins against God and one another.

Many: Almighty God, Source of all that is, Giver of every good gift:
You create all people in your image and call us to love one another as you love us.
We confess that we have failed to honor you in the great diversity of the human family.
We have desired to live in freedom,
while building walls between ourselves and others.
We have longed to be known and accepted for who we are,
while making judgements of others based on the color of skin, or the shape of features, or the varieties of human experience.
We have tried to love our neighbors individually
while yet benefitting from systems that hold those same neighbors in oppression.
Forgive us, Holy God.
Give us eyes to see you as you are revealed in all people.
Strengthen us for the work of reconciliation rooted in love.
Restore us in your image, to be beloved community,
united in our diversity,
even as you are one with Christ and the Spirit,
Holy and undivided Trinity, now and forever.

Amen.

SEASONS: **Advent, Christmas, & Epiphany**
THEME: **Light & Reconciliation**

PRAYERS OF THE PEOPLE FOR ADVENT

Deacon or other leader

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. *Isaiah 9:2*

You who dwell in darkness and light, in silence and sound, dwell in the hearts of your people. In hope, peace, and joy may we await with anticipation the coming of Christ the Morning Star.

Silence

Christ, be our light
Shine in our hearts.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR CHRISTMAS

Deacon or other leader

The light shines in the darkness, and the darkness did not overcome it. *John 1:5*

You who fashioned this holy time with the radiance of the Christ-Child, fill our hearts with the song of the angels that we may be makers and pursuers of peace.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

PRAYERS OF THE PEOPLE FOR EPIPHANY

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. Isaiah 60:1

Deacon or other leader

You who, by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers.

Silence

Christ, be our light
Shine in our heart.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Christ, be our light
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Christ, be our light
Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of Race, Class, Gender, and Ethnicity may be recreated into one common humanity.

Silence

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially _____]. Help us to be your compassion and hope in the world.

Silence

Christ, be our light
Shine in our heart.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially _____]. Shine the light of hope.

Silence

Christ, be our light
Shine in our heart.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

Silence

Christ, be our light
Shine in our heart.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. *Amen.*

LITANY OF REPENTANCE

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

In the assurance of our forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

Silence is then kept for a time, all kneeling.

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.
Have mercy on us.

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body.
Have mercy on us.

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice.
Have mercy on us.

We have harmed one another and the earth through negligence, greed, and self-interest.
Have mercy on us.

We have failed to condemn discrimination that leads to unrest.
Have mercy on us.

We have decried violence, while overlooking inequity and frustration from which it rises.
Have mercy on us.

We have practiced injustice for economic gain and have oppressed others to make a false peace.
Have mercy on us.

We have sought comfort in advantage for ourselves at the cost of injustice for others.
Have mercy on us.

We have welcomed solace over conflict and ignored the cries of those harmed by our comfort.

Have mercy on us.

We have grasped for this world's goods, and been arrogant toward those who have little.
Have mercy on us.

We have not shared the good things we have been given, and blamed the poor for their poverty.
Have mercy on us.

We have been fearful and distrustful of those who are different from us.
Have mercy on us.

We have divided ourselves from others, and refused to listen to or believe their experience.
Have mercy on us.

We have been indifferent to the pain and suffering of our sisters and brothers.
Have mercy on us.

We have held in contempt those who need our help, and not loved them with our whole hearts.
Have mercy on us.

We have been self-satisfied in our privilege, and denied our oppression of others.
Have mercy on us.

We have preferred order over justice, and isolation over the struggle for peace.
Have mercy on us.

We have quietly held good intentions, and kept silent the message of reconciliation.
Have mercy on us.

We have failed to act with courage for the sake of love.
Have mercy on us.

Lord have mercy.
Christ have mercy.
Lord have mercy.

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. ***Amen***.

COMMISSIONING FOR THE MINISTRY OF JUSTICE AND RECONCILIATION

Dear People of God, we stand in the shadow of the prophets crying out for justice and peace. God calls us to be a people of reconciliation, serving a world in need. Courageous women and men have taken the risk of standing up and speaking out for the least and the lowest. This work involves risking ourselves for the sake of God's love, moving beyond ourselves in order to seek and serve Christ and one another. We are all called to the work and ministry of social justice and reconciliation.

Presider Will you persevere in prayer and fellowship?
People ***I will, with God's help.***

Presider Will you proclaim the good news of reconciliation in both word and deed?
People ***I will, with God's help.***

Presider Will you strive to see Christ in all persons, both with whom you agree and disagree?
People ***I will, with God's help.***

Presider Will you seek to mend what is broken by human sin and greed?
People ***I will, with God's help.***

Presider Will you work toward dismantling the sin of abuse of power?
People ***I will, with God's help.***

The Presider concludes

In the name of God and of this Church, I commission you to stand up, speak out and live into the reign of Christ our Savior. ***Amen***.

STANDING COMMISSION ON LITURGY AND MUSIC SUBCOMMITTEE ON SAME-SEX MARRIAGE RITES

Membership

Mr. Drew Nathanial Keane, *Chair*	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
The Rev. Canon James Turrell	Bethlehem, III	2018
The Rev. Devon Anderson, *Ex Officio*	Minnesota, VI	2018
Ms. Nancy Bryan, *Liaison with Church Publishing*		

Mandate

2015-A054 of the 78th General Convention instructed the Standing Commission on Liturgy and Music "to monitor the use of this material and report to the 79th General Convention." The phrase "this material" refers to Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015.*

Summary of Work

In April of 2017, the SCLM published an online survey to gather data on the reception of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* throughout the Church. A particular concern of the survey focused on soliciting responses to two marriage liturgies that were authorized for trial use at the 2015 General Convention.

One of the liturgies—The Celebration and Blessing of a Marriage 2—is a gender-neutral version of the marriage service in the 1979 Book of Common Prayer. The other—The Witnessing and Blessing of a Marriage—was originally approved in 2012 for blessing same-sex unions, then revised in 2015 to include vows of marriage.

The following is a summary of the survey responses:
Total number of responses: 262; app. 60% clergy and 40% laity; less than 5% (11 people) belong to a couple that has used one of the two rites for their own marriages.

1. Have you read, used, or experienced any of the material in Liturgical Resources I?
    a. 71.8%: Yes
    b. 28.2%: No

2. Have the trial liturgies for marriage been authorized for use in your diocese?
    a. 55.7%: Yes
    b. 22.9%: No
    c. 19.5%: Don't know
    d. 1.9%: One has, but not the other

3. Has one of the trial liturgies been used at your parish?
    a. 52.7%: No
    b. 34.7%: Yes
    c. 12.6%: Don't know

4. If you have used or read it, how would you characterize your overall response to The Witnessing and Blessing of a Marriage (the revision of the Blessing rite contained in the first edition of I Will Bless You)? – Sliding scale response 1 (poor) – 4 (excellent)
    a. 4 (excellent): 50.5%
    b. 3: 23%
    c. 2: 6.5%
    d. 1 (poor): 20%

5. If you have used or read it, how would you characterize your overall response to The Celebration and Blessing of a Marriage 2 (the revision of the Marriage rite contained in the Book of Common Prayer, 1979)? – Sliding scale response 1 (poor) – 4 (excellent)
    a. 4 (excellent): 53.7%
    b. 3: 23.4%
    c. 2: 7.4%
    d. 1 (poor): 15.4%

6. If you have used or read it, how would you characterize your overall response to the Pastoral Guide contained in Liturgical Resources 1? – Sliding scale response 1 (poor) – 4 (excellent)
    a. 4 (excellent): 34.4%
    b. 3: 42%
    c. 2: 9.2%
    d. 1 (poor): 14.5%

7. If you have used or read it, how would you characterize your overall response to the Theological Resource contained in Liturgical Resources I. – Sliding scale response 1 (poor) – 4 (excellent)
    a. 4 (excellent): 41.3%
    b. 3: 31.7%
    c. 2: 9.5%
    d. 1 (poor) 17.5%

The survey provided the opportunity for open-ended responses to each section of Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* as well as to the document as a whole. Comments focused on questions of style, theology, equality, and pastoral concerns. Regarding each of these areas of concern, we found a roughly equal number of positive and negative responses. No consensus formed around whether or not a further revision of this resource or the trial use rites is desirable at this time. Among comments intimating towards a revision of the resource or the trial use rites, no consensus emerged regarding the direction revision might take.

After reviewing the survey results and discussing possible responses, the SCLM believes that Liturgical Resources 1: *I Will Bless You and You Will Be a Blessing: Revised and Expanded, 2015* will continue to serve the Church well in its current edition and does not recommend a further revision at this time. The SCLM recommends "The Celebration and Blessing of a Marriage 2" and "The Witnessing and Blessing of a Marriage" both continue in trial use status until such a time as the General Convention initiates a comprehensive revision of the Book of Common Prayer.

STANDING COMMISSION ON LITURGY AND MUSIC, SUB-COMMITTEE ON REVISION OF *THE BOOK OF COMMON PRAYER*

Membership

The Rev. Devon Anderson, *Chair*	Minnesota, VI	2018
Mr. Thomas Alexander	Arkansas, VII	2018
The Rt. Rev. Thomas E. Breidenthal	Southern Ohio, V	2018
Ms. Martha Burford	Virginia, III	2018
The Very Rev. Samuel G. Candler	Atlanta, IV	2018
Mr. Drew Nathaniel Keane	Georgia, IV	2018
The Rt. Rev. Dorsey McConnell	Pittsburgh, III	2018
Ms. Nancy Bryan, *Liaison with Church Publishing*		2018
The Rev. Justin P. Chapman, *Other*	Minnesota, VI	2018

Mandate

2015-A169 of the 78th General Convention of the Episcopal Church reads:

Resolved, the House of Deputies concurring, That the 78th General Convention direct the Standing Commission on Liturgy and Music (SCLM) to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention; and be it further

Resolved, That such a plan for revision utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity in order to share common worship; and be it further

Resolved, That the plan for revision take into consideration the use of current technologies which provide access to a broad range of liturgical resources; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of $30,000 for the implementation of this resolution.

Summary of Work

INTRODUCTION

Resolution 2015-A169 of the 78th General Convention of The Episcopal Church directed the Standing Committee on Liturgy and Music (SCLM) "to prepare a plan for the revision of the current Book of Common Prayer and present that plan to the 79th General Convention." The SCLM began its work in the fall of 2015. It did not take long before the complexity, riskiness and potentially great promise of revision for the church became clear to us.

For almost a year the SCLM discussed, researched, and considered the various aspects of Prayer Book revision. After much thought we concluded that the SCLM should offer General Convention several ways forward. First, we would do our best to respond to General Convention's mandate for a comprehensive plan for revision. That plan would reflect, to the best of our ability, careful research, budget analysis, advice and guidance from Anglican provinces that have recently engaged Prayer Book revision, and theological considerations raised by the academy. Should General Convention not feel "up to the task" of full-on Prayer Book revision, or, if funding cannot be found to complete the project fully, the SCLM wanted to seize the moment and offer other paths toward deepening our engagement with the 1979 Book of Common Prayer. As one member said, "it may very well be possible that we have not yet *begun* to mine the depths of what our current Prayer Book has to offer us and our church."

During the triennium, the SCLM identified four distinct options for moving forward: (1) initiating the process of full Prayer Book revision at the 79th General Convention; 2) spending the upcoming triennium (2019-21) gathering and analyzing data so that the 80th General Convention could make an informed decision in 2021 regarding full Prayer Book revision; (3) leaving the 1979 BCP as is for the time being, while developing and authorizing alternative rites and clarifying the canonical status of existing alternative rites; and (4) presenting the upcoming General Convention with tools to encourage and facilitate a church-wide deepening of our engagement with 1979 Book of Common Prayer. These possible options were posted on the SCLM blog, inspiring spirited comments and debate from across the church.

As we continued to meet by conference call and in a few extensive face-to-face gatherings, we combined four options into two options — a combination of (1) and (2), and a combination of (3) and (4). Essentially, Option One (1+2) envisions a decision by the upcoming General Convention to move into the revision process immediately, the first stage being to gather data, resources, and ideas, and then set up the structure to begin drafting immediately after 2021 General Convention. Option Two (3+4) envisions a slower pace, while remaining open to Prayer Book revision in the future. Option Two invites the whole church to broaden its familiarity with the 1979 Prayer Book and the history that underlies it, and provides for time to reflect as a body on the significance of common prayer in our tradition. These are the two options the SCLM is presenting to the 79th General Convention,

culminating in two resolutions. The SCLM asks General Convention to choose an option and appropriate full funding for that option. The extensive background materials section is intended to support and equip General Convention to discern our collective path forward, to consider every possible angle in order to discern what is best for our church and to what God is calling us in this moment. Our report is intended to move our church toward unity through a process of collective discernment rather than to cause divisiveness by attempting to assert personal piety and individual liturgical preferences over that of others.

Why two options? We believe each option possesses both strengths and weaknesses. After prayerful deliberation at our final meeting in September 2017, we agreed that each option deserves the attention of General Convention. Option One assumes decisive action with the goal of achieving a new Book of Common Prayer in nine years. As a church we are engaging energetically in our Presiding Bishop's call to assert our place in the Jesus Movement. We are turning outward to our neighborhoods, exploring new modes and ancient ways of being church, and rethinking our structures. This may well be a time when we are primed for change. It is important that we be intentional about the direction of the change.

This is where Option Two comes in. The more we thought about Option One, the more we focused on the essential need for the church to take stock of its devotion and commitment to common prayer, not only to be clear about why we have a Book of Common Prayer in the first place, but to embrace a common life that celebrates our unity in difference. We acknowledged that we may need to slow down. Option Two would give the church time to do this, and to do it well.

There is also another reason to slow down that is even more pressing. It is generally recognized that the present Spanish and French versions of the Prayer Book are inadequate, and that there is an urgent need for the Prayer Book to be translated into Haitian Creole and many other languages, particularly among First Nations. We have long debated and discussed this urgent need of appropriate translations that serve the needs of cultural communities throughout our church. Comprehensive translation of the 1979 Book of Common Prayer, using the criteria passed by the 78th General Convention and executed from "the ground up" is included in Option Two as one of the most significant and meaningful ways the church can deepen its engagement with the 1979 Book of Common Prayer. Further, the SCLM views these needed translations as a justice issue. In *Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation, and Justice*, we are reminded, "We dream of communities where all people may experience dignity and abundant life, and see themselves and others as beloved children of God. We pray for communities that labor so that the flourishing of every person (and all creation) is seen as the hope of each." One concrete way to invest "in the flourishing of every person" is to offer the poetic beauty and depth of the Book of Common Prayer in the languages in which it is prayed.

The disadvantage of Option Two is that it will take longer to arrive at revision. Some may fear that should General Convention select this option, revision will never happen, and that the Prayer Book will be replaced by a proliferation of alternative rites. This is not a great risk. Options One and Two are not mutually exclusive. Both are lively and adventuresome, and each calls us as a church into real openness to the urging of the Holy Spirit. However, the two options do reflect differences in timing and emphasis that General Convention will need to weigh, whatever its decision regarding Prayer Book revision may be.

In any case, either option will require a great deal of trustworthy, safe offerings for listening widely, learning, and thoughtful analysis. Throughout our work so far, the SCLM has explored various methodologies, resources, and practices intended to inform our church's pursuit or exploration of Prayer Book revision. Each methodology is explored in full, and in detail, in the Background Materials section of this report. Among others, they include:

1. "Grounded theory" is a research methodology that collects data, making as few assumptions as possible beforehand and using emerging data to drive the development of theory. Using surveys as instruments, this approach could help us understand what role the BCP actually plays in the life of the church and how it might align more powerfully with the spiritual needs and aspirations of our church.
2. Random collection of Sunday bulletins from across TEC on two or three key Sundays would provide valuable information about how our authorized services are being used currently and what needs present themselves for additional liturgies.
3. Focus groups across the church, using conversation techniques like "Art of Hosting," would gauge where the grass roots of the church stands with regard to the Prayer Book and its revision, and would, one hopes, generate interest in and engagement with the process of revision and/or discernment.
4. We have already participated in and gained valuable input from the academic community through conferences and publications reflecting on the significance of Prayer Book revision and would propose more of the same in a revision process.
5. Finally, we have had extremely enlightening conversations with Anglican Provinces around the world that have navigated Prayer Book revision within the last ten years and have shared their learning with us. The transcripts of these valuable interviews are available on-line. More in-depth information and description of these methodologies, resources and practices can be found in the background material that accompanies this report.

In offering these two options for Prayer Book revision to General Convention, we acknowledge the responsibility General Convention faces in this matter. We ask that General Convention, in considering both options, arrive at a clear directive for the SCLM, and that it secure the funds needed for the SCLM to accomplish that work.

The SCLM wishes to thank the countless people who assisted in the development of this report, the methodologies, and the two options, especially: Neil Alexander, the Episcopal Archives & Mark

Duffy, James Farwell, Jane Gerdsen, Patrick Haizel, Ernesto Medina, Brian Murray, Derek Olson, Christy Stang, Shawn Strout, and the fine theologians from across the Anglican Communion who so generously shared their experience and learning with us.

The SCLM invites General Convention to use its creativity, passion, and faithfulness by offering for consideration methodologies or paths we have not thought to explore these past three years. Welcome to discernment! May God's Peace be always with you.

OPTION ONE

In response to 2015-A169 the Standing Commission on Liturgy and Music is submitting the following plan for the revision of the Book of Common Prayer 1979.

I. Rationale

Though resolution A169 was passed by General Convention in 2015, funding was allocated for two in-person SCLM meetings per year in both 2016 and 2017, but the resolution itself was not funded. Nevertheless, the SCLM designated this resolution as a priority for our work this triennium. We chose to respond by providing as complete and comprehensive a plan for Prayer Book revision as possible within these prohibitive budget constraints.

Much of the triennium was spent researching methodologies for engaging members of the Episcopal Church in conversation and discernment, as well as gathering information about current practices of liturgical use in local contexts. It had been our hope not only to explore these methodologies, but also to try them out in smaller pilot projects. The limitations of time and funding prevented us from doing so. Nevertheless, the background materials that accompany this report describe in detail these methodologies that assisted the SCLM in laying out a time-line for revision as well as budget estimates.

The exception was reaching out to Anglican provinces that have engaged in a process of Prayer Book revision in the past 10 years. Over this past triennium we successfully interviewed representatives in ten Anglican provinces who described their rationale for revising their Prayer Book, their process, and their hard-earned learning from their experience. These interviews are available on the SCLM blog in video format, and transcripts are available in the background material to this report. The interviews are a goldmine of information and lessons that we hope will ground and deepen the discernment at General Convention.

The methodologies, too, if utilized fully, are intended to create enough space and opportunity to bring about the fullest participation from across our church. Their intent is to create a welcome

environment for dreaming and sharing of experience so that the process can benefit from "the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity."

We are confident that these methodologies would result in a reaffirmation of our liturgical theology and our call to common prayer, as well as a clear direction for which areas of the Prayer Book need revision, addition, or deletion.

The SCLM, with the assistance of the Episcopal Archives, also researched past Prayer Book revision initiatives, specifically studying the reports made to General Convention by the Standing Liturgical Commission (SLC) in 1967, 1972, 1989, and 2000. In studying these reports, we were reminded that the 1997 General Convention sent a resolution similar to A169 to the Standing Liturgical Commission asking for a plan for comprehensive Prayer Book revision which General Convention adopted in 2000, but did not fund. We have drawn from the 2000 SLC report to General Convention in Option One's Guiding Assumptions and Plan.

Finally, the estimated budget for such an enterprise such as Prayer Book revision is significant. It will not be enough for General Convention to choose revision in principle, but not appropriate sufficient funding, as happened in 2000. The 2019-2021 Standing Commission on Liturgy and Music will be unable to pursue this, or any, option regarding the Book of Common Prayer without appropriate funding. General Convention must fund what it asks the Standing Commission on Liturgy and Music to do in the next triennium. For legislative committees at General Convention this means not only passing resolutions, but vocally and publicly advocating for full funding of those initiatives at deliberations and hearings of Program, Budget, and Finance.

Please be reminded that the budget estimate provided below ($1.9 million) is for the **FIRST** of several triennia of work. It would be a mistake to understand Prayer Book revision as costing $1.9 million. The first triennia of a three-triennia process will cost (to the best of our estimation) $1.9 million. While it's impossible to predict the length and scope of revision determined in the first triennium, a ballpark estimate for all three triennia combined, a cost for the ***entire*** Prayer Book revision project, would be somewhere between $7 and $8 million.

II. Guiding Assumptions

As the SCLM proceeds with the following plan for revision, the following assumptions will inform and guide implementation:

1. The worship of this Church will continue in faithful adherence to the historic rites of the Church Universal as they have been received and interpreted within the Anglican tradition of common Prayer.
2. There is no perfect liturgy, no liturgy that can be "all things to all people," neither is there "anything… so well devised, or so established, which in continuance of time hath not been corrupted" (as the Preface to the Book of Common Prayer 1549 notes). Nevertheless, this

Church remains committed to the difficult calling of Common Prayer. It is, therefore, necessary that liturgical revision hold in tension the competing demands of uniformity and diversity.

3. The present revision should capitalize on what has been learned from previous revision processes and nearly forty years of experience with the Book of Common Prayer 1979, the *Enriching our Worship* series, as well as the recent Prayer Book revisions in other provinces of the Anglican Communion.
4. The revision must be responsive to, and solicitous of, the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity; therefore, a careful study of the Church's current liturgical realities and needs must form the basis for the proposed revisions.
5. The translation of the authorized liturgies of this Church must be prepared in consultation with laity, clergy, writers, and professional translators who are native speakers of the language. Translations must be available of all drafts circulated to the wider church for review and response.
6. The revision process will facilitate the involvement of the Church at the parish, diocesan, and provincial levels while also consulting with Episcopal seminaries, the Liturgical Commissions of other provinces of the Anglican Communion, full communion partners, ecumenical partners, as well as racial and ethnic communities across our Anglican province.
7. Because music is an intrinsic element of the liturgical experience, musicians will be involved in the revision work at every stage.
8. Catechesis and mission are inseparable from the worship of the Church and, therefore, must inform, shape, influence, and accompany the liturgical revision process.

III. Plan for the revision of the Book of Common Prayer 1979

1. Role of the Standing Commission on Liturgy and Music: The SCLM will oversee a process consisting of qualitative and quantitative data collection on the liturgical life of the Episcopal Church to determine the nature of the desired revisions, edits, and additions to the Book of Common Prayer. The SCLM will oversee the drafting and editing process with emphasis on continuity, transparency, collaboration, and unity.
2. Role of Consultants: Project managers and additional personnel will be required to carry out quantitative and qualitative data collection. Each consultant will be contracted through the General Convention Office with compensation at industry standards, and will be accountable to the SCLM. The drafting process will require an editor and project manager to work with each subcommittee. These persons will be accountable to the SCLM (see below for a description of their respective roles and responsibilities).
3. Quantitative data collection: In consultation with the Archives of the Episcopal Church, the SCLM will complete a comprehensive survey of the liturgies in use at congregations in the Episcopal Church. Three service bulletins will be collected from each congregation and the texts used in these services will be recorded in a database, which will be made publicly accessible upon completion. This data will be reviewed by the SCLM and included in their

report to the 80th General Convention of the Episcopal Church. The goal of this data collection is to determine revisions to be made.

4. Qualitative data collection: a) The SCLM will facilitate a focus group meeting on the possibilities for liturgical revision in each diocese in the Episcopal Church. The groups will draw on such methodologies as "The Art of Hosting" and other approaches that create safe, fertile space to tell the truth and be creative. Additionally, the SCLM will prepare and publish online a survey on possible liturgical revision to solicit feedback from those not participating in the focus groups. This data will be reviewed by the SCLM and included in its report to the 80th General Convention of the Episcopal Church. b) The SCLM will oversee a Grounded Theory research project to gain a sense of the church regarding revisions, additions, or deletions in a revised Book of Common Prayer. c) The SCLM will encourage Episcopal seminaries to offer conferences such as the 2017 "The Once and Future Prayer Book" a two-part conference at Virginia Theological Seminary and Sewanee in 2017 to provide the church with an academic (historical, theological, ecclesiological) perspective on Prayer Book revision.

5. Consultation with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to report on the ongoing process of Prayer Book revision in the Episcopal Church, learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.

6. Drafting Subcommittees: The SCLM will divide the revision task between drafting subcommittees, of which members of the SCLM will serve as chairs and co-chairs. These drafting subcommittees will, in consultation with the SCLM as a whole, appoint additional members to their subcommittees who will oversee the revision of specific portions of the Book of Common Prayer and submit drafts for review by the SCLM. The number of drafting subcommittees and the scope of their work will be determined by the SCLM. The work of drafting subcommittees will be supported and structured by a project manager. We envision the role of project manager to be a salaried/full-time position lasting the entire scope of the drafting process. The project manager will be accountable to the SCLM, will file quarterly reports on the progress of the drafting subcommittees to the SCLM, and will work with each subcommittee to designate its time-line, member roles and responsibilities, strategy, and goals. The project manager will also work with SCLM communicators and make suggestions as to timing and content in communicating with the wider Episcopal Church.

7. Editor: An editor with expertise in liturgy will be hired on salary to work with the SCLM and all the drafting subcommittees. The editor will ensure stylistic consistency across drafts, prepare final copies for the Blue Book of liturgies to be proposed for trial use, and work with Church Publishing Group to prepare the final text of the revised Book of Common Prayer approved by General Convention for publication. The editor will have voice in meetings of the SCLM but no vote. The Church of England provided the SCLM with significant information and advice regarding the editorial process they utilized in the revision of their Book of Common Prayer. This information is included in the "background materials" section filed with this report.

8. Proposed Time-Line: ***Part One*** (2019-2021 Triennium) would engage the various methodologies described above to gather data, stories, and experiences to discern the shape and scope of the revision, including theological emphases, new liturgies, revisions to existing

liturgies, and deletion of existing liturgies. During this triennium, the SCLM will also fashion a plan for the drafting of the revision, including organization of subcommittees and their processes, and the identification and contracting of writers and editors. This plan would be presented to the 2021 General Convention, with estimated budget for approval, to begin the drafting process immediately in the 2021-2024 triennium. ***Part Two*** (2021-2024 Triennium) would be the drafting and editing process of the revision, culminating in a completed revision presented to General Convention 2024 and a resolution asking for trial use of the revised Book of Common Prayer in the 2024-2027 triennium. ***Part Three*** (2024-2027) would be the trial use phase, culminating in a resolution to the 2027 General Convention asking for approval of the first reading of the proposed Book of Common Prayer. The second reading and final adoption would be at the 2030 General Convention.

9. Budget estimate (2019-21 Triennium only); *for detailed accounting of how we arrived at these figures, see the Background Materials section*:
    a. Full SCLM Meetings ($1600 per person per meeting; 20 people X 4 meetings): funding for interim body meetings is included in a separate, interim body budget line item.
    b. Bulletin collection project: $59,925
    c. Grounded Theory: $483,000
    d. Anglican Provinces: Interviews & Consultation: $4000 (10 Adobe Connect interviews with $250/filming & audiovisual, $150 transcription = $400/each x 10 = $4000)
    e. Support for academic conferences and papers: $20,000
    f. Focus groups/Art of Hosting: $908,800
    g. Representation at International Anglican Liturgical Consultation: $10,300
    h. Full-Time Project Manager: $410,000
    i. Communications: $21,000 ($7,000/year of triennium)
    j. **Budget estimate for 2019-21 triennium (only) = $1,917,025**
10. Background materials table of contents: *Where appropriate, documents include a detailed description of the proposal, how it would be used for either Option One or Option Two, and an itemization of budget estimates*
    a. Grounded Theory Research Project
    b. Bulletin collection Project
    c. Focus Groups/Art of Hosting design
    d. Participation in Inter Anglican Liturgical Consultation (IALC)
    e. Anglican province interviews (transcripts)
    f. 2017 "The Once and Future Prayer Book" conferences at Virginia Theological Seminary and Sewanee (conference summary and presentation abstracts)
    g. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
    h. Church of England description of their editing and staffing choices in revising their Book of Common Prayer

Resolution A068 Plan for the Revision of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention approve the Option One plan for the Revision of the Book of Common Prayer 1979, which is included in the report to the 79th General Convention of the Standing Commission on Liturgy and Music Sub-committee on Revision of *The Book of Common Prayer*; and be it further

Resolved, That the Standing Commission on Liturgy and Music be directed to implement this plan; and be it further

Resolved, That the sum of $1,917,025 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

OPTION TWO

In response to A169 the Standing Commission on Liturgy and Music is submitting the following plan for an intentional and fuller engagement with the Book of Common Prayer 1979 together with a proposal for BCP translation and an expansion of the canonical categories for forms of worship authorized by this church. We offer this alternative in direct response to A169, to equip the church for a more thorough, inclusive, and considered revision of the Prayer Book than may be possible in the near-term plan described in Option One.

I. Rationale

Comprehensiveness*:* A169 instructs us to "utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity". This language invites us to deep inquiry, research, and data gathering which could greatly enhance our self-understanding, which in turn would have a positive and far-reaching effect on any future version of the Prayer Book. We have not yet begun this work, nor do we presently have the resources to carry it out. If we really mean what A169 implies, if we want future work to be informed by this kind of careful exploration, then General Convention will need to authorize the SCLM to devote significant time and treasure to this project as a necessary foundation for any eventual revision.

Shared Identity and Reconciliation*:* Comprehensiveness does not mean homogenization, nor does it mean entertaining radically divergent trajectories in worship, theology and practice. The very notion of a Book of Common Prayer presupposes that we are a body committed to walking down one road together. But it cannot be denied that in its earliest history (1549-1662) the Prayer Book was imposed on the body of the faithful from above — top-down. Even in the Episcopal Church the history of Prayer Book revision has been largely driven by privileged members of our church. So the very notion of further revision inevitably raises concerns about power — who has it, and whose agenda is in play?

So, although we give thanks that TEC is not currently in a place of deep conflict, we acknowledge that the very notion of Prayer Book revision surfaces and perhaps sharpens issues and histories that continue to stand between various groups in our church. Some of these divisions will no doubt be ongoing, and it is part of our commitment to comprehensiveness that we do not view them as a bar to unity. But unity is only authentic and resilient if it arises out of the true naming of difference, forgiveness of wrongs done, a clear dedication to mutual respect on all sides, and a willingness to work together moving forward. This is none other than the ongoing work of reconciliation. We believe this work is a crucial dimension of Prayer Book renewal, and will require attention and time.

Continuity*:* The design and language of the BCP 1979 provide a carefully wrought and beautiful bridge between previous generations of the church's practice, and the complex challenges of our present culture. Addressing these challenges with joy and zeal is a task that will demand both

imagination and patience on the part of those who will inherit the church in the years to come. The 1979 Book articulates a robust and ancient faith in terms both traditional and contemporary, and so provides a wealth of voices for present and future teachers, pastors and evangelists. Even as we imagine additional modes by which contemporary opportunities may be embraced in the church's worship, encouraging a greater degree of creativity, flexibility and responsiveness to specific needs as they arise in the future, the cornerstone of such creativity may, for the time being, best be found in the current version of this book.

Church Order and Resources*:* Our ordination rites make frequent reference to the "doctrine, discipline and worship" of the church, and bishops are specifically charged as guardians of the church's "faith, unity and discipline." According to our governing documents, aside from liturgies approved for trial use, there is at present no canonically supported or authorized category for liturgies beyond the Book of Common Prayer. Yet, over the last two generations General Convention has created a confusing field of "supplemental" liturgies with no canonical home.

We are confident that the joint efforts of the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons, in expanding the range of possibilities for liturgies authorized for use in this church will provide a well-ordered and flexible platform for creative work both on the local and national levels, resulting in liturgies that could richly inform any future revision. Such an expansion would also be vastly less expensive and more efficient than the wholesale revision of the Prayer Book, not diverting precious funds from urgently needed mission. This approach, coupled with restraint from initiating a complete revision, will allow the church more time to explore and experiment without the immediate pressure of a revision process, and should be given enough time to produce its fruit before full revision can reasonably be engaged.

Culture, Race and Justice*:* Again and again in our deliberations, we have come up against our failure to translate adequately our current liturgies into the various languages and cultures of our church. Since many of these populations are non-white and economically disadvantaged, this surely ranks as a first-order issue of justice. Many current versions are woefully inadequate. Embarking on comprehensive revision without first solving our "translation problem" guarantees that the next edition of the Prayer Book will be bedeviled by the same inadequacies. Our historic aversion to giving this problem the attention it deserves belies our oft-stated desire to be fully inclusive. We must hand over this task to the communities most affected by it and help supply them with the resources they need to accomplish the work with integrity. This work is huge and will require serious time and resources which cannot be made available while engaging simultaneously a plan for comprehensive revision.

Evangelism and Discipleship: The BCP 1979 offers a wonderful instrument for deepening the Christian formation and the devotional life of the people of God, and holds great potential as a means of evangelism. However, we have not broadly employed the Prayer Book for either of these purposes.

- The use of the Book is, in practice, frequently limited to Sunday celebrations of the Eucharist.
- Parish celebrations of the Eucharist on weekday feasts or fasts are relatively uncommon, and the daily office read in public is rare.
- The enormous potential of the existing prayer book as a tool for the attraction of seekers, the catechesis of new Christians, and the ongoing spiritual and missional formation of the people of God, remains largely untapped.

More than a liturgical manual, the Book of Common Prayer embodies a pattern for discipleship, to enable the formation of a life framed around worship, prayer, and the reading and study of scripture that is intentionally reiterative. Moreover, the life the Prayer Book offers has drawn many of our current members to the Episcopal Church. A significant percentage of our membership is made up of converts; time and again, we hear the same story: *"I fell in love with the liturgy of the Prayer Book."* Becoming competent in using the Prayer Book for evangelism and formation will require time and dedication, a deep immersion in the Prayer Book we have, but which we have not yet fully embraced.

Discernment and Prayer*:* The prospect of creating a new version of the BCP offers a rare, priceless and exciting opportunity to hand on our vibrant Anglican tradition to the coming generations. The task invites us all to a season of prayer and discernment that we might bring forth "fruit that will last." (John 15:16).

Over the coming triennium we call the church to such a season of discernment, to listen patiently and prayerfully to one another as we seek to hear God's voice calling us into genuinely common prayer. Only in this way can we allow the deepest questions to emerge, from how to translate common prayer faithfully into the language and thought forms of another culture, to what we mean by full inclusion in a church that is truly the broad tent of Anglicanism at its best.

II. Proposed Plan of Work for the Next Triennium

1. Catalogue texts used in worship: The SCLM will complete a comprehensive survey of worship in the Episcopal Church by collecting three service bulletins/leaflets (or descriptions, where these are not in use) from each congregation. Using the collected artifacts, a complete digital catalogue of the texts in use in worship in the Episcopal Church will be created and made publicly accessible upon completion.
2. Listen to the church through focus group conversations: The SCLM will facilitate focus group meetings in each province and diocese in the Episcopal Church exploring our relationship with and experience of the Book of Common Prayer and other liturgies of the church. The SCLM will intentionally seek out ways to include all voices (including the differing theological, socio-economic, racial, generational, and gender identities within the church). The groups will draw on such methodologies as "The Art of Hosting" and other approaches that create safe, fertile space to tell the truth and be creative.
3. Consult with other Anglican provinces: The SCLM will send two members as provincial representatives to the meeting of the International Anglican Liturgical Consultation (IALC) to

learn about the liturgical developments within other provinces, and consult with representatives of Liturgical Commissions in other Anglican Provinces.

4. Liturgy in congregations using languages other than English: Consult with each language group within the Episcopal Church to learn about the liturgies in use in worship (both translated liturgies and those liturgies originally written in languages other than English) and learn how the SCLM and GC can help to empower these communities to craft or more widely share liturgies and music in their own mother tongues.
5. Study and develop resources to equip congregations, musicians, seminaries, schools, and individuals for creative engagement with the 1979 Book of Common Prayer: The SCLM will intentionally explore the underutilized resources within the BCP 1979 diverse approaches to implementing the liturgies and using the liturgical space, and the use of the BCP 1979 for evangelism and formation.
6. Study the need for liturgical and pastoral resources surrounding terminal illness and death: Collect resources currently in use and begin to develop new resources.
7. Funding estimate (2019-21 triennium). For detailed accounting of how we arrived at these figures, see the Background Materials section:
    a. Full SCLM Meetings ($1600 per person per meeting; 20 people x 4 meetings): funding for interim body meetings are included in a separate, interim body budget line item.
    b. Bulletin collection project: $59,925
    c. Anglican Provinces Interviews & Consultation: $4000 (10 Adobe Connects interviews with $250/filming & audiovisual, $150 transcription = $400/each x 10 = $4000)
    d. Support for academic conferences and papers: $20,000
    e. Focus groups/Art of Hosting: $454,400
    f. Representation at International Anglican Liturgical Consultation: $10,300
    g. Full-Time Project Manager: $410,000
    h. Communications: $21,000 ($7,000/year of triennium)
    i. Translations of the Book of Common Prayer: $201,000
    j. Total budget estimate for 2019-21 triennium including translation project = $1,180,625

Under this option, the SCLM proposes the following resolutions:

Resolution A069 Engagement with the Book of Common Prayer

Resolved, the House of _____ concurring, That this 79th Convention of the Episcopal Church, calls the Episcopal Church to devote the next triennium to deep engagement with the structure, content, language and theological thrust of *The Book of Common Prayer (1979)*, with a view to increasing the Church's familiarity with the book in its entirety; and directs the SCLM to develop materials to aid

local dioceses, congregations, seminaries, and schools in the process of this deep engagement, focusing particularly on the use of the Prayer Book as an instrument for the catechesis and spiritual formation of the whole people of God; and directs the SCLM and the Standing Commission on Structure, Governance, Constitution and Canons to work jointly in expanding the canonical categories of liturgies authorized for use in this Church, resulting in resolutions to that effect to be considered by the 80th Convention in 2021.

And be it further

Resolved, That the sum of $1,180,625.00 be appropriated the Standing Commission on Liturgy and Music for the completion of this plan.

***

2015-A068 of the 78th General Convention of the Episcopal Church reads:

> *Resolved*, **the House of Deputies concurring, That the Standing Commission on Liturgy and Music, in cooperation with the Custodian of the Book of Common Prayer, be directed to begin work on translation of portions of the Book of Common Prayer and/or other authorized liturgical resources into French, Creole, and Spanish, according to the principles outlined in Canon II.3.5**; and be it further
>
> *Resolved*, **That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of $40,000 for the implementation of this resolution; $20,000 to be allocated for work on French and Creole translations; and $20,000 for work on Spanish translations.**

EXPLANATION

The 78th General Convention approved A068, asking to begin translation on portions of the Book of Common Prayer, yet failed to appropriate the funding to complete, or even begin, this work. It is the position of the SCLM that lack of needed funding is a serious injustice, and that adequate financial resources must be found to ensure professional, high-quality translations of our liturgical materials. Soon after its publication in 1979, the Book of Common Prayer was translated into Spanish and French. The translators were directed to make literal translations, which, as a result, lacked the quality of the English version. The texts have been criticized by speakers of these languages as awkward, unidiomatic, and, in many instances, grammatically incorrect.

The continued use of these flawed translations sends a clear message to Episcopalians whose first language is not English: their culture and mother tongue are not valued enough to warrant the investment of resources necessary to address this problem professionally, in order that in keeping with Anglican principles, public prayer may take place in a language "understanded of the people." (Article XXIV, Book of Common Prayer 1979, p. 872).

The SCLM therefore asks the General Convention to take decisive steps to correct these injustices, including a serious commitment of financial resources.

III. A Note on Translation

Literal translations cannot be faithful to the original text. When translating word for word, the result is far from idiomatic, often strange and awkward. For example, a literal translation of the Lord's Prayer from Spanish to English would be:

Our Father who are in the heaven, sanctified be your name. May it come to us, your reign. May it be made, your will, thus on the earth as in the heaven. The our Bread of each day, give it to us today. And pardon our debts thus as we pardon our debtors. And do not let us fall into the temptation. But free us from the evil.

While this version of the Lord's Prayer might be functional -- it is possible to make sense of it – readers might suppose that it was not written by someone very familiar with English. The exercise demonstrates the insufficiency of the current Spanish version of the Book of Common Prayer. The translation is not only not eloquent, it is not even idiomatic. Though literal and exact, it is not a faithful representation of the English text for which it is supposed to be the equivalent, for literal, word for word translations sacrifice language-specific conventions of grammar, syntax, idiomatic turns of phrase, rhythms, sounds, and networks of associations, which are essential to writing of a high literary or even poetic quality.

Dynamic Equivalence

Linguist Eugene Nida, one of the founders of modern translation studies, developed the theory of "dynamic equivalence" to characterize the elusive task of creating a text in a target language that approximates the meanings that the source text has within its original cultural context. This method is in use by the vast majority of professional biblical and literary translators today. In order to achieve a dynamic equivalence, the translator must be a mother-tongue speaker of the target language.

A dynamic equivalence is a way of stating, in the target language, the same idea present in the original source language. The correspondence is not word-to-word, but from idea-to-idea, expressed in the same words but, if not possible, in similar phrases having a similar meaning in the source language in its cultural context. In the case of Latin American Spanish, however, a diversity of accents and popular slang terms may deter the translator, but fortunately an international Spanish, understood across wide cultural variances, has developed over the last centuries.

A successful translation employing dynamic equivalence, therefore, will faithfully render the meaning of the source text in a way that is comprehensible and idiomatic to the target audience. The literary quality and – more to the point – the suitability of a text in the target language for use in public worship should be evaluated. The SCLM's new Guidelines for the Translation of Liturgical Materials are designed to ensure this outcome:

Guidelines for Translations of the Liturgy and Music of the Episcopal Church:

I. Guiding Assumptions

1. There is no perfect translation. It is impossible to render the full meaning of a text in its original language and context into another language and context. All translations, however, make interpretive choices; there is no "neutral" translation. However, some translations conform more closely than others to the specific criteria listed below.
2. The goal of these criteria is not to advance any particular interpretations, but rather, to help ensure that the quality of non-English liturgies approved for us in the Episcopal Church be comparable to the quality of approved English liturgies.
3. No translation will be universally received as fully meeting all of the following criteria. To be recommended by the Standing Commission on Liturgy and Music and certified by the Custodian of the Book of Common Prayer, a translation should be widely received as meeting most of the specific criteria listed under heading II after being evaluated by the groups listed under heading II.

II. To be recommended for use in public worship, a translation should be:

1. Technically competent in approximating the meaning of the base text;
2. Comprehensible and idiomatic to the target audience.
3. Fluid when spoke aloud or sung.
4. Stylistically parallel to the corresponding English language liturgy (i.e. designed to produce a similar stylistic effect; e.g., formal, colloquial, elevated, etc.)
5. Stylistically informed by commonly used liturgies originating from within the target culture.

While some translations obviously fail to meet these standards, measuring a text by these criteria is far from an exact science. We can, however, look for certain kinds of positive reception to indicate whether a text meets most of these criteria. After a professional translator and/or subcommittee of the Standing Commission on Liturgy and Music has prepared a translation, it will be evaluated for:

1. Literary reception. Do a reasonable number of literary critics or professional writers in the target language find the translation to meet most of the criteria under heading II?
2. Academic reception. Do a reasonable number of university-level teachers of the target language find the translation to meet most of the criteria under heading II?
3. Liturgical reception. Do a reasonable number of scholars of the liturgy of the target language and culture find the translation to meet most of the criteria under heading II?
4. Popular reception. Do a reasonable number of clergy and laity from with the target language and culture find the translation to meet the criteria under heading II?

A Note About Scope

The resolution below suggests a translation project which attempts to translate the current Book of Common Prayer into three different languages. Over the last 15 years, General Convention has attempted to take on a variety of translation projects which are of a varied quality.

At this juncture, General Convention may wish to consider the capacity of the church to take on three language translations at one time. One option may be to agree on translating one language first, followed by a comprehensive evaluation of the process and the quality of the end result. This option would then serve as an opportunity to improve the process for the next two language translations.

The actual long term goal is not to stop at the translation of the Book of Common Prayer into a variety of languages, but to get to a place where liturgical resources are first written by communities whose first language is not English and then translated into English and the other languages.

Budget Estimate:

The budget estimate is based upon the following structure for development:

1. The SCLM appoints a Task Force for Translations.
2. The Task Force splits into three subcommittees of three persons each, plus a manager for the whole project.
3. Each subcommittee meets twice a year, but the bulk of the work is on line.
4. Each subcommittee contracts the services of a professional translator, after at least three competitive bids for the translation of a 1,000 page document. Criteria for choosing translators are:
    - Quality of previous work (samples must be submitted)
    - History of publication
    - Membership in, and certification by, national associations of translators (whenever possible).

Meetings of ten persons twice a year, for three years @$1600 each, $32,000 x 3 = $96,000

Translator's fees for a for a 1000 page book @ $30,000 per language = $90,000

Testing by target parishes, theologians and writers in the language (includes administrative assistants) = $15,000

TOTAL 1979 Translation into Spanish, French and Kreyole = $201,000

Resolution A070 Translation of the Book of Common Prayer

Resolved, the House of _____ concurring, That the 79th General Convention authorize the Standing Commission on Liturgy and Music to create new translations of the Book of Common Prayer 1979 into Spanish, French, and Haitian Creole, following the Guidelines for the Translation of Liturgical Materials adopted by the Standing Commission on Liturgy and Music. In addition, the Standing Commission on Liturgy and Music will develop additional liturgical resources which are borne out of the above linguistic communities.

Resolved, That in this process the Standing Commission on Liturgy and Music establish, within its auspices, an SCLM Task Force for Translations.

Resolved, That the Standing Commission on Liturgy and Music's Task Force for Translations will:

- create three subcommittees of three persons each, two of whom shall be native speakers of Spanish, French, and Haitian Creole,
- identify and hire translators in each language to draft translations in consultation with the subcommittee,
- send the translators' drafts to: a) congregations chosen for experimental use of the draft to give feedback, b) professional, preferably published writers and poets to comment on the literary quality of the translators' drafts and make suggestions, c) professional liturgical theologians to comment on the theology of the draft,
- direct the subcommittees to review feedback, and working with the translator, issue a final draft for approval by the Standing Commission on Liturgy and Music and certification,
- report monthly on progress to the Standing Commission on Liturgy and Music.

And be it further

Resolved, That the sum of $201,000 be budgeted to the Standing Commission on Liturgy and Music to carry out this work.

Proposed Resolutions

Below is a list of resolutions which have been proposed by the Standing Commission on Liturgy and Music Sub-committee on Revision of *The Book of Common Prayer*. The text of each resolution can be found in the body of this report. Each resolution in the below list is also hyperlinked to its text in digital versions of this document.

Resolution A068 Plan for the Revision of the Book of Common Prayer

Resolution A069 Engagement with the Book of Common Prayer

Resolutions A070 Translation of the Book of Common Prayer

Background Materials

Please note, the text of supplemental materials in blue book reports are generally presented as they were received, without editing by the GCO staff.

List of background material documents attached to this report:

1. Grounded Theory Research Project
2. Bulletin collection Project
3. Focus Groups/Art of Hosting design
4. Participation in Inter Anglican Liturgical Consultation (IALC)
5. Anglican province interviews (transcripts)
    a. Bruce Jenneker
    b. Ian Paton
    c. Keith Griffiths
    d. Lizette Larson-Miller (1 of 2)
    e. Lizette Larson-Miller (2 of 2)
    f. Rev. Sam Dessórdi Leite
    g. Rev. Shintaro David Ichihara
    h. Rt. Rev. David Stancliffe
    i. Rt. Rev. Harold Miller
6. 2017 "The Once and Future Prayer Book" conferences
7. 2000 General Convention Report from the Standing Liturgical Commission: Plan for Prayer Book Revision
8. Church of England description of the Editorial Process of *Common Worship*

Grounded Theory Research Project

Grounded Theory (GT) seeks to conceptualize what's going on in a social setting, building a theory on the basis of what is actually happening, not what one believes should be happening.

Option One:

The goal of GT as a methodology toward comprehensive Prayer Book revision would be to determine current use of the Book of Common Prayer throughout the Episcopal Church, and discern the need for new or edited liturgies in a revision.

Budget Estimate:

Project Manager: $400,000 (included in overall budget for BCP project)
Research Developer: $80,000/year for 2 years = $160,000
Assistant to the Research Developer: $55,000/year for 2 years = $110,000
Interviewers (2): $2500/day/interviewer; 20 days of interviewing/per interviewer ($2500 x 2 interviewers x20days = $100,000)
Travel expenses: 20 trips x 2 interviewers x $1600/person/trip = $64,000
Scribes & Transcriptions = 2 people x $25/hour/person x 200 hours = $10,000
Coding & Categorizing Transcriptions = 2 people x $35/hour/person x 200 hours = $14,000
Data base entry = 2 people x $25/hour/person x 100 hours = $5000
Analyzing & Reporting = 1 person x $100/hour x 80 hours = $8000
Report Writer & Editing = 1 person x $30/hour x 300 hours = $9000
Computer Software = 1 license = $1000/year x 3 years = $3000
TOTAL: $483,000

Description: Grounded Theory

Grounded Theory is a research methodology that is particularly associated with qualitative data analysis, as opposed to quantitative data. In GT, the goal is to get curious about a particular area and to discover what is happening in the world. The researcher does not formulate a hypothesis in advance of the research process; preconceived hypotheses result in a theory that is ungrounded from the data. The results of GT are not a reporting of statistically significant probabilities but a set of probability statements about the relationship between concepts.
GT begins with one-on-one or online interviews with research participants. This process gives the data that is used in GT. From the data collected, the key points are marked with a series of what are labeled as "codes" or areas of commonality between the whole set of data. For example, "I love the

Psalter" might be a code that emerges from a GT study of the BCP. Similar codes are grouped into concepts; for example "I love the Psalter" and "I love the Canticles" might be put together into a group called "Text you can sing together." A group of these concepts would then be grouped into a category. For example "Text you can sing together" might be grouped with "Traditional Language Liturgy" and "Processions in Liturgy" into a category called "Liturgy that uses all our senses." Categories are what provide the basis for stating a theory. For example, one might put "Liturgy that uses all our senses" with the category "Eucharistic Liturgy" and state a theory that declares, "The text of our Eucharistic liturgy is clearer when it pays attention to different human senses."
The questions the researcher asks in GT are all about what is really happening in the world of research participants: What's going on? What is the main problem of the participants and how are they trying to solve it? The researcher consciously avoids making a hypothesis before data is gathered. For our purposes, we engage the research participants without assuming anything about their attitudes, opinions, or beliefs about the BCP. Neither do we consciously or unconsciously communicate our prejudgments about the process of revision. GT is our best attempt at listening to what people say about their experience of the BCP.

Stages of a Grounded Theory Study of Prayer Book Revision

Stages are sequential, but once the research process begins they are often conducted simultaneously, as the particular research requires.

1. Preparation

- Minimizing preconceptions.
    - One goal of GT is to enter the research arena without a predetermined theory.
    - Conceptually, the theory (or answer to the "question" *Revise the Prayer Book?*) evolves from the collected data.
- No preliminary literature review.
    - Instead of "knowing" what we "should do" using existing research, GT invites the researcher to a self-conscious ignorance of what has already been found.
    - Opinions such as, "The last time we did a revision was disastrous" get in the way of the research process (even though that might objectively be the case…).
- General research topic, but no predetermined research "problem."
    - Generalizing works to prevent researcher bias, for example, we don't want to begin with the statement/question, "We're thinking about revising the BCP – what do you think?"
    - A better research topic is, "I'm interested in how Episcopalians use the BCP…"

2. Data Collection

- Most common form: intensive interviews, often combined with participant observation.
    - If these are imagined as one-on-ones, this will be very difficult to accomplish.
- But, any data can be used, including quantitative.
    - We can collect data through online polling.
    - We can also make use of the ethnographic research of collecting worship bulletins from churches, getting photos of worship space, etc.
- Theoretical Sampling
    - As data is collected (from research interviews) it is analyzed to adjust what data (interview questions, ethnography, etc.) needs to be collected next.
    - If people respond to one of the research questions in a way that points in a new direction the researcher needs to get curious about that direction.
    - For example: If people consistently say that the Baptismal Covenant lacks a promise related to the care of creation, the researcher needs to get curious about "Creation" as an emerging datum in other areas of the BCP.
- The initial analysis determines where to go and what to look for next in data collection.
    - See the example above. The researcher who gets curious about creation in other places in the BCP needs to look at Eucharistic Prayers.
- Analysis and data collection continually inform one another.
    - GT is a spiral process: it is continually informed by the data that emerge in the research.

3. Analysis: Constant Comparative Analysis

- Coding.
    - Coding is the process of developing categories of information from the data that's been collected.
    - It also looks at ways of interconnecting the categories that are developed.
    - Relating data to ideas, then ideas to other ideas.
    - This is where the data grab you; they have relevance and fit.
- Developing categories for anything and everything.
    - Keep asking the question, "What is this data showing me about the question I'm asking?"
    - Remain curious about the data.

4. Memo-ing: Constantly Making Notes

- Memos are the theorizing write-up of ideas about categories and their relationships.
    - This is an ongoing process.
    - It is the actual write-up of what is emerging from the data and the analysis.
    - Ideas are fragile. They should be written down at the earliest possible time.
- While writing memos, think and write theoretically, in a "stream of consciousness" fashion, with no concerns about grammar, spelling, and such.
    - This minimizes writers block.
- Memos can be modified as you discover more about the topic.
    - This is a spiral process.
- Integrating the Literature
    - Once you are confident in your theory, you can begin to analyze and integrate relevant existing literature into it.
    - Theoretical material from the literature must earn its way into your theory, just like any other theoretical construct.

5. Sorting & Theoretical Outline:

- Sorting refers not to data sorting, but to conceptual sorting of memos into an outline of the emergent theory, showing relationships between concepts.

6. Writing:

- The completed sort constitutes the first draft of your write-up.
- From here it is merely a matter of refining and polishing your product into a final draft.

Proposed Research Questions

1. I'm interested in how Episcopalians use the prayer book…
    a. Do you use the BCP apart from church services, for example, at home?
    b. What helps you to use the BCP?
    c. What part of the BCP do you like the best?
    d. Is there anything else that you'd like to add about the way you use the BCP?

2. I'm interested in your experience of prayer book worship at your church…
    a. Does your congregation more often use:
        i. Rite I?
        ii. Rite II?
        iii. Something else?
    b. What part of the BCP is most meaningful to you?

c. What's it like for you to use the BCP?
d. Is there anything else you'd like to add about using the BCP for worship at church?

3. I'm interested in a situation where the BCP didn't contain what you needed…
   a. Was there a time at church when you wanted to use other forms of worship?
   b. Has there been a time apart from church when you wanted to use a prayer or liturgy that wasn't in the BCP?
   c. Are there any barriers to your using the BCP?
   d. Is there anything else you'd like to add about situations where the BCP doesn't meet your needs?

4. I'm interested in the way people are formed theologically by the BCP…
   a. How have you come to know God more closely by using the BCP?
   b. What part of the BCP is the most important in changing the way you live as a Christian?
   c. Can you think of any theology you disagree with in the BCP?
   d. Is there anything else you'd like to add about how your theological understanding has been formed by the BCP?

5. I'm interested in what Episcopalians think about revising the BCP…
   a. Were you a part of the Episcopal Church during the last revision?
      i. If so, what was your experience like?
      ii. If not, what have you heard other people say about it?
   b. If we proceed with a revision of the BCP…
      i. What do you think we need to look at first?
      ii. What do you think we absolutely shouldn't touch?
      iii. What do you wish was included that isn't there now?
   c. What could we leave out of the BCP and still have everything we need?
   d. Is there anything else you'd like to add about prayer book revision?

6. Is there anything else that you think is important for us to consider as we think about the prayer book and what comes next?

Bulletin Collection Project

Below is a description of the Bulletin Collection Project to be used for either Option One or Option Two. The description is rather technical, but the detail is intentional so as to provide specificity for how the project would work. In 2016 the draft project proposal was circulated to the Episcopal Archives as a potential vendor to execute the project. The Archives Executive Director, Mark Duffy, provided detailed responses, a budget estimate, and specific questions regarding execution. Mark Duffy's contributions have been included in the description below. This project outline does not solve every last question regarding technical implementation. Rather we included those outstanding questions in the body of this outline so as to signal to the next Standing Commission on Liturgy the details that would still need to be ironed out.

The SCLM thanks Derek Olson for conceptualizing this project, writing the description below, and working with the Episcopal Archives to fine-tune the proposal. And also we thank Mark Duffy, who spent considerable time and effort working with the SCLM to parse out every, last detail.

Abstract

This document outlines a process for the electronic collection and analysis of bulletins from across the Episcopal Church. This initiative begins with a trial with 200 randomly selected parishes from across the Episcopal Church. Working with the Episcopal Archives, a database system using a MySQL back-end and a basic PHP/HTML front-end will collect data from three specific Sundays in 2016 from every parish in the target dioceses.

The Archive's review of the potential time involved in the collection, collation and input of multiple data points for 200 parishes suggested upward to approximately 1800 source records (200 x 3 avg/services x 3 Sunday). Each of these 1,800 source records would be further analyzed across multiple coded data elements. The Archives estimated that this project is a months-long investment, not weeks. Specifically, the SCLM would need to respond to these questions before implementation:

- What is the methodology for selecting the parishes? Will it be a true random sample?
- What provisions are contemplated for parishes that do not respond or do not have bulletins for the requested days; will alternatives be accepted?
- Assuming that all the Sunday services will be counted, we may be looking at multiple bulletins on any one Sunday: will Saturday evening and Sunday evening services (e.g. Compline) be included? We estimated on average three services per Sunday per parish. That could be low if not randomized.

This project will have three principal phases: 1. Constructing the Collection Tool, 2. Soliciting Bulletins, and 3. Entering Bulletin Data.

Phase 1 must be completed before Phase 2 kicks off. Phases 2 and 3 can take place simultaneously, however, with bulletins being entered as they arrive.Phase 1: Constructing the Collection Tool
Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface.
The Episcopal Archives suggested an expansion of subsets of Phase I as follows:

"**Phase 1: Constructing the Collection Tool:** Constructing the collection tool will require a number of sub-stages. Key tasks include normalizing the dataset, constructing the data table architecture, and creating a front-end interface."
The Archives added these steps to the phases:

1) Flesh out and identify all liturgical data elements to be collected, (see comments under **Breaking the Material into Useful Chunks**), normalize the data and coding sequences.
2) Solicit bulletins and standardize the parish data for metadata and project-tracking device.
3) Complete the data specifications for design; identify output reports and user interface*****.
4) Build the database table architecture (i.e. "Constructing the Collection Tool") and data-entry, front-end interface; test with sample data.
5) Markup bulletins for uniform and auditable data entry.
6) Enter bulletin data.
7) Build reporting tool.
8) Conduct usability evaluation with stakeholders, correct and document for next phase.

Some of these phases might not have seemed as important as the three umbrella steps of Construction, Collection, and Entry, but this elaboration unwraps the workflow on a project of this dimension. For example, one cannot wait to solicit the bulletins until after the database is constructed. Also, any valid survey of this scale has to be tracked and documented. The Archives highly recommends against using the database itself to track or self-validate the data collection. Project documentation should not be tied to the end product—we think that is what the elaborate coding labels are all about as described in the table under the section called "**Identifying the Chunks"**. It can be done, but it's not efficient.
Another workflow concern (*****) the Archives highlight is: how well developed your primary users will be in identifying the questions, trends and reports you want to pull out of this system once it is built? Typically in agile development situations such as this, one doesn't always know these things firmly going into a project. It would be advisable to begin doing this in phase 3 and come back to test it in phase 4 before the system is fully built out.

Normalizing the Dataset

Normalization is the technical term for taking incoming data and separating it into the smallest meaningful pieces. For a project of this kind, it means setting down some fundamental premises about the nature of the data, anticipating a "neutral" dataset and deciding how to handle it,

breaking the material into useful sized chunks, tagging those chunks with meaningful identifiers, and anticipating what classes of variation from the norm that we expect to see.
The Episcopal Archives raised a question here: who and how will we identify the normative information for all the variations on rites that could possibly exist within the standard Prayer Book Sunday services. The table provided on page 3 of the original spec sheet is a sample developed from 3 pages of Rite II Eucharist (pp. 355-357), but not inclusive of the variations found elsewhere in the 30+ page rite. Before the bulletin can be normalized and coded, or even programming the database, a fairly astute liturgist would need to devote some solid time to the task of identifying the core data framework in all variations in a similar table-like fashion, including the places where non-standard options are possible and valuable to record.
We also note that foreign language services will be counted. One will have to ensure the services of those with the language skills and liturgical knowledge to analyze the non-English language bulletins, which we anticipate may contain more variation that is non-standard and unfamiliar. Even the English-language options are challenging. For example, reading in the sample chart that the Trisagion might be something that the data entry person has to identify, gives us considerable pause about the individuals who would be qualified to do this analysis.

Counting and naming the variable (non-standard liturgical) data is one challenge, but we draw attention to the understated but slightly confusing requirement on the spec sheet with regard to counting the use of the standard rites: "Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued" (see below under **Anticipating a "Neutral" Dataset**). We agree that in order to identify the dislocations and substitutions (what we call the non-standard data), one needs to measure the standard or "neutral" dataset and capture it in the system – a coding and data-entry task.

Fundamental Premises

As we receive bulletins from Episcopal parishes, we can make a few basic premises about the material we expect to see.

1. We expect that most bulletins will follow one of the standard service formats present in the *Book of Common Prayer* or *Enriching our Worship*. The English-language options include:
    a. Morning Prayer, Rite I
    b. Morning Prayer, Rite II
    c. Holy Eucharist, Rite I: Prayer I or Prayer II
    d. Holy Eucharist, Rite II: Prayer A, Prayer B, Prayer C, or Prayer D
    e. Holy Eucharist, "Rite III"
    f. Evening Prayer, Rite I
    g. Evening Prayer, Rite II

    h. Enriching Our Worship, Morning Prayer
    i. Enriching Our Worship Evening Prayer
    j. Enriching Our Worship, Holy Eucharist: Prayer 1, Prayer 2, or Prayer 3

    There are thus ten identified core frameworks (4 Eucharistic Frameworks with multiple Eucharistic Prayer options, 6 Office Frameworks) with sixteen total options for English-language rites. Similar frameworks will need to be considered for the other languages used in our church.
2. Of these sixteen options, we expect that most bulletins will consist of the options contained in the Eucharistic Frameworks, particularly items c, d, and j. However, we are asking for all bulletins on a Sunday (or Saturday in the case of Vigil Services) and recognize that the other options may be present for worshipping services other than the principal service.
3. We anticipate that most bulletins will largely follow the order and elements of the published rite.
4. Based on the permissive nature of the rites within the *Book of Common Prayer*, some elements are optional, others involve choices between two or more elements (e.g., Kyrie/Trisagion/Gloria). Therefore even services conforming completely to the contents of the Book of Common Prayer or Enriching Our Worship will require the selection of certain elements or the omission of others.
5. When there are changes to the order of the published rite, they will consist of dislocations (i.e., elements being moved to a different place within the service)
6. When there are changes to the elements of the published rite, they will consist of three main classes of changes: omissions, additions, or substitutions.

Based on these premises, we will be able to identify the base service, catalogue the expected choices and options, note any changes to the order, and capture any changes to the elements.

Anticipating a "Neutral" Dataset

Given the potential breadth of the dataset there will be multiple neutral datasets.
The place to begin is identifying the static and variable elements and the optional and required elements within the ten core frameworks. The reigning assumption will be a minimalist one, and assume the presence of only required elements, not optional ones. Thus, the static, required components of the ten frameworks will constitute neutrals that can be assumed and do not need to be captured in the system. However, provision will be made for them in order that a dislocation or substitution can be properly catalogued.

Breaking the Material into Useful Chunks

In order to normalize the data, we need to identify the smallest meaningful units. This means going through the sixteen published rites, and identifying their constitutive parts, giving particular attention to those elements most likely to be altered.

The simplest way to accomplish this task is with a printout of the rites themselves and identifying on a line-by-line level which lines or collection of lines belong together as discrete elements. Two levels of organization should be identified, a discrete line level (elements) and a broader level which incorporates several line-item level elements into larger units (sections).
For instance, the material beginning the Holy Eucharist, Rite II spanning pages 355-7 could be identified as follows:

Section	Element	Rubric	Task(s)
Entrance rite	hymn, psalm, or anthem	(Optional)	Identify source(s)
	Opening acclamation: Blessed be God	Choice of one	Can be sung
	Opening acclamation: Alleluia		Can be sung
	Opening acclamation: Bless the Lord		Can be sung
	Collect for Purity	(Optional)	
	Gloria	Choice of one	If sung, identify source
	other song of praise		If sung, identify source
	English Kyrie		If sung, identify source
	Greek Kyrie		If sung, identify source
	Trisagion		If sung, identify source
	Introductory dialogue	Required	
	Collect of the Day	Required	

Identifying the Chunks

Once the discrete sections and elements have been identified, they need to be assigned identifying alphanumeric codes so they can be easily and clearly referenced with a minimum of possible confusion. The best way to accomplish this is through a mixed value identifier that identifies the source material, identifies the service section into which it falls, identifies the pertinent element, and identifies the available option from others where pertinent. Hence, continuing again with the examples from above:

BCP-II-A-010	hymn, psalm, or anthem
BCP-II-A-020A	Opening acclamation: Blessed be God
BCP-II-A-020B	Opening acclamation: Alleluia
BCP-II-A-020C	Opening acclamation: Bless the Lord
BCP-II-A-003	Collect for Purity
BCP-II-A-040A	Gloria
BCP-II-A-040B	other song of praise

BCP-II-A-040C	English Kyrie
BCP-II-A-040D	Greek Kyrie
BCP-II-A-040E	Trisagion
BCP-II-A-050	Introductory dialogue
BCP-II-A-060	Collect of the Day

In these examples, "BCP" identifies the source, "-II-" identifies the rite as Rite II, "A" identifies the Entrance, the following sequential number identifies the element in the sequence, and the final letter (where it appears) specifies between possible options.

While these codes are critical for cataloging what is found in each bulletin, they are useful primarily on the back-end of the application. They will appear on the front-end for the purposes of data entry, but neither those who enter the data nor those who use the data will need to be deeply schooled in their meaning. Rather, they will give the program cues as to what data ought to be displayed.

Again, the Episcopal Archives posed the following question: wouldn't the individual identifying the components of the bulletin or doing the data entry need a familiarity of the codes for data validation purposes, i.e. to make sure the elements are tagged and input correctly? We were not totally sure how to interpret this section on the back-end coding. What is the gain from the coding sample above? A well-constructed database will uniquely identify any data element that we think is important, regardless of whether it is called "BCP-II-A-040A" or "BCP-GL2". The important question is: what does one want to know about the use of the Gloria in the Rite II Eucharist?

Structuring the element ids in this way enables us to create a very simple string that can convey a great deal of compressed information in a small package on the back-end. Thus, the string "BCP-II-A-(010,020A,040A,050,060)" could identify a Rite II Eucharist Entrance rite from the *Book of Common Prayer* that uses the Ordinary Time "Blessed be God" opening acclamation, omits the (optional) Collect for Purity, and uses the Gloria.

It should be noted that element-level ids consist of three numeric characters. For instance, in the example above, the Opening Acclamation is "020". A three-digit string is the best option for flexibility because it allows for growth should some groups go into double digits (i.e., "110"). The final digit will be leveraged for interpolations as described later in this document. For instance, if a Baptism were occurring at this service and the baptismal addition to the Opening Acclamation appeared in the bulletin, it would be logged as "A021" to identify that it appeared in the entrance rite directly following the Opening Acclamation and before the Gloria.

Anticipating Classes of Variation

This list defines the vocabulary/technical terms that we will use to talk about variation in a bulletin from what we find in a published rite.

Selection: When options are provided by the published rite, one element among others must be selected. Selections will be present in all options and frameworks due to the flexibility inherent within the published rites.

Dislocations: When an element is located in a different place from the order in the published rite.
Omissions: When a *required* element is not present within a rite, it will be considered an omission. If an *optional* element is not included it does not need to be captured in the system because we are assuming a minimalist neutral state.
Additions: When an element not found within a published rite is included.
Substitutions: When an element within a published rite appears in a form different from the published form.

Constructing the Data Table Architecture

Data tables will be based on parish, service, and variations. To reduce entry errors, normalized rites will also be included in a table form.

Parish

Parish_id	Auto-increment	No
Diocese_id	Integer	No
Parish_name	Text	No
City	Text	No
Contact_email	Text	Yes
2015_ASA	Integer	Yes
Clergy_status	Text	Yes (rector/interim/pic/none)

The Parish table will capture the basic information on the parishes. These entries can be pre-populated. As we work with a diocese, we can obtained basic parish data and load it. Once a comprehensive list is in the table, this will also serve as a tracking list to identify those parishes from whom we have received responses and those we have yet to hear from.

Service

Service_id	Auto-increment	No
Parish_id	Integer (lookup)	No
Time	Varchar(20)	No
Option	Integer	No
Bulletin_link	Text	Yes

The Service table will have an entry for each service. Usually, each bulletin will have its own row. However, there may be cases where an early service and a late service will share a single bulletin. In these cases, one bulletin will be captured by one or more rows. The bulletin link field will be used once the files are being stored on the Archive server to connect to the PDF files.

The option will be an integer identifying one of the sixteen options. Selecting an option on the front-end interface will trigger a routine that will create the necessary elements.

Elements

Element_id	Auto-increment
Service_id	Integer (lookup)
Element	Varchar(20) (lookup)

Budget Estimate

The Episcopal Archives, though tentatively willing to take on this project on behalf of the Standing Commission on Liturgy and Music, would require funding to pay to have the work done. This estimate could change dramatically depending upon the amount of volunteer and *pro bono* contributions. A conservative estimate of costs (assuming some volunteer contributions in the form of hours) is as follows:

Task	Hours	Rate/Hour	Total
Normalize Data	60	55	3,300
Solicit Bulletins	105	25	2,625
Complete Data Specs	60	125	7,500
Build Database	150	125	18,750
Mark Up Bulletins	300	35	10,500
Enter Data	190	25	4,750
Customize Reports	55	100	5,500
Conduct Evaluation	40	100	4,000
Other Costs*			3,000
TOTAL			**$59,925**

***** "Other costs" include: office, supplies, computer hard/software, travel, incidentals, travel

Focus Groups/Art of Hosting

Facilitating "Conversation that Matter" using The Art of Powerful Questions,
World Café, the Four-Fold Path (with an appearance by the Seven Helpers).
Listen, collect, learn, teach, repeat, in ever widening circles

Introduction

The reason behind inspiring and organizing gatherings around the church to talk about the Book of Common Prayer is that liturgy is, at its very heart, relational. Through it we invite God into our hearts and into the midst of the worshipping community. Through it we locate our relationships with one another in common prayer, using common words and a shared theology. Whether talking about revising our common prayer, or delving deeper into it in its current form, sharing with each other is essential if that work is to truly be the work of the whole church. The opportunity for safe, creative, open-ended, communal conversation is critical. Why? Because small groups have wisdom to share with the church. The idea is for the SCLM to offer resources that anyone can use to gather and talk about the Book of Common Prayer and how we worship. The invitation would flow from the SCLM from multiple directions, and the process could look like this:

a) SCLM first "defines the harvest," meaning, articulates what it is that they hope to glean, ultimately, from the conversations at the end of the process.
b) Then, they provide a multitude of resources to the church using Art of Hosting which is an "open source" model that uses other methods like World Café, the Four-Fold Path, the Seven Helpers to facilitate life-giving conversations and sharing.
c) The SCLM makes genuine and sincere invitations widely across the church to participate, with particular intentionality around invitation of marginalized people.
d) The SCLM selects and obtains training for 10-15 facilitators who are available to dioceses, or other groups throughout the church, if desired.
e) The SCLM "test drives" the methodology with one or several gatherings as a pilot project before an all-church launch.
f) The SCLM develops and publishes an on-line feedback loop that facilitators of gatherings can input ideas, stories, and opinions about the questions. Another option would be
g) Feedback is processed and reported back to the church.

Purpose of the Gatherings

- to understand the mind of the whole church, to listen to the needs of the users of the Book of Common Prayer, attenders of church, and any interested parties. i.e. what does common prayer look like now, what visions to we see for its future, what lessons have we learned from the past?

- to engage the users of the book as active stakeholders in ongoing development of the language of common prayer:
- to invite and encourage the broadest, deepest participation and support in the process of revising the Book of Common Prayer.
- to call the whole church into a transformative conversation about their prayer lives, getting to what really matters.
- to listen for the voice of the Holy Spirit as to the possibilities for bringing common prayer to our children' children, their friends, and the world outside the church

Possible Questions

How do we actually use the BCP?
What do we honor but don't really use within the Prayer Book?
What isn't in the BCP that would help to deepen our prayer lives together?
What is possible with the technological advances our age has been given?
What does the world need?
What is the need that only the BCP can meet?
What could this BCP do that could change us (ex: 1979 BCP and baptismal theology)?
What's important to you about BCP and why do you care?
What's taking shape right now – what are you hearing underneath the options being expressed?
What can take seed today that would make a big difference?
What would it take for you to get on board with this project/to a new BCP?
What's been missing from the BCP? What are you not seeing?
What do you need?
What's the missing question?
What would someone who has a very different set of beliefs than us say about our BCP (people on the outside)?
To whom does this BCP belong?
What are we afraid of in changing the BCP?
What makes you uncomfortable about revising the BCP?
How are we different today as a church than we were when the 1979 BCP was being developed?

Sources for more information about the methodologies

Juanita Brown introduces World Cafe here:
https://www.youtube.com/watch?v=2MUHShsxJE4

Principles of World Café
https://www.youtube.com/watch?v=YrTKD8NpApY

A pdf of the entire Art of Powerful Questions can be found here:
https://www.principals.ca/documents/powerful_questions_article_(World_Cafe_Website).pdf

The Four-Fold Path video can be found here: https://vimeo.com/69785461

Hosting in a Hurry is a document by Chris Corrigan, one of the world's great facilitators. The Seven Helpers, and more information on the Four-Fold Path can be found here:
http://www.artofhosting.org/wp-content/uploads/2012/10/Hostinginahurryversion1.5ChrisC.pdf

Budget Estimate

For each hosting – 2 facilitators @ $2500/each for 1 day = $5000/day
Facilitation 109 dioceses - $545,000
Facilitator travel (2 facilitators @ $1500/trip = $3000 x 109 dioceses = $327,000
Scribes & Transcription = 2 people @ $20/hour x 120 hours = $4,800
Coding & Categorizing = 2 people @ $35/hour x 100 hours = $7,000
Writer & Editor = 1 person @ $30/hour x 300 hours = $9,000
Analyzing & Creating Report = 1 person @ $100/hour x 80 hours = $8,000
Computer Software = $1000/one-year license x 3 years = $3,000
Option One Total: $908,800

Option One:
The $908,800 budget estimate provides an opportunity for every diocese to host a gathering. We understand that some, or even many, dioceses will not be able or interested in participating, and that some dioceses may want to combine together with other dioceses or with their province for a single larger-scale gathering. Still, we kept the number at 109, knowing that not every diocese will host its own gathering but providing the chance for other gatherings around the church. The goal would be to host a conversation where Episcopalians are already gathered: at a Union of Black Episcopalians conference, for example, or Forma, or the Niobrara Convocation, or the Episcopal Youth Event, or in Episcopal Service Corps communities.

Option Two:
The SCLM thought it best to propose rolling back the number of gatherings, should General Convention select this option. The thinking is to move away from the diocesan-based structure, to a more organic invitation to interested groups, parishes, dioceses, provinces, and gatherings of Episcopalians across the church. Gatherings would not need to deploy a trained facilitator to engage one of the methodologies for table conversations. We cut the number of gatherings from 109 to 54, bringing the **Option Two Total to: $454,400**.

International Anglican Liturgical Consultation (IALC)

A Network of the Anglican Communion

SCLM's proposal is to have the Episcopal Church (TEC) appoint two people to attend the IALC conference (offered once every three years): one person to serve as TEC's official representative to the IALC, and a second person to assist the official representative in making relational connections, attending all offerings and gatherings (during the conference and on-line in the interim), and conveying important learning to the SCLM and its offerings around either Prayer Book revision or deeper Prayer Book engagement.
The 78th General Convention passed a resolution to appoint a TEC representative to the IALC and attend its gathering, but the resolution was unfunded.

Option One:

Official engagement in the IALC would be a critical component of comprehensive Prayer Book revision for TEC. Participation would provide the opportunity to make critical connections with leaders of liturgical commissions across the globe, many of whom are currently engaged in Prayer Book revision. TEC has a great deal to learn from our Anglican partners, and substantive, in-person relationships would provide opportunities for counsel, guidance, and advice in our own process of revision. Further, it would assist the SCLM in identifying partners in its work: for example the Anglican Church in Canada in its ground-breaking liturgical initiatives surrounding death and dying, and the Anglican Church of Southern Africa's initiatives in cultural and environmental-specific imagery and metaphor in liturgy.

Option Two:

Engagement in the IALC would also be an essential component of Option Two, as relationships with other Anglican provinces would provide guidance on how TEC can assist the process of living deeper into our 1979 Book of Common Prayer. Specifically, how have other provinces lived ever more deeply into the theology of their Prayer Book? What are examples of that deepening? How have they found are best practices in sharing stories across ethnic, gender, and cultural differences?

Budget Analysis:

One triennial meeting, one week long x 2 people = $6000

(includes air transportation, food & lodging, registration fee)

Membership fees = $1000

One person to annual conference (for two years); 2 ½ day meetings = $1650 for each meeting; $3300 for two meetings
(airfare $800, lodging $350, food & misc $300, incidentals $200)

TOTAL: $10,300

Description of IALC:

From its website: www.anglicancommunion.org/resources/document-library

The International Anglican Liturgical Consultation is the official network for liturgy of the Anglican Communion and has responsibility:

- to promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- to advise the Provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the Provinces on questions touching on Anglican liturgical theology and practice;
- to review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the Provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- to assist any Province with new proposals in the areas of liturgical formation, development and practice; and
- to report the scope and results of its work to the Anglican Consultative Council.

Membership

Membership shall consist of:

- members of Provincial Liturgical Commissions
- those nominated by the Provinces
- Anglican members of Societas Liturgica

Business

Within the framework of liturgy and common prayer, the agenda of any meetings of the Consultation shall be determined by the steering committee, which shall have regard to the responsibilities of the Consultation and in particular shall consider;

- matters referred by the Provinces and Instruments of the Communion
- matters referred by IASCUFO • matters referred by the other networks of the Anglican Communion
- matters referred by ecumenical bodies.

Frequency of Meetings

The Consultation shall meet not less than once in every three years.

Locality of Meetings

As far as is possible, the Consultation shall meet in various regions of the Anglican Communion.

Regional Meetings

The Steering Committee may call, encourage and support regional meetings of members to facilitate the work of the Consultation.

Attendance at Meetings

All members are eligible to attend meetings of the Consultation.
The Steering Committee may invite guests and ecumenical partners to attend any meeting of the Consultation.

Anglican Province Interviews (transcripts)

Interview with the Very Rev. Bruce Jenneker, the Anglican Church of Southern Africa

BJ=Bruce Jenneker

DK=Drew Keane

DK: We're . . . the SCLM is doing this series of interviews with Anglicans from other provinces that have been deeply involved in liturgical revision, and what we're trying to do is to learn as much as we can from your experiences, to hear your story, and present that to the wider Episcopal Church as we talk about liturgical revision here in this province. So the first thing I would like to do is just to allow you to tell as much of the story as you would like to tell without interruption, and then after that I can ask more specific questions.

BJ: Good. So shall I start?

DK: Yes, please do.

BJ: Very much like the Episcopal Church in the United States, the South African Church was involved in the revision process that began in the late fifties and went through the sixties and gave rise to your 1979 and the Anglican Prayer Book of 1978, 1989 South Africa. And in the usual way for most of the churches of the Communion we are now at the place all of us, thirty-ish years later, beginning new processes of revision. So in 2012, the Bishop of the Anglican Church of Southern Africa called for the revision of the present book. And the revision was specifically designated to be revising the prayer book to deal with the masculine pronoun and issues of patriarchy. That resolution from our Synod of Bishops went to our Anglican Church of Southern Africa's Synod, which is the equivalent of your General Convention, and that resolution was to be endorsed by our General Synod. However, our General Synod said, "if you are going to revise the prayer book, you might as well do a thoroughgoing revision rather than merely deal with one significant aspect, that being the aspect of the masculinity and the patriarchy inherent in the text." So we in South Africa were quite blessed in that this revision was not asked for by the liturgical commission nor did it come from any of the other organs of the church but from the Synod of Bishops and from the endorsement and extension of that resolution of the Synod of Bishops that a thoroughgoing revision be undertaken.

The Archbishop appointed me as the convener of the revision project. I'm a member of the equivalent of the Standing Commission on Liturgy and Music, and have been involved in that ever since I returned to South Africa in 2005. But so in 2012 thereabout I was asked to begin convening the team that would work on the revision project. I said to the Archbishop that, "I'm at the end of my career, I'm an old man and you know, I shouldn't be in such a significant place designing and facilitating the design of a prayer book for the next generation and beyond," and I would only undertake it if I was surrounded by a secretariat of younger clergy and laypeople. The Archbishop was enthusiastic about that and so one of the really exciting thing about our project has been the team of really remarkable younger clergy who have been alongside me in my facilitation and management of the process. This has made my onerous task not just less onerous but also infinitely delightful.

So immediately we decided on the commission that we would launch a churchwide online survey to take a snapshot of the practices of Sunday worship, and we focused on Sunday

worship and the patterns of practice throughout the church and that was a very successful online survey. Some places did not have online possibilities and we developed hard copy for those. We got, I think it was like 42% return, and the people that do statistics tell us that's really, really good. So using those returns we began to work on what the next steps would be. The online survey was as successful as it was because the very first thing we did, even before the secretariat, was to identify facilitators and animators in every diocese. So we asked the bishops to appoint in each diocese a diocesan link representative who would be the key person to relate to the Commission on Liturgy and Music. And in addition to that link representative, we asked the bishops to appoint four diocesan link people. And these people would be to some degree representative of the elements of the dioceses' diversity, geography, and so on. And these five people, the link representative with whom we were then in constant touch and the link people with whom the link representative was responsible for being in constant touch, and if you think that we have thirty dioceses and they were five people, we now were a network of over a hundred and fifty people. And so the online survey was very successful because these link people and link representatives could facilitate the development of the responses in the diocese.

When those responses all came in and were tabulated, it became clear to us that the first call was for additional seasonal resources for *Celebrating Sunday*, either in a grand cathedral or in a small home church in somebody's garage. And so we began at that stage to think about what that might look like. There was a very, very clear sense that it was seasonal material that should be developed, and material that was relevant to the southern hemisphere and the 21st century. So we began to work on that with a few writers and people on the committee. However, we decided that, in 2015, we would have a national consultation and training when we would present some of the initial work which was presented merely as proposals for *Celebrating Sunday*, and we would not only present what we had done but begin to consult about what the scope of this should be and then train the people who came to the consultation and training to take that same experience into the diocese. And that's what happened, which was really a critical thing.

Out of that came the tagline for our project at the moment, and that was *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. I'll say that again. *Celebrating Sunday under Southern Skies in an African Voice: A Prayer Book for Southern Africa Tomorrow, Today*. And that had been the focus of the first piece of our work, and we developed material for whole seasons of the year: Advent, Christmas, Epiphany, Lent, Easter, through to the day of Pentecost. The principle work that was done was really about reinterpreting the mystery of incarnation and the Paschal mystery under Southern skies. Because we celebrate Christmas in the absolutely high summer, when the beach is on everybody's mind, everyone is in a t-shirt or less and shorts and there is no bleak midwinter, snow on snow, and for, you know, the three hundred years of the life of our church, we have not celebrated Christmas without artificial snow and a huge liturgy of "let's pretend." So a vast amount of work went into that. And I suppose, to keep this short, the most important thing to say as a clue to what we were about was what happened to us about the Advent wreath. This project has been so successful in our church and been taken up all across the country. We began to think why on earth would we have a Santa Lucia wreath in the middle of summer, a wreath

that depended for its significance on the evergreen boughs that promised life through the deepest, darkest night of the winter and lit by four candles that represented the stars that lit up the night sky. Why are we doing this?

So we came up with the idea by looking at our night sky we saw the Southern Cross, which is unique to the southern hemisphere, and the southern cross is in the shape of a diamond, a kite, a rhombus, and it has five stars. The brightest star is the southern-most one of the constellation and would serve as the Christ Candle. And then the other four stars allow us to have a star for every Sunday. And we encouraged our congregations to find indigenous vegetation to make the wreath in the shape of a kite and this was enormously exciting. The project led to local contextualization in very, very exciting ways and lots of conversation back and forth. Those of us on the committee and the secretariat, we did a lot of research as to the myths and the legends and the stories associated with the southern hemisphere in Latin—in South America, in Aborigine experience, in New Zealand, and in Australia, and then of course in our own indigenous First Nations people's creation stories and myths and so on. Just for example, one of the Khoisan legends about the constellation is that the biggest star, which is the Christ candle, is the lion who leads the pride. The two smaller stars are the lionesses that create the family, and the two smallest stars are the cubs. And so there was a wonderful way of thinking about the family nature of preparing for the birth of the child and all that which is very exciting. Another Southern African interpretation in mythology about the Southern Cross is that it is a purse that contains and constrains the darkest part of the night from infiltrating the bright light of the Milky Way. So, et cetera. I mean that was a very, very exciting project.

Then of course, along with that we also had to think about Eastertide, because we do not celebrate Easter and the Paschal mystery in the spring. There ain't no daffodils, lilies, and chickens, you know, none of that is true for us. We can't sing "tis the spring of souls today, winter has spread away," we can't do that. We celebrate the Paschal mystery in the height of autumn. In fact, often the Eastertide falls right within the wine harvest. Now, in South Africa there is a wheat-producing country. There's a lot of fish industry and there of course are huge vineyards [inaudible] all over the country, and that has clued a very exciting thing, so instead of celebrating the Paschal mystery as the promise of new life and salvation, we chose to use the texts from John 15 where Jesus says, "I am the vine and you are the branches," all that I have achieved is yours and now in the full bright of the height of noonday sun it is yours to enjoy, if you use the language of Ephesians, the "ripe, plump fullness of the fullness of God" is yours now, and so that is just giving you a clue of the major rethinking that we have put into this. And I think we've done pretty well on this whole project of "under Southern skies."

Finding an African voice has been a little harder. We speak 14 languages in our church. Our prayer book is published in nine of them. Some of the remaining five languages are spoken by small groups, but it's no less significant language because of that, costs of printing and so on make all this difficult. But so finding a common voice has been harder, and we worked very, very excitingly I think on that. The writers were reading African poetry, novels, essays, short stories by African writers, listening to speeches, YouTube talks by African speakers, and we formulated . . . we spent a significantly long time formulating just one prayer that would help us—the project of formulating that prayer would help us find the voice. I think it did pretty well, I'm not sure I can quote the prayer by memory, but it's based on the lion which is the national animal, the

heron, which is the national bird, and the fact that South Africa is—Southern Africa is the cradle of humanity, that's where the whole project started, our DNA comes from there. The project of reconciliation, which is a major symbol and historical consequence of our heritage, and the thing about dance and drums and so on. So, after brainstorming on all of this, we came up with a prayer which is something like this: "Oh God whose voice is the lion's roar and whose scope is the heron's swoop, look with favor on our ancient land, that its resources may feed the nation, its history inspire our children, and all the world join in the drumbeat of the dance of its reconciliation." I don't think that's exactly right, but it gives you a clue as to a clue as to the work and the real excitement that was in this beginning with, as I say, reading literature and stories and listening to people speak and then brainstorming what are the words, what are the images, what is the rhythm that should be in this prayer, and so on. So I think we've begun to do something about "in an African Voice." We published our first volume a little wee bookie which is called *Celebrating Sunday under Southern Skies in an African Voice*. It was presented by the liturgical committee to our last Synod, it was received with acclaim, they've had to do three printings very quickly because our publishing committee was really hesitant about this thing and how it was going to sell, and so they were very cautious about the numbers they printed and each time they've had to print more. The book has been very, very well received. It was also presented to the International Anglican Liturgical Consultation when we met in Leuven this year, where we were very sorry not to have a single person from the SCLM present.

DK: We were sorry, too.

BJ: It broke our hearts that there were none of you there. There were some American liturgists there, who were there of course because they're members of Societas Liturgica, but the book was very well received, and our publishing house tells me they got orders for several copies and I think it could be useful for people to see what we have done. Perhaps it is easier for us, as it was easier for us to do [speaks Latin] to know what the Gospel message was. It might be easier for us in this revision to understand where we are being called to than it is easy for the American church where things are a little more obscured by the apparent hegemony and dominance of things and so, but I think we have the same task.

What is quite exciting is that the Church in Canada, the Church in New Zealand, the Church in South Africa and the Church in America are all on the same track. The New Zealand, Canadian, and South African Church have been in significant conversation about development of this process. We have not been in the same conversation with the American Church, we do not imagine a common prayer book, but we do think we are about a common task at the time, which is . . . which we share, and at a time when resources and electronic connection like we are having now will make it really possible for us to be more and more in conversation with each other.

One of the guidelines—we set a series of guidelines for all our revision work. Guidelines had been set in much the same way in preparation for 1928, and in preparation for 1989, so we reviewed those. And the guidelines we came up with were something along these lines, that the work needed to be an African book for an African Christian pilgrimage. And that secondly, the book needed to be recognizably in the Anglican tradition and that the book should simultaneously therefore be conservative and innovative. Simultaneously be traditional and

perhaps revolutionary, not choosing among those elements, but trying in the way of sort of a hookah to be comprehensive amongst those apparently disparate elements. We also thought that it was quite critical that the materials that we use conform to a common structure. One of the realities we encountered early on in our conversation was that what we share is actually not the text. What we share is actually not an English cultural heritage. What we share is a common structure and a common shape to the liturgy. And so it's really important to identify and become really familiar with and sustain and undergird the understanding of that shape. Because it's that shape that will make a South African Anglican feel at home when they're worshipping with Filipino Anglicans in the Philippines or in Santiago or in Hong Kong or in Kyoto. It's not the text that binds us. It's not our English heritage in terms of language and culture that binds us. It is the structure of our *lex orandi*. And so we've done a lot of work around that, and in fact *Celebrating Sunday* has, following the good work done by *Common Worship* in the United Kingdom, we have a series of pages that outline the structure in sort of box structures. And the box structures have numbers and letters as references, and so all the elements in *Celebrating Sunday* are referred to by those referring numbers so that you can choose appropriately which elements go into which pockets, so to speak. And that has proved quite useful amongst people who have been using the book.

So that's as far as we are. The book is in trial use at the moment and the online survey reviewing the trial use will be complete by the end of the month. The secretariat will meet in January of next year to review the tabulation and prepare for the next consultation which will be in July of next year. And the next consultation will determine the next steps. Initial responses seem to suggest that some people think we should complete the *Celebrating Sunday* cycle and do the work on the Sundays of Pentecost, having done the four seasons of the year. That seems a very good idea. In addition, another good idea, or in parallel, another good idea seems to be that in order to explore more fully our African voice, it might be a good thing for us to take on something like "Sickness, Dying, Death, and Mourning," because that will give us access to cultural and anthropological realities in a way that *Celebrating Sunday* won't. So at the moment it seems like the consultation is going to have a major conversation about which of these two things are we going to do. Both of them being very important and exciting, however, we can't—we do not have the resources for doing both of them at the same time.

As you may know, I was chair of this SCLM in my younger days, and I suspect it's true for you now as it was true for us then, and as it is true for us in South Africa. Our churches are very, very quick and inclined to say that worship is its primary priority. And it is very lethargic when it comes to allocating funds to enable the work of the liturgical committee. That is true for us at home and I suppose if we had resources we could undertake both of these projects at the same time, and that might actually be good to have the dialectic between the two, but I can't imagine that that will happen, since all of us who participate in this like you are volunteers who have other life earning responsibilities, and so we can't . . . we're not going to do that. But I hope that gives you sort of some idea of what is going on. I think in summary, the principle features are that we want the process to be as widely inclusive as possible, which was not true in the previous revisions. It was almost always projects of a educated, academic, liturgically excited elite, and we wanted the project to be as deeply collegial so that there's not only vast inclusion but there's significant conversation at every level in the life of the church, so that when the

materials come out, we do not have the barrage of "why are you doing this." The "why are you doing this" must come along the way rather than at the time of publication, which has been the case in the past. I hope that gives you some idea.

DK: Yes, that's fantastic, thank you very much for that. We have time for a few more questions, if that's all right with you.

BJ: Perfect.

DK: One of the things that we're curious about is process. You gave us some sense of the time frame that you did this work in. I'm curious about the number of people that were involved in drafting, the division of labor, and then also communication with the wider Church. How were drafts tried out, how did you sort the feedback, how did you evaluate, that sort of thing.

BJ: Okay, so as I've told you, we . . . each of our stages and phases we imagine will always begin with an online survey that will take the temperature, provide a snapshot of the church, it's practices, in the area that we're working on. Secondly, as I told you, we set in place a network of animators and catalysts with whom we are in constant touch. Thirdly, we have on our website, and you could even look at these I'm quite sure, on the Anglican Church of Southern Africa website, we have a monthly update on liturgical revision. Sometimes it's more than monthly, and those are intended to keep the wider church informed about what is going on. Sometimes it's sort of frequently asked questions about things, sometimes it's a direct response to what we recognize as a groundswell question. Sometimes it's just a report on what we're doing, hopefully told in an interesting and engaging way. These are always about one page, crisp and sharp, using the branding words and images easily accessible, and we've persuaded the people who have authority in these things to have the link to all those updates prominent on the first page, first page of the link. And that's been quite important. Each one of those invites responses and comments, and our . . . and the secretary of the commission does very well in keeping those, and we do respond to them and keep track of them.

The liturgical committee consists of four bishops, four priests, four laypeople. And we have tried to . . . we, in the process of trying to extend the size of the committee, to include musicians as well, because, often the lay people have to double as musicians, which is not really enough representation around the table. Because one of the things we think is quite important is that, along with the work we're doing, the development of musical resources should proceed apace, and we're hoping in the near future to begin having some hymn writing workshops, especially text hymn writing workshops, because we don't have texts that match our "Under Southern Skies and in an African Voice." There are a few and there have been some written in South America, there have been some written in New Zealand especially, and they work for us, but we need to do that. But I was saying that there are twelve of us on the committee. I was allowed to establish that secretariat, and the secretariat attends all the committee meetings, and they are at all of them with some significant liturgical acumen, training and so on, and so that makes us about twenty people around the table. And then there are people in the church in South Africa who have liturgical and writing skills who we drew into this, and so there were maybe about . . . I don't think we were more than twenty-five or thirty people who were actually writing.

Those materials were collated by the secretariat, who then spent the—inside of a week—twice in the last two years processing all those materials and editing them and giving them a kind of common rhythm and language. Then they were all sent back to the original writers who make comments, and then they were presented to the committee, and then once they were approved by the committee, we presented them to the Archbishop and we had—since they had called for this, we said to the Archbishop, "we don't want you to authorize this. We want you to allow us to use it and let us receive feedback about it, then revise it, and then you can authorize it. But we want you to support it, and you have to give us a blank check." Fortunately, they decided to do that. We have kept the Synod of Bishops really well informed. They get personal copies of the update as soon as we put it on the web. It's sent to them because we can't be sure, if you don't . . . I suppose I mustn't mind being repeated, but we weren't sure they were going to read it. So we sent it to them and we sent them copies of the text. And the Archbishop invited me and members of the secretariat to attend each of the Synod of Bishops meetings. They meet twice each year, and to those meetings we were allowed, we were given a full morning each time or a full afternoon to update the bishops on the progress and hear the responses and share some of the developments with them. That was a very important thing. And then of course we made reports to our Standing Committee, the Provincial Standing Committee, which is a little bit like your executive, I think, and to our Synod and, so, there's been quite a dialectic—a dialogue, between people in the pew, people in local organizations, women's groups, youth groups, the equivalent of your annual happening youth conference, verger's guild, I mean, there have been significant conversations with organizations within the church, and the responses have by and large been very positive. Needless to say, there are people who say, "we haven't even used the last book properly well yet, why are we changing all of this? And when is the real book going to come out?" You know? And of course, we don't even know if it's going to be a book, as I'm sure you must be thinking about, too. I don't know if this answers your question, but there you are.

DK: You bring up another question that we had. If you could tell us something about the conversation about whether or not you do think that you will have a single book moving forward, or multiple small books or digital texts. What sort of things do you imagine for the future?

BJ: *Celebrating Sunday*, the book we produced, was published with a CD included, and for trial use, which was for Eastertide, the texts were available on the web in the four principle languages, not in the six, or the nine, or the fourteen, but the four principle languages. So there is already an operational choice of multiple presentations. Hardcopy, CD, on the web. The anecdotal evidence from the Communion seems to be that the availability of materials on the web and on CD for free does not actually diminish the purchases of the hard copy of the book. People still want a book of some sort, whether the book of some sort is going to be as comprehensive and in one volume as we have now, I think we don't know that. One of the bishops I think gave a very, very good answer to this question. When we were talking, many of the bishops asked what you just asked me, and the Bishop of Port Elizabeth, whose name is very interesting, his name is Bethlehem, Bethlehem Nopece, but he said, "Oh, don't ask that question! You're asking the question as though we're doing pressure cooking here. We're not doing pressure cooking, we're doing slow cooking. We don't know what's going to emerge from here, but we do know that the flavor is going to be amazing because it's going to be quietly infused over a long time." And so I think we don't need to have too much concern about what the end is going to look like. We

need to be engaged in making the journey, not thinking about where we will arrive. And that as we make the pilgrimage, we will provide the resources in the ways that seem most inclusive and far-reaching in scope as possible.

DK: That's a very perceptive metaphor, that slow cooker versus pressure cooker. One other question that might take more time to answer, I'm trying to be conscious of the time—it's 3:40, I think, we can go to?

BJ: I think so.

DK: Would that work? This is about translation. You spoke about the many different languages in use in your church, and that in some languages there is not a translation available. Were these translations being developed simultaneously with the texts, were you working in multiple languages from the beginning? Or did you establish a text and then have it translated? As much as you can tell me about translation would be very helpful.

BJ: From the very beginning we knew that translation was a critical and vital piece of the whole project, but we began to think right from the start when we first had this conversation, that we shouldn't be talking about translation, we should be talking about the provision of the materials and the languages people speak. That is not so easy. What has happened for us is that we've had voices around the table from several of the language groups. Not all of them, and that's one of the reasons we're pushing for more voices at the table, but we've had several voices around the table. And we have tried to write in English out of the conversation amongst those voices. So for example, remember, I told you reading poetry and short stories and myths and legends and so on. And that helped. And so for example we were sitting around the table now having a conversation about one of these prayers, and it was an Advent prayer, I think. And the proposed text had something in it about the shroud of night, the shroud of night, and one of them, I think it was an isiZulu speaker said, "how do we translate that? We don't use shrouds, there's no shroud, we don't know what a shroud is, really." And then we are to reiterate our commitment as a community that we don't need a translation of shroud. We need a metaphor, in your language, that talks about the constraining power of the dark, and we said, "I'm sure you have that." And he said, "oh, I've got several." You know, and so . . . and in fact, those conversations have sometimes led to using the idiom from an indigenous language expressed in English, and that has helped somewhat with the African voice. However, that whole project, you know, is a complicated project, and really means that we should have fifty and forty people sitting around the table having these conversations before we get to writing the text. So what we're saying is that there needs to be a kind of multicultural, almost multilingual conversation that is being had in English. And then writers must go from that conversation into developing the tests, which then need to brought back in English, sort of retranslated for a *lingua con franca* conversation, and then decide where we're going. So it's a slow process, it's a costly process, because then you have to bring these people together, and you can't come together for three days. You have to come together for a much, much longer time. And there isn't much money behind our project. But it seems to me that that dynamic is really important.

We're looking actually beyond dynamic translation. We're looking at a conversation about waiting hopefully, and hearing stories and poetry and language from each of the different language groups. Because that's, that experience of waiting hopefully is a universal experience.

It's archetypal. And so we want to hear what are the, you know, the equivalent stories in each of the language groups, and then out of that begin to say, "okay, here are some thoughts, here are some concepts, here are some cadence in the imagery that maybe we should work with in English." And then say, "okay now that text that we've come up with, how would you express that text which hopes to combine the elements of our conversation? How would you express it in Venda or isiKhosa or isiZulu or siSwati?" And that has to be done in the local groups. But then the local groups need to, in a way, paraphrase or retranslate that and bring it back. And when we've done, I mean we've not done that before the languages, but we've done that with some, and when we've come back, we said, "Oh, my word, we must change this line, this line in English is not as good as what is coming to us from one of these other languages."

So I think in America, you know, you certainly have the challenge not so much of resolving the issues of Rite I and Rite II, but how do you have a text that is accessible immediately and easily to a multilingual congregation? In the parish in which I am the rector, our Sunday bulletin, our Sunday leaflet, worship leaflet, is printed in three languages. And we worship in English, Afrikaans, and isiXhosa, which are the three principle languages of the Western Cape. The liturgy, the language of the liturgy is basically English. And that . . . you need something like that to hold it together, but to begin with, all the principal dialogical parts, "The Lord be with you," "Lift up your hearts," "The peace of the Lord be with you," the dialogue at the beginning of the Eucharistic prayer, we would print all of those in all three languages. And so at the beginning of the service, somebody in my position would say "the Lord be with you" and the people would answer, and I would say "[speaks isiXhosa]" in isiXhosa, and I would say "[speaks Afrikaans]," and the people would answer in each of the languages. When we got to "the peace of the Lord be with you," the same thing would happen. Perhaps in the dialogue at the beginning of the Eucharistic prayer, you know, I might say the first pair in one language, the second pair in another language, and the third pair in the other language, and then proceed to English, even though the text in front of them would have the English paragraphs and the two other language paragraphs in sections. So English holds it all together, but there is nobody in the room who feels left out, excluded, or forgotten, because their language is right in front of them.

DK: Thank you very much. One last question, of all the things that you've been learning along the way, is there any one specific advice that you would like to give to the Episcopal Church?

BJ: I think, perhaps it's not so much advice, but the thing that has been most spiritually satisfying and challenging and delightful in all of this is that in the process of engaging our heritage, we are beginning to find the liturgical life in which we are at home, not only the liturgical life that we venerate. And so, the movement from the Tudor patterns of language has been—moving that has taught us the care that Cranmer brought to the shape of the prayers and so on. And in our research we did a lot of work of researching the Latin collects first and then the English ones. And we found that, you know, even if you compare those Latin collects and the early English collects with the collects in 1979, the 1979 collects are very worthy. And we, with all that research after you know, two years of working on these things, we decided that sixty English words were the limit for a collect. This has proved an amazing Occam's razor for us, because we quickly learnt that the collect would not be a compendium of theological teaching about the three readings and psalm patterns. And so it had to be memorable language, it had to be clearly linked to Scripture, it had to be connected to our tradition, and it had to refer to or have

reference to the collects associated with the particular Sundays in our tradition, as they are, which even the consultation on common texts uses those connections. It was a very, very powerful discipline. And you know, we would write up a collect and do the word count and say, "Oh, my word, there's sixty-eight words here, now what do we do?" And we found that discipline really amazing. Of course, we also have to say, these have to be able to be sung. You know? So I think that process whereby we laid hold of what we have inherited, with enthusiasm and respectful engagement, and reached for a powerful spirituality, as powerful for us as it was for these reasons, you know. That has been so exciting. And it's been wonderful to see people respond to this very positively. I don't know if that answers your last question, but there you are.

DK: Well, it was an open-ended question, and I think that was a great, great response to it, thank you very much. I'm incredibly grateful to you for your patience in the process of setting all of this up. Thank you for sharing your story and your insights with us, we really appreciate it.

BJ: And I hope there'll be opportunities for the American Church to join with the Canadians, the New Zealanders, and the South Africans as we proceed to the next steps.

DK: That is my hope as well. I think that conversation is incredibly important.

BJ: Thank you.

DK: All right, thank you very much.

BJ: Bye bye.

DK: Bye.

Interview with Ian Paton

IP=Ian Paton

DK=Drew Keane

DK: We invite you to simply begin by having you tell us the story of your involvement with liturgical revision in the Episcopal Church of Scotland.

IP: I came to serve in the Episcopal Church in 1990 from the Church of England. My family is Scottish, so I was coming home, basically. I was very quickly asked to join the liturgy committee, which is what we call our body that does liturgical revision. And I encountered people there like Gianfranco Tellini and Brian Hardy who had been involved for years and years in the revision of our liturgies. Oh, and Bishop Michael Hare Duke who was also very involved. And at that stage the main thing coming onto the agenda was Christian initiation. After the Toronto IALC meeting in I think 1992 or 3, I think. So as a result of that, that was the main thinking that was going on. The Eucharist had been revised and authorized, the 1982 liturgy, so that was no longer on the cards, but initiation was. So I began a fairly intensive involvement with that. Eventually, in 1994, I think, or 5, I became the convener, that's the chair of the commission. And I then steered our process of revision through with initiation and then into a new project on marriage liturgy, some inclusive language work, all the way through to 2015 when I ceased to be the chair. And I'm no longer even involved in the commission.

DK: Could you talk to us a little bit about the circumstances that necessitated liturgical change?

IP: I don't know whether people there will know much of the history of liturgy in this part of the Anglican Church, but Scotland has always had a slightly chaotic relationship with liturgy to do with our circumstances historically so that, for example, at the end of the 19th century the main liturgical use here would be the Church of England's Book of Common Prayer 1662. The Scottish liturgy and the heritage of all that from the 18th century having been a little bit buried and forgotten because of the Victorian fascination of being involved with all things English in Scotland. A fashion which of course is past its sell by date now. In the late 19th century began the process of reviving interest in the Scottish liturgy and in all that heritage which culminated in the Scottish prayer book of 1912 and then 1929 and the story continues, is continuing now with the revisions that we're making to contemporary liturgies. So it's a long story, the history of revision in this church. It's over a hundred years old at least. If you go back to the 18th century it's arguably even longer than that. So in a sense, part of the reason was that we were just part of a stream of constant revisions to our liturgies. Another factor in that would be that, since 1929 when we produced the Scottish prayer book, there haven't been the resources to devote to creating another prayer book, so that we've focused on producing what we call wee booklets. A wee book is objects like this of which we now have a dozen or more with revised liturgies that have been produced since the 1960s. And we're still producing them. The latest is our pastoral offices for healing and reconciliation and so forth. And that process will continue. So we're constantly trying to keep up with ourselves, this church, and not having the time or the people in terms of full time support, for instance, to kind of devote to it. In any case, culturally we're not into an orderly approach to it. We tend to be rather creative and chaotic.

DK: So rather than a single prayer book you have a series of prayer books that are continuously being revised?

IP: We do, that's correct. So every few years the liturgy committee, instructed by the bishops and the General Synod works on another service to accompany the services in the Scottish prayer book 1929, which is the only prayer book we have. And so gradually working through those, and as I said, the latest one is pastoral offices which accompany those in the prayer book but in modern language. And indeed the theology is different, not just the language. So it's an ongoing project.

DK: Is the 1929—is that what you said?—prayer book in a sense still the authorized . . . ?

IP: Yes, the 1929 prayer book is authorized. But so are all the ones that have been authorized since then to accompany it. So we have not only the 1982 Scottish liturgy for the Eucharist, we also have the 1970, which was a kind of modest revision of the prayer book rite, and the 1929 Scottish prayer book rite. And indeed the 1662 English rite is also authorized here. So we have four forms.

DK: Which are readily available?

IP: They're all available and they're all free to use (enunciation unclear). Yeah.

DK: I wonder if you could talk to us about the process. How is liturgical revision managed, how is it funded, what kinds of authorization does it have to go through?

IP: Yeah. The General Synod and the bishops together are the key part of the process. When there is a perceived need for liturgical revision, the bishops and the General Synod through one of its boards, which is called the Faith and Order Board, so it's a large kind of committee of the General Synod, commission the liturgy committee to work on something, for instance, Christian initiation, which is where I came in. And the liturgy committee, which consists of people appointed by the General Synod because of their expertise then works on it. And the process of working on Christian initiation lasted about ten years. So that was doing basic theology, consulting with our provinces and other denominations and drafting material. It went through various experimental stages. So when the committees produced an experimental draft, the bishops have to authorize that form for experimental use, and that means use throughout the province. Any congregation can use them, any clergy can use these draft experimental rites. After a set period of time, usually four to five years as set by the bishops, the committee is tasked with gathering in responses to the experimental liturgy. And from those responses and their own thinking, producing a revised draft of the liturgy, which then goes to various . . . goes to the bishops, goes through the Faith and Order Board, maybe amended at those stages. And finally goes to the General Synod itself where we treat new liturgies as if they are canonical change, which means a new liturgical text much receive a majority support in the General Synod two years in succession and in between receive support in diocesan synods. So it's quite a high bar for liturgical change as you can imagine. And a long process. So as I said, initiation took ten years to get to the authorized services we now have for that.

DK: Excellent. Can you talk to us about how you navigated disagreements? I'm sure you ran into some disagreements on occasion.

IP: Oh, my heavens. Well, in some instances the liturgy committee would come up with a sort of theologically based critique or suggestion, a draft, maybe. What I think of is that in a very early version of initiation following some of the reformed thinking, because we are in a reformed church country, so we're influenced by that. The thinking was to put the rite of baptism before the profession of faith in the rite of baptism. Now, there's an argument about that, but that was the kind of proposal. To see whether that be acceptable, as a, at least as an option. To emphasize of course the grace, unconditional grace of God. But the bishops at that time completely dug their heels in and said, no, no way that's going to happen. And of course, that meant the committee had to simply accept that verdict. So that was one way of handling dissent. We just gave in. Perhaps a more creative example would be the whole business of admitting children and unconfirmed adults to Holy Communion, which was pretty well a result of the Lambeth conference of '68 and the Toronto IALC statement of the 1990s which had been, as a practice, been gathering pace in our province for, you know, twenty years before the 1990s. But there was and there still remains considerable dissent about it, but it is built into the Christian initiation rites. That this is a rite, baptism is a rite of initiation to communion. And gradually, since the 1990s and since 2006 when the rite was finally authorized in its present form, there have been lots of people, I suppose, beginning to agree with the practice. Partly because of pastoral experience of children and families and congregations, partly because of ecumenical reality and unconfirmed adults in other churches worshipping with us, and partly because things like the anomaly of our canons saying things like, in order to be a church warden or a member of a vestry you had to be confirmed, which ran completely counter to the theology that baptism is complete sacramental initiation. That has now been changed, so that our canon has now been brought into line with initiation rites. A little example of lex orandi lex credendi, how the rites led the way, and then gradually people would come round to that thinking. So that's another way of handling dissent, you just kind of wait patiently and allow pastoral and liturgical reality to have its effect. Now, do you mean dissent within the committee itself as well?

DK: We would be interested in that too, yes.

IP: Okay. My experience of that was that it was a totally healthy and respectful process of, you know, as I say, people who were nearly experts in their own right. Because of pastoral experience or because of scholarly experience, or both. Just trying out ideas I remember when we began to work on the marriage liturgy, for instance, we spent three days in conference, in residential conference, thinking about the theology of marriage. And even at that stage, of course, there was some discussion of same-sex marriage and what would be the implication for that. Though that wasn't even on the political horizon at that stage. Now, of course, it's been made legal throughout the United Kingdom, apart from Northern Ireland. And so we had a long theological discussion, I would say a lot of that kind of dissent could be kept kind of discussed, unpacked, looked at carefully, and compromises could be made at that stage and I remember it being a very positive process. One of the problems though is that, our liturgy committee, because we're such a small province, we tend to be not representative of the diversity of opinion. If you get a group of liturgists together and if you got like eight people who are qualified to help you create liturgies in the province like this, then the chances are that they are going to be of a certain kind of theological bend. So our liturgy committee is not intended to be representative, it's just

intended to be a working group. Where you get more dissent would be when it gets in the Faith and Order Board stage or amongst the bishops and of course in the General Synod stage. Then you get people dissenting from the kind of theology being expression or the shape of the liturgy because they're working from different theological backgrounds or different backgrounds of tradition. And those traditions are a result, I suppose, through the process I outlined. The whole process of reception of drafts, work revising drafts and coming to a kind of common mind. I have to say that the 1982 Eucharistic liturgy has never been used by evangelicals, very warmly, in this province. We have a few evangelicals here who are very strong of course in numbers, but they are few in congregations. And they don't like it because it doesn't focus on the atonement sufficiently. So they prefer to use English liturgies because they are often more based on the 1662 version of the atonement. So in that sense dissent has not been resolved at all. People simply opt out. They vote with their feet as we say here. That's a rather rambling answer to your question, but . . .

DK: So would a congregation be able to use, for instance, Common Worship from the Church of England in their service?

IP: Common Worship is not authorized for use here. But there's a pair of let-out clauses in our canons (enunciation unclear), which says that the bishop, the diocesan bishop can authorize things for particular use at a particular congregation at a particular time. So in a sense it could still be canonical if the bishop authorized it. In practice of course, a lot of clergy come to this province from England. Their training and their initial ministry has been in England and they are used to Common Worship. And they don't really understand that we are not simply part of the Church of England and have our own liturgies. Gradually they come to know that. But, so that's one reason why they use Common Worship. Another is that they prefer the style, as I said the theology that is reflected in it. Common Worship and our own liturgies are quite different in character. Kind of language employed, sometimes the theology employed are quite different, and that's deliberate. I mean, that's because Scotland's a different country so we have to have a different contextual theology.

DK: We're also curious about cultural concerns, cultural sensitivity and cultural differences and how those factor into your conversation.

IP: In one way, Scotland's not a very culturally diverse country. We don't have very large immigrant communities, for example. We have, a number of people have made their home here over the last few generations, but not in very large numbers. So there's not that kind of diversity, really. I suppose the diversity would be an intra-British diversity in the sense that there are many English people who have made Scotland their home, Irish people, Welsh people. And some European people, but not many. So the cultural diversity has to be things that go with that intra-British diversity. So Common Worship would be one, as we discussed it, one way that comes in. But another way is this whole business of Celtic spirituality. Now, all the scholarship on so-called Celtic spirituality, especially in the area of liturgy, you know, is very critical of that sort of move. I used to say to my students, if you want to experience Celtic liturgy, just let's go to a Wee Free congregation in the outer isles where everything is ultra-reformed and very severely protestant. That will be more effective of the Celtic spirit than nice, touchy feely nature based poetry. But nevertheless, there is a kind of sense of a Celtic heritage in our liturgies and some of the

language and some of the kind of poetic style of the liturgies does reflect that. One could be critical of it as a modern version of so-called Celtic spirituality, but there is some of it there. I suppose a more . . . another dimension of the cultural diversity is the rural-urban tension. In Scotland, as in all countries with rural-urban realities, I mean in the United States it's the same. Our rural areas are vast in size, geographically vast in size, very sparsely populated, with communities very distant from each other. Different kind of lifestyle, different kind of pressures on everyday life, so different context. And then of course, the urban, what we call the central belt, the Edinburgh Glasgow central belt, which is very heavily populated, very urban, very metropolitan, has completely different needs. And as no doubt you've discovered also in North America with it, serving both of those contexts is pretty hard. So there's . . . the cultural diversity there is very real. I can't think of any more to say on that. We're not a very culturally diverse country, and that's . . . yeah.

DK: This might not be as much of a factor for your province, but we're also curious about translation of liturgies and how that's handled and the difficulties involved in that.

IP: Okay. I think early all our liturgies, from the Scottish prayer book 1929 through to the, certainly the 1982 liturgy, probably, maybe the initiation rites by now, are translated into Gaelic. And that's done by a number of individuals, you know, who have that facility, who are fluent in Gaelic, in the Gaelic language. You may know that there are very, very few communities in Scotland where Gaelic is the first language. Very few. And that's one of the cultural problems of the western part of the country and the islands is the disappearance of Gaelic. And there are attempts of course by the government and others to kind of protect the Gaelic culture. And I suppose our translation into Gaelic is an attempt to support that move to protect Gaelic culture. But the reality is that most of our congregations in that part of the country where Gaelic has in the past been the first language, such as the western isles, are not native to those parts and then there are people who have come to live there from maybe England or America or the lowlands of Scotland. Not very many of them are native. So there are, I don't think, I could be wrong about this, but I don't think there are many native Gaelic speakers within our church. Most of them belong to the Wee Free, the free Presbyterian tradition, which is one of the protestant traditions, which has been a majority tradition in that part of the country for a long time.

DK: And is that the only—

IP: We do have Gaelic, what we don't have, as far as I know, is a version of our liturgies in the Scots language. And the Scots language has also undergone a revival culturally, that's more of a lowlands language. There's a debate of whether it's more of a dialect of English or whether it's a language, so it's a very respectable scholarly debate that goes on. In fact, we have not joined by providing translations of our liturgies so far.

DK: So is Gaelic the only language then that your liturgies are translated into?

IP: Yes, that's right. Though a few years ago—this is an interesting fact you might want as a footnote—a few years ago there was a reprint of the Scottish prayer book 1929. A number of congregations wanted to use it and we had to reprint it, and I think over fifty percent of the copies that were printed were sold in Japan. I don't quite know what on earth was going on there.

DK: Sounds like an interesting research project.

IP: Yeah.

DK: What about music and hymnal issues and the relationship between those and liturgical revision more generally?

IP: The question of music is one that hasn't been addressed very greatly. There is local creativity, of people producing, you know, settings for the Eucharist, for example. One of them we've been using—by a local composer in the west of Scotland—has been used at our General Synod liturgies now for some time, but there's no officially authorized or, you know, commended music. We don't have a hymnal of our own. Our congregations use the ones that they choose. Some of the English hymnals are popular because they're easy to obtain. So is the Church of Scotland's hymnal—the Presbyterian Church of Scotland's hymnal. But we don't have one of our own. There is of course in Scotland, as well as internationally, the Wild Goose worship tradition which comes from the Iona community. They call themselves the Wild Goose Worship Group. And they produce a lot of music including hymnody, modern lyrics to go with traditional folk tunes and these are fairly popular. And so the publications of the Wild Goose Group will be used fairly widely, I think, around the country. But they have a very distinctive kind of folksy, sometimes rather Celtic style. Which people like, some people like.

DK: My next questions are slightly more open-ended. In the ten years that you were involved with revising liturgy for Christian initiation, what were some of the big lessons or takeaways that really stick out for you?

IP: I spent a lot of time on theology. At every stage, I would say. As I said, we spent a lot of time thinking about not only the theology of our marriage, but we had done the same with initiation. And of course we participated in the broader discussions in IALC and WCC contacts, is all . . . but then also trying to do that as experimental drafts proceed through our process. So the bishops tried to do a lot off theological education, trying to encourage them to have a lot of space to read and discuss and think and argue, and engage with other people. And then likewise members of the Faith and Order Board or the General Synod itself and the congregations. So I suppose, what I'm saying is, liturgical formation, you can't spend too much time on liturgical formation. Before you get anyone new, draft texts, I think. So that people know where these texts come from, so they can think of better questions to ask, better critiques to make of what you're writing, of getting them to experiment with. That's the lesson I would certainly take away.

DK: When you have a liturgy in its experimental phase, how does liturgical formation accompany the distribution of that liturgy? Does it come with discussion guide essays, that sort of thing?

IP: Yeah. Christian initiation, both baptism and affirmation, as we called it—we called it Affirmation of Holy Baptism, commonly called confirmation. We produced a commentary in 1998 to go with the first experimental version of those services. The committee produced a commentary, a fairly extensive one, the 1982 Eucharistic liturgy had a commentary written by Gianfranco Tellini, who is a great liturgical scholar, of course, who is one of the authors of that, which is still widely used. So the first thing was, we wrote commentaries to try and encourage individuals and congregations to kind of study the text and understand where they were coming from, so that

was one thing. With initiation and marriage, with which I was closely involved, we set up a series of what we call road shows. So we invited dioceses to set up days in which clergy and lay people to opt to come and, if you like, look at, unpack, rehearse, critique the draft liturgies as they were being presented to them. And then hopefully that they would go back to their congregations and do the same thing within their congregations, that was our intention. I think there was some reasonable take-up of that process. Again because, we're a small enough country we could send four or five people from the committee to the north of Scotland and it would only take a couple of days, I mean, you know. I think those are the main ways in which we try to engage with that, with more or less success, I would say. Yeah.

DK: One of the other issues that we're concerned about, thinking about, is the question of physical books versus digital texts, and I wonder if that's factored into some of your conversations.

IP: I believe it is now. But when I was more closely involved it wasn't yet . . . hadn't become a factor. We had already set up a system whereby all our liturgies were available online, downloadable PDFs for everything. Freely available, that was a decision that was taken before my time, I think. But gradually, you know, as technology's improving, the website is now more interactive, it's easier to use, I think. But we haven't gone down the kind of pathway of what—there's a program in England called visual liturgy, which is a package, a software package that allows people to plan liturgy very easily using Common Worship liturgies, but you know, it's very easy for incumbent for example, to, with a few clicks create liturgy papers for a particular feast or something. We haven't gone down that pathway. There was an option, I think the publisher of that gave us an option to work, to produce one for our liturgical texts, but the expense outweighed the potential value, I think, with our small size. So, so far all we've done is put them online and encourage people to go download them, create their own liturgical sheets and so on. With that of course comes the risk that people change them to suit their . . . what they want to do. So, but I think I indicated at the beginning what is more chaotic about our liturgies. So I think our bishops would be quite tolerant of people making changes, but I wish they were less tolerant sometimes because some of the changes really are horrendous, but . . . even heretical, it might be, but there it is.

DK: Would you say then the norm is for a full service leaflet to be produced for every individual service?

IP: No, that's not all around the country, no. People do try and produce a piece of paper that has, I don't know, that week's headings, hymn numbers, the psalm for the week, references for the readings and so on. I think that's done pretty . . . fairly commonly, even in small congregations. But no, not print out the entire liturgy. No.

DK: So people are still using books in the pew?

IP: Yeah. People use these booklets quite commonly in congregations or they produce their own version of it with their local information, you know, included in the booklet. That happens. And they use of course a hymnal along with that. So it's quite common experience in an Episcopal Church here to be given as a worshipper, kind of a handful of books and bits of paper when you arrive. Some of the larger congregations, the cathedrals for example, will produce a single print off for each week with everything in it.

DK: That's pretty much the norm in the United States now, is the complete booklet.

IP: Okay. That wouldn't be the norm here. No. Partly because of expense, partly because of ecological concerns. Also, I suppose some congregations, particularly the more evangelicals, go for projection. They will project their texts onto screens. Although I'm not an evangelical, I'm quite in favor of that because I'm . . . I think screens have quite an advantage, but I think I'm a lone voice in the non-evangelical world about that.

DK: My last question is, is there any advice you would like to offer us or any questions you think we ought to have asked that we haven't asked?

IP: I suppose . . . I suspect we are quite an interesting province because we're so small. I mean, there are other small provinces in the communion, or provinces with few resources to devote to liturgical revision, or few material resources to devote to it. And that would be interesting to, when you've done your researches, find out what they say. But we're certainly interesting from the point of view that we're small and don't have many material resources for this. But whenever we kind of look at ourselves in various moments at synods and when the Primus writes his reflections, in the provincial nakazeen or something like that, we are aware that the liturgy in our liturgical traditions are really one of our huge strengths for mission. And in a country which is largely Presbyterian and Roman Catholic, we obviously have a great deal to offer from our liturgical tradition, our creative liturgical tradition, which is pastoral and scholarly at the same time and has all those Anglican dimensions. And I think we're increasingly aware of that. And even our evangelical congregations are becoming more liturgical in the sense that they are doing things like Holy Week and that kind of stuff is gaining in popularity. So that makes us interesting again because we're in this kind of reformed context where liturgy is being picked up by everybody now and seen as a tool for mission. And I'll be interested to see what we can contribute to that from our rather creative, chaotic past with this subject. And I know that, in terms of American religion, you are also a small denomination. You're not a . . . you're bigger than us in terms of proportion, I think. But not much bigger if I'm right.

DK: We're small, but we have the memory of having been one of the biggest and it's difficult to get over that memory.

IP: Oh, yeah, and the position of religion's changing in America anyway, I know that. So that's a really interesting time for you to be thinking about mission and liturgical renewal. But I think small is good and chaotic can be quite good as well. And you've had such a strong loyalty to your 1979 prayer book as you consider, you know, what to lay alongside it or instead of it. Perhaps I'd encourage a bit of creative chaos to see where you go.

DK: I've noticed, sort of, a number of parallels between my conversation with you and my conversation with Harold Miller of the Irish Church who also discussed the unique challenges of dealing in a small province with limited resources, with the issues of liturgical revision. And that interview is available if you want to watch it, it's online.

IP: Oh, I know Harold from IALC, and that's an interesting point. I think we're all dealing with it, aren't we? One of the liturgies that's come out of the early 21st century or maybe late 20th century, which I think we've all had to work on are something called the Service of the Word. Do you

have a version of that in North America? The Service of the Word, that's to say a non-Eucharistic liturgy.

DK: Like a non-Eucharistic prayer?

IP: Well, a non-Eucharistic liturgy that actually is a celebration and can be used as a main Sunday liturgy when there's no priest or no sacramental minister available that Sunday. We've had to produce that. Ireland had to produce it. But in Ireland and England, they realized that what they need to produce were very clearly authorized texts, you know, which could be built into a different shape service. And the creativity was about using the building blocks. Whereas in our case, we just want to create a very clear structure. People have a real sense of structure and could use suggested texts but also be very creative within the structure. Because we have a sense that's where our church really is. It's creative about structure. And needs guidelines in terms of text rather than anything fixed. So that's an interesting contrast, I think, with us and the others.

DK: That dynamic between framework and freedom is a very tricky one.

IP: Absolutely.

DK: Well, I appreciate very much your willingness to talk with us and all that you've shared and I know that you have another appointment to get to very soon, so that will be all.

IP: Okay. Thank you very much. I wish you all very well, please say hello to everyone in the American Commission.

DK: Well, Happy Easter to you and thank you again.

IP: Okay, good bye.

DK: Bye.

Interview with Keith Griffiths, a member of the Provincial Liturgical Commission in the Anglican Church of Southern Africa

KG=Keith Griffiths

DA=Devon Anderson

DA: Hi! I'm so glad--

KG: Hi!

DA: Thank you so much for having this conversation with me. We're going to record it and the idea is is that we . . . so, just to give you a little background, I'm Devon Anderson, I'm the chair of the Standing Commission on Liturgy and Music, and I'm also a parish priest in the Diocese of Minnesota, so it's ten below here today and we just had five inches of snow last night, so we're cold. We are cold people but we are warm at heart.

KG: (laughs) Okay, thanks.

DA: So what we're doing is, just to kind of give you the background of what we're doing, the General Convention in 2015 sent us a resolution asking for us to come back to the 2018 General Convention with a comprehensive plan for prayer book revision. And as you know our prayer book was last revised and published in 1979. So it's been a while, but the Standing Commission on Liturgy and Music decided to step a little bit back and come to the next General Convention with four possible paths forward. And so, you know, one of them is prayer book revision, and the other one is leave the prayer book alone and build up, you know, a series of resources alongside, kind of like a scaffold alongside the prayer book. Some other options are, you know, just some technical revision to our existing prayer book, and the fourth path is, we are not called to liturgical renewal at this time, but we are called to deepen our relationship with our existing prayer book and its theology. So what we thought we would do is we would spend this triennium really investigating those four paths. What do those mean, what do they look like, what would be the cost, what would be the cost not only financially but of time and effort. What do we hope for, what could each of those paths—where could each of those paths deliver us. And so part of that process of kind of populating the . . . each of these paths and what their implications could be is reaching out to Anglican partners. And so we've reached out to seven provinces in the Anglican Communion that have engaged liturgical renewal or prayer book revision in the last five to ten years and have really kind of walked that path already, with the hopes that we can learn from the experience of our Anglican partners, the other Anglican provinces, and populate those four options with some real experience from throughout the Anglican Communion. And the idea is is that we would get to General Convention in 2018 with a lot of information about what those four paths might look like so that we can move the conversation away from personal preference and kind of battling to, you know, to win personal preference to, what are we being called to in our corporate prayer at this time and what are the implications of these various paths and how can we make a decision together. So you're really intricately important to that process in that we, the whole purpose of this call, which we will share with the wider church is what can we learn from you and how can you help us, you know, through your learning and your experience and the narrative of your process. So that's . . . that's

the end of my big speech, but I just wanted to just give you some context of why . . . why we're reaching out and why we want to hear from you, and I just want to thank you on behalf of the SCLM for giving us time and being so generous with scheduling and responding to us and we're just very grateful to you, so thank you.

KG: It is a pleasure, really.

DA: It's wonderful. So, the first thing I just want to do is if you could just kind of start off by telling me a little bit about your province and, you know, what is it and what does it incorporate, and who are you in that mix and what's your relationship to your province. Just kind of give us a little overview about kind of, who are you and where are you from.

KG: All right, who am I? I actually, I'm a retired priest. I don't have a parish at all. I'm actually over 70 and managed to retire and then took up a job with the Church Unity Commission. I'm their secretary general at the moment and also the liturgical convener. The South African . . . the Anglican Church of Southern Africa has . . . we spread over seven different nations. Yes, from Angola and Mozambique, South Africa, Namibia, Lesotho, Swaziland, and an island in the middle off the Atlantic which we're not quite sure about, St. Helena, so that's who we are, and our prayer book at the moment is provided in fourteen different languages.

DA: Oh my gosh, wow.

KG: Yeah, that's where we are and that's who we are and one of the questions you asked is about culture, and we . . . the one thing I want to state right at the beginning is there is no African culture. In our country, we have fourteen different languages because we have fourteen different cultures, really, more than that. That doesn't include the people who've come down from up north and speak French and from francophone Africa, and they're here as well. That's who we are. So when we start talking about revision, we're talking about going into fourteen languages, and that's a major issue trying to do that, but that's who we are. How do we start? The task of developing revision was given to the Provincial Liturgical Committee, which is a group of people who are . . . we have a liaison bishop and four other bishops appointed to us by the Synod of Bishops, and then we have five clergy or laity. That's us, ten people.

DA: Wow.

KG: That's right. And there's a convener who also acts as secretary. And that's the entire group, which is, I'll talk later on about human resources, other resources, because they are a nightmare. What we have established above that, with that, or just under that, is that the liturgical committee has been tasked with the whole process, and then we have a revision committee where we have additional members and is chaired by . . . Bruce Jenneker chairs that, but all the members of the liturgical committee can come along, but we have others where we can get some specialists in that maybe. And then there is a secretariat. Now this is a very interesting and I think a very necessary part of it where our concern is that we don't have sufficient liturgists in the country. I'm 71, Bruce is nearly 70, and that's it. And so the secretariat, the idea of the secretariat was to have three young clergy who are interested in liturgy come on to the secretariat so that they're sitting in on all the meetings and help with the process. Unfortunately, the Episcopal Church has nicked one of them.

DA: Oh no, I'm sorry.

KG: He's a rector in New Jersey at Clementon.

DA: Oh no. That's terrible.

KG: But he had to go I think because his wife has got a doctorate at Princeton, I think, after there, so they've gone across. But that's part of the issue is to actually use the whole process for training liturgists. And my own real concern is that we should be training liturgists who speak vernacular languages, so we don't need any translation at all. That we actually write in the original language, because if we start writing in English and try to translate, we get into all sorts of problems, and we want to hear what the language is that they need to use. So that's one of your background concerns that we're going to be working towards, and I think that's one that anybody should be working towards. We report Synod bishops at every February meeting that they have and then to provincial Synod or provincial Standing Committee in the second half of the year, and so that's our report. But this might shock you, because the original request for us from the archbishop was for us to complete this work in three years, full revision of the prayer book.

DA: So the original request came from the archbishop?

KG: From the archbishop on behalf of the Synod of Bishops, and he said, "can you do it in three years?"

DA: Oh my goodness.

KG: And we went back and said no, ten to twelve years. And that's part of the problem when you look at the ages of the people who are really doing much of the writing, and that is that, I'll be eighty before this is finished.

DA: Yes, oh my goodness. So what year did the archbishop ask for the revision?

KG: Well, there are several reasons, really. I think one of the things is to understand that we're writing a prayer book for the southern hemisphere and for an African, for Africans. And that's been a major issue that too much of our prayer book, and even in the '89 prayer book was written for, really for a west European American context. And then they just tried to do a little bit about it and that's one of the reasons we want to change, is actually to say, we celebrate Christmas in summer, midsummer, not in the bleak midwinter. We do not need an Advent wreath, which is all about this industry and this all sort of . . . we don't need that at all. And how do we then start finding symbols that we introduce into our liturgies that actually reflect where we are as people in the southern hemisphere. I was on the council of Societas Liturgica for a couple of years and at the Synod at the Sydney meeting where we talked about the church year, every time someone from Western Europe got up and started talking about Christmas and the winter solstice, there's a course in back saying it's the summer solstice, and everyone saw and I had a minute while I tried to rearrange the paper very, very quickly. That's part of it, what we need to talk about. And also of course, Easter is at . . . is not in spring, Easter is in autumn. How do you deal with an Easter in autumn? You have no image of spring flowers coming through because there aren't any. And that's one of the things, that's why it's about under African skies and in the southern hemisphere, that's why we're actually looking very carefully at material from New

Zealand and Australia because they're all set in the southern hemisphere. That was one of them, the second thing is language. Our book was developed in the 80s, 70s and 80s, and published in '89, and gender sensitivity just wasn't an issue then. And then the third issue was ILC work on baptism, Eucharist, and ministry, which is very relevant. That all developed in the 90s and early 2000s, was the ministry one. And that means it was all published after the book had been published. That was all that material came out then. How do we now bring that into our thinking? Pastoral services are well outside pastoral reality. You know, if you take a wedding service which is modelled in much the same way as you would have a wedding service and England would have a marriage service. Marriage here, in some African sites, takes four days. That's a marriage service. Where there are feasts of introduction, how do we introduce, how do we draw people in, how do . . . and these were all discussed in Canterbury at the ILC meeting. Funerals are very different to funerals in other places, and that's something. I act as a consultant to the Presbyterian church's prayer book or worship committee, and we finished the work on funerals with the Presbyterians, and the chair said this is a great service, it's a pity seventy-five percent of our clergy will not use it.

DA: Why?

KG: That's not how we bury people in the Black communities. Now you better start thinking and saying, how do we engage with that community and it's not just evenly spread. Lesotho will not bury in the same way as Zulu does, as of course a different person does, and so you suddenly are faced will all of these issues which have to be somehow incorporated in a book which allows them to have options within the book. There needs to be a flexibility, and those are some of the issues that we were facing, that we are still facing. And it was a great shock to us when we had our first consultation. We have a spread of the hope of the work. We have link persons in each diocese, that which have been appointed, and they have five people, four or five people around them, and then they work in clusters as we try and get material out to them for use and to enter feedback. When we had the first meeting with the diocesan link people, the consultation with them, this is where they said there is no African culture. There is a Zulu culture, there is a Xhosa culture, we have to actually start recognizing that. That's the kind of area in which we are working, six of us working. I thought . . . not on full time. But it's fun, it's great fun. We keep laughing a lot.

DA: That's good.

KG: We keep fighting, we keep fighting a lot, too. That's all right. And here's the first book.

DA: Oh, my goodness!

KG: Yes!

DA: What's it called?

KG: It's called *Celebrating Sunday under Southern Skies and in an African Voice*. And that's been . . . that was published in September last year. And we didn't have enough money to publish it. We could only print five hundred, and they were gone straightaway. Though that now we can get some more money in, and such, we're doing reprints. Because human resources aren't the only

problem, financial resources are also a problem, which is a real, real issue. Cultural issues are a real problem, as I've mentioned.

DA: What's in that book?

KG: All right. One of the things that we identified as being missing is that there is not much . . . it goes right back to the Book of Common Prayer. And that is that there is very little difference between the service in Lent and the service in Easter, it's just the readings that might be a bit different. And so, this has actually done a Eucharist for Advent, Christmas, and Epiphany, Lent, and Eastertide. And that's been used to develop some material that way. It also has what is based on a cathedral evening prayer, also seasonal, so we're trying to encourage people to start thinking seasonally. And that's in the . . . there's also a service of the word, which is one of those very flexible services for which you need good liturgists in the parishes. And there is a lot of material for everything. Almost too much material, and that's an issue which you're going to face as well.

DA: What do you mean by that? Can you say more about that?

KG: Too directive, it's much too directive. Here are the prayers of people and they're in this format, or this format, or this format, and instead of thinking of, why don't we train intercessors to be able to lead the intercessions, rather than that. One of the things that we really need to use at least to educate people, educate clergy, educate congregations and help them to understand that they have responsibility in preparing worship every week. Those are some of the things, I don't know if I've seen anything else. Oh yes, also in here are some thought pieces, we actually stuck in some thought pieces. What is laments, why is lament missing from our worship, what is structure and shape, how does that impact on that. Mothering Sunday, how do you keep Lent under southern skies, what's the difference between Lent here and Lent anywhere else in the world? So we wrote stimulating questions there that we put into this first book, which I'm bringing one copy across with me. I'm trying to find someone to give it to and say here, I'll get it to you.

DA: I'll volunteer.

KG: (laughs) I'm actually having, I'm going to Church of the Ascension I think in Grand Rapids.

DA: Oh, really?

KG: On Sunday, and I can give it to the Rector then and say, you've got to give this to Devon.

DA: That's right.

KG: It comes with a CD at the back.

DA: Okay.

KG: And just so you get some idea, it comes to . . . this is being sold at ten dollars.

DA: Okay.

KG: That's on today's exchange rate because I was getting my money sorted out. But I'll drop it off there and so then you can find what's in it here.

DA: That's great. The Standing Commission on Liturgy will be all over that. They will definitely want to see that. Have you thought about, has there been discussion about putting that resource online?

KG: That's an ongoing discussion. Our prayer book is not online. The bishops have to organize the copyright and where they want to go, which is an issue that has got to be discussed. And they delicately kept putting it away, keep putting it on one side, because they don't want to talk about it.

DA: Why not?

KG: The thing is, if we're going to print books, we need to make sure that we have sufficient people buying them. Otherwise we can't, we can't live really, as a church. If you put it online, the fear is that people would just not buy the books.

DA: Okay.

KG: How many books can you provide and how do you provide it and that sort of thing. It's a debate that's got to be held about the present prayer book, and then we go as we go forward. It will then pick up and that's where we are on that side.

DA: Can I ask about the *Celebrating Sundays*?

KG: Yes.

DA: *Celebrating Sunday under African Skies*? So, is the idea that you're . . . so you are looking at a ten to twelve year revision of the Book of Common Prayer process, is that right?

KG: That's right, yes.

DA: And so this first edition--

KG: But don't say that too loud near our archbishop. Because it's not going to get any quicker!

DA: Okay. Three years? He's a very optimistic person. Well, that's good. So my question is, just procedurally, so the call is for revision of your Book of Common Prayer, which was, you said it was 1989, is that what you said?

KG: 1989, that's right.

DA: Yeah? So, is the idea that you are creating new liturgies for trial use and then when they're kind of coming out as volumes and then when they're all ready you'll gather them up and put them into a . . . is that the right . . . ?

KG: That's the way to do it. That's the way we did it, that's the way we did '89.

DA: Okay.

KG: There are a lot of, there was a lot of stuff, material sent out . . . the prayer book of Africa, the liturgy '75, and those sort of things were distributed. The other people to think of are the colleges, the theological colleges, to actually get them involved in the process, too. I can remember when I was at college—I'm a second career, I was an engineer for 17 years designing hospitals and then

went on to seminary. My wife is still worrying about that, she doesn't quite know how it ends. But while I was there, that was in the mid 80s, we were actually looking at the stuff that was coming out and being looked at to go into the APB. It was a process which was engaged with a whole lot of different groups. We actually are looking to have designated parishes who will use the material and come back formally with a response, but any parish can pick it up and use it and respond.

DA: And how long is the trial period for this first volume, did you set that?

KG: We're hoping by the end of, in the middle of 2018 to have a consultation again where we get the link people in with reports and then we can actually engage with that, but at the same time we will be looking ahead. We will meet in May. We'll be looking ahead to what's the next stage we are going to do of development.

DA: What's the next, what's the next bite?

KG: (cuts out) . . . because that's, those are the things that really touch people where they are.

DA: Yes.

KG: The weddings, and the funerals, and services like that, that actually engage with them.

DA: Yes, yes. You know, I just want to make a comment. A couple years ago we had a meeting here in my province, I live in the Upper Midwest, and the indigenous communities here had a gathering at Abbey, Blue Cloud Abbey in North Dakota, and it was to look at the pastoral offices to the funeral offices that are our authorized liturgy, and to look at them in the context of indigenous practice around death and dying and burial. And it was . . . it sounds very similar to some of the issues that you brought up earlier, about, you know, that there's a certain methodology for how, in different indigenous communities, for how that happens, you know, with the wake and in Ojibwe culture it's the hymn singing, and how does the kind of Anglo funeral service, how do we actually, how do these two things live together, and how do they support each other and integrate each other into an indigenous context, and it was a very, very interesting conversation, and it sounds related to what you were talking about earlier about how the, you know, theme of the cultures that are incorporated in your province, that the funeral service lasts four days, right? But that's not necessarily what it is in your prayer book.

KG: The wedding service lasts four days.

DA: The what? Yes. What's in your prayer book, right?

KG: But the thing about funerals, of course, is that often the place where the people are living and working is not the place where they're going to be buried. They go back to where their home was.

DA: Yes.

KG: And so often that happens, you have to have a service here where they were working, and then the body leaves and goes and drives three days down the coast. And then there's another service up there. But in Kenya it works the other way around because they don't have any morgues there, and so you'll find that families are often told in the rural areas that your husband died last week

and was buried last Saturday and now we've found you to come in and sort of engage with you now that you have these . . . that's Africa.

DA: Yeah. That's very interesting. We have some similar considerations there. So getting a little bit more to a wider question, who . . . backing up into polity, I'm not sure but, who gets to decide? When you finalize liturgies and you know, when you're making choices at key choice points, who has access to that decision and how have you figured out a way to make significant decisions about your corporate prayer?

KG: Well, I think one of the things to understand is that in the Anglican Church of Southern Africa, the bishops make the decision. It doesn't go to a General Convention or to a Provincial Synod. It is decided by the bishops, they will say, "this is what we're doing." And so it will go to them. In the process it comes through, there are four bishops that sit on the committee. They just changed three of them, which is not a great help at the moment. But that's what they're doing. And then there'll be a discussion there and it's quite interesting because there is a range within the liturgical committee of people who come from middle of the road from an evangelical perspective and some people who come from a very rigid, this is you know, it's . . . we've got to get all the words in, and then you have to say all these words. Whereas we come from a different kind of approach where we infected those decisions, some of those decisions must be made at the local level, to say this is who we are as a community. But eventually what is written down needs to written down in a way that gives scope for both of us, I think. And so you'll find even in our APB there is, "you may use these words," "you may use these," or similar words. It's that kind of approach, and I think that's the better approach, myself. Because it . . . one of the other sides of this is that the whole process needs to be used as part of training of clergy and congregation. In fact, as we roll the material out, we need to go in and actually have training sessions. That's how you use it. It's those kind of . . . those kinds of issues are very important. And I think we're all suffering the fact that we haven't got enough liturgists in training, actually.

DA: Yes. Yeah, well. So have you started that process? I mean, that's a huge project to figure out how do you train people to use the trial material, right? And then also a process for giving feedback. That's enormous work.

KG: Right, it is. It is an enormous work, and I think that's why I think it's realistic to leave it for 10 to 12 years, to say it's going to be a process. Some of us may not survive the process, but somebody's got to pick up and carry it forward, so that's part of our training of the core and the training of people to use the material.

DA: Did your province ever . . . was it always focused on prayer book revision, or did it ever consider kind of a Church of England model where you kind of leave the prayer book alone and build up around it alternative services and embellishments to or augmentation to the prayer book? Did you ever, did they ever think about that or was that just not part of the conversation?

KG: I think part of it is that people want a book. You know, you get your prayer book at your confirmation and that's part of it. That's a gift I can give you, so it's all right. But I think that it's the way you word that book and the way you present that book that is really important. How many . . . how much option do you get? What is core and what is not? And our prayer book is very interesting, it does have a whole number of . . . all the paragraphs are numbered. Many of

them are numbered in brackets. And they are optional. Those are optional ones and can be replaced by other words. Now, in many parishes they will just go straight through and use them. In other parishes, they will stop and say, we need to change this service a little bit because it is going to be presented when the school year is opening. How do we make this service useful? To have all the children in school uniforms, and you know, encourage them and start the year in that way. Well, that kind of approach, to say that is a core, but there are ways of feeding material in, and then you could have an extra section where you've got some suggestions of material for that.

DA: That's so interesting.

KG: I think Common Worship does a lot of that; they call it a resource book. It's a Sunday resource book, and you have to build your service on that, but then you need to retrain the clergy to pick that up.

DA: Well, that's right and it raises really interesting issues about . . . you know, in my parish we give our prayer books to our newcomers when we welcome them to the church and to our confirmands after their confirmation, and, you know, the prayer book is . . . it has personal practice resources in there for daily office and our prayer for night time, our Compline. And you know, one argument is if you kind of dislodge the book, then it . . . the resource or the prayer book then becomes just kind of the property of church professionals who are using that to plan services. Whereas our prayer book has both . . . it's for personal use and it's for corporate prayer in public, in a congregation. So, some people are worried, you know, if you move our liturgical life online, as you know, for church professionals to develop services, we lose the gift of the book. And you know, private, personal piety and spiritual practice. Or you know, prayer book liturgy and the words of the prayer book as a way of life and a way of framing our life. And so I think that's really interesting and I think it's interesting that you chose the path about keeping the book as something that's available to everybody.

KG: You see, many people ask and say, "can't we have it online or have it on disks so that we can actually project?" Now, we have a significant percentage of our churches that do not have electricity.

DA: Right, right, or don't have WiFi. Right?

KG: Well, you're right. And that's . . . that's part of it. How do you move with that?

DA: That's so interesting. Well, what about . . . would you just kind of characterize for me, now I would like you, to the extent that you're comfortable, to air your dirty laundry for us about kind of what we're . . . I'm interested about conflict and how you manage conflict and differing opinions that are passionately held. (laughs) Or not! You know, managing conflict both within your leadership group but also out in the wider church that has a stake in what you're doing. And just kind of telling me, what are things that you wish you would have done differently.

KG: Oh, I think that part of it is to make sure that at the core you've got a representative group of people. And to ensure that you don't allow the core group who are driving the process to somehow be manipulated sort of by any one kind of person in it. And that's key. It's absolutely key. So then right at the heart you have these different opinions coming in. And I think that's

key. Secondly is to really start having a range of worship at your conventions. A range of worship where you can actually have different services presented in different ways. To say, "this is what we have got, and this is acceptable." We had some rows about that at the last Provincial Synod, where they launched the book and I think they launched it badly and I told them so.

DA: What were the mistakes that were made? I want to learn. What were the mistakes that were made in launching new material?

KG: They allowed one person, told one person to plan all the services. And whenever anybody else tried to put input, he said, "no, I'm the Synod liturgist, and I will do it the way that I've agreed to do it with the archbishop." I think the archbishop's name was used a number times I think without his knowing. But that's a different story. I think that core needs to be seen to be representative of the range of worship within the church. And if you lose that, then you're going to have an imbalance of what's coming out.

DA: Okay, so, Keith, I was asking you about—I'm taking notes as you're talking—and I was asking you about the you know, mistakes not to make and also how you manage conflict. And so you said about the kind of having a range of worship at our conventions and kind of where we gather so that people have access and that the representative group of people that are leading the renewal process are diverse from the start, so right at the heart you have differing opinions. And you were talking about, kind of, a lesson learned in rolling out new liturgies, where you know, again it was kind of one person that was planning everything and so, the people who were at the heart weren't diverse in their opinion and in their approaches. So that's where I lost you after that.

KG: Well, I think that's where it is, it is to make sure that we have that diversity. And the other side of it I think is, that it's not an either/or situation, really it's a both/and. Because if we came to an either/or situation, then we're going to lose something in the end. It's going to be a battle and someone's going to win and someone's going to lose.

DA: Right.

KG: How does one create space for people to really have a clear framework into which . . . because, I mean, parishes in the same town can have very different approaches. And to try and say you've all got to become the same is ridiculous. So I think that's part of it, is how do you get that balance right, and how do you get that across properly.

DA: Okay. Okay, now tell me about when you argue.

KG: (laughs) Well, we don't fight. We don't go to fisticuffs. No one says who will be the troublesome priest.

DA: Yes, yes. (laughs)

KG: I think it's quite interesting, we had just written a new set of collects. And there was some very intense discussion there as to weddings and things and somewhere or other you've just got to actually keep going through it until you've got it sorted out. And even then you'd . . . one needs to be very careful. I think one of the things that damages the whole process is if someone takes things away from a meeting and fiddles with it. You know, when we've come to a conclusion,

we've come to a conclusion. And that's it. But there are too many fiddlers around, I think, and that's where we get into trouble, when you suddenly have three versions of the same thing going out in different ways. And that's something one needs to be very careful about.

DA: Okay. What . . . if you were, you know, the archbishop of the world, how would you . . . is there anything that you would have done differently, either from your process or the way it started or people at the table or . . . you know, is there anything you would have done differently so far in your pro—how many years are you in your process? When did the archbishop first ask?

KG: I think it's about three years in. Two to three years.

DA: Okay. Okay.

KG: And I would've made sure first of all that the bishops were aware of how much it was going to cost to do it properly. Also to realize that there are a lot of peripheral things that have to happen at the same time.

DA: Like what?

KG: I mean, we're still . . . in particular in our case in translation. To actually say, who's writing, who's taking these people and training them so that they can actually write in the vernacular languages, so that we can actually look at them later. Those kind of things. I think the thing . . . I also think, I mean if I can say that at the moment the International Anglican Liturgical Network is trying to arrange a meeting near Leuven in Belgium for this year. A regional meeting which is not going to be a normal consultation which has now been kind of divorced from being held at the same time, the same venue as Societas. But one of the issues on the table is, we have two issues, one is membership, but the second one is there are so many provinces talking about prayer book revision that can we not have at least a day of discussion on prayer book revision at that meeting. I'll be going, I mean, there's been some emails backwards and forwards, but after this I will actually go back to Lizette and to say, "this is really something we need to talk about." I mean, there's yourselves, there's us, there is New Zealand, they're all—and Canada—they're all in different stages of writing, and I've just heard from Hong Kong because they had a regional meeting up there in November. But they too are talking about, in the Asian provinces, about prayer book revision, how do we go about it. I think there's a discussion there that needs to be held, and I think we could all feed into it from different perspectives in different stages, and let's talk seriously about how we can engage, how we can move forward.

DA: Yeah, how we can help each other. What kind of advice do you have for us?

KG: (laughs) I'm very careful about advice with anybody.

DA: (laughs) We want advice and counsel.

KG: It's like counseling, you know, you don't want to tell the person, "go home and do this."

DA: Yes.

KG: I think it's to get people to engage with the process, and not with the conclusion. I think that's . . . people need to recognize that you're not going to produce a new prayer book in ten years. It's going to be a process, and the process can be enriched by people from all different traditions

actually being together and talking about it and treating each one with the respect that's due. I mean, I'm not a high Anglo-Catholic, but that's fine, I can quite comfortably recognize that you can do it like that, and that's fine, I wouldn't worry too much about it. I'm about to set up a training course for ordinands in worship, and I'm using the Scottish, starting off with the Scottish experience. There, the first year of liturgical studies there is they're given a list of twelve churches to go and observe the worship and reflect upon it, that's all. And then meet for a weekend where they actually talk about their experience, what they've learned. Because most people come to . . . ordinands come to college, to wherever, their seminary, thinking that they have known all about Anglican worship, but have only seen a narrow band of it. Now, you need to actually experience it in other places in different styles and then go on. I think if you can move the Commission around and send people to obvious mismatches to go and experience what's happening and acknowledge. I have a job at the moment as secretary general of the Church Unity Commission, so I go to seven different Synods, I went to seven different Synods last year, and experienced that breadth of worship, which was an exciting experience.

DA: Yeah, just learning.

KG: They announced the hymn in the Lutheran service, the main service, and I stood up to sing and no one else did because they sit to sing. (laughs) So you have to slide back into your seat again quietly.

DA: (laughs) That's right, that's right. Well, what about your hymnal? We also had a resolution asking for a revision of, or a process of revising our hymnal, which we are putting on the shelf until the church makes a decision about our corporate worship and what path it would like to take. Mostly because there isn't any historical precedence in the Episcopal Church of revising a hymnal before a prayer book.

KG: We don't have a hymnal.

DA: You don't have a hymnal? Interesting.

KG: No, we don't have one, we have several.

DA: Okay.

KG: We have several, some use *Ancient and Modern Hymns*, ancient and modern, others use *Songs of Fellowship*. Worship has such a different style and if you start translating hymns, you're into a nightmare.

DA: Yeah, yeah.

KG: There's a parish in Soweto in Johannes . . . in Gauteng, where they announce the hymn number from four different books. We're singing number 275 in the Zulu and 283 in the EC Xhosa and then in Sichuan it's this number. They play the same tune and they all sing in their own language together.

DA: Wow, that's fantastic. I love that.

KG: And you can't print a book like that. And of course it's in the music that we have great differences in style and approach and what people are looking for. There have been lots of suggestions, but I

don't think we will ever come up with a hymn book. But they still may write the Zulu hymn book and they have just published a new copy of it and I don't know many people are buying it and how many people are using it. And some words are in star notation and others in, what do you call it, tonic sol fa. What the difference is, I have no idea. Because my musical ability and musical approach is . . . I have a daughter who once said to me in the sanctuary, "Oh Dad, please, you preach, I'll sing." (laughs)

DA: (laughs) Leave the singing to me.

KG: (laughs) That's right. But I—

DA: What about—oh, go ahead.

KG: I mean, there's . . . I mean, some of the hymn books that I'm coming across actually to go (A) to Disney with my wife, because we've been married 50 years, and (B) to go to the Calvin Institute Worship Symposium in Grand Rapids.

DA: Yeah.

KG: For the fourth time, for the fourth time. And I got some marvelous hymn books from them. But at the same time, I think that when you publish something like that, you're trapping it in a time. How many of these are going to stand the test of time? And again you're back into, if you're projecting, you're projecting. It's going to be changed. I'm also seeing in England I'm going to see John Leach, who was a Baptist, and John is also a liturgist. And he comes from a Baptist background and he's on the Anglican and Liturgical Commission. So he's a marvelous chap to talk to, I'm going to spend the day with him. And hear from him what's happening over there. He wrote a very good book on worship . . . what's it . . .

DA: (laughs) You consult your library.

KG: Yes, it's right here. I don't have an office, I have a desk. *Encountering Vineyard Worship* on what the music is doing in that service, how they use it for a particular moment, and how, and what's lacking once you've done that. Now, musically, worship leaders who picked these songs up and just, "well, that sounds good, I'll put it in there," without any theological understanding of how the flow of worship operates. So I tried to put the way in music.

DA: Yes. (laughs) One of my last questions for you is just about poetry and beauty. Just a personal question, but, I would love you to describe for me a few pieces of the new liturgy created about which you are securely moved, because of their beauty and something that means something to you and proud of.

KG: The part of it I wrote. (laughs)

DA: (laughs) It can be what anybody wrote.

KG: Yeah. Well, it's so recent that we had . . . (audio cuts out)

DA: I'm putting you a little bit on the spot, I didn't tell you I'm asking this question.

KG: I'm very . . . I have a very eclectic kind of approach, and so often I make use of the space, you know, these or other words, and I was asked yesterday for a funeral prayer which I used, and I had to

try to find it quickly. Because it isn't in the prayer book, and yet it fits with so many funerals, so I use it often, and I use a lot of Kennedy's work, Kennedy "Woodbine Willie." They're marvelous as a way of writing, but I don't have it here because my library's not here. It had to stay in the previous parish, and I can't, on faith. Oh, here we are. Somebody's handing me this, where did we start . . . "we give them back to you, oh Lord, who first gave them to us. Because you did not lose them in the giving so we don't lose them in their return." And it's right at the . . . it's part of a funeral service, which has impact on a lot of lives.

DA: Yes.

KG: It's that kind of thing which one finds, and I can't remember who . . . Charles Bent.

DA: Bent.

KG: Brent, Brent, sorry, Brent, I think it is. Charles Brent is one . . . that's not in our book. We haven't got to the funeral part, yet. (laughs)

DA: Yeah, that's your next chunk. That's your next Mount Everest, right?

KG: But some of us are getting so old, we want to get the funeral service done so they can use it when we die. (laughs)

DA: That's right, hurry up. Hope we don't need it for a long time. So my last question for you is about, is there any . . . are there any articles or published pieces about your process or your experience in this first part of revising your prayer book that you think would be beneficial for us?

KG: I don't know, I'd have to look.

DA: Okay.

KG: At the moment it's in very formal minutes, and that sort of thing, but you'll get the book.

DA: Okay, we'll pull something from the book.

KG: Yeah. Grand Rapids, it's a Lutheran, an Anglican Lutheran church in Grand Rapids.

DA: Okay.

KG: And I forgot the guy's name . . . Mike Wernick, Mike Wernick.

DA: Okay.

KG: W-E-R-N-I-C-K. And I'll be with him on the 29th of January before I fly back into London.

DA: Okay. Well, I'm kind of at the end of my questions here, Keith. And I took six pages of notes, so thank you so much, and I just am so interested. I can't wait to see the book and you have a lot of very challenging and life-giving work around this process, and I would imagine it's put you in relationship with some really, truly amazing and faithful people.

KG: It has. Particularly contacts around the world in the Anglican world from the International Anglican Liturgical Network it is now. I'm on the steering committee, there. And also ecumenically, that's been the fascinating part as to how much we borrow from each other and how to read, I mean

I've got a worship resource book that is put out by . . . I got through Calvin. It's an amazing book that one can delve into and find affirmations and things like that, so, it's to train people to say, "get yourself a library and use it." Such services are not just, start at page, you know the first word, and end at the last word and that's how you do it every weekend. Use that form in the book because it's shorter for the prayers. Instead of, saying, someone who's a good intercessor lead the intercessions. When I was in a parish I used to have people finding me on a Tuesday saying, "what's the theme of your sermon for Sunday? Because I'm doing intercessions." And that's . . . Ian Paul and his wife who write . . . Ian edits the growth books, they were in the service one evening, and I didn't know who they were until they came afterwards, and his wife came to me and said, "where is the young lady who led the intercessions? Because I wanted to apologize to her, since I said . . . I understand she's probably gone home now, she didn't stay for coffee." So she said, "I wanted to apologize because I was cross with her right away through your sermon because she was doing her homework." She had an essay that she was correcting until you finished and she got up and led the intercessions, so there were her set intercessions that she had actually prepared. But edit throughout the sermon.

DA: Oh, wow.

KG: Spot on. No, I can't put that in a book. I can aid someone and help them to do it, but that's what I think we need to be doing.

DA: Yes.

KG: Because the one goes with the other.

DA: That's right.

KG: If they need resources but allow them that space to create what is needed for this service, for this sermon, on this night, even if there are 30 people there, that's what I want people to do.

DA: Yes. Well, thank you very, very much, and I'm very excited to share your words with my people, with my tribe, and with the wider church, so thank you so much for being a friend to us and a consultant and a real guide for our work, and I hope to stay in touch with you.

KG: Please do. And I will speak with the steering committee, and if we do get something set up for June or July in England with the people from the Communion who are all involved in prayer book revision, I think that would be a time, you know, a couple of people there would be . . . there would be really a time where we can grapple for a full day.

DA: That's right.

KG: I'm enthused to go back to Lizette and say, "this is something we need to be doing."

DA: That's right, that's right. Well, she's coming to our meeting in March, so I will talk to her about that.

KG: She will know about it by then. (laughs)

DA: That's good, but we can just, we can emphasize it. (laughs)

KG: Great.

DA: All right, well, peace to you, God's peace to you, and thank you for all you're doing, and for our Communion, and thank you so much for supporting our work and our ministry here, we really deeply appreciate you.

KG: Not at all, it's been very good for me and very interesting.

DA: Thank you.

KG: Thank you for inviting me.

DA: Absolutely. Okay, thank you, God's peace.

Interview with Lizette Larson-Miller (1 of 2)

LLM=Lizette Larson-Miller

DA=Devon Anderson

LLM: I teach liturgical studies at Huron University College, which is a college of the University of Western Ontario. Eastern Canada still has almost an English arrangement in that the university, which is about thirty-five thousand students is actually made up of colleges. Huron—it's a "public university"—Huron is an Anglican college and it's actually the founding college of the whole university. There are three Roman Catholic institutions also and the rest are colleges by their field, not by their religious foundation. The colleges are small, it's intended to give students both the intimacy of a tutorial and everything that a big university offers, so we have about eleven hundred students. Embedded within that is what we call the faculty of theology, and the faculty of theology offers an MA, an MDiv, so there's a seminary embedded in it, a Bachelor's of Theology, and what the Canadian Anglicans call a licentiate, which is actually a non-credit, or continuing-ed program for lay people in parishes or for the permanent diaconate. So I do that, I'm also the liturgical officer for the diocese where I'm living right now. We have a new bishop, Linda Nicholls, who is absolutely wonderful, and she's a joy to work with, so that. And then I also do some work for the National Church of Canada, which I'll talk a little bit more about in the second presentation today. I'm born in California, which is how I know a number of people here, and spent time in the diocese of—ordained for the diocese of Los Angeles originally and spent time in the diocese of California, which as you know is not the whole state of California. I think that's sufficient to the day. My PhD is in liturgical studies, I have a double degree, double PhD in liturgical history and sacramental theology from the Graduate Theological Union, MA in liturgical studies from St. John's, Collegeville, Minnesota, and two degrees in music before that because I thought I was going to do music and then changed my mind.

So my first assignment was to talk about the member churches of the Anglican Communion and some of the liturgical renewal. What you have in front of you is an outline, and if you've glanced at it you can see it's quite uneven. I'm not doing every member church in the Anglican Communion. Some of them I'm spending a fair amount of time on, others just a little bit of brief information. And I should say a little bit about why in the world I know anything about this. I'm the just immediate past president of Societas Liturgica, which is the international ecumenical liturgy gathering. I'm actually still on the board because of some problems that arose the past couple years, but I'm also the chair of IALC, International Anglican Liturgical Conference. We just have a brand new webpage up. It's been a lot of work sort of getting IALC into the 21st century and I think we're very, very close. But in that capacity, I have been engaged in some conversations around the Anglican Communion. I suspect looking at the esteemed gathering here that many of you know a lot of this already, and I know your chair Devon and many of you are also doing the survey, the questions for which I saw. And I just have to say thank you for the process that you're doing, I think, you know, looking at what other member churches of the Anglican Communion have been doing, their experiences, what went well, what did not go well, what they might suggest to you is really an essential process, so thank you.

So I'm going to start with the Asian Anglican Liturgical Group. And that is the name they have given to themselves. This is a group that has been forming over the past eight months. It is co-

sponsored by IALC, but it is also regional. We gathered twice, sort of a sequential conference last November, first in Seoul, and then in Hong Kong. I'll put . . . the details are under the Hong Kong conference because that was longer and more of an intense conversation. So first in Seoul we met under the auspices, and that means also financially supported by, the Cathedral of St. Mary the Virgin and St. Nicholas, which is the Anglican cathedral in Seoul, as part of its 125th anniversary. There were three primary presentations: "What Makes a Liturgy Anglican," by the Rev. Dr. John Kater, who is retired I think several times now from CDSP, the graduate theological union, but John also teaches every year for at least half the year at Ming Hua Seminary in Hong Kong. There was a response by Tomas Maddela of St. Andrew's Theological Seminary in Manila. I talked about the future of baptism, ecclesiology, and eschatology, and there was a response by Shintaro Ichihara, of the Japanese Anglican Church, and then an overview of Korean, Japanese, and Filipino liturgical renewal. It was an extraordinary gathering. I was amazed at the numbers of Anglican religious. The cathedral is in a compound, it's right in the heart of Seoul, and if you remember the political news last November, there were massive protests against the president who has now resigned. And that happened right on the doorstep of the cathedral. But it is a compound with the British embassy on one side, and fronts on that main street. And within the compound is a substantial convent, and we stayed at the convent. So it was really interesting. It was a gathering primarily of religious and clergy in the Korean Anglican Church for several really lovely conversations that continued after the three presentations that I've listed here.

The Hong Kong conference, which we move to next, was hosted by the several dioceses of Hong Kong, particularly the diocese of West Kowloon, and by Ming Hua Seminary, so it was a joint sponsorship. And there I'm going to just give an overview of some of the things that are going on in each of the churches that see themselves as part of the Asian Anglican Liturgical Group. So first the Hong Kong province. The liturgical work is being produced in booklet form, which is an interim step for them towards a new prayer book, which they are hoping will come out in 2019. And there's a number of seasonal things, they were particularly quite excited about their work on new Advent liturgical resources. And I think there's some cultural reasons for that. In other words, there's sort of a push back against, it's all Christmas all the time from the end of September. So they were quite excited about that. They've developed a marriage rite, and again this is in a booklet form, which for them is trial use. For a mixed marriage, meaning between a Christian and a non-Christian, which has not been officially observed. They are expanding, and they spent some time talking about the expansion of the funeral service to include rites and actual texts for children. For the first time for them for deaths through suicide and finding resources there in the Roman Catholic Order of Christian Funerals, which in its fifth section has specific prayers for funerals for those who die by suicide. And for non-Christian catechumens—yes, there was a debate, are catechumens Christian, but it's very interesting that there are large numbers of catechumens because if someone has converted to Christianity, it is not acceptable in their culture if their parents are still alive, that they do that kind of rejection. So there's a lot of adults who will wait to be baptized until their parents have died. The ordination service has not so much an overall change, but a shift in elements to be inclusive of family and friends, and they talked for quite a while about the sort of clerical club that happens at ordination liturgies and finally questions directed toward the whole congregation, the invitation to family and friends to be part of the vesting and part of the other individual ritual moments, which for them again is new. And a series of new Eucharist prayers which are being written, not just prefaces,

not just seasonal prefaces but actual Eucharistic prayers, including one I think was really interesting, the hope of including an early Syriac Eucharistic prayer which will link Chinese Anglicanism to the earliest Christian presence in China. So really seeing for them their deep roots which are not solely Western and from colonial mission era. Hong Kong of course is also, the University of Hong Kong, is also the art museum, which is quite small, but it's where all the Nestorian crosses and other statues, remnants of that, are kept, and so that history visually is right there in Hong Kong for them. Revisions to the sanctoral cycle, which seems to be going on all over the Anglican Communion to include more local saints and trying to imagine a cycle based not on the birthday into eternal life, the death date, but somehow attentive to the lunar cycle by which people live their lives in the larger cultures of Hong Kong, so that'll be interesting. There's work on a hymnal with theological texts more in line with Anglicanism, and that was sort of left hanging and I thought, I'm clearly missing something. So when I asked, a lot of the new music in Hong Kong is really coming out of evangelical and Pentecostal churches, and they were concerned about some of the theology expressed in those musical texts. So responding to that. And the initiation rites have been, the work on it thus far, is primarily influenced by the 1991 IALC gathering in Toronto about patterns of initiation. The catechesis for training and cultural recognition of Anglican identity was a really interesting conversation, and probably mentioned it more than once because it comes up more than once, but there's a type of double enculturation, and I'll come back to this. An enculturation into the contemporary cultures and a re-enculturation into Anglican identity. I'll say more about that towards the end. And I mentioned Chun Wai Lam because of his organization. Chun Wai teaches liturgy at Ming Hua, he was actually one of my students in Berkeley and really did a wonderful job of organizing the information and the group that was representing the province and the diocese of Hong Kong.

Second, the Anglican Church of Korea, which produced a prayer book, a new prayer book in 2004, is in the process of being corrected. This is another theme I've heard more than once. In other words, it was done so quickly that it is, from their perspective, riddled with typos and errors, a lot of editorial errors, which actually impact how it is used in some places. So that's a primary focus. As well as expansions to the current texts, and they have decided rather than the supplemental approach to the prayer book that they would like to actually produce a new prayer book in 2020. The issue here of enculturation comes up again, and as I mentioned already this sort of double enculturation, but it's particularly pronounced in the Korean presentations, so Korean Anglicans in reflecting on their own tradition. This is a quote from Nak-Hyon Joo who said, "the issue of enculturation is tricky. Korea is a very Westernized culture. Much of the past cultural heritage is not the focus or the desire to raise up in the liturgy. And much of the past is also a colonial and politically charged past." So in other words, when people say, why aren't you doing more to enculturate the liturgy, their response is, to what culture and to what past is it to be enculturated? So here's that double enculturation: local cultures, and another to shape and retain Anglican identity. So both Hong Kong and Korea saying similar things. Another issue, and this comes--I'll talk a little more about this at the end—related to enculturation, is the localization of globalization. I'll come back to that. Of these many histories for Korean Anglicanism, what provides the tradition? And I think that's what the Chinese of Hong Kong are asking and looking at in that Syriac Eucharistic prayer. When did Anglicanism start for us? When English missionaries came? Or when Christianity came to China? Which is the history? Korean Anglicans also, continuing work on Eucharistic prayers, expanding prefaces

seasonally, writing new prayers, and voicing what a couple other groups said is the hope for a common Asian Eucharistic prayer. When I asked what that might look like, it was a little unclear, but it's interesting that they're thinking across a number of provinces. Proper collects and other resources for particular days of commemoration, and here this goes hand in hand with the expansion of the sanctoral cycle to include local saints. For Korea, as with other Asian communities, the need to address the reality of cremation and the common cultural practice and underlying that sort of to remove the ecclesial message that a cremation is a second class Christian funeral as opposed to a burial. If you--Seoul is a city of ten million--if you've been to Hong Kong you know it's a vertical city—there's not room to bury people nor is that the broader cultural practice, but there's been almost a stigma against it within Christian circles. It's interesting in Seoul, the cathedral which has I think four floors underground, one of them is a beautiful new columbarium which seems to be really an important catechetical event. And it's . . . a lot of the newer columbaria you have a glass front slot, and it is not locked, it's not bolted shut, it's not permanent. So people were constantly going down there and adding flowers within the box in which the urn sat. So cards and engagements and, you know, just some really touching things going on of exchange with that, rather than, what I've seen in North America more is where, once that urn's in there you never see it again and you never engage with it. So I think what I saw in Seoul was really, really effective. The message of civic and church at the death of a Christian must involve, according to them, a way to acknowledge and work with common placement at the funeral homes and the hospitals where people die. So the funeral home is in the hospital. And the crematoria are city owned. So how does the church engage in that? They were particularly fascinated with the order of Christian funerals, which is becoming a fairly standard ecumenical pattern, with its emphasis on processions. How does the stational nature of funerals change when everything's in one building and it's primarily state owned? The arrival of a 2015 hymnal—so this is Korea, a step ahead of the Hong Kong church—has broadened ecumenical and cultural resources for congregational, liturgical music, and they were quite excited to have that ecumenical breadth. And the Koreans in particular were very proud of their new prayer app and its impact on shaping daily prayer in the calendar, they said, "this means the church is always with each Christian." And for a really high tech media savvy world like Korea, that makes a lot of sense, you know, people are walking around praying morning prayer with their app. So particularly thanks to Nak-Hyon Joo, who also studied in Berkeley, California, is the sub-dean of the cathedral and works a great deal with liturgy.

The Episcopal Church in the Philippines produced a 2001 prayer book and the current work has been both corrections to the prayer book, so here we go, another one that was written perhaps a little too quickly, as well as reconstituting their liturgy committee. Compared to the energy of the Hong Kong committee and engaged members and the Korean group, the Philippines has struggled, financially, in gathering people together. I'm sure there are some other issues that I did not understand that were sort of a subtext, but it was clear that they were struggling to reform this liturgy committee. Their primary concerns that they shared with us was the need for simpler pew additions of books. They said very few parishes have any books to put in the hands of lay people. Part of this is financial, part of this is literacy, part of this is a gazillion different languages. There's a need for hymnals and music books that can be developed in spite of copyright and other restrictions. In other words, how do we develop music resources in very simple versions that can be put into the hands of lay people where we're not bumping into the

expenses of copyright and other restrictions. So we talked about raising up local composers, and again linguistics is part of the issue, but they had set up sort of a sub-committee of one person who was going to explore probably . . . cultures which are really musically engaged but seems to stop at the door of the church, sadly enough. The hope was of course, shared music resources among different Anglican churches as well as between churches in the Philippines, so maybe as these different . . . if they're not in Korean and not in Chinese, perhaps those issues could be shared. The enculturation issues of course, for liturgical reform, is really a question of, what is Filipino cultural identity. Again, there's so many different cultures and languages. It's interesting they had just three representatives at this gathering in November from the Philippines, and each of them spoke a different language. So on the bus there were . . . on the phone there were three different languages going on. So what happens then is that the common language becomes English for many Filipinos. But, of course, that carries lots of baggage, so there's cultural issues with that. The multiple languages of worship of course puts pressure on liturgical renewal as first and foremost being the work of translation. So one of the things that they're exploring is a proposal to suggest an outline or basic structure of the essential, or if you prefer, immutable elements of liturgy with a secondary list of suggestions of elements that should change from place to place. Of course, this is not new to many of us, but in their thinking it was new. I sort of reminded them of the Anglican document "Down to Earth Worship" which already had that double approach and its clear roots in Sacrosanctum Conciliam of Vatican II, the elements which must change and those which do not change. How do you decide that, what goes in the first column, what goes in the second column, and how does that change in each of the cultural groups in the Philippines. One aspect of the both/and part of enculturation is again to develop the sanctoral cycle to include both local saints for each area as well as expand the universal sanctoral understanding of Philippines-wide sanctoral as something that would bind together these different groups. Funeral rites again, and I don't think this is a coincidence that a lot of Anglican member churches are dealing with funerals because it's that meeting point of culture and church, and a lot of them had not been updated in quite a while. Funeral rites were receiving particular attention from the scattered committee members, some of them, two of them quite rural, because of culture and language, but it was interesting, the primary concern was adapting the funeral rites because of climate and geography. The roads often wash out so bodies cannot be moved to the centralized cemeteries. In other words, the coffin can only go as far as they can be carried. So all sorts of other arrangements need to be made for local cemeteries and authorization for lay led burials. Particular thanks to Tomas Maddela who led that group.

The Anglican Church of Japan, Nippon Sei Ko Kai, has a new prayer book as of 2014, but is already at work on the next prayer book. This is a very small church, particularly compared to the Korean church and especially the Hong Kong Church. But it's been very organized and active, and the preparation's moving toward a new prayer book. The groundwork for that has included a careful and challenging look at the complications to liturgical reform brought about by the four different sources of missionary activity. And what they meant by that was the different "churchmanship," for lack of another word, that was carried with those different missionary groups that then continues to affect current theological and liturgical conversations in the revision that's underway now. One of the ongoing issues related to the founding of Anglican churches in Japan and this sort of multiple groundwork is extended communion. So with

different theologies, the attempts to regularize reserved sacramental practices have been difficult. We've got, still have Japanese Anglican churches which do not have the reserved sacrament, and others that have always had it. But it becomes an issue now when there is a growing need for lay led and diaconally led liturgies to have the reserved sacrament. So two different traditions and a new pastoral reality are sort of bumping into each other, so ongoing explorations about extended communion. The first sort of finished or final draft work for this new prayer book has actually dealt with Biblical translations and lectionary issues, which are completely connected, even though they might not always be in our mind, because the different translations have different versification, which affects the lectionary pericopes. So the Biblical translation and lectionary issues go hand in hand, and they've done a great deal of work on that. Effective in June 2016, the order of the rites of initiation were changed, with first communion coming before confirmation. There's been a tremendous amount of work gone into catechesis for first communion, which is now to be used in all parishes. I'm very sorry in the sort of rushing around—it was just yesterday—rushing around yesterday, I did not bring the resource with me, because it's . . . there's beautiful booklets for both parents and children, that they have clearly put a lot of energy and a lot of money and a lot of love into. Particular liturgies for specific events, such as the 2011 earthquake and tsunami, are also an ongoing concern. I just received an email yesterday that John Kato is stepping down as the bishop, and it's been his diocese in which all of this has happened. But, sort of just keeping up with the basics means that they, when they have these disasters unfortunately, there's been a series of them in Japan, they don't have the alternative text, they don't have that set up, so that's what they're hoping for. Both ones that are specific and ones that can be more general for urgent situations. They're doing an updated marriage rite, that's particularly for them, contemporary Japanese language, and the imagery, which I think had to do, from their conversation, with a great deal of gender equality rather than some more traditional Japanese views of women. The secretary of the prayer book revision group concluded by saying there were six particular foci that is really guiding prayer book revision. First, to take into consideration the five marks of mission, second to expand lay led liturgies—sorry—third to develop a more coherent initiation theology, fourth to respond to contemporary issues, fifth to recognize the ecumenical reality where Christians are a small minority, and this is particularly cooperation between Roman Catholic, Lutheran, and Anglican. And lastly to take into consideration the Asian perspective and some hope for the common Asian Anglican prayers. And with thanks to Shintaro Ichihara, who is that secretary.

In addition to those presentations, there was talk about those who were not at the table. The Church in Southeast Asia and their hoping in the next gathering that more will be included. I had a phone conversation with the steering committee of IALC around the world last week too, and it came up in that conversation. This includes Singapore, West Malaysia, dependent deaneries, and it was interesting to hear a little bit about what was going on there, too. Singapore includes the deanery of Nepal, and they had really large numbers of baptisms and confirmations in December, January, and February, of just the past few months. Thailand has seen a number of new church plants and both movements said they are really in need of accurately translated liturgical materials, because somebody's doing it in their living room on their computer. And also culturally sensitive materials was their second emphasis. So we hope the next time the Asian Anglican liturgy group gathers that these other voices will be heard. Devon, what time would you like me to go to? Keep going?

DA: Yeah.

LLM: Okay. Good. I can do that, just throw something this way.

DA: Yeah. Okay.

LLM: Alright, moving to a different part of the world, the Anglican Church New Zealand and Polynesia. Again, probably a lot of this is known. The prayer book, which is famous, 1989. A lot of work went into comparing the final updates on liturgical renewal for New Zealand in time for the 2009 hosting of IALC in Auckland, they were sort of rushing to get things ready for that meeting. And then there was another sort of round or flurry of work post-2012. None of these are actually at the moment intended to be parts of a new prayer book, but rather supplemental to the existing prayer book. There's an updated revised common lectionary along with collects, which is actually numbered. The pagination are supplemental pages that are stuck into the existing prayer book, so they actually have those page numbers. There's rewriting of collects to have consistent endings, which member of the Trinity are we praying to and therefore who ends up at the end. It's another one of those very quick things that you maybe need to go back to. Those were partially published in 2000 and continue. Working on a common certificate of baptism, which is really interesting, that would be a . . . this person was baptized in the name of the Trinity and in water and will be same form between Roman Catholic and Anglicans. A new 2012 resource, for them new, for the Easter cycle titled "From Ashes to Fire" and the CLLC, the Common Life Liturgical Commission, from 2014 to 2016 works on, it's ongoing, a proper collect project. Translating Eucharistic liturgies into Hindi, Fijian, Tongan, and Samoan. Developing a complete prayer book online, and apparently it's more than half done now. The revision of initiation rites with an adoption of the US theological statement about baptism: "Holy Baptism is full initiation by water and the Holy Spirit." Which means then they had to do something with confirmation. So they say a setting aside of confirmation. What is added is liturgy for the laying on of hands for affirmation, renewal, and reception, which is in their words is not confirmation, is pastoral, is repeatable, could be either a return or a welcome, is not a rite of education, is hand-laying and optional anointing, and is an Episcopal rite. Also, the development of proper prayers, rites, and resources for the 2014 bicentenary, also of Anzac and World War I observations, particularly last year. And the focus on returning to authorized services, setting aside experimental liturgies. It's interesting, that could mean one of two things depending on who you're talking to, does indeed mean a couple things. It could mean that what was once experimental is now official, so we don't need that, but it also seems to me a tightening of what is allowed. Optional forms of liturgies of the word and blessings for those entering into civil marriage. So a civil marriage celebrated and then followed by a church blessing. This is New Zealand and Polynesia.

The Anglican Church of Australia, since the publication of the 1995 prayer book, liturgical renewal has continued by expanding the repertoire of the liturgies and options as additions to the prayer book, again not so much a new prayer book, but additions. The liturgy commission, which was reordered in 2001, so it's been underway for 16 years now, liturgical resources for Lent, Holy Week, and Easter, particularly the Triduum, for baptism, including alternative baptismal services. How does a baptismal service sound different, feel different, look different, be different in morning and evening prayer? Liturgical resources for Holy Communion,

particularly with children. Resources for second order and for particular occasions, Eucharistic prayers for particular occasions. So again, not just a variable preface, but a prayer with a particular focus. A set of Holy Communion third order where the themes are drawn from the prophet Joel. A lot of liturgical resources with environmental themes, including lament for drought, deforestation, flood. Resources around the theme of food which really comes under that title. Resources around the theme of stewardship of creation, again quite extensive, some general, some specific. Occasional prayers that were not there prior to this, parish events, reconciliation, election—national elections they mean, or local elections—caregivers, missionaries, aboriginal Christians, prayer for an end to violence against women. Several things in that category. And liturgical resources for various pastoral situations, blessing of a civil marriage, but actually an extensive section on prayers after sexual abuse. Liturgical resources for the Anzac centenary as I mentioned, pattern of scripture readings, office and Eucharistic lectionaries and the differences between the lectionaries, the older Australian and the newer Australian. Guidelines for clergy and musicians, and this is related to one of the bullet points above, the emergence of advice on private confessions related to child sexual abuse. There's a number of cases which have come to light in the last decade, really.

And now for something completely different, Europe. Now, I know including a category of European Anglicans technically makes no sense because there is no such thing, right? There are parishes and communities of the dioceses in Europe, which is Church of England, and parishes and communities of the Convocation of Episcopal Churches in Europe, which is the US. But I've included them here because I think there are some very interesting things happening. The communities are often composed of a distinctly minority group. In other words, their flavor of Christianity is not the majority. And that results in some interesting qualities. Particularly in the diocese of Europe parishes, the identity as Anglicans is clearer than US and certainly in Canada. Again and again, and I spent time running through a number of these different communities in the past couple years—we are not Roman Catholics, we are not Protestants, we are Anglicans. And that's something I don't hear much in Canada, maybe you hear it more here. Ecumenism is an essential in European-Anglican circles, and it is in ecumenism, in many places, specifically linked to both the differences and similarities with Roman Catholicism, or in some other geographical centers with old Catholics. The worshiping communities are multicultural, multilingual, and multidenominational. So it may seem like these pieces don't fit together, but oddly enough they do. So the identity on the ground is almost of post-denominationalism, which is part of the expression of "we are not Roman Catholics, we not Protestants, we are Anglicans." This is what Anglicans are. The interest in Anglican liturgy has risen immensely since the Anglican evensong in St. Peter's this month. It's made a huge effect, as well as the other evensong that didn't get advertised in North America, and that was the Duomo in Florence. So for the first time in history that we know of, Anglican evensong was sung by the choir of Merton College Oxford at St. Peter's in the Vatican. And the same thing in Florence. The presence of official prayer books for the Episcopal churches, in particular, and their translations, their very fluid translations, and here I think the Italian, the Spain-Spanish, French, and German, as well as the unofficial, Dutch and others, really kind of changes the liturgical boundaries, so it brings us back to the multicultural, multilingual, multidenominational as one of the ways that people say, "we're Anglican." One of the things I . . . was interesting, just an example, last month I was at the parish of St. Mary and St. Martha in Leuven in Belgium, and . . . meets in a Roman Catholic

parish, and there's a tree carving right next to where we sit, and the tree has slots carved into it, and each slot holds a Bible in a different translation. So depending on who's there, the first reading, you can take—if you're the lector, and you're just sort of pointed out when you walk in, you find the Bible that is your language, carry it up and read from there. It's really interesting. One of the things that I'm doing this summer coming in Leuven for IALC is to acknowledge that Anglicans in Europe are among . . . live in the midst of the worst refugee crisis ever known as well as untold opportunities for Muslim and Christian interfaith prayers, it's going to be . . . one part of our gathering in Leuven for IALC is to learn from European Anglicans. What the rituals are, what the liturgies are, and what they're doing. So we just have been gathering that material, just have begun this past month.

England. Sometimes it's good to go back aways. Especially in a very long process that's been meticulously documented when it comes to liturgical renewal in England. You know really this goes back to the 1928 English prayer book, well, you could go back to the Oxford and Cambridge movements, you could just keep going back. The English, the option of the continental liturgy movement in projects all the way back to the parish communion movement at the beginning of the 20th century. There's just been an almost unbroken evolution that have led to two experimental or temporary resource books and have led to the services and resources that comprise common worship, and now I'm quoting from their own documents, "represent the latest stage of a process of liturgical revision, they were originally drafted by the liturgical commission, then the materials passed on to the house of bishops, which amends the material, there's a representative at General Synod," and you know this, but I found it really helpful to go back and read to begin, forms of services that were alternative to equivalents in the Book of Common Prayer were debated by Synod and revised by synodical committee in the light of comments made by synod members in the wider public. The house of bishops then reconsidered them, put them into their final form and submitted them to the General Synod for final approval as authorized services. But additional material, so alternative and additional are two different categories, additional material which had no equivalent in the Book of Common Prayer, was debated by the General Synod and then put in its final form and commended by the house of bishops. You notice how one is a much more conflicts process than the other. The sixteen volumes that comprise Common Worship, what they call a family of liturgical books, and its ancillary publications continue. The current experimental volume, if you will, 2015, is on accessible baptismal texts. And one of the questions that Chris Irvine of Canterbury Cathedral asked last week is, how do we talk about how is the complexity a mystery, and the evocative and symbolic language of liturgy and Scripture, how does that become accessible? And just one example there, the introduction to the sacrament of baptism in this 2015 volume, "our Lord Jesus Christ has told us that to enter the kingdom of Heaven we must be born again of water and spirit and has given us baptism as the sign and seal of this new birth. Here we are washed by the Holy Spirit and made clean, here we are clothed with Christ, dying to sin that we may live his risen life. As children of God we have a new dignity, and God calls us to fullness of life." Is that accessible? It doesn't seem dumbing down, but that is the debate that's going on in a number of circles right now, along with a few other debates occupying the Church of England in liturgical theology and liturgical practice. Another issue that I'm very conscious of because of working in Canada at the moment, is the double strand of liturgical books. In other words, the very different expressions of theology between the 1662 prayer book in its particularity, and

Common Worship, which of course is a product of the ecumenical liturgical movement, would seem to propose a ritually divided church, and so this is me asking them, rather than them volunteering, “so, does this propose a ritually divided church?” What was interesting was one of the things that they had highlighted was, the Daily Office is often in both forms in parishes and cathedrals in particular, and in many cathedrals morning prayer is used through common prayer, and evensong, of course, 1662 BCP. So there’s a whole generation now primarily shaped by Common Worship. But in spite of that, and perhaps because of the centrality of cathedrals and because they are an awful lot closer together than cathedrals are in North America, along with, as I’m sure you are aware, their startling increase in numbers of attendance and baptisms at cathedrals, the sort of very presence of the BCP and Common Worship really keeps both present and practiced better than in other member churches in the Communion. A crucial role the cathedrals are playing in holding together two different liturgical and sometimes theological presentations.

The Church of Ireland, new prayer book in 2004. It was meant to, in their own words, both preserve services of the church handed down through the centuries, and create alternative contemporary language services. Since then it’s been updated and in online versions of several services that had been the focus of liturgical renewal supplementing that 2004 prayer book. And a number of translations from English to Gaelic, that is the word that they use, Gaelic, not Celtic. The primary foci. The two marriage services, traditional and contemporary languages received several changes in 2009, a hymnal supplement was approved in 2015, a compendium of different expressions of worship was gathered together in 2015, and what this means is really everything from messy church to new monasticism, so it’s quite a broad collection. Proper prayers and resources developed for the centenary observances of World War I in the Easter, I put uprising, but it’s actually Easter Rising in their language, of 1916. A Eucharistic prayer developed for gatherings primarily composed of children, schools in mind here, and here we go, in common with their Korean neighbors, an easy app for accessing daily prayer is in the works. And all of these again are supplements and translations, not at least outwardly expressed as the bones of a new prayer book.

In the Church in Wales, it’s a two volume Book of Common Prayer, one in English, one volume in English, one in Welsh, 1984. All sorts of supplements continue. For example, an order for Christian funerals, which picks up the ecumenical turn or return to the three primary funeral liturgies, an alternative ordinal order, revised marriage rites that contain additional texts in 2013. And it’s interesting that here they went back to their own traditional Welsh prayers and started to include those, so there’s a sort of fundamental enculturation going on there. Bilingual booklets produced for seasons, and this was done by ordinands. Gosh, I wish I’d thought of that. They’re getting credit for this. An interesting 2015 collection of prayers for a child which is everything for prayers of thanksgiving for adoption, prayers for children being sent off to school, just all sorts of different categories within the same collection. And of course, background theological work continuing on same-sex partnerships as well as what’s probably quite an issue for the Church in Wales of confirmation as admission to communion.

In the church in the province of Southern Africa, which I know I think Devon’s had a chance to talk to Keith Griffiths, who I’m quoting here, so I won’t spend a lot of time on this, you can read this yourself. They are moving towards, begun in 2014, a Prayer Book for Southern Africa Today,

which is what they're called their new work, but I was really . . . going back to the 1989 prayer book, I was really touched by what I had forgotten, is one of the most thoughtful general prefaces I've read. Developed at the same time as political and humanitarian crises in their country, the committee asked if liturgical revision was an offensive luxury at such a time as this. "The answer is an emphatic 'no,' because the church's worship of God and prayer and sacrament is a priority in every circumstance and very particularly in times of crisis and change." Isn't that amazing? I mean, to think what they have gone through and to put that out there. It's very thoughtful. Bruce Jenneker is now heading the liturgical renewal consultation. Keith Griffiths has been part of it for a very long time. One of the things that I had a conversation with about Keith Griffiths was, I said, what do you think would be the most important thing last week. He's quite taken, again, with the sanctoral cycle, and the tension, the healthy tension, between universality and local theology and issues. He said, "we work with ten different nations, and what saints are shared that bind the province together but how also are local and often immediately connected saints, connected to people both presented." And it was . . . we had a very interesting conversation about this living example of what's known as tribal versus Catholic, which was very much in the air of liturgical scholarship. I think of Katherine McCunya's article of almost two decades ago now, of the constant tension between tribal and Catholic or local and universal. Also, the same thing with a recent publication on Easter which of course has to come out in multiple languages and then changes some of the nuances of theology because they're not literal translations, they're dynamic equivalents. But its primarily a common teaching on the great fifty days.

The church of the province of West Africa may surprise you, why in the world I included it there. It's interesting, the province is seventeen dioceses in eight countries. The province is mixed in its relationships with Gafton as much of Africa is. Some of the dioceses ordain women, some remain adamantly in communion with the US Episcopal Church, Liberia in case. Cameroon, bilingual, centered in Douala without stations of Bafoussam. One issue, interesting in the Cameroon gathering, was the church declaring that it was at war, it will fight against Boko Haram and not allow anyone to use the church to hide to join groups which are terrorizing others. I include it for two reasons. I'm on my way to Cameroon in ten days, my daughter is in the Peace Corps in Cameroon, along with all the Peace Corps kids, they are increasingly being pulled south for their own protection as Boko Haram sweeps from Nigeria across northern Cameroon. But I think it's a really important reminder that some of the things we deal with in North America are so different. That the Anglican Church with a lot of divisions right now, it's been in the news recently, an impoverished church, without resources, borrowing a few helpful texts and translating, knowing being Christian is a matter of life or death. And seeing its own church used as a hiding place for terrorists. And, you know, we say, oh, well that's such harsh language to come out: we're at war with terrorism. But the church is being used, so it's not particularly about liturgical renewal, but about the life of a liturgical church.

How might I summarize some of these brief presentations? A lot of it is about supplementing existing prayer books more than it is about preparations for new prayer books, which is probably closer to the mark on your immediate concerns. Several categories that just . . . I've already mentioned and I'll just summarize here. Where there are limited resources for liturgical developments, texts and follow-up take longer. And that means committees change and the

trajectory can get lost. Where things need to be in multiple languages, everything gets a lot more complicated. Where there are first revisions and feedback, there is often not a process that allows comparison, or a helpful sense, if you will, of the sensus fidelium. So, what is intended to be broad-based consultation doesn't always carry through. And, of course, budget constraints often put liturgical commissions and liturgical renewal at the top of the expendable list. Second, what came out of a lot of my conversations is theology. How are new rites presented? What is the catechesis? Does the committee or the committees understand the need to link these liturgical ritual changes to theology, to ritual, to culture, and above all that they have some kind of systematic integrity. One thing is the lack of theological introduction to praenotanda, which is so evident in the 1979 Book of Common Prayer in the United States. Rubrics are not the same as theology. How do we do theology in both poetry and prose? Third, culture. The profound differences in some of the cases above that I was just presenting to and the upcoming conversation for Canada. The differences between first-world church issues of language updates, inclusivity, linguistic concerns and people concerns, and many options that are not shared by all the member churches. Therefore, some of the ongoing work is very different. Some of these are financial, some are cultural, some are linguistic, some are theological, and even the ease of access to internet resources matters. Fourth, the multicultural reality, of course related to the cultural context, but what about the minority religious status that makes a difference either ecumenically or interfaith, within their context? And the necessary focus again for member churches on issuing every revision in multiple languages, which means multiculturally. And fifth, enculturation. The issue of enculturation versus globalization, articulated particularly in the Asian Anglican conversation is complex. It's not this or that. There is enculturation from colonialism. The difference is in how the faith community worshipping members actually understood themselves to be rooted in prayer shaped by that colonialism. It was particularly evident in Hong Kong, where older Anglicans said, don't change the English language, even though it's my second language. Because this is the identity of what it is to be Anglican in Hong Kong in a minority religion in this world. That's a type of enculturation. There is anti-enculturation from a materialistic and consumerist culture, the Korean Church said, we don't want to be enculturated into this. There is anti-enculturation based on the theology of time. In other words, it's not just a spatial enculturation, but also a temporal enculturation. The culture has no historical rooting, tradition is important because it roots us not just spatially but temporally through the centuries. Again, the Asian interest in the Syriac Eucharistic prayer with its deep links in China. There is a desire among many member churches that I talked with to be global, to be part of a global church, which is a primary form of identification ritually and liturgically, against many of the free church traditions. Pentecostals, evangelistic groups in some of these places. And then there is "glocalization," both against and for. The rising problem of identity versus this phenomenon. Globalization is always also localization, because most of us live in a local context which is shaped globally through firsthand experience as well as access to constant global information. So, the same things are going on in places where there is an in access, where there is this access, so that local practice can be completely unanchored from actual place, culture, and people. I'm going to go design a liturgy, and I'm going to draw one thing from each continent because I can. It's all online. So, the umbrella of enculturation can take many different forms.

Interview with Lizette Larson-Miller (2 of 2)

LLM=Lizette Larson-Miller

DK=Drew Keane

DA=Devon Anderson

SCLM=Standing Commission on Liturgy and Music

DK: Well, good evening, it's good to see you again.

LLM: Thank you.

DA: Do you have handouts?

LLM: Yes, I do, I have three. And they'll come sequentially.

DA: Okay, I'll deal with that.

LLM: One.

(time skip)

DA: All right, it's starting.

DK: So as you know, the Standing Commission on Liturgy and Music is doing a series of interviews with people across the Anglican Communion who have been involved with liturgical renewal in their provinces, and you're here to talk with us about the Church of Canada, so we'd like to hear your story.

LLM: Great. So you have a handout coming around that's titled "Liturgical Renewal in the Anglican Church of Canada." There's a couple ancillary handouts that will come, one is just in case somebody needs a little primer on the Eucharistic prayer in the BCP. That would be *the* BCP. And then one that will come a little bit later in the conversation on the last topic. Somebody asked me this afternoon sometime how different—oh, I think maybe they actually worded it, the Canadian church is pretty much like the U.S. church, isn't it? And I said, no. And I think one of the interesting things about eastern Canada, I'm really at the western edge of eastern Canada, which is the dominion of Canada, which is celebrating its 150th anniversary, is . . . one of the surprises was how beholden it is and how frequently it looks to the Church of England for its resources and its ethos. I was sitting at morning prayer on Tuesday morning with the students, and of course they're all on a rota, and so you hear all the different voices. And it was really interesting to hear the first reading at morning prayer read by a student from Glasgow with a thick Scottish accent, and the second one from a student from Liverpool, with a (laughs) . . . and it was just an interesting reminder of . . . that's fairly frequent, a lot of the students actually have parents from England or direct connections, but also the sort of identity crosses over into that.

So I'm going to start here just a little bit differently than I did with the round the world trip that we did a few hours ago by asking you, having been in the midst of a lot of teaching this week, imagine you are training for ordination in the Anglican Church of Canada. And one of the things that has struck me is the first thing you will have to learn are three completely different

Eucharistic rites. So not variations, Rite I and Rite II, but three completely different rites. So there is the Book of Common Prayer, the official prayer book of Canada, it's 1962, it's . . . historically the Canadians say the 1662 prayer book was understood to be sufficient for what was known as the Church of England in Canada, and that was its official name until 1955. And then in 1922 there was a new prayer book without much change, and Clarke said of that one and actually says almost the same thing about 1662, "to some observers, the new book will seem an opportunity missed. And a perpetuation of features of the 1662 book which the 20th century with its fuller liturgical knowledge might rightly wish to change." But the eventual Canadian Book of Common Prayer, the 1962 version actually has more options than 1662, so that's different, including a Eucharistic prayer which Paul Gibson says "begins on a doxological note and includes a memorial as well as a cautious epiclesis." Well, I would say "cautious" being the primary word there. Looking at the 1962 Eucharistic prayer now, in light of the extensive Anglican liturgical reforms around the globe in the second half of the 20th century, in particularly in the 21st century, most of us see an unreformed reformed prayer. If you don't know what that looks like, the students have been using this—it's very sloppy—but there is—I know a lot of you don't need this but I'll just pass around a few. If you're wondering, what in the world does that actually look like, this is sort of a cut and paste job that just gives you a sense of how very different that is. So ordinands must learn this, of course. They need to know its ethos and its pattern, and above all, the Eucharistic theology that's represented by that, because this is still used in many, many, many parishes. But in addition to learning that, they also have to know what is affectionately called the "BCP Lite," which is the BAS-ified, Book of Alternative Services version of the BCP, which tries to bring the theology of a BAS structure while retaining the BCP language, so it's honestly named the Holy Eucharist, a form in the language of the Book of Common Prayer 1962. But it's not just about the words, and I was thinking of a couple things that Juan brought up earlier, it's not just about the words. Because before that liturgy is laid out in the Book of Alternative Services, there's a crucial rubric that makes all the difference in the world, and the rubric says, "the celebrant should pick up and hold the bread and cup at appropriate points in the institution narrative, but the bread should be broken after the Lord's Prayer," which of course in the traditional BCP language, what you have in the middle of the Eucharistic prayer in the rubrics on the side, "take eat, this is my body which is given for you, do this in remembrance to me," and here, "he" to lay his hands upon all the bread, here he is to take the cup into his hand but also before that to break the bread in the middle of the Eucharistic prayer, or at least that part of the Eucharistic prayer. Because again, as you probably are aware, and if you want to look at the copy there's some more up here, it's a very unusual prayer by our modern standards. In addition in the BAS, unlike the BCP, the sermon actually follows the Gospel, which is followed by the creed on festal days, and the prayers of the people follow the creed. So it's not just words, it's structure. But of course, the BCP retains the old catechetical. Liturgy is a classroom, "Our Father who art in Heaven," you say "Our Father who art in Heaven."

SCLM: Our Father who art in Heaven.

LLM: "Hallowed be thy name."

SCLM: Hallowed be thy name.

LLM: This comes right from a time when you are teaching people in their own vernacular language, these prayers, built right in. Very different. The two Eucharistic prayers in the BAS-ified version of the BCP actually follow the West Syrian anaphoral structure, which most of us are familiar with. "The Lamb of God" may be used as a fraction anthem as opposed to the communion anthem, the Book of Common Prayer. And a dismissal is actually added to the optional blessing. So in other words, the second version that ordinands must learn probably sounds a lot like Rite I in the United States BCP. But there's a third pattern. There's BAS with its six Eucharistic prayer options and some other ones now online, a greatly abbreviated gathering in dismissal rites, heavy borrowing from the 1979 BCP, scanty rubrics, multiple editorial errors, lots of words, not much in the way of instructions. The joke is, it's a good thing it's not called the Common Book of Alternative Services, because there's not much in common. There's those who have the secret Gnosticism, and those who have the book. So three Eucharistic rites to learn, one of the great insights working in Canada, I've just been stunned, is the complete lack of catechesis for many parish priests in the 1980s, poor liturgical teaching in a number of the seminaries, not all, resulting in continued confusion, so that really what's going on is there seems to be a common fourth Eucharistic rite, which is the BAS, the BCP, and multiple online trends with the ethos, the theology, the ritual, and the patterns completely mixed up one with another. And the result is pretty chaotic in a lot of parishes. It's been very interesting experience in trying to work with this. Paul Gibson says of this, "a lack of liturgical knowledge and skill among those responsible for worship planning results in the greatest threat to uniformity, not being artistic creativity or importation of material from other sources, but innocence of a sense of liturgical shape."

Member of SCLM: What a wonderful phrase.

LLM: "Innocence of a sense of liturgical shape." And I might add what people do with their bodies has been a very interesting series of observations. And I think here's really a good starting place for the Anglican Church of Canada in its liturgical reform because it is extensive, it is well-intentioned, it is ongoing, and it is poorly budgeted. So, I suspect you have heard a number of the things going on in Canada. There's a few things that are . . . I'm not talking about here. I'm not talking about same-sex blessings or same-sex marriage, you know it's taken a lot of energy and I'm sure you all know the stories of the mechanics of voting at the Synod. So I want to talk about a few other things that you may not have heard of. Canada is a very large country with few people and even fewer trained liturgists. Canada has a worship desk, and while the future of this is a bit uncertain and its occupant is currently on sabbatical for four months, Eileen Scully has been the point person for the office of Faith, Worship, and Ministry. Many dioceses still have a diocesan liturgical officer. I'm one of them. But as with any member church, there is an inconsistency with the teaching and oversight of liturgy through the bishop's offices from place to place. The centrality of discussing and returning to what's known as "Principles for the Revision of Texts," which is in turn heavily beholden to IALC work, really is at the heart, or is supposed to be at the heart of a lot of liturgical renewal work. I think the IALC Canadian link is because there were a number of Canadians who were actually paid to coordinate IALC. The Anglican Church of Canada actually footed the bill for a lot of the International Anglican Liturgical Conferences for quite a while. This is a quote from "Principles for the Revision of Texts": "Principles for the revision of texts emerge from reflection on the church's experience of worship, through the ages and across culture, and from an engagement with Scripture and the

call of discipleship. It takes place in communion with the church in every age and in all places in the world. In order to work on revision, we have to ask some fundamental questions about who we are called to be as the Body of Christ and what the gifts and tasks of Christian worship are about. Liturgy at its heart, *laeturgia*, a public work voluntarily taken on by the few for the common good of all"--please note the correct definition of the word *laeturgia*—"and so Christian liturgy serves God's good purposes for us and for all of creation." So what a lovely sense, you know, that we don't just go off and—

Member of SCLM: Is that Paul's? Paul Gibson?

LLM: It's a committee, but I'm thinking the actual pen was held in the hand of Paul. So in 2010, emerging, this sort of guideline emerging from the ongoing General Synod conversation about transitions in the Anglican Church of Canada really, I think, tries to keep rerouting, tries to keep bringing back whatever conversations are going on and whatever products of those conversations are emerging in liturgical renewal. So, as with a lot of churches we looked briefly at earlier, and Sam Dessórdi giving us insight into the changes in prayer books in Brazil, there are many supplementary texts which have been created and presented, all are, almost all are online for accessibility, and they're actually online because of a huge lack of funding. Some of these resources went through a trial use, being tried in select parishes, being open to a broader field, then reevaluated, retooled, published online through the national office but juried by the liturgical task force developed in 2010, often together with earlier publications. And there has not been a consistent time frame. This is going to be in trial use for one year, for three years, until we remember that it's still out there and we haven't dealt with it. There's a number of different schemes going on as far as timelines. So, some examples. The 2001 supplement to the BAS, which is of course understood to be a supplement already to the Book of Common Prayer, contains three additional Eucharistic prayers and they have a particular thematic focus. They have their new musical settings, also. Two examples of liturgies of the word, compline or night prayer, and ancillary texts including some hymn suggestions. Now, the Services of the Word were quite necessary because of the plethora of parishes, missions, chapels of ease, which do not have a priest, and the common pattern of seminarians doing summer placement. So often in their second summer, some in their third summer, for different reasons, are sent to one of these summer parishes. A lot of them are holiday communities, so the parish isn't open during the year, it's, you know, under ten feet of snow. Or it's on a beach location or it's in a national park or something like that. And the seminarians hold that down the fort almost singlehandedly with very little training. And some very unusual liturgical experiments come out of that. So, these liturgies of the Word in their different shapings were intended to address that. Interesting stories come back from those summer events. Another example, 2007 revised sanctoral, so we've seen this again and again. *For All The Saints*, intended to balance the universal and the local as well as expand the cultural names, the cultural faces, the cultural experiences. Again, very much like Sam Dessórdi was telling us.

In 2016, there was a flurry of trial texts that emerged. Morning and evening prayer in a sort of hybrid cathedral and monastic style. So BCP clearly has the sort of particularity of Anglican office which is quite monastic. BAS has some options but is still fairly monastic. 2016, an interesting sort of hybridity between cathedral and monastic style that comes with seasonal prayers, additional collects and sentences for the seasons, and in addition the proper prayer over the

gifts and the post communion prayer. So it's very common in Canada that there is actually a prayer over the gifts. And that's a proper prayer appointed for each Sunday and often most of the feasts, and also the post communion prayer has several options, probably the most common is to use the proper post communion prayer for that Sunday or that feast. There is also a trial-use Psalter with appointed psalms for chanting and inclusive language which is not just human-human but also extended to God, which acknowledges the presence of many such psalters already, and actually the Saint Helena psalter is fairly widely used as a common option.

There's a supplement to the hymnal, *Common Praise*, pretty much completed in 2015 and I think there's some publishing opportunities perhaps for that, and again their work has been severely curtailed by budget. And it's interesting, there's a number of bishops who have gotten quite directive about using only official music resources at the same time, so the supplement will, hopefully when it is published, that will help. I think the . . . I think what's going on from bishops' offices and diocesan offices is . . . is a real acknowledgement of how much theology is sung. And that it is very important that we not just pay attention to the texts of collects, but we also pay attention to the music that is sung and how that shapes people's understandings of particular rites. I work in a diocese, for example, where only approved music may be used.

Online resources are found in three different places on the webpage, it's a little confusing to some, I think it's actually confusing to just about everybody, as well as mixed with a series of essays on why we should do these things, which is really good. The overall sense, though, is it's a little hard to separate the actual rites from the background information on them. I think some of the things on the website, these newer liturgical resources, are Nouwen (enunciation unclear), and you can access those, just go to Anglican Church of Canada, and look under three different places. And I think particularly the ones that are barred from the US are Nouwen (enunciation unclear). A couple EOW now, the really stellar alternative confession in the EOW 1 has just made its way into one of these newer morning prayers, for example. But also a number of elements borrowed from *Common Worship*, and a third category is fairly idiosyncratic, we're not sure where they're borrowed from. One large project that you may very well be aware of, but I think it's worth mentioning, is the project called "Making Disciples: the Catechumenate in the Anglican Church." It's an unusual project, unusual in shape, that developed from John Hills' book of the same name, *Making Disciples*, and it's coordinated by John. And there's a small task force of Canadian Anglicans working with John to develop three different things. So it's written, but it's constantly being updated. First, the rationale, why do we need a catechumenate, why would we need a catechumenate. The explanations, this is what it has been, this is what it is, this is what is could be, and the liturgical resources. And there's a pretty substantial, considering these are small numbers, there's a pretty considerable buy-in of Canadian Anglicans involved with NAAC. Now, NAAC just—North American Association for the Catechumenate—so the North American form on the catechumenate died Roman Catholic, then became ecumenical, pretty much gone under. NAAC is the ecumenical gathering, I think actually perhaps begun by American Lutherans and now quite ecumenical. I went--I spoke at their conference last June in Albuquerque. It was a fantastic conference, absolutely fantastic. But Canadian Anglicans are quite heavily involved with that, so the "Making Disciples" has a direct link to NAAC. And there are a number of functioning catechumenal projects, there are a number of functioning catechumenates in parishes, mostly gathered around Toronto. What's good about it, there's

great ideas and good theology, but it's presented in such a mixed manner that separating the musings about the catechumenate from the rites themselves is a bit complex. What's really good about it in its most recent update is that it represents both the reality that liturgy does not stand alone, but is always woven together with catechetics, with issues of hospitality, and it's also welcoming Anglicans home, which of course they're not catechumens because they're baptized, but also making new Christians. It's about mission, it's about evangelization, and if I had to guess, I think it's about to take off again. I think it's gone through several cycles and I think this will become much more common. I'm teaching one of the licentiate, the non-credit classes on rites of initiation in the catechumenate in May, and there's been a lot of people signing up, so I think there's things going on on the parish level. Then of course one last point in this sort of category of what's been going on since . . . as supplements to the BAS itself, is the ongoing work of translating all the liturgical resources into French--Canada is officially a bilingual country--with adaptations, not just translations for French-speaking Anglicans, and that continues. Of course, the primary resources have been bilingual for years, the supplemental material moves at a slower pace, and sometimes unofficially. I was mentioning to Devon that having Sam Dessórdi talking to us by face and audio and having another voice in the background and him having to translate from Portuguese to English and back again was an absolutely perfect example of what I was talking about in the earlier talk of how much more work it is to do things multilingually. It takes a long time, it takes a lot of back and forth, it takes a lot of down time as somebody else is translating and figuring out the right words. And so the French-English situation is one part of that. So that's a little bit about some of the things that are going on right now.

The next story was sort of prefaced by Devon's comments earlier, and that's the legacy of Anglican-indigenous relations and liturgical hope. I actually asked someone, statistically, because I had no idea about numbers, what percentage of Canadian citizens are First Nations, and it turns out to be five percent. I thought it was going to be more than that. And that's not counting Métis, who are mixed. That would have been certainly a phenomenon in Western Canada of Europeans and indigenous people, but also particularly in Quebec with the French voyageurs and the sort of reality of how life was lived in the north there. The ongoing inheritance of Anglican run residential schools, the stories of a lost generation, the stories of sexual abuse, the ongoing presence and work of the Truth and Reconciliation Commission, the reality of near bankruptcy of the Anglican Church of Canada, related directly to this. All of these impact liturgical renewal in the entire Anglican Church of Canada, but particularly of course in indigenous or First Nations groups. One of the things that is heartening is to see virtually every diocesan liturgy begin with a smudging and a verbal recognition of whose land this was. It's very, very common. At the enthronement of the bishop last fall there were offerings of sage and smudging and welcome from several different tribes, and it's just, it's nice to see it there, put before us, even if it's primarily a community that is not First Nations.

So officially, or better nationally, the work itself out of the liturgy desk centers on translations. So for and by First Nation Anglicans, and of course with so many different tribal linguistic groups there are official bodies of liturgical texts for the larger groups, the ones that have both numerically larger tribes but also numerically more Anglicans. And that would be Cree, but of course Cree isn't a single language, so it has be both Western Cree and Swamp Cree. And many

unofficial translations. So what we have nationally are psalms, hymns, and family prayers that have been published in Cree. We have unofficial Eucharistic liturgies, both translated and adapted, and the adapted ones, lots of people know they are happening, but they are happening on reserves. So there's sort of a separate world in which those prayers are official and outside the reserve they are not. There's a full Eucharistic liturgy in Oneida, in southern Ontario would be pretty common, and in multiple texts in Algonquian, Inuktitut, and other texts, and again various dialects, too. So a lot of translation work going on.

There are also texts about indigenous Anglicans. From 2001, *Worship and the Vision of a New Agape: Indigenous Prayers for Healing and Reconciliation* that came out of a dialogue with the Truth and Reconciliation Committee. National Aboriginal Day prayer, which is annually on June 21st, with propers in English, French, western Cree, and Inuktitut, which has just started in 2015 officially, but it had been taking place before that. Updated in 2017 last month, prayers and ceremony resources at vigils for missing and murdered indigenous women and girls. This has been a scourge, really horrific. And that's annually observed on October 4th but more frequently in local settings, depending on what's going on. For Lent 2017, so this Lent that we're in the midst of, there's been a number of rituals, prayers, catechesis for southern parishes. And remember often in Canada southern would be, of course north of here, but southern is kind of mixed ethnically and culturally, and then there's the north which is not very mixed, that's First Nations. So this is really rituals, prayers, and catechesis for southern parishes, a lot of it designed by indigenous people themselves, so a lot of parishes are doing blanket ceremonies and other things in Lent. A lot of it is catechesis more than it is ritual.

But there's this other part, there's this other conversation that's going on or should be going on, and that's the liturgies that are actually needed. Not the ones that the national office says they need, but the ones that are needed. So last week I had an extended conversation with the Bishop of Brandon, Manitoba, so he has the typical north-south. It's . . . the geographical boundaries of the diocese are sort of long and skinny, so he has the southern half and then he has the northern half. And there's, you know, four people in the north and a lot more in the south. The north is primarily Cree-speaking, Swampy Cree in this case, sparsely populated, brutally poor, not under the Council of the North which makes a difference as far as money, but it shares a boundary with that. Just like some of the issues in Africa and some of the issues that we were talking about in the conversations after the earlier presentation, the issues are not BAS versus BCP, but simply having understandable English for people who are not well-educated. Hence the BAS bilingually in Cree and English. It has . . . it carries no political baggage, it's just simpler language. The issues that dominate are, first, suicide, and teenage suicide is rampant. Racism, poverty, addiction. Bill Cliff, who is the Bishop of Brandon, said, "Grace is the essential dimension, it's understood as truly saving against the powers of the issues listed above. And the primary prayer, the central prayer of each morning is simply survival." Unlike much of the church language of the concerns of many Anglican Churches of getting young people into church and creating liturgies that appeal to them, there's a very different dynamic in a lot of the Canadian Anglican indigenous communities. We have three generations. We have grandparents, who in this diocese, the diocese of Brandon, are primarily Cree-speaking, their children, who were taken away and do not know the language of their culture, and the children of this residential school generation, the grandchildren. The grandchildren speak only English, not Cree,

the grandparents speak only Cree not English, and the generation in between is lost. So what happens, liturgically, is there's a unity of two generations in praying who are united in praying for the missing middle, and that's the heart of the community. In other words, grandparents and grandchildren are praying together bilingually for the missing generation. And that becomes a primary source of unity for these different generations. It's not about creating things to get teenagers to come. They have this common bond with their grandparents. Otherwise, the rupture in cultural continuity that happened to the parents will not be bridged. And Bill was talking about going up for a confirmation and asking if one of the young men could do the Nicene Creed, and the kid just went "bleh" and just started a mile a minute in Cree and, you know, Bill doesn't know enough Cree to know what he was saying, so he finally asked and he said, yeah, he knows the whole thing in Cree. His grandmother taught him. So the catechists, so the grandparents teaching non-Cree-speaking grandchildren the essentials of confirmation preparation, but teaching them in a foreign language, which is Cree. Very interesting.

One of the things that's not present in official conversations are the kinds of things that modern Anglicans don't often like to talk about. Prayers and rituals that deal with evil. Blessings, exorcisms, cleansings. Bill says these are the tools that a bishop is expected to bring on visitations. It's not unlike what's going on in a lot of Anglican African communities. It's not about inclusive language psalters. It's not. It's a different concern. I mentioned in the morning conversation then the differences between first world—actually . . . yeah it was still morning, we can still say morning—the differences between first world liturgical concerns and other issues for other communities. And I think here is a really clear example, but this is actually within what is politically defined as a single nation. Thirdly, the key importance of rites of passage for these grandchildren. Hence, first communion at about the age of seven or eight, and confirmation, sometimes mixed with first communion, sometimes done at eight years old with first communion at ten. It's very interesting. Theologically, I'm much more comfortable with the return of—with my eyes firmly fixed on the fourth century—and the return to unified rites of initiation. If you're going to baptize them, then chrismate them, then give them their first communion. The sort of language that comes out ecumenically and from Anglican perspective in the IALC of Toronto of 1991. This is something else. This community needs something different. For these very impoverished people to gather from all sorts of areas, for the bishop to actually take about thirteen, fourteen hours of traveling to get to these parish communities and then have these kids, and I've seen the pictures, it's just amazing, you know you can see it. It looks like most Latino parishes with the girls in their long white dresses and the boys in their very first suit. It's really important. They are community occasions and culturally appropriate markers. And they are culturally appropriate markers in the intense preparation: learning the Nicene Creed in Swampy Cree; in its ritual, in its outward attire, in its admittance to a new status and in the visitation of the bishop. And again, sounds very common with some of the Mexican-American parish communities that I knew particularly in Los Angeles. So, different nations with different liturgical needs and different energies.

And lastly, before we all talk together, I want to talk about one—there's a number of things that got . . . have been set aside again and again, particularly because of the ongoing discussion on same-sex blessings and also marriage. And one of them is about dying, and dying in the Lord. So as those are coming around, these are particularly some of the things that I'm working on

because one of the fields that I write in and research in and teach in are rites with the sick and the dying and the dead. So, with regard to expanding the rites for the sick, there is not officially a public rite of healing like there is in the BOS and in EOW 2 in the United States, but people are doing it, so we're working on that. There's a lot of ministerial imitations on who may anoint or even touch on the head, but not a lot of actual why. Why does that matter? In other words, sort of articulating the theology. Working on more clarity on the Eucharist or the reception of Holy Communion as the primary sacrament of healing. EOW 2 is quite clear on that that one does the healing rites, the anointing, or the laying on of hands, before the peace, and that leads in and finds its summation in the reception of Eucharist, so again following on that. And a ritual clarity for the shift from prayers for healing to prayers for a good death. It's a very difficult thing to do. When do you stop doing this and start doing this. What I've called elsewhere, developing a palliative spirituality. Second then, continuing, so that's rites with the sick and then into the dying, expanding the rites with the dying to first recall and return to the central sacramental heart which is viaticum, one's last communion. Borrowing some of the work of EOW 2 and actually, 3 is more about funerals, it's really centered in 2, as well as *Common Worship* here, here's where *Common Worship* kicks in to expand the textual and ritual options. Restoring the centrality, or if you prefer the uniformity, or if you prefer the essential texts and rituals from all the options and really returning to a focus on the *pro vita serae*, "Depart, O Christian Soul," and the *combinatio* of those prayers as sort of the . . . if we go back to what some other Anglican member churches are talking about, what are the primary essential dimensions of rites with the dying, and what are the secondary, and it has to be variable because all these dyings are different. Perhaps the *pro vita serae* and the *combinatio* belong in that first column. A restoration of the centrality and the rites with the dying on the dying person rather than on the mourners, which has often taken the form, pastoral care and ritually, of talking about the dying person rather than talking to the dying person. And a commendation of music-thanatology, which of course is reborn in its modern shape in the United States with Theresa Schroeder Sheker and the project of the Chalice of Repose and her work on medieval Ploony traditions. But particularly to think about maybe some musical assistance in setting, restoring the tradition of the Passion being read or chanted as a Christian is dying. That ancient practice that theologically says our dying becomes one with the Passion of Christ. And then moving on to funerals and clarifying on a somewhat muddled funeral rite in the BAS, the *praenotanda,* the theological introduction, is more sociology than theology. Committee . . . you know, written by committee. The reception of the body or rather the baptismal focus is absent, needs to be brought in. It's there in EOW 3 and particularly in *Common Worship* as well as some of the customs from First Nations, which should be listed at least. And the balance of the threefold purpose of all funerals. So theology leading to ritual, that funerals are first, like every liturgy, the worship of God. They are second commendation of the dead to God. And third, they are comfort to the mourners. To balance out what is often perceived and actually practiced by some priests, as seeing only the comfort of the mourners as the purpose of a funeral. So again, it's continuing that mandate . . . principles of liturgical revision, of this balance. Why are we doing this, what do we believe, what does it look like, how is what we're doing expressive and creative of that faith? Lex orandi, lex credendi.

But particularly there is a real issue in Canada. Last June, 2016, medically assisted dying, or assisted suicide, was voted in. It seems to have quite frankly caught the Christian churches off

guard. It's like, oh, guess we better deal with this. In the Anglican Church of Canada, there's been a very strange progression from a lovely document called "Care and Dying" in the year 2000 to, "In Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying." In other words, the first document, "Care and Dying," argues against suicide from Scriptural, theological, and traditional stances. The second gives over to the legal legislation and suggests ways to assist people as pastoral caregivers. What I passed around second, it's a talk, I'm not going to talk about all of this, this is just for your own reflection—I gave this talk to a group of clergy in December of just this past year, so a few months ago. I started by talking about the documents themselves, the two I just mentioned, "Care and Dying," which sometimes is listed as 1998 and other places in 1999 and other places in 2000, so I'm just going to call it 2000. And then "In Sure and Certain Hope," which is a 2016 document and has two appendices that go with it. They do very, very different things. I was a little surprised, I was a little disappointed that of the seventy or so folks that were gathered this night, some of whom were lay people who were palliative care workers, the only people who raised their hand when I said, "I'm sure all of you know 'Care and Dying' and 'In Sure and Certain Hope' and 'MAID,'" "Medical Assistance in Dying," which is the government of Canada document, the only three people who raised their hand were the lay people who were working in palliative care. None of the clergy had had the time or the invitation to read the official documents of their church. One of the things that is so important, and again I don't want to read this all to you, but I just want to highlight a couple things. If you flip to the second page, there are six—in the second document, the 2016 one—there are six issues around which the document is written. And they cannot be . . . they are apples and oranges in comparing these documents, because the second one, 2016, that has said, well, now that we have assisted dying how are we going to develop rituals for it? It's not a complete document. In other words, it keeps referencing back to the first document. So it's ancillary, it's supplemental to the first document. But number three is particularly chilling. When you read something that talks about vulnerability and justice, many of us think the first thing, you know, what about the people on whom this might fall, what about involuntary assisted suicide? That's not what it's talking about. "It's based rather in the complexity of how constitutional protections work and the experience of other jurisdictions, where the initially narrow grounds for physician assisted dying become widened out of legitimate concern that some who might benefit were excluded under the initial definitions." It's the opposite of what many conversations are. When you go to the, what's called MAID, "Medical Assistance in Dying," this is not a church document, this is the government of Canada, it lays out who's eligible, and it says towards the bottom of the first section, "you do not need to have a fatal or terminal condition to be eligible for medical assistance in dying." Mental illness does qualify. Developments for those under the age of 18 are being worked on. It snuck up on the churches, I really do think.

So one of the things, and I'll leave this for you to work at, or look at, one of the things I just want to propose because it's actually what I'm writing, is what starts there on page three and then lops over a little bit to page four. A missing theological argument, I think, that will be . . . my initial presentation will be published in the ecumenical journal called "Liturgy" out of Washington, D.C., out of the liturgical conference, is that . . . what about the link? We keep talking about baptismal ecclesiology. What is baptismal—what are the ramifications of baptismal ecclesiology in dying in the Lord, in the death of a Christian? What of our baptismal

faith? From a Christian perspective, this means that I'm attempting to understand how an individual life participates in and reflects the life of Christ, into which my life has been incorporated at baptism. That's in that first document and brought into the second one. But if we look at all the Scripture references and our own baptismal liturgies, we have already died in the Lord. But if . . . "so if anyone is in Christ there is a new creation, in Christ Jesus you are all children of God, as many of you are baptized into Christ have closed yourselves, it is no longer I who live but Christ who lives in me." And then a couple quotes from Richard Hooker, just to, you know, get the Anglican hook in there. How does that come into dialogue with the true compassion and the real concern about suffering? How can we talk about that and honor, in Canada, that constant return to, what are the principles by which these rituals, these liturgies are presented? What if we don't have a theology of suffering? It's not here, but I spend some time arguing on that. So I think . . . I think there's some theological work that needs to be done pretty quickly in Canada to deal with a legal situation that is already in place. Practically, I think the Canadian Church, certainly the primate has spoken about this, is that only perhaps 30-35% of Canadians have access to quality palliative care. Canadians should be given options that ensure the effective medical control of pain, and more importantly, loving accompaniment as they approach their final days. How can we do that, how can we talk about writing rituals for assisted dying if we have not yet really supported and explored and lifted up palliative care.

So I think these are just a few of the many issues going on in the Anglican Church of Canada. Some of them are government driven, some of them are First Nations concerns in particular, which become the concerns of the whole Anglican Church of Canada. Some of them are very consistent with what we've seen around the Anglican Communion in the same sorts of issues and the same kinds of questions and the same kind of supplemental liturgies that we've already bumped into again and again. But I hope that gives you a little bit of the flavor going on, just north of the border.

DK: Thank you very, very much.

LLM: You're welcome.

Interview with The Rev. Sam Dessórdi Leite of the Igreja Episcopal Anglicana do Brasil

SDL=Sam Dessórdi Leite

DMB=Deã Marinez Bassotto

DA=Devon Anderson

DK=Drew Keane

DA: Hi, Sam.

SDL: Hi, how are you?

DA: Can you see me?

SDL: Yes, I can see you.

DA: Hi. I'm Devon Anderson, and I'm the chair of this committee. It's been nice to see you on Facebook. So, what I want to do is just ask you questions that I can remember, the questions that I sent you a couple weeks ago, and if you don't remember those I will try and recreate those for you. But what we'd like to do is learn a little bit from you about the Anglican Church in Brazil and about your process of revising the prayer book there.

SDL: Okay.

DA: So what we'll do is I'll just kind of ask you questions and if you could talk to us a little bit about that and tell us what you know, and then we'll have some question and answers from some of the people that are here from the Standing Commission on Liturgy.

SDL: Okay. I also want to say that Reverend Marinez from Brazil who is the current custodian of the BCP, she just texted me saying she's arriving home and she's going to come talk with us on Skype. So if she shows up on Skype, you guys know who she is.

DA: So, why don't we start by, why don't you tell us a little bit about yourself, and you served . . . you were in Brazil, and what was your role there and what committee did you serve on and if you could just give us a little feedback about that and some little information about yourself and your role in that province in the Anglican Communion, let's just start there.

SDL: Okay. Dessórdi Leite, that's my name. People call me by Sam. I came from a Roman Catholic family, but when I was a teenager I decided to be part of the Episcopal Church when I was thirteen years old. It happened because I went to a church and I fell in love with the liturgy and the community. So very early in life I made the decision to become Episcopal because the church was making some profound significance for me in my context. That had to do with the love the community had for liturgy. Most of my period as a young person I did work with youth ministry in liturgy and spirituality. When I was 18 I went to theological seminary, and that was also the period Reverend Marinez went to as well, so she and I we are from the same period of the Episcopal Church in Brazil for ten years, the theological seminary was closed, so when we are ordained, I was 23 years old, she was probably 25, and we had a gap between our generation . . . was a generation of young clergy, and a gap of ten years for the older generation, who was a generation who grew up with the Book of Common Prayer from 1930. Actually, I had also when I

was a teenager we used the book from 1930, which probably is the translation from your book 1928, I think. So one of the major differences for us was the fact that Reverend Marinez and I were living during the liberation theology period, which was a strong invitation to be more . . . to pay more attention to enculturation. And the way we did the liturgy in theological seminary was using worship daily as a laboratory and experience the traditional liturgy on the parishes on the weekend. So both of us were very connected to liturgy. We had four years of theological studies. I was ordained while I was 23 years old, and I was a member of the National Liturgical Committee for probably twelve or thirteen years. In 2003, if I'm not wrong, I was called by the House of the Bishops to be the custodian of the Brazilian BCP, and I was the custodian for probably seven years. So in that period, what we did on the committee was to look what is missing in the book that we were using during 80s and 90s and try to fulfill those needs creating like a . . . we had booklets, we had two booklets, that was . . . what is the word . . . like alternative liturgies and rites, but actually the new Book of Common Prayer during 80s was a really bad reproduction of the BCP in the United States, so that book was missing the morning prayer, evening prayer, was missing all the rites, the special liturgies for Holy Week. We didn't have Ash Wednesday, so a chunk of the original book was missing.

DA: Can I just stop you for a minute and make sure that I'm following what you're saying?

SDL: Yes.

DA: So, you said that the Anglican Church in Brazil had a Book of Common Prayer in 1930 and that it was patterned on the 1928 Book of Common Prayer in the Episcopal Church, is that right?

SDL: That's correct.

DA: Okay, and then there was no revision until the 1980s?

SDL: That's correct.

DA: Okay, so when was that prayer book finalized?

SDL: So, we had one in 1930 which was the population of Europe, and then we had another one in 1984 which was a translation from the . . .

DA: '79 prayer book?

SDL: Perfect. And then we had the recent one from 2014, if I'm not wrong, which is the one where I participate in the beginning of the process and then Marinez, she's the one who currently helped.

DA: Okay, great. So I'm clear on that. So the 1984 Brazil prayer book was the translation of the 1979 one in the Episcopal Church, is that correct?

SDL: That's correct.

DA: Okay. And then, you also mentioned an alternative services book?

SDL: We had in the end of the 90s 'til 2006 two short booklets with some liturgical resources. So one was actually some of those rites that were missing, they removed from the book, from the 1979. In the second booklet was like a selection of alternative rituals that sometimes were necessary,

the clergy had no idea where to find, things like which ritual for a graduation. I think we had some popular religiosity rites on that one, but those two books was mostly in the hands of the Liturgical Committee, and of some bishops and people didn't think much of that, so unfortunately.

DA: You mean it wasn't widely used?

SDL: Not widely.

DA: Okay. So focusing on the book that was finished in 2014, so . . . I have some questions about it.

SDL: Yes, okay.

DA: So, my first question is, when did that start and why? Why was there the sense of call that there needed to be a new prayer book?

SDL: The conversation on revising the book was going on for a while. When I was nearly ordained in my twenties, which was during the 90s, people would make comments that we need to make changes. One of the major things were the gender language. But it's interesting that people would be more comfortable changing the words of the Bible than changing the words of the BCP. Especially when they talk about the Eucharistic prayer, everything else was kind of . . . we could imagine, but touching the Eucharistic prayer was sacred. In 2003 when I was appointed for the . . . to be the custodian, I remember that some of the bishops coming to me and saying, now we can move on with the revision. So that first committee was kind of collecting what we have out there. We talked about the need, mostly on the morning prayer and evening prayer, because during 80s, before 80s we had a lot of use of the Daily Office, and then I think when the new book came, and the morning prayer and evening prayer was combined, was just one prayer, we lost the strength on that, and also in 80s had the switch in the Brazilian church of putting much more attention on having Eucharist, Eucharistic liturgies weekly, than having Daily Office. The second thing was the need for the Holy Week liturgies. I remember the first conversation, people were resistant and saying, we're going to look like Roman Catholics, but then the generation that's my generation, Marinez' generation, we were keen to use much of the material that is actually from the BCP, from the Book of Common Prayer, and actually that's one of the reasons why I came to the United States. It's because in the Brazilian context I wouldn't have any way to go deeper on my studies on rituals and liturgy, so that's why I ended coming to California. But had a profound need for the Holy Week liturgies, Ash Wednesday. Ash Wednesday the church was using the ritual from the Portuguese book from Portugal.

DA: So it wasn't because the 1984 book was the translation of the Episcopal Church book, and there is an Ash Wednesday service in there.

SDL: Yeah, let me tell about the 1984 book.

DA: Okay.

SDL: The book in '84, they . . . I would say the House of the Bishops, they say the Synod at General Convention, they agreed of doing the translation but they said we don't have enough money, so if you're going to publish a book, we need to remove rituals that are less important and keep the

Eucharist and the prayer. So several things were removed from the 1984 book, and that's why for this one we have now, we went back and brought it back to life.

DA: Can you talk to us a little bit about . . . so the Book of Common Prayer that was finalized in 2014, when did that process start and how did it start, who started it, and could you tell us a little bit about the process that you followed to develop liturgies?

SDL: So that's why . . . that's a piece I was kind of waiting for Marinez to . . .

DA: Okay.

SDL: . . . talk about on Skype, because she has the most recent . . .

DMB: Hello, I am here.

SDL: Okay, she's there. (laughs) So would you mind repeating the question?

DA: Welcome. My question is about the 2014 Book of Common Prayer in your province in Brazil. Would you tell us about when that process happened and how that started? And then describe for us what is the process that you developed that liturgy?

(SDL and DMB speaking Portuguese)

SDL: So she says the process in her opinion started thirty years ago in the moment that the 1984 book was published.

DA: Okay. (laughs)

SDL: People were saying, this is not good.

DMB: (speaking in Portuguese)

SDL: Yeah, so the General Convention elects the members of the liturgical committee and that committee should have been working in some of these changes continuously.

DA: Sam, I believe that you were still there at that time, so if you were the custodian of the prayer book from 2003 to 2010, maybe you could give us . . . maybe you could comment on that. Do you know how they began the process and what they began with?

SDL: One of the main things was, we had what we call the regular meetings, which was actually twice a year, and we called the diocese and asked for them to send to us all the liturgies they've been using and whatever adaptation they made for certain rituals that we considered important. So in Brazil the adaptation didn't happen necessarily in local places, didn't necessarily happen in the text, but happened in the way people did things and the symbols they brought in so they kind of start enculturating with the text they have. We had a couple, one or two diocese, which were more brave and created rites like the Diocese of Recife that was a little bit controversial had . . . they created a rite for divorce. If a couple would . . . agreed in ending their relationship in peace, they would have a ritual for that. So we've got things like that as well. What I can tell you that wasn't observed from the very beginning was the importance of keeping the next book with ecumenical sense. When I did my masters in CDSP with Ruth Meyers in Lizette it looks . . . that was one of the things that I spoke about. So currently in the new book, for example, we have

the Our Father prayer is not the traditional Our Father that was brought from the Episcopal tradition, but is the Our Father that's use in the ecumenical level in Latin . . . in Brazil, among the national what we call the council, the National Council of Christian Churches. So that was one of the things—is Marinez back?

DMB: Yes.

(SDL and DMB converse in Portuguese)

SDL: So, they chose some main lines to work in the revision. One of those main lines is the emphasis on getting closer, or approximation with churches that are open to ecumenism. So the Our Father was one . . .

(SDL and DMB converse in Portuguese)

SDL: So the second thing they did, so the Our Father wasn't the only change. The second thing was, following the recommendation the ACC—

(SDL and DMB converse in Portuguese)

SDL: --our recommendation that came from ACC, Anglican Consultative Council of the observance of the Nicene Creed and perhaps removing the filioque quote—I'm not sure how to say that in English, but you probably guys know, had a recommendation recently as a . . . to get closer to our sister church and apparently they removed the filioque.

(SDL and DMB converse in Portuguese)

SDL: Okay. So they did for the new book . . . the Nicene Creed doesn't have the filioque, and the intention is to a proximity with the Orthodox Church.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the third thing they did based on that line of ecumenism was the adoption of the ecumenical lectionary.

DMB: (speaks in Portuguese)

SDL: They adopted the full lectionary for Sundays, Eucharistic Sundays, as well for the feasts, and also Daily Office.

DA: Sam, is the ecumenical lectionary the revised common lectionary or is it different from that?

SDL: When you say common revised lectionary, is that the one that is in use here?

DA: The one that's new there? Is it the same thing? We use that here in the United States, the revised common lectionary. So our question is, is that the same thing that you're talking about that's the ecumenical lectionary that they're using now in Brazil?

SDL: Let me check.

(SDL converses with DMB in Portuguese)

SDL: Well, the translation we're using is in international use, apparently the first church to use it, the first church in the Anglican Communion to use that lectionary was Ireland, and is probably the same but I can't guarantee. I can ask her to send me the resources, if it's helpful.

DA: So the three . . . what you've been itemizing or what you've been listing are the major changes or thematic changes in the 2014 Book of Common Prayer, is that right?

SDL: Yes, that's correct.

DA: Okay, so it was the Our Father, the Nicene Creed, and the ecumenical liturgical calendar.

SDL: Yes. These three under the umbrella of ecumenism. There are other changes in the book.

DA: Okay. Can you speak a little bit about that? What was the need for . . . the cultural situation or the national situation that made the need for more ecumenically focused liturgical resources needed? Why was that needed?

(SDL and DMB converse in Portuguese)

SDL: So the first thing is, Marinez just said, is part of a ethos, America-Latina, we had during the end of 60s in the . . . to 70s. Several countries live under dictatorship, which led us to more shared liberation theological experiences and that period in Brazil an organization was formed, became stronger and wider during 80s, we call CONIC, which is the National Council of . . .

(SDL and DMB converse in Portuguese)

SDL: . . . the National Council of Christian Churches. And . . .

(SDL and DMB converse in Portuguese)

SDL: So when I was in Brazil, it used to be seven churches, including one of the churches was the Orthodox Church, one of the other churches. But mostly Lutherans, Methodists, Roman Catholics, Anglicans . . .

(SDL and DMB converse in Portuguese)

SDL: Yeah. So the Syriac Church, and for about 25 years for sure we've been producing events and religious stuff--when I say religious stuff, like rituals—workshops where we bring people together, so it's very strong, their ecumenical relationship in Brazil. We had some damage when the German Pope became the Pope because he was against liberation theology, so they made some major changes in the Roman Catholic Church that affected the way ecumenism was going on in Brazil. But even though it's still very strong, it's something that I miss a lot. And every time we had celebrations together, the Our Father would be one of the things that had no discussion about, we would say the ecumenical. So it was already in the body of the church the experience of choosing, are we going to do the Episcopal version or the ecumenical, so it's going to be the ecumenical. So that was kind of a natural move. The filioque situation was something new that came from the top down, came from the Anglican . . . consult?

DA: Consultative Council?

SDL: Yes. And the other thing, I forgot, what is the other thing? Oh, the lectionary. The lectionary actually we've been using for a while, but was never, we never made formal until this book came out.

DA: Okay. Were there, in addition to these ecumenically focused changes in the lectionary, how else did this prayer book depart from your previous prayer book?

SDL: Oh, so many ways.

DA: All right.

SDL: It was a dream coming true.

DA: Oh, good, why don't you tell us about some of them?

SDL: I think the major concern of the clergy, the clergy from my generation, was we are basically using the US book in our language, so there is nothing in this book that would make a difference of being down here or in the United States. So the concern was to make it more relevant for the people there, which is one of the major fundamentals of the Book of Common Prayer is to be relevant for the local people. So some of the changes that we did was the language, and that discussion was always there from the very beginning to make it gender inclusive. And Reverend Marinez was saying today, you know how difficult it was, it was not an easy task. Words that in English is just like if you say, saints, whereas we have two words for that. And then on and on we have more. So one of the changes was, the ancient forms like the Gloria Patri we would keep as it is, but prayers that can be considered more contemporary or not so from the early church would be adapted to be gender inclusive.

(SDL and DMB converse in Portuguese)

SDL: So, when they did the revision, considering the gender, everything was, so it was a full revision. That means including the Psalms.

DA: Oh, okay. Okay, what else do you want to tell us about?

SDL: So the other thing about inclusion and that was something that I mentioned in my work in CDSP was inclusion of national martyrs or people who we consider important in the history of the church. So the current, the new book came out not with the collects, but in the Calendar of the Saints brings names of local martyrs. Some from Brazil, some from the United States. So like Mary Packard, she was one of the missionaries who came from VTS in the very beginning of the church, and she wasn't ordained but she basically had much of the diaconal ministry in Brazil. So she is on the calendar, there is a date for her. Dorothy Stang, the nun that was murdered in the rainforest who was very outspoken about the environment, she is also in that calendar. So we had also care to create a balance between men and women to be on that revised calendar.

DA: Okay. I think we have about ten more minutes and then I'm going to ask my group if they have questions for you.

SDL: I do have a list of things.

DA: Yeah, I want to hear as many as you can tell me.

SDL: Okay, let me tell you what works.

DA: Yeah, we're interested.

SDL: I'm going to tell what works. So one of the first concerns was during our generation the Book of Common Prayer was in church all the time. Before 80s, people would use the book in home. And that's because it had much more resources. One of the concerns we had is to be used in church but also to motivate people to start using among the laity in church homes. The second thing was bringing back the morning prayer and evening prayer in separate bodies. Because the 1984 prayer book melded the two in one and you lost the richness of the Daily Office. So the current book has now morning prayer and evening prayer. And we do have new, four new Eucharistic prayers. Aside of the old ones from 1979. Four Brazilian theologians wrote four Eucharistic prayers. Two of those prayers was done by Reverend Marinez. A third one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: A third one was done by Luiz Coelho, and the fourth one was done by . . .

(SDL and DMB converse in Portuguese)

SDL: Okay, the fourth one was done between two people, Bruno is a priest from the church in Bahia and Steven Taylor, who is a missionary from England, was working in Bahia. So those are four prayers.

DA: Can you talk to us a little bit about cultural and ethnic diversity within your province of the Anglican Communion and how those considerations were folded into your conversations and your writing and your development of the new prayer book?

(SDL and DMB converse in Portuguese)

SDL: Okay. Do you mind if, before I answer that question, there are three things that I forgot to mention. Okay, so the ritual for matrimony, the ritual for matrimony was revised and the language is all neutral gender, or gender neutral. So whoever is leading the liturgy into Hamadan, is gender neutral.

(SDL and DMB converse in Portuguese)

SDL: They designed that to be sure in the future, in the moment that becomes formal, we can also use as a same-sex . . .

DMB: Marriage.

SDL: The second thing is . . .

(SDL and DMB converse in Portuguese)

SDL: So the baptismal covenant was redesigned to include the five marks of mission.

(SDL and DMB converse in Portuguese)

SDL: For the third thing that was revised and is new is the litany for ordinations. It includes people in language that fights injustice.

DA: Oh, that's lovely.

(SDL and DMB converse in Portuguese)

SDL: Okay, so back to you.

DA: Well, thanks, I'm glad you added those, those are very interesting additions.

SDL: Do you have a copy of the Brazilian book? The commission has a copy of the new book? No.

DA: No. No, is it online?

SDL: I don't think so.

(SDL and DMB converse in Portuguese)

SDL: No, it's not, but if you need she can provide it.

DA: Okay. Would I be able to read it? (laughs) My Portuguese isn't very good. So just shifting gears, I do want to ask you about cultural and racial diversity in your church and how those, how that was addressed in your process of developing the new prayer book and, kind of, where are points of diversity in your community and, you know, how did you work your way through that?

SDL: So, first I want to say, Brazil is very mixed ethnically. It's a country that initially had a large native Brazilian population and was invaded by Europeans and then later had all Africans brought to the country as slaves, so the country's a melted pot. I used to say one of the major differences between us and the United States is we are very proud of being mixed. And I grew up knowing or listening people saying that more mixed we are, stronger we get. So that piece wasn't much a concern. I would say that the major, the two major concerns that you can see in the book is the gender issue, the church became very outspoken about empowering women from the very beginning. And the second thing is social injustice. And that has a lot to do with the liberation theology movement during 70s and 80s. For example, if you look in the calendar, names that were chosen, one of the names is Zumbi dos Palmares. He was one of the Afro-Brazilians who led the revolutions to set free the slaves. The other name that shows in the calendar is Sepé Tiaraju which was an indigenous leader, so some of these names has more to do with social justice and liberation than ethnic, or not necessarily ethnic, background. What else were you asking? I forgot.

DA: Well, that's what I was asking, and . . .

SDL: Oh, and the diversity in the church.

DA: Yes.

SDL: So basically we are all mixed. It's true that . . . so the problem is the concept of what is Black and what is White in Brazil. So many of us it just makes it hard to say if there is a larger presence of Afro-Brazilians. I remember when I was in CDSP we had a panel and the bishop from Panama was sitting next to me while we are doing a presentation, and he turns to me and says, "you guys don't have any Blacks as bishops." And I said, "Actually, we do have two, since we have just nine bishops in the country." So it's a good number. But that's because the understanding of what Black and White means up here, and in Brazil some of the indigenous . . . one of the

bishops, he is Afro-Brazilian and indigenous, so it's just the understanding is different of racial issues.

DA: So was that a dynamic when you were developing the liturgies? Were there different needs that came from different cultural perspectives?

SDL: I would say no, but I can ask Marinez since she was in the years that they finished the book.

(SDL and DMB converse in Portuguese)

SDL: So a slight change has to do with the language. So to avoid words or expressions in the book that would lead to racism or prejudice, and that has a lot to do with the language. Like in Portuguese if you use the word "clarear" which means to clarify, it means to turn something that was dark or black in white. So in Portuguese that can be a racist expression. So any language or word that would lead to a double understanding they tried to remove from the book.

DA: Thank you. I'm going to ask my colleagues for questions in a moment, but my last question to both of you is, what advice do you have for us and what I mean by that is what do you wish that you had done differently early on.

(SDL and DMB converse in Portuguese)

SDL: So the first thing I want to say, it's very brave, and I'm so proud of you. It's much, much in need. The gender language is one of the things that we always care about. Something that I . . . in my period that I missed and I wish we have done more was to give back to the communities. Some . . . enough time to try the new language. So we didn't . . . the window of trial was very short. We didn't have the chance to listen back from the communities to say this is working or not. So most of what was done is based in the materials that we asked them to send to us. So based in the way those liturgies and those rites were done, we recreated the language in the revision. So from my point of view, from the period that I was working there, I really miss the fact of sending back for trials.

(SDL and DMB converse in Portuguese)

SDL: I'm just going to explain quickly so she doesn't need to say the same thing I said.

DA: Okay. (laughs)

(SDL and DMB converse in Portuguese)

SDL: So she agrees with what I said and . . .

(SDL and DMB converse in Portuguese)

SDL: So because they didn't have the chance to do the back and forth or rituals, some rituals were left out. And now what's happening is certain communities are writing back to the liturgical committee and requesting if they can access to those rites. She mentioned some rites for Advent, Epiphany, and Christmas.

DA: Thank you. Questions? Yes, Drew.

DK: I wonder if you could say more about how long the trial period was, how the trial rites were distributed and how feedback was solicited.

DA: So the question is if you could say, if the two of you could say a little bit more about the trial use period and how long—how did you distribute to everybody and how long was the trial period and did you get feedback that you could use back?

(SDL and DMB converse in Portuguese)

SDL: So first thing first, it was actually the book's 2015. I said 2014, it's 2015. I forgot we are already in 2017. So answering Drew's question, the more formal period was one year. But she said it took a little bit longer than that because people keep exchanging documents in the half of the following year, so it's approximately between one to one and a half years. Until the conclusion that was six months later after they collected everything.

(SDL and DMB converse in Portuguese)

SDL: Okay, so they created a site as a main resource so people would go, the diocese would go to that website and collected the liturgy they needed or they want to use, so that was the way they distributed the material.

(SDL and DMB converse in Portuguese)

SDL: Okay. So the website was open for everybody and they had clergy and laity writing back their perceptions, their comments, and after they got that, the commission—the liturgical committee took one year to go through all the revision based on the comments they did.

DA: And then how did they distribute? Was it online, or . . . ?

SDL: It was online, they had a website and their website contained all the resources. So if your parish wanted to use it, they would download and experiment and write back saying how did it go.

DA: Did that answer your question? Okay. Another question?

(SDL and DMB converse in Portuguese)

SDL: She mentioned something that I said in the very beginning, which was through these past years, which was about thirty years, members of the liturgical committee collected and produced liturgy that they also used in their communities and somehow part of those liturgies are also present in the new book, the new revised book. Considering language, that's the main thing. Yes.

DA: Okay. All right, Drew? Thanks. So Sam, how did you manage conflict, particularly with disagreements around theological approach?

(SDL and DMB converse in Portuguese)

SDL: So yes, we had a conflict. The major one was the fact that the current book today brings—refers to God as a father and a mother, so that was the major conflict that some parts of the church had a hard time to accept or embrace that image of God as mother. So one thing is changing the language to be gender inclusive, but when changed it . . . the changing God. So the solution for

that piece or the response for that piece was first go back to the Bible and work with the church at a national level themes where the motherhood of God, so working on the motherhood of God. And the second thing was also going back to the roots in the Celtic church and bringing some theology from the Celtic church where God is presented as a mother. She also mentioned Julian of Norwich. So providing a space for discussion and nurturing with theology that's not necessarily new, it's actually ancient theology.

DA: Thank you so much for all this information, and if you think of something, Sam, if you think of something you know how to find me.

SDL: Okay, yeah. I'm sorry I couldn't be . . . I wasn't able to be there today.

DA: That's fine, we understand and we really appreciate that you could set some time aside for us today to answer all our questions. And thank you for interpreting.

SDL: Thank you for having us. And it's great, great work you're doing. I'm so proud of you.

DA: Thank you. Well, hopefully we benefit from these conversations so they help us a lot. So really grateful for your time.

SDL: Thank you.

DA: Okay?

SDL: Have a good evening. Good work.

DA: Okay, thank you.

SDL: Bye.

DA: Bye, thanks.

Interview with the Rev. Shintaro David Ichihara of the Diocese of Tokyo, Nippon Sei Ko Kai

SDI=Rev. Shintaro David Ichihara

DA=Devon Anderson

DA: Thank you so much for doing this interview and for all of your emails and all of the effort to schedule this talk, I really deeply appreciate it. We had a meeting last night of the Standing Commission on Liturgy. And then we're going to meet in person at the end of this month, and they're very excited to see this conversation between the two of us. So, I speak on behalf of everybody just telling you how appreciative we are and how grateful we are that you give us this time, so thank you.

SDI: My pleasure and honor.

DA: Thank you. So I'm going to . . . I'll just ask you the questions, but just from the sheet that I sent you. And what we're doing is, at our last General Convention there was a resolution that was passed and it asked our Standing Commission to come to the next General Convention with a plan for prayer book revision. So it's not starting on the plan, but it's to create a plan. And we decided that we wanted to make sure that the church really wanted that, and so we're doing . . . we're using this time before the next General Convention to research and to talk to our Anglican brothers and sisters and learn from them from their experience so that we have a lot of information to consider when we come together. So kind of what we're doing right now is gathering information, and a large part of that is talking to Anglican provinces that have either revised their prayer book or created a prayer book or have had some season of renewal around liturgy. So that's why we're talking to you because we want to learn from you and we want to know your story and what your project looks like and, you know, what you've learned along the way so that we can learn from you. So we'd like to benefit from everybody else's learning. So, can you describe for me your province of the Anglican Communion and give me a little description about, kind of, what does your province look like . . .

SDI: Okay.

DA: . . . and then what's your role in all of that as far as the liturgy.

SDI: Okay. One of the characteristics of the province of Japan is that the four different missionary societies worked together to establish the province. So, you know, both the CMS and SPG work together.

DA: Okay.

SDI: I think this is a very extraordinary history because that's, you know, very easily something else.

DA: Yes.

SDI: They have been competing at their original country, but of course we had a missionary from America, Texas, and my own diocese, the Diocese of Chubu was established by a Canadian missionary. So we have eleven dioceses, which is obviously too many for one small province. You know, Taiwan is just three dioceses, and they're part of the Episcopal Church, and Korea

three, and Hong Kong three. So eleven is too many, but that depends on the history, how we were made. So it's—

DA: So it's Korea and Taiwan?

SDI: No, no, no, no. Each of them are independent provinces, but just to explain to you how the number of eleven is big comparing with other Asian provinces.

DA: Okay.

SDI: And we are a quite small province. Maybe the active member is less than 20,000.

DA: Okay.

SDI: And maybe around 200 clergy, so you know, choosing eleven bishops among 200 is another difficulty we're facing every time we have a bishop election. Each diocese has a strong inheritance of something, including liturgical inheritance. For example, the Diocese of Yokohama and Kobe are established by SPG missionaries, while Hokkaido and Kyushu are CMS dioceses. And Tokyo is a mixture. So historically those dioceses have a very, very different atmosphere. And you know, some dioceses, Yokohama and Kobe for example, still do not accept ordination of women to the priesthood. So even in a small province there . . . I don't call it diversity because it can be a positive word, but in many cases what we are facing is differences, which cannot be always positive. We need to manage that. And since such different missionary societies worked together, especially both English and American missionaries worked together so there was a possibility of having two different prayer books for both missionaries. You know, for example the Eucharistic prayer of the English prayer book and the American prayer book are different. And that was a very, very debatable issue when they started working together. And English missionaries are under the umbrella of the Bishop of Hong Kong, while Bishop Williams was a missionary Bishop of the Episcopal Church. So while there was a possibility--mm hm?

DA: So—no, go ahead.

SDI: Okay. While there was the possibility of having two different prayer books, they decided to make one unified prayer book. So the Bishop Williams, an American Bishop, said it was okay to use an English Eucharistic prayer. And they incorporated some portions form American prayer books, so we just made a one prayer book from the beginning.

DA: What year was that?

SDI: Hold on. It was in 1879.

DA: Oh, wow. So that was the first Book of Common Prayer for your province. Okay. So—thank you, I wanted to know that, so thank you. Can you talk about what your role is and specifically as it relates to your prayer book and your liturgy life in your province?

SDI: My role is a specialized staff of the prayer book revision committee as well as a priest in charge of the cathedral of Tokyo. I'm not a parish priest now. I had been a school chaplain for last twelve years. So that's me.

DA: Okay. And so there's a prayer book revision committee?

SDI: Yes, as well as a liturgical commission.

DA: Okay. For the province?

SDI: Yes.

DA: Okay, okay.

SDI: I belong to the Diocese of Chubu, which is a quite small both rural and urban diocese, but I live in Tokyo now.

DA: Okay, so the revision committee is the province committee and the liturgical commission is the diocese committee?

SDI: No, the liturgical commission is the provincial standing committee, and the prayer book revision—or I would say liturgical commission, because it's a standing commission—which has a special role in the province. And also a prayer book revision committee was established by the last General Convention in 2016 just for the purpose of revising the current prayer book. So it's also a provincial committee, but it's sort of a task force.

DA: Okay. Thank you, I understand that. That makes sense. Okay, good. What about, are there lay people that serve on the revision committee or on the standing liturgical commission?

SDI: Mm hm.

DA: Okay. How did they get there, how did they become members?

SDI: Okay. All the members of the commission or committee are named by the . . . technically the general secretary of the provincial office. That's practically the priest in charge and the secretary, general secretary, work together to pick out people. And at this moment all members of the liturgical commission are clerical.

DA: Okay.

SDI: Three male, two female. And we have thirty members of the prayer book revision committee and there are four lay people.

DA: Oh, great. Okay.

SDI: The main reason why we choose just the clergy for the commission is that, you know, most of Japanese people are too busy during the daytime.

DA: Right.

SDI: So it's a sort of a maintenance and quite a theological work, which they are in charge of. So I think a . . . not always very necessary to incorporate laypeople. We thought it is very necessary to have lay people in the group because a . . . it's a prayer book for everybody. I think this is the first time to have lay people in the revision committee in our history. The last revision was completed in 1990 and I think just one or two members were laity but they were scholars of the Old or New Testament.

DA: Yes.

SDI: So I think all members of the committee were clergy.

DA: So your last revision was completed in 1990.

SDI: That's right, that's our current prayer book.

DA: That's your current prayer book. So what were the reasons for calling for a new prayer book this time?

SDI: Okay. We had a poll, Uncade, two years ago in the process of preparation for the revision. If you're interested, I can explain a bit about the process.

DA: Yeah, I'm interested.

SDI: Okay. Before we organized the revision committee, the General Convention decided to make a preparation committee for prayer book revision.

DA: Okay.

SDI: So it was established in 2014 General Convention. In summer of the year 2015, we made a poll about the prayer book revision through both parishes and individuals. And the interesting thing is that the more than the half of the independent parishioners are quite satisfied with the current one. But I don't think it's a positive value, they just didn't say "I have a strong opinion against it" or "I can't find anything lacking" because they don't know. For example, our prayer book was the first one which had some alternative in some portions like Eucharistic prayers but there was a strong opposition for having, you know, two Eucharistic prayers, because some people said there must be only one thing which is the best. Only the best should be in the prayer book.

DA: Right. Okay.

SDI: You know, of course our understanding is that that's right, but the best can depend on the situation or background.

DA: Or the season.

SDI: Mm hm. So as a compromise, the current one has just two Eucharistic prayers. I don't think it's a good number. And we do not have any options for intercessions. We have just one specific form. And also our current lectionary is based on the 1979 prayer book.

DA: Yes.

SDI: You have already switched to RCL, right?

DA: Yes, the lectionary? The revised common lectionary? Yes.

SDI: So maybe we would incorporate that to our prayer book, too. And the . . . another power to push us for the revision is that there's a new common translation going on at the Japan Bible Society.

DA: A new Bible translation?

SDI: Yes. And the current translation is by both a Catholic and Protestant. I think Japan is one of the countries where common translation is working very, very nicely. But the current prayer book has a . . . not a common translation . . . it is so-called a colloquial translation which was made just after the World War 2. So the change of the Bible translation is another reason for the revision. And also we realized that there are many new issues in the society which we would look at in the prayer book. For example, we do not have any special liturgy or even a prayer for the anniversary of atomic bombs as well as the end of World War 2. There has been discussion over the responsibility of the war as well as a remembering the victims of the atomic bombs. And these things were a little bit too early to be discussed in the church because it's a, you know, very difficult issue for some people to talk about. But I think it's time and also, we for example, we had a Asian gathering of the Asian liturgical conference last November in Hong Kong. Did you hear about that?

DA: I . . . you know, Lynnette told me about that. She told me about that, yeah.

SDI: Yeah. It's a sub conference of the International Anglican Liturgical Consultation, IALC, and one of the things we discussed together was the possibility of building a common Eucharistic prayer over Asian countries. So the regionality is, the new thing which has been coming up, and also we had a mission conference in 2012.

DA: Your province?

SDI: Yes. And the liturgical issue was one of the things they put in the resolution.

DA: What was it?

SDI: So as a church which lives in the 21st century, we need to have a new liturgy for a new society and new generations.

DA: Okay.

SDI: Yeah, I can list up so many, but maybe I think that is enough.

DA: Yeah. Okay. Maybe you can email, because I'm interested, we're interested, in you know, the reasons why. Because it's so much work, and it's . . . you know, it costs money and it's hard work and it's a huge process. And so the reasons have to be very compelling, so we're real interested in that.

SDI: We're listed at a, you know, ten items for the reasons.

DA: Oh, really?

SDI: Mm hm.

DA: Okay. Can you . . . would you email those to me?

SDI: Yeah.

DA: Just list them out, you don't have to do the whole document.

SDI: It's written in Japanese, so it will take me some time.

DA: (laughs) No, don't write the whole document, just like a sentence. Okay?

SDI: Sure.

DA: I don't want to add to your work list. Okay? But we're very interested in that. We're very interested in that. Can you talk a little bit about, you know, what you're talking about is creating some liturgies that are relevant and that are needed at this time in your common history and also to create more resources for Sunday morning or, you know, more Eucharistic prayers and maybe some more intercessory prayers. How do you make decisions about how big the project is?

SDI: That's exactly what we have been discussing.

DA: Yeah?

SDI: We just started our work last June. Not June, June is the time of the General Convention. It took a few more months to organize the work, so yeah, it's just a several months since we've started. And also we need to define how, and before how, what we are doing. So I think your question is too early to answer.

DA: Too early, yeah.

SDI: But basically the minimum is just to incorporate the work of the past few decades which was done by the liturgical commission. But I don't think that's enough. This is my personal perspective, but the current prayer book is already 27 years old, and still it will survive in the next decade or so until the new prayer book will come up. So if we just, you know, make a maintenance revision at this moment, the prayer book would be too old.

DA: Quickly, yeah.

SDI: Yeah. I think we need to make a totally brand new prayer book. Which is a lot of work for us.

DA: So you're at the very beginning of this process.

SDI: Right.

DA: Okay. When you have defined your scope and then you start developing the work, who decides? Are you set up like the Episcopal Church, with the . . . you have General Convention with the deputies and the bishops, or who gets to decide about your liturgy ultimately?

SDI: So there are some layers of decision making. The final decision must be made in the General Convention.

DA: Okay.

SDI: Our rule is that two sequential General Conventions must approve the new, or you know, any change in our prayer book.

DA: We do that too.

SDI: But before that, of course the consensus of a House of Bishops must be made. The chair of the committee and commission and the House of Bishops work together. So in many cases the chair goes to the House of Bishops Synod to report what we are doing. And of course we need to have

a consensus among the commission and the committee, so I think that's the technically minimum.

DA: Yes.

SDI: But of course we need to incorporate some opinions of the church members by someplace. For example, having lay people in the committee is one of the ways to communicate with parishioners around them. So our province is not a very big province, so communicating with each other mustn't be so hard.

DA: Yes.

SDI: We will make another poll in the next year or so or a little bit later than that. Officially have the opinions.

DA: Yes, you get feedback from people.

SDI: But, you know, to get a feedback we need to show them something.

DA: Yes. Did you ever consider kind of what the Church of England has done where they kind of leave the prayer book alone and then kind of build up around it? Did your province talk about that or consider that, or was it always prayer book revision is what you want to do?

SDI: Right. One question is, how shall we publish the new prayer book? Well, another interesting result of the poll was, I mean survey, was almost a 60 or 70 people who answered the questionnaire are over 60.

DA: Oh, they want the book.

SDI: So that's a reality of the church, so they do need to have one prayer book.

DA: Yes.

SDI: And quite many of them answered that they choose a big one prayer book rather than having, you know, small booklets. And another thing we noticed was, you know, being Christians in Japan is sometimes quite hard. So they need to have something they can use daily for . . . to help them. So the new prayer book should cover the private sphere as well as the common prayers. So the committee would decide to make one prayer book while some additional resources can be delivered via Internet or something. And I think a younger generation would prefer a, for example, smartphone version. So the daily prayers can be delivered to them via, you know, smartphones or things like those. But that's just an idea at this moment.

DA: Okay. Yeah, we have been talking about that. About—can you hear me? Can you hear me?

SDI: Mm hm.

DA: Okay. Just about how if you move all of the resources online, there's benefits to that, there's good things about that, but it also has the effect of moving the prayer book to kind of church professionals, you know, people that have to plan services or that are priests in charge at cathedrals, right? That would become a resource not for people in the pew or lay people. So, you know, that's something that the church will have to struggle with because the delivery

system is so much more accessible if it's online and at the same time it does have some impact with access and private devotion and, you know, who's using it, right? So we've been kind of struggling with that.

SDI: My personal frustration as a priest is that people very often look at their prayer book rather than me when we celebrate the Eucharist.

DA: (laughs) They have their face buried like this, right? Yes, I know that well. So at this early part of your process, if the Episcopal Church decides that it wants to revise its Book of Common Prayer, instead of these other options, would there be some advice that you have for us or things that you think it's important for us to consider at the very beginning?

SDI: Can you give me a few minutes to answer that?

DA: Yes, yes.

SDI: I'm from, originally from Tokyo, but I moved to a rural area of Japan when I had a job there. So I was a member of a parish where regular Sunday service attending was just five or so. So there was a deanery, and quite many parishes of the deanery were something like that. And at that moment I was at the beginning of 30, and we had an idea of having a deanery gathering of young people. Not technically young people, but you know, church is a very special community where the average age is quite high, but you know. Just my wife and I were the younger generations at that time in my parish, so that doesn't make sense to have such a gathering only at my parish. So we extended to the deanery wide. They recruited some other Christians from other denominations like Lutherans or some Evangelicals, and that became a gathering of 20 or 30. So it was a very nice meeting. My wife is a Roman Catholic woman, and you know, her parish is quite big, considering the you know, just five.

DA: (laughs) Yeah.

SDI: Never has a such an idea for having a gathering not just in one parish. So she said how good it is to be poor.

DA: Yes, right. (laughs)

SDI: I have the same feeling with the Episcopal Church. Your 1979 prayer book is a very, very important resource, not just for you, that's a very big contribution to the whole Anglican Communion. But on the other hand, you're too rich sometimes.

DA: Yes, yes.

SDI: Especially in the human resource side, so you can recruit everybody only within your province or even within one diocese to do something. So I sometimes have a feeling that would eliminate the possibility of widening the idea of the church. For example, I just said we had a Asian gathering of liturgy by three or four provinces. That wasn't a big gathering, but that was a very, very good time for knowing each other and creating an atmosphere of doing something together. At the IALC conference, there's a custom at this moment to celebrate the Eucharist not only by one province, but also by several provinces. I think that happened when three Asian provinces worked together for a noon time Eucharist in 2009 in New Zealand. So I experience

the power of doing together and you know, you claim yourself as the Episcopal Church because your idea is that you're not bound to the northern American continent, right?

DA: (laughs) Well, I don't know about that.

SDI: Yeah, but I'm not sure how closely you work together with the Anglican Church of Canada, for example. I know their BAS and your BCP have a . . . much commonality. But for me the Canadian prayer book is more regional and local. But I feel the Episcopal Church resources are in many cases more universal. I think at first in the beginning it must be the local and regional issue rather than widening it to universal because it's an issue related to your parishioners, your church members. So rather than starting the universal discussion, I would prefer to start from the very local place. When we do something, you know. (holds up the Japanese Anglican prayer book) You can't read the book, you know, this is our prayer book which you can't read.

DA: I can't. I can see the characters, but I can't read it.

SDI: Right. So this is what we are doing. We are making our prayer book, which a quite . . . in the last few prayer book revision committee meetings, we discussed what does it mean. So using Japanese language is just a part of that. While it's an important issue for most of Japanese people.

DA: So can you say a little bit more—I want to make sure I understand what you're saying. So Lizette, she's coming to our meeting in March, and so we've asked her to present about the Anglican Communion in general, you know kind of what's going on out in the Anglican Communion, and then the Church of Canada, specifically. And so what I want to do is I want to ask her about this issue that you're bringing up, and I want to ask her about this point about rather than starting with kind of the universal to . . . it's better to start with kind of the local. But I want you to . . . if you could just say a little bit more about that or give it . . . by local you mean like local communities?

SDI: Mm hm.

DA: Or groups of people or ethnicities or cultures or what, what do you mean by that?

SDI: Okay. For example, there are big debates going on about Okinawa and the US bases in Okinawa. You know, Okinawa was not a part of Japan until 1972. And when Okinawa was returned to Japan and the diocese of Okinawa was established, which was a part of the Episcopal Church before that. And still the Okinawan people have been feeling that they're excluded from the mainland. This is a very local issue, but it doesn't mean it relates to Okinawan people only, it's an issue of a whole Japan. So I don't . . . yeah, there have been some prayers or special liturgies for remembering the Okinawan War, but they're not a part of, they have not been a part of our prayer book. While the new hymnal, which was issued in 2006 has two or three Okinawan hymns.

DA: Oh, okay.

SDI: And also we just started a communion before confirmation from the January 1st of this year. From your perspective, it may seem to be too late or too slow in moving forward, because theologically it shouldn't be justified that the only, you know, confirmed people receive communion. I agree with that theologically, but on the other hand, that was the reality of the

church. For example, I now live in a small parish of Tokyo. I just live in the parish rectory, I'm not a rector of the parish, but my family goes to the services of the parish where they live. And there's a small Sunday school which consists of just a few girls. But my daughter, who is nine years old, loves to join the Sunday school service with her friends. But she is the only member of the Sunday school who is baptized. All others are technically non-Christians, but a quite many of them are pupils of Christian schools and they're interested in Christianity, you know. Can you believe that a ten-year-old girl reads Bible in train when she goes to school?

DA: It's great.

SDI: Yeah. If we just apply the theological issue to a practical situation without considering that background, that can send another sign of, choose your parents when you want to receive communion. I don't think that's any good implementation of baptismal theology. So what we have been discussing is that we need to develop our own baptismal and sacramental theology from our own perspective. So that may not be universal, because the, you know, I know some churches in America, and you know, receiving communion by all people present is working there. You know, St. Gregory of Nyssa.

DA: Yes. Well, the rector there serves on our Standing Commission.

SDI: Oh, really?

DA: Yeah. Paul Fromberg.

SDI: Oh, Paul.

DA: Yes, but I'm a parish priest as well and we practice that open table communion. So this is very interesting, that gives me something to think about. Yeah.

SDI: Do you have any practical schedule for your revision?

DA: Well, what we're going to do is we're going to come back to General Convention with four options. And then we're going to give them a lot of information about each of the options. And so we're using a whole variety of things including interviews, we're doing eight interviews, and what we learn from that we're dropping down into these four options, so you know, make sure you consider this. And the options are, the first one is prayer book revision, just straight up prayer book revision. The other one is kind of like a Common Worship, you know, leave the prayer book alone and build something up alongside of it. Another option is spend another three years talking about it, about what we want, and the fourth is to not engage in a time of revision but deepen the practice of the baptismal theology in our existing prayer book and figure out ways to make that deeper. And, as you're suggesting, you know, how to apply the theology of baptism into practical situations like the one that you articulated. So it would be a deepening, it would be a deepening. And so we'll go back and the next General Convention is in 2018, and we'll go back with all of these options and then ask the General Convention to choose. And the idea is that they would set the scope of our work for the next ten years, you know. And then in addition to that is what are they willing to fund. So you know, kind of picking an option that is connected to how much resources they want to put into that. Because there's other issues in the church that we're dealing with right now that need our attention, a lot around racial reconciliation and

now we have issues around immigration and refugee resettlement here. And there's a lot of things to which the church is being called. And when you kind of put it all out, where would you like to focus the efforts, and do you want to focus that on prayer book revision or something else. And so they need to kind of make a decision about that. So what we're doing this year, these years, is to just help make, help the General Convention make a very good decision that has a lot of information and conversation and research behind it, so they're making a decision about not so much what's best for me as an individual, but to what is our community—what are we being called to as a community. And so we want to help. So all of our work is trying to help the church make a good decision for itself about that. So I don't think any of us are tied to a particular outcome, but I know there's a lot of interest in taking advantage of the opportunity to deepen our theology. Maybe kind of going back to that comment that you made about, you know, sometimes the being too rich is . . . becomes a problem of, kind of, off to the next thing and really not deepening our practice in our common life. So we have a lot of things to talk about, but we won't be making any decisions until 2018 about that.

SDI: Yeah. I just had a story in my morning devotion that the knowing something or . . . and the feeling something are close but different.

DA: Different, yeah. I think you're right. Yeah.

SDI: So when Ruth was in charge of the . . . SCLM?

DA: Yes.

SDI: She was very quick in moving, I felt. Yeah, I know she's a very, very good scholar.

DA: She's wonderful.

SDI: Yeah. But I also had a feeling that at least her way doesn't work in my country because moving too fast would put everybody else in behind. So we ourselves need to learn to walk at the appropriate pace with the church members of Japan while we need to go forward a little bit.

DA: Yes.

SDI: We have a too long time to bring out the result because for example, this is the first time to hire a staff like me, even not the full-time days, because this is very, very exceptional. So, you know, there are many things to be taken care of provincial wide. But the General Convention decided to hire me as a staff in charge because the task is so big and it's important for the whole province. But you know, that gives a big financial issue to the province. Our province is a very poor province, so even hiring one person is a big, big issue. So at this moment my salary is shared by the diocese of Tokyo and the province. The province can't afford everything.

DA: Yes.

SDI: So half province, half diocese. But essentially the generosity of the diocese, so I spend maybe seventy percent of my time for the prayer book.

DA: Okay. That's a lot.

SDI: Yeah.

DA: Yeah. I think the pace is . . . so by giving them an opportunity to make a decision it will be you know kind of about to what are we being called, the financial, and then also, you know, what the pace is. What kind of pace do we want and we can decide on that. I think when Ruth was the chair they had a very specific mandate around marriage equality and they had to kind of get that done, and so they were very focused on one thing and what happened was is that there was a lot of projects that grew up around it. So by the time that had been resolved, the issue of marriage equality had been resolved, when we came out of the last General Convention we had, you know, prayer book revision, hymnal revision, revise our book of occasional services and you know, forty other things which were too big, you know, the project's just too big. But they had just kind of grown up around the main focus that the Standing Commission here had been focused on for a while. So I think we're kind of in a transition time, and we're getting ready to make a decision that will kind of set our course for the next many years. In your province, are there . . . and when you're working on liturgy and trying to figure out the scope and size of your project and kind of how you're going to organize things, is there an issue about, or sensitivity about, different cultures within your province or, you know, even different regional cultures that you have to . . . I think you gave me an example about the Okinawa people. That there's . . . you know, we're called to common prayer, but we are different in our communities in different cultures and different needs and different histories in some ways. So what can you tell me about that? I know that your province is different from ours and those conversations will be different than ours, but I think there is some commonality in trying to figure out how do we make good decisions for common prayer across a lot of different cultural expressions.

SDI: In that sense, making a one prayer book in our province is much easier than in your province. Because Japanese society is a very homogenized society, which is not always good, because that character very easily excludes some people like immigrants, for example. But as for the liturgical culture, both SPG and CMS worked together, so quite . . . some of the parishes celebrate the same prayer book liturgy in different ways, but still they don't hesitate to use the same one. But on the other hand, because of this, we have not paid enough attention to the style of celebration in the past. For example, you know, five church members can't celebrate the Eucharist in the same way with the parish of a hundred or two hundred people.

DA: Yes.

SDI: But I think that part has not been paid enough attention to.

DA: So the size of the congregation have different needs? Yes.

SDI: Mm hm. And what we're quite seriously discussing is if we should include the so-called Service of the Word. A Sunday service celebrated by laity or deacons.

DA: Oh, okay. So we call it Ministry of the Word, so it's the scripture and preaching that comes before.

SDI: Right. Same one. But it really depends on the community where it is used. So one idea is just incorporate the order of the service as a clue to start with, and then the resources can be delivered in other ways, like online or small booklets.

DA: Okay.

SDI: This may not be a part of the culture you mentioned, but it really depends on the situation of dioceses. Even in Tokyo the priest shortage is starting to happen, and in my parish almost a half of the parishes can't celebrate the Eucharist on Sunday.

DA: Because they don't have a priest?

SDI: That's right.

DA: Yeah. Okay.

SDI: And we just released a first English translated text of the Holy Communion of our prayer book. I will give you the URL later.

DA: Oh yeah, I want that, yeah.

SDI: And I think that should be covered by the next generation's prayer book, because while I'm not sure there are many parishes where Eucharist is celebrated in English, it's a sign that our church is open to anyone.

DA: That's right, yeah.

SDI: Even English is helpful for, for example, Spanish-speaking travelers. And also some people want to have a traditional language version, so they prefer to use the old prayer book because of the language. I want to stop this.

DA: Yeah. Right.

SDI: You know, you have a 1928 prayer book.

DA: Yes. I have a wedding, or a funeral, on Thursday, and we use Rite I. And I always have to refresh my memory because I forget the . . . you know. Yeah. My last question for you, and then we can wrap up, is about generations and if you are anticipating in your work, I know you're right at the very beginning, but at your work that's ahead, are you anticipating having conversations about, do you think that the liturgical and worship needs are different in different generations or maybe even it's the delivery of those or how they receive them, but what do you, regarding a generation issue, what do you think about that?

SDI: You just mentioned the Rite I and Rite II.

DA: Yes.

SDI: I think that was a good compromise at that moment to accommodate both kinds of people. But probably it's time to move on to a Rite II only prayer book, while some styles can be provided for all generations and young generations. As I said, our Uncade survey shows our church community is very, very biased in their generation. But you know, our prayer book would take at least the next eight years to be completed, so I'm not sure if the fair chance is to say something to be given to everybody. You know, at some point, a younger generation should have a priority or privilege to say something in louder voices.

DA: Okay, that's helpful.

SDI: And more than half of the church members do not complain about the current prayer book. So the first complaint we will receive is the, “why are you changing it?”

DA: Yes. (laughs)

SDI: So the younger generations must feel it attractive.

DA: Yes.

SDI: So anyway, the direction would be like something like that.

DA: They did a poll . . . the church pension group did a poll about if we were ready for a new hymnal, and it was kind of overwhelming. The response was no, we’re . . . but the one small part that wanted change were the people that wanted us to go back to the old hymnal. They were the change agents in that. That was what change was, was to go back to the old one, which I just thought was very funny. So, thank you. I just can’t thank you enough for all of your time and all of your hard work and being able to share so much with us, it’s just going to help us so much to have had this conversation.

SDI: My pleasure.

DA: We’re very, very grateful to you. So just before we stop I wonder if you would just say a prayer for us. Yeah.

SDI: Okay, sure. The Lord be with you.

DA: And also with you.

SDI: Let us pray. Lord, we thank you for this happy gathering of two people at the opposite side of the Pacific Ocean to discuss the same thing which is to praise you, our Lord. Bless us in our daily life, especially in the work we take for you to make the liturgy of the church which you established on earth. Connect us, with your grace, to all people on earth through our prayers and liturgies so that everybody can worship you and praise you. In the name of our Lord Jesus Christ, amen.

DA: Amen.

Interview with the Rt. Rev. Dr. David Stancliffe of the Diocese of Salisbury

DS=Rt. Rev. Dr. David Stancliffe

DNK=Drew Nathaniel Keane

DNK: So what we had envisioned beginning with is simply you sharing the story of your involvement with recent liturgical revisions in the Church of England and then after that I can follow up with some questions. Does that sound all right?

DS: Yes, shall I just chatter at you?

DNK: That's perfect.

DS: Well, I was appointed to be a member of our liturgical commission in 1986 after I had been provost at Portsmouth, that is, the dean of our cathedral in Portsmouth for about four years, and I'd been, I think appointed to the commission because I was a hands-on person rather than an archaeologist. I had a reputation for putting stuff on, I'd done big kind of liturgies in public spaces and with moving from place to place with the West African bishops beginning, you know, with harps playing in the parish church in Portsmouth and going into the Civic Center and proclaiming the gospel to people and walking then to the cathedral and celebrating the Eucharist, that kind of thing. And I think it was known that I could do that and help people take part in it, so I got put on the commission.

Probably the first thing that I found myself doing for the commission was to write a piece on the diaconate, on the independent diaconate, and then I think probably the second thing I did for them was to edit. You may think that this is a joke. In the very early days of commuters—or, not--*computers* on an old Amstrad with all those funny discs, I was editing up a book called *The Promise of His Glory* which was the kind of Christmas incarnation season equivalent of Lent, Holy Week, and Easter. I mean, that had been our services for Ash Wednesday and Lent and Holy Week and Eastertide that was I think published in 1986 or so, and then *The Promise of His Glory* as it was called the incarnation lot which was Advent, Christmas, Epiphany and Candlemas seasons with stuff about the baptism of the Lord as well came out in the late 1980s.

So that was what I got myself engaged in first, and second thing was that I drew together a group of people from different traditions in the church who wanted to do something about revising the Daily Office. I mean we hadn't had anything very much in England in the alternative services book of 1980. It was just a translation of Cranmer into sort of modern jargon and had done nothing about the structure of the Office or any exploration of what had gone on in the development of archaeological understanding and interest in the Daily Office, but people like George Guiver from the community of the resurrection had written stuff called *Company of Voices*. Do you know that? That's a book on the Daily Office and contrasting cathedral worship with the monastic tradition. I mean, by cathedral I don't mean, you know, what goes on in English cathedrals in the 20th century, I mean the early tradition of people assembling with their bishop in the 2nd, 3rd, 4th centuries, singing a lot of things they knew well by heart, not very much like the monastic thing of reciting the whole Psalter in a week, let alone in a month as Cranmer wanted, but only just choosing a few Psalms was suitable for the season of the year, you know,

in Lent you might do all the penitential Psalms round and round again. And in Advent there's the relating to the coming of the kingdom and in Ascensiontide psalms like 47.

So that was . . . it was a much more kind of repetitive pattern and I was interested by that but I was more interested by the fact that in England people were not obeying the injunction to the clergy, which is still a mandatory requirement for clergy here, to say morning and evening prayer every day. So why weren't they doing it and they thought it was boring or they came from a much more evangelical or Protestant tradition which read the Bible seriously but didn't actually do much praying out of it except, you know, this is me and my favorite bits that I like reading kind of way. So there's no sense of that being the prayer of the church. So I managed to convene a group of people together with brother Tristan, a Franciscan, who were themselves trying to revise an office book that would be loyal to the mainstream tradition but would give some more alternatives and things like that. So that's how we got going really with that. And I managed to draw a group of people from the quiet time tradition and the various evangelical patterns of Bible reading and we managed to come out with a common mind about, we should try and make the Daily Office in the Church of England something more seasonal, so that, you know, season emphases were respected, and that it would be Psalmody chosen largely by what was suitable for the season and that there should be canticles that were repeated daily in that season so that people might actually learn them off by heart. George Guiver had done a thing with a parish in where he's been a curate in Lancashire doing just a sheet with, you know, people reading things and people learning refrains and it was a parish in which people weren't very literate or, you know, given to large quantities of books with 43 different markers in and all that kind of stuff. So it was very different from the kind of Roman Office tradition.

Well, we got an agreement on that and published that in about 1992 under the heading of Celebrating Common Prayer, and the publisher thought that she'd take a risk and run five thousand copies, and actually within a few months we sold forty thousand, so it was clear that there was an appetite for this kind of thing. And again I suppose I was getting some kind of reputation for being able to draw people from different traditions in the church together, help them find a material that they could use in common.

So those are two bits of background, and I find myself being asked then by the Archbishop of York in the beginning of 1993 if I'd chair the commission in its next period, and I said no, I can't do that, you must have somebody who's in the House of Bishops, because if we're to be serious about getting this stuff through, you know, I must have the to and fro with the bishops. We have a hugely complicated system of authorizing anything that's an alternative to what's in the Book of Common Prayer. If you want to begin again with something like Lent, Holy Week, and Easter that's not in the Book of Common Prayer, that's fine, you can go ahead and do it and get the House of Bishops to commend it but if it's in any sense an alternative, it has to go through a large number of stages being commissioned by the House of Bishops, being laid before the Synod for a general notice, whether they like it or not and then being committed to various revision processes being brought back to the Synod up to two or three times and then finally a much more detailed public revision stage that's not done by the liturgical commission of the House of Bishops but that's done by the whole Synod in a committee and anybody can do that and the person from the liturgical commission doesn't chair that, somebody else does. So I was always trying to find people who knew what they were doing enough to be able to chair that. A

bishop or a dean or something, and somebody who could keep the balance between the scholars and the archaeologists and the practical putters-on and the people who didn't think that liturgy was of any use anyway because it only got in the way of them saying their prayers or having a good sing-along or whatever they wanted next.

So there was the entertainment model on one side and there was the kind of archaeological model in the other extreme, and I was trying to navigate a way between these, so I said no, you can't do that unless you remember the House of Bishops. Oh, he said, I wouldn't worry about that, I expect we can make sure you have access to the House. And then in a couple of months of course I got the letter saying would I go and be the bishop of Salisbury from the prime minister. Landed on my desk on April the 1st which in England is celebrated as All Fools Day when people play these practical jokes, and I assumed that this was one of my colleagues who managed to get hold of the right note paper from 10 Downing Street and things and was spoofing the thing. So I wasn't disposed to take it very seriously, and I ran my finger through the signature of the then prime minister, and lo and behold the ink actually did run, so I thought, perhaps it is genuine, and rang up the prime minister's secretary for appointments and discovered, yes, indeed it was and would I please go and all the rest of it.

So I asked him when I went to see him, I said, so what have the diocese of Salisbury asked for? And they said, somebody steeped in rural ministry who wouldn't have too many bright ideas, so I said, oh that's splendid, I can say no straightaway. Oh no, you can't do that, he said. This was all going on in Holy Week, for Heaven's sake, and so I was persuaded to ring up the Archbishop of Canterbury down in Canterbury for the week, and in the end was persuaded to go and do it. I really wanted to go and do another cathedral, I think, you know, the kind of skills I have and interests I have as a musician and as an artist and so forth are better suited to doing that, so I found myself lumbering around this large area of rural southern England, which where having a bright idea and seeing if anybody else would share it took about a year and a half to get off the ground. Whereas in Portsmouth, which is a very compact diocese, I could have a bright idea in church, try it on my colleagues at the end of the Eucharist, if they agreed, ring up the bishop of course at nine and the letters were going out by half past nine from the diocesan office which was just next door to the cathedral.

So that's how I came to be kind of engaged in it and given the responsibility of chairing this process. So that's the way of making appointments in those days in the Church of England, and I don't think it's become like this these days. And I thought to myself, if there's going to be any chance of a revision getting underway, which is both more elegant than the kind of pioneering book of the 1980s, the first thing we must do is not present it as an alternative. You know, *The Alternative Service Book* was the 1980 title, and I thought, you know, that's bound to push people in a polarized direction, and indeed a number of the members of the commission of that stage had been very clear, that you know, modern was right and old was wrong. And as a result, with a lot of powerful and influential people rather liking a lot the old, you know, we headed into a collision really, and people took up polarized positions.

So the first thing to do was to . . . how to devise a strategy not for that lot to happen. And that's when we hit upon the title of *Common Worship*, borrowing "common" from the Book of Common Prayer and "worship" because it was going to be more about how you did things or at

least that was going to be as much important about which words you use. I mean, I myself am one of those who think that the crucial heart of worship is what you do and the way in which you do it, not what words you say and whether they're authorized or, you know, can bear all the different theological quirks of people who believe wildly different things but yet have to worship off the same order. So although I spent a good deal of my time doing the wordsmith kind of stuff, I think a lot of what I was doing in the 1990s and 2000s was trying to hold together people of very different theological and linguistic habits by taking them both to something deeper below that, which is about what the worship of the church is for, what it does, and how it might be celebrated.

So I mean, my own formation in the whole business of worship was to think that I didn't really notice very much all the time, I wasn't asking theological questions, saying, you know, is this the right way of expressing the doctrine of the atonement in this particular relative clause in the Eucharistic prayer number 42. It was much more about, you know, how do we do this in a way that feels like the worship of the Church in England. And you know, I'd been very much at home in Benedictine abbeys in France, with a rather kind of restrained but elegant way of doing the things. I'd been seeing the Gregorian chant in those kind of places for some time, but I'd also been part of English Cathedral tradition, I'd been in the Cathedral of England since 1977, and admired the literary and musical and linguistic kind of tradition that we stood in. But then, you know, the celebrating the Eucharist or celebrating a baptism or whatever, it was very important it seemed to me to engage the communities that were there and not just put on something that they looked at but they weren't drawn into. And if as a priest in that community were presiding at the celebration, it needed to be clear to them that they were the celebrants and that you won't be the one that presided but that they would be standing with you around the altar or whatever.

So how you do these things was as much a concern of mine as I think just what the words said. Though, you know, our system when people of the General Synod in the church are looking for any possible reason to think that you might be, you know, wildly off key in some extreme theological way or another, you know, is that a dangerous Calvinistic looking bit creeping in or you know, what is something that quotes one of the Orthodox traditions got to do with us, and you know, a bit of George Herbert with an elusive line with ringing some bells with George Herbert. Well, I mean that's much too highbrow, isn't it, you know, that's not what they speak in Sunderland.

So we've got all that kind of stuff. And probably more so than you, you know, with the way that the Episcopal Church in the States has become, you know, a much more kind of generic sort of body of worshippers. You know, it's not kind of like the parish church in the locality here, where you have to cope with all sorts of people. The Episcopal churches that I know well in the United States have got people driving in their motor cars to them. Well, many parishes in England, people like that don't come to church, don't have motor cars. So you know, that's not the kind of income bracket class way of education, and I think probably in that sense, you know, the Roman Catholic church in America is much more in my experience akin to what the Church of England is doing here, it's kind of operating in all sorts of places. So some of these things won't be applying to you in kind of the way that they were to us.

I think second what I was really concerned to do was to make sure that, because there are no kind of doctrinal formularies in the Church of England, except for very kind of sketchy things referred to when you install a priest, you know, according to the formulas of the Church of England, the doctrines of the church are expressed in the Book of Common Prayer in the order of the bishops, priests, and deacons, and in the scriptures. So you know, there aren't kind of articles which actually laid out how the doctrine's expressed, and if you want to know what somebody in the Church of England believes, we would say, well, come to church with us. Because it is the liturgical formula that hold the thing. So the theology of baptism that's expressed in the baptism rites tell you what you need to know about how the Church of England believes people belong and are embedded in the divine life and how do they continue in it and are fed by it, that's what the theology of the Eucharist will tell you. How do they relate what they believe to what they do, those sort of missional aspects, all that is or should be there in the *missio* parts of the rites and in what we do, what about, what we believe about Holy Orders, that should be there in the ordination rites.

So I took on the job really because I was concerned that the Church of England, at a time when people were pulling in wildly different directions and some in no liturgical directions all, wouldn't be left with any doctrinal basis for what we believed or how we believed it, so that's a prime concern, I think, of mine to ensure. So it's the question about how you do things, it's the question about the doctrinal basis for it all, because that's what's expressed in the worship, and even it's a concern for unity in the church and how you hold very different points of view together. And it was those kind of rather more theological questions that persuaded me to say yes to chairing the commission. Which I did, and which we then got all this stuff through the Synod and it's what is now authorized synodiae without any kind of end term to it unless anybody wants to go through this huge great thing all over again. I think that's it for at least my lifetime. At least, I hope. That doesn't mean that people don't find that some of the ways in which we did things for a total of 15 or 20 years ago don't want some revision or some supplementary material or what, that's certainly all there.

I think the next thing that we decided at a very early stage in it all was that we would . . . this wasn't going to go into a single book. The idea that you know, Cranmer had, that out of all the medieval books you could just put one simple book down, and everything you really needed was going to be there. Not all, I mean that we were already aware by the early 1990s of the difference that stuff online and on the web was going to make. But people like me who really wouldn't have minded two hoots if we hadn't published a single book but had just published a series of references to what was held essentially, and of course that's turned out in a way to be the case and that's what lots of people do. They quarry around amongst the authorized material and make up for the Eucharist on Sundays, you know, series of little pamphlets with options for different seasons of the year, though it was not everybody who does that among the parish priests of the Church of England has the slightest clue about what they might put into any bit. So you know, I remember having to explain to people why on the whole it was better not to sing the Gloria in Lent or you know, might it be nice to save it for Eastertide. Oh, that's a very novel idea, you know, so all this kind of stuff is part of course how people get an education. And actually the people who design the software and help people to make choices needed to be

pretty savvy in producing tunes to help educate people and not just say, you know, there's a complete open table of anything, you can have anything.

It's like people who go to a buffet supper, you know, and put a little bit of absolutely everything on their plate together. And because they can't bear to miss out on anything, and that of course is the way in which the liturgies, when you prune them and order them and cut them into different shapes, and alternatives and perhaps for seasonal shapes, people mess them up in the General Synod, because they add back in all the bits that they like, regardless of whether they fit or not with that strand. But the hope is of doing the liturgy publicly in the Synod was of course my major chance to educate the Church of England in how to do it. And not just in, you know, all right so we'll publish 40,000 of everything and you can pick your own and it doesn't matter, you know, if you wear orange socks with a pea green suit, and under a black shirt and think that you're beautifully dressed. Because all these kind of ways of helping people make choices and helping material develop in response to people's commonly expressed needs does require a big educational exercise, and I mean, I'm not skilled in doing that at all, I've got what the technique says [enunciation unclear], and you all know perfectly well how I make this machinery work. And there are people who can do that, but working with them was clearly going to be very important. I mean, now the Daily Office is published every day on an online feed, you know, and you can press the thing that just says Wednesday the 13th of September, or whatever today is, Wednesday the 15th of March, and up come all the things with occasional options but essential, correct, you know, all the right things that we all wanted them to do is steered in that direction. Well, that's a great advance.

Another great advance of course was working with other churches on a common calendar and lectionary. I mean other Western churches, you know, the Eastern churches clearly had a completely different scheme of doing things. But the Western churches now almost entirely use the same lectionary. And the same Gospels, and you know, the revised common lectionary basis which was . . . which is drawn up with the Roman Catholic three-year lectionary, and allows us at any rate to be reading the same Gospels in church pretty well all round the world in the English-speaking world without . . . and that's whether you're a Methodist or an Episcopalian or whether you're a Catholic or whether you're the Churches of Christ or a Lutheran or whatnot, I mean it's pretty common. And there was a lot of behind the scenes work to try and make that happen. And for example in the last three years I published three volumes of, you now, a picture, a track of music on streamed and a poem or piece of prose and a little thing with the Gospel of the day for each of the years A, B, and C, which is used by Roman Catholics, Lutherans, Presbyterians, Methodists, Anglicans alike and one of things that's I think been oddest to me about watching the Episcopal Church in the States is the way that, you know, for so long you have gone on with the lectionary that virtually nobody else in the world is using, so one of things that I do hope that you will do is not just because I want to sell you my book, which is only available as an e-book, you know, you can't do it, you can't put all those pictures and music and things into an actual beautiful bound volume where there would be 500 pounds a volume. If you did because of the costs of, you know, buying the tracks from the records, but streaming it does make it all possible.

So you know, you can put things together, and that's all about of course how you enlarge people's imagination rather than just get them to understand the correct things all the time.

And I suppose that would be a particularly Anglican contribution to want to make. You know, can Germans read and understand the poetry of George Herbert? Well, of course, a lot of them can on one level, but I mean, can Americans understand George Herbert because of that extraordinary sense of it belonging in, you know, English countryside and English social life and having that kind of elusive quality where an image rings a lot of bells in a rather oblique way. And you know, how local in that sense is local for the way we do our worship and how does that play into the questions of universality, which are very important for us to hold together because you need to be able to recognize each other and be in communion with each other across the world and not in any, you know, within denominational areas too, but increasingly of course across all those boundaries. So the lectionary and how we understand it, and how we are prepared to be oblique in our references and explanations about the lectionary seems to me to be a really important thing that revisers need to be aware of these days.

And then there's the question of performance. And I think most interestingly in that I'm interested in questions like, you know, why don't people sing any longer. I mean they do in certain traditions sing. Indeed, they don't do much else but sing. But mostly those are the traditions that sing the successors of the kind of folk song stuff, and there are some very good exponents of this in people like John Bell from the Iona community, and there have been people in the sort of post folk idiom in the States in particular produce some good songwriting. When I was working a lot with the church in Sudan, they had some wonderful hymn writers, but they still wanted really to use the music from hymns, ancient to modern, completely unrevised. You know, there's a curious kind of culture clash because that's where the religion we know they've learnt it from, from CMS missionaries in the 1890s who are very conservative and were very, very strict about what you should and shouldn't do, and so they all know that you know, you must go to communion fasting and things like that, but it hadn't made much impact on the culture where you know, having more than one wife was part of the indigenous culture. So whereas the people make a whole lot of fuss in that culture about same-sex relations, they are quite happy to go on having three or four wives.

Well, these are the kind of cultural clashes that go across the boundaries in our own communities and indeed worldwide as well, and I think you know, at least being aware of that and of the fact that we have to try and work with chloroform communities because they don't all exist now safely in Africa or in, you know, other parts of the distant British Empire, but are actually happening in our own communities and around now. And so the questions about enculturation and the pace at which enculturation moves seem to me to be very important. I mean, my mate in the Roman Catholic Church, the liturgist Keith Pecklers in Rome, has written very interesting things on--he's an East Coast Jesuit, but he's been teaching liturgy at the Greg for thirty years or so--and he's written very interestingly on enculturation, I think, and they're probably ahead of us, I think, in those kind of worlds and understanding what it means, even though of course the English is every now and then even further bowdlerized by some ex-Anglicans in Rome who are trying to turn back all those particular clocks. I mean, that's what happened to the hijacking of the last set of the Roman Missal translations, but I think they show it [enunciation unclear] besides being impatient with those after only five or six years, so that may get sorted.

So what about the register of language, and the questions then about, you know, the inclusiveness of language when you have to say God and God's self instead of himself all the time because, you know, otherwise somebody's going to be offended. Well, you are going to offend people in this because it will not be far enough for some and too far for others. I think all the languages can only go as far as most people have got at the time. I don't think you can do something that's going to work for all time. We may want to change our language entirely. I mean, like the Jewish tradition of writing G-d because you're not allowed to pronounce the divine name. Well, I mean, we may be in one of those bizarre things where we have a . . . you know, a little spoof in the machinery when we come to pronouncing the divine name because nobody quite likes to say it or indeed spell it or write it because somebody will always say, but it's not feminine enough, or others, it's too feminine, and all the rest of it. So there are areas I think that are proper to explore in the future in this kind of way. And one can't expect to get it right forever. But yet you don't need to have to revise the whole of the liturgical work just because you want to, you know, go a step further in terms of inclusive language.

That was an issue for us, but not a major one I think because we were doing our best to be sensible, you know, and take the right step forward. I don't know what you use as your major biblical texts, but although, I mean, we use the new RSV, the NRSV, as our basic text in the Anglicized rather than the Americanized form. When I'm, for example, making a text of a Gospel, of a canticle, from the Old Testament, from Isaiah or somewhere, I very often go back to the RSV, simply because it sounds to most people used to hearing the authorized version, the King James Version, for certain lections at well-known feasts like the prologue of the Gospel of John or the resurrection appearances to Mary Magdalene in the garden or something, or the passion narratives, you know, these are still the language of resonance for them, even though if they try and read some Paul from the King James Version they haven't the faintest idea what's going on as nor indeed often do I. I mean, that terrible business wasn't Paul arguing with himself all the time that makes him so difficult to follow. Because he says one thing and so corrects it to himself and then shifts it around, which sometimes means that the best way of reading some Paul is to put the whole thing into dialogue voices and add two voices reading it. I mean, that kind of thing is always worth putting in an appendix, showing people how to do a few things like that.

And I think anybody who says we must have it all out at one Gospel translation, you know, you can understand why somebody who's going to use a Gospel book, for example, or just a series of lectionary passages will do that. But I think people have to use the sense about where the congregations are comfortable and find the resonance is going on. Certainly, in this part of the world you can't trust any longer the people who come to church to have heard any of the Bible before. Certainly, they won't know it at school and therefore have questions about versions. Probably are going to be less complicated in the future than they were in the past, but still there are iconic bits where people will, you know, like the chariot wheels, so they drave them heavily. I mean, we don't talk about it in those kind of registers these days but I read that bit out of Exodus 14 the other day in the NRSV, and so they didn't even say so that they got bogged down, which is what the vernacular for it is these days. It had something rather curiously artificial sounding that wasn't anything you know, any kind of language, but it was a kind of, you know, fit for use in church bit of language. Well, I think that's a bit peculiar, really.

So those are some of the things behind what we did and why we did it. The doctrinal holding of things in the church and that's particularly why I spent a lot of time on baptism and ordination. I mean, in baptism because in the 1980s there had been a great move to say, you know, what we need to do in baptizing is to make sure that, we will baptize infants, but only really on sufferance, but the real thing is baptizing adults. And now if we baptize infants we must make sure that the parents are all signed up and believing and all the rest of it. I mean, you have to ask the parents all these questions, which is a classic way in for a parish priest of a very particular evangelical persuasion who didn't believe in infant baptism to say, but the parents don't understand what they're doing, therefore I can't baptize the child. And we got a lot of people doing that and, you know, it came to be a thought in the Church of England that if you asked if you could have your baby baptized or if you could be married or whatever in church, the answer, you didn't bother to ask after it because you knew the answer would be no. So the idea that, you know, that the answer should always be yes because you trusted God to look after it rather than you to make the right decision, had to be undone really in baptism rites because what had happened was that the Church of England was becoming more and more of a kind of closed sect, I mean, with very high walls and a very firm doctrinal kind of core. And if you weren't signing up to it you should stay out. Which wasn't historically at any rate where the church would have been, and certainly wasn't where the baptismal formularies were originally.

So I had to undo quite a lot of what was done in the 1980s without saying I don't want people to believe and without saying I don't want to take adult converts to the faith very seriously on their own terms. But certainly what had happened meant that the ecclesiology had shifted, really. The Church of England, instead of being a church with a firm center and very fluid boundaries had become a church with very rigid boundaries. And what does that do for the mission of the church? You know, it made it very hard for people to step towards the church and be accompanied in a journey, you know, all the time we were being asked to make, usually before any rite started, a decision. So rites didn't any longer rehearse a kind of pathway with a moment of decision towards the end maybe rather than the very start, but have become narrow, more narrow and exclusive. And you can see why that happened and it went with a kind of Pauline theology of Romans 6, you know, if you're going to die with Christ and also rise with him, well that means death to the old and so you've stepped from darkness to light and the things are very sharp and you know whether you are in the dark or the light and you can make a decision and step out of the boundaries.

And I remember a debate on the catechumenate, really in ways of people coming to faith in the General Synod. And I suppose sort of 1989, 1990 when Gavin Reid was in charge of the London mission, and him following me in a debate in the General Synod and saying, I entirely agree with Bishop Stancliffe, because my experience of people coming to faith is that it takes on average about four years. And that was very different from the, you know, 1980s ASB picture of people coming to faith and then preferably at, you know, dawn on Easter day, you put them under the water and they popped out again and they were all bright and shiny and new and never looked back again. Well, it's not like that. And that won't do for people who are growing in the faith, and it's as bad as all that stuff uncovered by Dominic Serra. Do you know Dominic? Dominic has an article in . . . it's a very good article, about 1993, I thought, in the journal of worship, which is a shortened version of his thesis. Dominic explored the new Roman Catholic rites of Holy Week

and in particular the blessing of the waters at the Easter Vigil and found it in 1952 when they were revising it, you know, they had to prune away a lot of the gothic excesses and all the rest of it and had gone back to the basic, basic text which was the death and resurrection of Jesus.

Except that it wasn't. You know, when he actually did the homework on the stuff, that wasn't actually the lowest level archaeologically of the prayer. The basic level of the prayer was a Johannine new creation. Old creation, new creation, and a rebirth out of the . . . from the old to the new, and onto which the Romans 6 stuff had been grafted at a later stage. So actually, the Romans had gone into it with a preconceived notion of what must be old, because we all know that this is Easter and therefore darkness to light is the great thing, but it isn't. Not in the early tradition. And this business about how you reinvent and superimpose on what you're listening to or discovering your own pre-convictions without making sure they are properly founded is wonderfully exposed by Dominic in this thing. Look—I ought to send you a link to the article because it's great fun to read. And he's an East Coast, what is he, a Cistercian or something, I can't remember what it was, he belongs to one of those complicated Roman Catholic orders with lots of initials after it. But he's a great character. But that's just about baptism, you know, how do you uncover beneath baptism what the modern trends are doing and we all want people to believe more, and therefore in the 1980s it was thought that one good way to do a bit to really put the screws on parents and godparents at a baptism service. It had exactly the reverse effect that was desired. The result being that you know, lots of people stopped coming to church to ask for baptism because they knew that the answer they were going to get was no, you're not good enough, which is how people would have heard it, to be baptized.

The Christians are the people who think that they're good you know, and everybody else isn't, so what are the ecclesiological implications of any text to revise of any prayer you write de novo, you know, how do you stop it not only being wet and all sweet Jesus stuff, and all that kind of, you know, mindless gaff. And at the same time, make sure that it does do the right ecclesiological theological things that you're needing it to do at that stage in the liturgy. Because you know, liturgies take people, or ought to take people, through various stages of theological development if people are to feel welcomed, comfortable, and accompanied, challenged by Scripture, reshaped, given an idea of what things could be in a homily and intercession, and then given an opportunity of jumping across like the spark in the Eucharistic action. Do we expect people who come to church to actually go away from it different? You know, how do we get those two great fundamental things that the church is always trying to do for people in Christ to actually work in the liturgy.

God in Christ does two things for his people: first, he shares their life, then he changes it. That's the pattern that God gives to his church and asks them to embody in their life and continue. First, God shares our life, for which the long, grand Latin word is incarnation, but beware of long, grand Latin words, you know, because you think that, because you've got a word for it, it exists. But of course, what it is is a pattern of changing and developing relationships and you can't pin it down like the marriage, you know, the marriage was invented by lawyers in order to find a moment when property changed hands or the woman changed hands and belonged to different man than the one she belonged to before. That's why you have a thing called the marriage, but actually you and I know that there's no such thing. There are only people in a degree of relationship with one another, and unless the relationship is nurtured, continues,

strengthened, goes through its periods of risk and challenge and growth and where is there going to be growth without development and change, you know. How does the marriage as a nice, neat square box with an abstract word in Latin form, which makes you think that there's something that actually exists, when of course it isn't, it's only a question of how the people are relating. So the adverbs are the important thing and not the substantives. Well, that's probably enough. If your lot want to digest any more than that I'd be very surprised.

DNK: Your last observation about Latin words reminded me of a quick story. One of my teachers was Julia Griffin whose father is Jasper Griffin at Oxford, and she went to the dentist once as a young girl, and the dentist said well, the problem is you have edentia. And her parents responded, well, that's not an answer, that doesn't tell us what's wrong or what caused it, you know, that's just the Latin way of saying that she lacks a tooth. That's exactly what you're talking about there.

DS: Yeah, it is. And I mean, I think that the questions about the language you do your thinking in are really much more important than we give people credit. I mean, all my conversations with my Roman Catholic brothers and sisters, many of them are bedeviled by the fact that they were brought up, if not consciously, but to think in Latin. Which is a wonderful language for precision in temporal affairs. When I was a schoolboy I used to have to write a Latin version of an English bit of prose every week for years and years and years. And in Greek and verses and all the rest of it, too. But Latin prose is that they would give you a great chunk of Gibbon and old speak by Winston Churchill or whatever it was and turn it into Latin prose. And the art was to turn this great paragraph into just one sentence with everything being made . . . you had to decide after reading through several times what was going to be the main verb and then everything else was going to be a subordinate clause, either a temporal one, when something had happened, or an ordinate, something should happen, or conditions, if the conditions were right, if the sun had been shining, or if it's not been, you know. So you put in all the conditional things and you put in all the consequential things, and you try and link all these things together in a logical order with the right kind of clause substructures, and in the end, right at the end of the sentence you put your main verb and it locks the whole thing into place, likely. And that's of course the language and the discipline that trains (A) lawyers, I mean attorneys, because they get paid their megabucks for asking an innocent question to somebody. Can you remember, Mrs. Jones, when you came in on that Wednesday night with your shoes all wet? And she doesn't realize where it's going, but 43 points down the line, he knows that that admission that the shoes were wet will have led her to say this and that and the other will have pinned her to the one whose galosh's imprint was found on the doorstep of the newly laid concrete. So, you know, that's how an attorney makes their money, but so is of course the people who write detective stories, you know, the Agatha Christies of this world, they haven't got that all worked out too, and that's what they use in order to give us a good read.

So it's deeply embedded in the kind of consciousness of the Western world that we should treat our kind of records of what goes on and happened like that. But of course, it's deeply damaging to the much more kind of, I mean, in Russian or in Greek you can't do it like that because there are different shades of words for, you know, how events take place, and the way in which, and not just the logical time order in which it plays, but the sort of things they wear. They kept on being like this and the different ways you can look at the future. The sun will shine tomorrow,

the sun bloody well will shine tomorrow. I would awfully like it if the sun were to shine tomorrow. I do hope that it might, it might just might shine. You know, there are hundreds of different shades of ways of saying that, but in Greek or Russian that's all contained in the verb. And so, much more weight is put on the verbs and adverbs there for the way in which things happen, the way in which life progresses. Enough, enough, enough.

DNK: Well, I have about four minutes for one last question, and you really did cover everything in my list as we went down, so I know you must have studied it before our conversation. Do you have any piece of advice that you would like to give us in four minutes?

DS: Advice? I don't have any advice for you at all. I mean, well, I do have one bit of advice.

DNK: I know you do.

DS: And that is always, always to try singing the texts. You know, sing along stuff. I tried to get an evangelical church who was very polite but bored when I did the liturgy with them, and then we got to it where they all sang and they all came alive. I said, for Heaven's sake, you know, I'll do the actions, you turn these words into one of those songs. You sing them and get engaged in it, and I'll make the sign of a cross over the font or what, pour oil around or something like that, you know. Let's get these things locked into each other. But I never persuaded them to do it. It's very interesting. I mean, I always sing the Eucharistic prayer completely, simply because you need a register to heighten the thing. Some people will be happier speaking it with, you know, gong beats and things like that in it. But I think whatever you do you have to think, how do we get this bit of prose, this bit of text, to work. And it's not just about lining it out, it's about seeing where the lines and stresses go. I'd give all that you write to, you know, a real top-notch poet and say, you know, what doesn't work. Just write something for us that does. So I hope that, you know, it's not left just earnest past us [enunciation unclear] worthy theologians and good archaeologists to write.

DNK: Include the poets. Very good advice.

DS: The poets. But sing it! You know, because that'll give . . . you don't have to have lots of poets at every meeting. You can send the stuff to them in the mean time, but you have to go and say, come on, let's speak this together, will it work? You know. Does it feel like, the Cranmer things about that Mrs. Cranmer always added in, you know, peace and justice. You know the duplicates things, because so much of what we write, we read. And we think, oh, this makes sense. But actually in church, you hear it, and if it all goes too quick, people don't take it in. So that's one little bit of advice, I think. What else?

DNK: I think that'll do us, I said I would keep you for an hour and we've taken an hour of your time now and we're very grateful to you for speaking with us and for sharing your story.

DS: Yes, well that's good. Okay.

DNK: All right. It was a pleasure to meet you and chat with you.

DS: Nice to see you. Farewell, you two!

DNK: Thank you very much. Bye.

DS: Bye.

Interview with the Rt. Rev. Harold Miller, bishop of Down and Dromore in Northern Ireland

BHM=Bishop Harold Miller

DK=Drew Keane

BHM: Good morning, everyone.

SCLM: Good morning.

DK: Wonderful. And we can hear you very well. Everyone in the room can.

BHM: Good. Okay, now you tell me how you want to handle this. Do you want to go through the questions or just enter into general conversation first of all and then see which questions you want answered?

DK: Why don't we start with you just making a general statement and briefly sharing your story with us, and then we'll dive into the questions that you haven't addressed after that.

BHM: Yes. Okay. I think the first think I'd want to tell you a little bit about is the . . . what the Church of Ireland is, the kind of essence of the kind of church that it is and therefore the kind of church for which we're providing worship materials. So the Church of Ireland was, at one time, part of the United Church of England and Ireland, and it was an established church, so therefore all the old, ancient buildings that go back to the time of Saint Patrick and his followers for example are all in the hands of the Church of Ireland, but it was an established church which never had the majority of the population. Perhaps the only one in the world, and there may be others but I can't think of them. Where it was only a minority church, but nevertheless the establishment. And it was disestablished from the Church of England, and separated from the Church of England in 1869 to 1870. So it then, from that point onwards, was able to run its own affairs, and it ran its own affairs really through the medium of a General Synod, and the General Synod would be a group of one-third clergy, two-thirds lay people on the House of Representatives, so there are two lay people for every clergy person at the House of Bishops, which functions to a degree separately but actually meets with the House of Representatives. Liturgical revision for the Church of Ireland was part of its early instinct because it was disestablished at the height of ritualism in the Church of England, and it did not wish to go in that direction, at least generally didn't wish to go in that direction, so it established itself very much as probably a low church to middle-of-the-road kind of Protestant church. Even now in the Republic of Ireland when you say "Protestant" people assume that what you're talking about is Church of Ireland. The others would have been called dissenters in the other churches. So the Church of Ireland now is a church which is only fifteen percent of the population in northern Ireland, which as you probably know is part of the United Kingdom, and about three percent or three and a half percent of the population in the Republic. Today, it would have a slightly different profile in the sense that quite a lot of the churches in the Republic would probably be more defined as kind of liberal or Catholic, and the largest proportion of the population which is in the north would probably be defined as low church evangelical. That's not true across the board, but it's the kind of context in which we're working. And tell me when you get tired of listening to me by the way, just wave and I'll stop. In 1870, one of the first tasks of the new General Synod was actually to revise the Book of Common Prayer. It had to be revised in a new context, but it was also revised

through many agreements and disagreements, some of which were to do with the traditional issues of, as it were, “high church” and “low church.” So there were many debates, for example, on things like baptismal regeneration and what that meant and how it should be expressed or not expressed liturgically. There were debates on prayers for the departed, eucharistic doctrine, and so forth. And the other thing that you probably need to know from a perspective of listening from the States is that the roots therefore of the Church of Ireland were in the tradition of the 1662 Book of Common Prayer, not the 1637 Book of Common Prayer, which you inherited of course through Scotland. So those were the liturgical roots that were there, though interestingly, legally the 1552 Book of Common Prayer was never legal currency in Ireland, just through a political quirk, but our roots were 1662. The Church of England was not able to change the 1662 Book of Common Prayer because it was part of . . . it was law. And they still aren’t able to change the 1662 Book of Common Prayer, unless by an act of Parliament. But once the Church of Ireland was disestablished in 1869, 70, it was free to amend the Book of Common Prayer in any ways that it wished, and it only did in the most minor of ways, really, and created a new Book of Common Prayer in 1878. Now, what happened then was that another set of changes came in in 1926, and they came in because—largely because—of the political rearrangements in the country. So you couldn’t pray “oh God, save the king” anymore because they didn’t have the king anymore in the southern part of the country. You had to create rubrics and responses and prayers that were suitable for a new political environment. And that happened in, really in 1926. And then other services were added in the 1930s like compline and things like that. So really, we had a Book of Common Prayer that was incrementally changing, but in a very small kind of way through its history from 1878 onwards. So it wasn’t unusual for the General Synod to be dealing with prayer book revision. That had been part of its instinct and part of its job from the very beginning. Because the prayer book revision was so sensitive, with the prayer book being the carrier of doctrine, along with the 39 articles obviously, but because it was so sensitive, the legislation for prayer book revision in the Synod was more like doctrinal legislation. We have a General Synod every year. That’s a very different thing to your situation with the General Convention. So what has to happen in our context is that a resolution is brought to the Synod in the first year, which lays before the Synod the text, basically, that it’s intended to bring as a bill the next year, it’s a parliamentary procedure that we have. So the resolution goes one year and people can speak to that, comment on it, they can send in potential resolutions, they send them in through the liturgical advisory committee. It decides whether to back the resolution, the amendments rather, or not, and then comes back to the next year’s Synod with a bill, and then people go through stages of a bill or three stages of the bill. So it’s scrutinized in a lot of different ways before it actually becomes legislation. And that’s the process that had to happen with the revision of the Book of Common Prayer. For all the services it had to go as a resolution, with potential amendments, it had to go through three stages as a bill and it comes out the other end probably very highly scrutinized, though sometimes there are things that are missed as well. So that will probably be different to your legislation. Now, the other aspect of the revision that you had shown an interest in was hymnody and the church hymnal. Because the Episcopal Church and the Church of Ireland are similar in that they have authorized hymnody. The Church of England for example, does not have authorized hymnody. Everybody just creates their own hymn books for different strands in the church. Nor does I think the Episcopal Church in Scotland or the Church of Wales have

authorized hymnody, but we do. It doesn't mean we're lid to that, but it provides a base point. And since the, really since the middle of the 19th century when hymnody was taking off in churches, we have had church hymnals, and the one that we have at the moment is the fifth edition of the church hymnal, and the general process through which, or the stages through which that goes usually is that you have a church hymnal in use for a number of years. In the case of the present one, it was thirty years, it was written in . . . and there's one before the last one rather written in 1960. In 1990 a supplement was brought out that was only intended to be for a short period to test the waters, and that supplement made people aware of the large amount of new hymn writing that had taken place since the 1970s, and people began to say, "well, our hymn book has become a bit dated, it's a bit kind of classical rather than popular, as it were, and we need to look at that and change it." So in the year 2000 by a separate process through a hymn book committee . . . but in the year 2000 the fifth edition of the church hymnal came out, and now just this past year a supplement to that called *Thanks & Praise*, in 2015, was brought out with two hundred and seventeen, I think it is, 2 to 27 items, and to supplement it, and it's already feeling as though we're going through the same general process. Again, a hymn book that provides the foundation, other new writing trying to guess which of those things will become classics, and which are only temporary. And where we needed to supplement the material in the church hymnal. And then that probably will lead to another process in ten or so years' time where people will say, "Well, let's update it all again." So those are the two strands. The liturgical material has been very, very much checked and supervised because of its doctrinal component and its doctrinal role in Anglicanism of the Book of Common Prayer. The hymn book material this time was not as much scrutinized, people were given a list of hymns and printouts, as it were, to look at to keep in check. It was anything . . . nothing untoward in it, or whatever, they were happy with it. It's not as highly scrutinized as the liturgical material. Are you bored listening to me, or do you want me to continue?

SCLM: Not at all.

DK: Not at all. I want you to keep going.

Okay. Okay, I'll keep on then and you can ask questions. Okay, so, I've been involved in both these processes. The church hymnal was developed by a hymnal committee set up by the General Synod in the year 1993 I think it is, and came in to be in the year 2000. It was a separate strand. And you ask why did it come first, just because it came to people's attention first, that it was necessary, it wasn't really planned, and came out in the year 2000. The prayer book process, that was not done through the liturgical advisory committee, but the supplement was, because it was remitted to the liturgical advisory committee by the Synod, the role of keeping an eye on the development of hymnody as well, rather than keeping in place the hymn book committee. So this hymn book took about seven years to come to fruition. I don't know how long it takes in the States, but that's the length of time it took here and the Book of Common Prayer, 2004, also took about seven years to come to fruition. And I would plan to tell you about the background of it, if that would be okay. Is that okay? Yeah? Okay, so the liturgical advisory committee was set up I think in 1965 at the time of liturgical renewal. Up to 1965 in my own experience in the Church of Ireland, and I think it was a ubiquitous experience. You didn't have anything used in worship and churches except what was in the Book of Common Prayer which is essentially the revised version of 1662. Nobody really thought of doing anything different to that. The liturgical

renewal movement had not really permeated here, or indeed England either, until that time. And at the same kind of time in England and Ireland there became particular interest in liturgical renewal. And I suppose most of that initially was related to eucharistic renewal. The structure of the eucharistic rite and Dom Gregory Dix and all the rest of it in the shape of the liturgy and realizing that the rite that we had in 1662 was, let's put it like this, slightly quirky in comparison to ecumenical rites. So in 1965, the liturgical advisory committee was set up. It was set up with a careful balance of different views and churchmanships and things like that. And the first thing that it issued was in 1969, a new rite for holy communion, which was in a booklet. I think this happened in many places. And the rite for communion at that time was what I would call a revised standard version rite, because God was still called "thee" and "thou," and people were called "you." And the shape of it changed and the peace was introduced into it, but it was introduced as a kind of Cheshire cat piece, if you know what I mean by that. You didn't shake anybody's hands, you just said the words, "the peace of the Lord be always with you," and then went on with things as though nobody else was there, really. And so, that was in 1969. Then in 1972, another eucharistic rite came out which was all "you" form liturgy and developed things like sharing the peace, things like that. And then there was another important development in 1969, actually, it was the first service in "you" language in relation to God in the Church of Ireland was a service for baptism. And at that time that meant infant baptism largely, and that was issued as the first service that ever had God addressed as "you." It became extremely popular. In fact, the old baptismal service was hardly seen from that point onwards because the new one was so much more accessible for people. And then, out of all of that came eventually in 1984, the alternative prayer book. I don't know if you have a copy of that there, but the alternative prayer book was modeled to some degree on the Church of England *Alternative Services Book*, which had come out four years earlier. And I think if I'm being honest about the division in the Church of Ireland, what we have generally done is taken liturgical revision in the Church of England just across the water and slightly conservatized it. That has been the model we have had for most of our liturgical revision. To take the hard work that's done by the much larger kind of, you know, mother church almost, even though we go back longer with Saint Patrick, don't forget that. But that we've taken the work done by the larger church with all its expert liturgists and theologians and modified it and simplified it generally, and that was what happened in the alternative prayer book. And the alternative prayer book was essentially a Sunday service book. It didn't really provide for things like marriages and ordinations and occasional services and things like that, funerals. It was essentially a Sunday service book which had within it a rather strange lectionary that came from the joint liturgical group in England with themes in it at that time and it was received in a variety of different ways. It was very popular where it was popular and very unpopular where they didn't like it. So that you had the alternative service book, a prayer book with "you" form services, everything new structures and so forth for Sunday services, but there would have been people for example in this part of the country which would have seen it as a kind of Romanizing trend and did not accept it very warmly at all. In fact, the Orange Order would have denounced it and all sorts of things as being absolutely the wrong direction. So what the alternative prayer book did in 1984 was created a certain amount of division in the Church. You became known as a church that used the Book of Common Prayer or the alternative prayer book. And the move then, well, and an alternative, occasional services book was brought out as well to cover the other liturgies, and the move in

the middle of the 1990s was to coordinate these things. To bring them together under one cover so that they would be, in the kind of way in the way that you have in your church, so that there would be one book with traditional and contemporary language services. That was the move. There were very interesting times in the Synod. We, the idea was mooted first of all of a Sunday service book, and the Sunday service book failed to get through the Synod, I think, because people wanted everything together under one cover. So that the direction we began to take in 1997 when the liturgical advisory committee was asked to progress towards a revised book of common prayer, the direction we took then was really a direction of unifying things, so our idea was really that everything in the book should be useable by everybody. We didn't want contentious things that were going to divide the church in the book, we wanted a unifying Book of Common Prayer, and we also chose the model, again, as you have chosen up to this point, we also chose the model of a book that wasn't just there for Sundays, but a book that was there to form people's spirituality and to form their lives in the way in which the old Book of Common Prayer hopefully did by taking the key things, the key points in life, and providing lectionaries for every day of the year and so forth. It was meant to be a book that was there, that held together the devotional, the public, the private and so forth, under one cover in a simple kind of way. The Church of England at that point went entirely in the opposite direction and produced *Common Worship*, which has got so many books that you'd be hard-pressed to find what you're looking for. And they said at the time of the Reformation at the time of Cranmer with the old pie, that it sometimes took people longer to find the service than actually to pray it, and the Church of England has generally gone in that direction, and we have generally gone in the other direction and that probably is one of the questions that you'll be asking yourselves. So is that, do you want to fire some other questions just to stop me talking for a little while?

DK: That was very helpful, thank you. I'm looking through our questions now . . . let's see the ones we haven't touched on yet . . . we do have some questions about the process in terms of managing the work and actually managing liturgies, drafting the work and revising drafts and all of that.

BHM: Yes. Yes, okay. Well, let me come at it again slightly taking a step back. Two of the things that were givens for us were essentially the work of the International Anglican Liturgical Commission which had been working on the Lima document, BEM, on baptism, Eucharist, and ministry, and indeed maybe I've met some of you at some of those liturgical commissions. And those commissions set out, essentially, a shape for liturgy, a shape for the baptismal liturgy, a shape for the Eucharistic liturgy, a shape for ordination liturgies. So from a very early stage, we took the essential principles of the liturgical commissions, for example it meant that the Eucharistic liturgy was essentially the gathering of God's people, followed by the proclaiming and receiving of the Word, followed by the prayers of the people, followed by celebrating at the Lord's table, followed by going out to serve the Lord and so forth. So we took those as starting points for the key liturgies, and people would have gone away, different groups of people would have gone away and done a first draft, and the first draft was then mulled over. I did the first draft of the ordination liturgies, and I think it would be true to say, unless anyone can correct me, that the Church of Ireland was the first church in the communion to take the IALC structure and apply it in a reasonably thoroughgoing way to ordination liturgy. So, and again with baptismal liturgy, we tried to ensure that baptism is baptism is baptism, and that there is not one doctrine for infant baptism and another doctrine for adult baptism or whatever. So that was one starting point that

was a given. The second starting point that was a given was the ELC texts. So that the liturgical advisory committee made a call that the English Language Consultation texts, liturgical consultation texts, that were at that stage had become more ecumenically agreed, though that has all fallen apart since, that we would basically use, in what is an ecumenical environment, we would use the same words for the Sanctus as the Catholic Church was using at that time and so forth which were the ecumenically agreed texts. And in most cases that was applied in a thoroughgoing way. In one case it wasn't, in at least one case, and the one case was the Lord's Prayer, where the Synod of the Church of Ireland could not cope with being saved from the time of trial and were concerned to be, like the Church of England, led into temptation or not, so that was voted down at the General Synod, even with all the best theological arguments in the world they wanted to keep with the Church of England on that one and did. So those were two starting points and then obviously the list of services that had to go into the book were gathered together. The Psalter was taken from the new Church of England, the common worship Psalter. Before that we had been using the David Frost Psalter and it was not very popular, so we decided on one Psalter for both traditional and contemporary services, though people can still, if they wish, use the old one. But this was so resonant of the words in the old one anyway that people probably haven't noticed a great deal of difference and it seems to have worked well. And then the other decision that had been made in the 1990s was to run with the revised common lectionary. So those things were all in place. Groups went away, devised services, and we had lots of overnight meetings and so forth, and then we kind of worked on them and presented them as resolutions and bills to the Synod and they were, you know, some battles and things like that, but not major ones. With the hymn book—I don't know, are you interested in the hymn book as well?

DK: Yes.

BHM: Yeah? With the hymn book, we did first of all, we surveyed the church to find out which hymns in the old book were being used and which hymns were not being used. That was a starting point for us, it wasn't an end point, because some of the ones that weren't being used we might have considered classical hymns that needed to be in any good hymnody even if they're only rarely used. And then we surveyed people for hymns that they would like to see in the hymn book, and very interestingly the two top ones, if I remember correctly, were, symbolized the Gulf that grown up. The first, the most popular one was "The Old Rugged Cross." And the second most popular one was "Because He Lives I Can Face Tomorrow." I think what it said was that we had had a very classic kind of hymnody, which people liked but it didn't always have the hymns that really were in people's memories or touched their hearts, and the church had somehow, a distinction had grown up. So we looked at those, and we eventually worked through a process of whittling things down and agreeing what other new text would go in. We had an issue which you have had as well in North America, and it's the issue of whether to use in hymnody and in liturgy what would have been called inclusive language. And our decision in the hymn book was that if a hymn was very fixed in people's memory, we would generally not change it. But if it wasn't, if it was in the second category of well-known but not absolutely fixed—can you hear me? I'm not moving on the screen all of a sudden, but it's okay.

DK: We can still hear you fine.

BHM: If it wasn't—that's okay—so if it was well-known but not fixed and we could easily and seamlessly change to inclusive language about people, we would do that, but we decided both in the hymnody and in the liturgy not to change language about God unless it was an ELC text, basically. And in that case, we did. And I have to say that still 15, 16 years after the hymn book coming out, we are still getting many complaints about the hymns that we tinkered with, like "Be Thou My Vision," for example is a very popular one, the hymn I'm most sick of singing to be quite honest with you, but "thou my true air" instead of some, you know, and that really great with some people after 16 years, it hasn't even, hasn't died down, and Christmas carols with words changed great with people after 16 years as well, so in *Thanks & Praise* in the new one and the supplement we decided not to tinker with old hymns in terms of making them inclusive again unless it was very easily done, almost not noticed. Now I don't know, keep firing questions, Drew.

DK: We have—we were curious if you did any surveying with regards to the prayer book revision like you did with the hymnal revision.

BHM: Yes. No, I don't think we, I've no memory of us doing that kind of surveying with the prayer book because in a sense from 1969 when the first service was issued in a booklet form, to 1993 when alternative occasional services were issued, those were all part of testing the water. But there's another side to it as well. We have the possibility of experimental liturgical material which is agreed by the House of Bishops, usually for a period of seven years, with the intention of people experimenting to see how it goes and then gathering information about it so that one of the things we're doing that with at the moment reviewing is to do with Holy Communion by extension, so the bishops can issue services with experimental legislation for a period of time where everyone is free to experiment with those services. I mean, one of the things we're doing at this moment in time is creating what we're calling morning prayer three, which would be a kind of, largely based actually on *Common Worship*, it would be a morning prayer for Sunday mornings, because most of our churches do not have a weekly Eucharist, so the general service is either morning prayer or a service of the Word, so what we're doing is creating kind of benedictions, responsories, things like that, enriched with more poetic language, probably seasonal material for morning prayer and that may well be the case that would be, the bishop would say, "well, we will issue that as an experimental service," but it can only be issued with the agreement that it comes to the Synod, usually after seven years.

DK: We're curious about navigating disagreements, in particular where there are discussions about doctrinal disagreements.

BHM: Yes. Well, it's very difficult to navigate doctrinal disagreements. I mean, when you read the Church of Ireland Book of Common Prayer, from the perspective of a church that was rooted in 1637, you will probably say, "well, there isn't really an epiclesis on the bread and wine." That's true, there isn't. The epiclesis is on the people through the receiving of the bread and wine. With language, I mean, the doctrinal disagreements in our context would be largely the traditional ones that are kind of Catholic, evangelical disagreements, but we did find a way through it in the sense that everyone seems happy to use what we've got. The question is whether you're trying to create a liturgy that's a unifying thing or whether you're trying to create different liturgies for different groups of people. And we found that that wasn't, even

though it was . . . we didn't intend it, that was what happened in the period, and it wasn't a very healthy place to be, really.

DK: Do you have a sense for how many of your parishes use the 1662 style rite one and the contemporary language services?

BHM: Yes, I would, yes. The use of rite, of the traditional rite, Morning Prayer One, would be very limited. Very limited, and Holy Communion One very limited. Usually in the case of Morning or Evening Prayer One, churches that have a choral tradition, and they want to do choral evensong or choral matins or whatever it may be, but I mean in my own diocese I was got rather sad for an old man in his 90s who told me that his church had stopped using it and where could he find it. And I thought . . . was really stretched to think of anywhere that he could find it. Now, there are one or two places, but really it would be very, very uncommon. Holy Communion One would not be as uncommon because it would often be the preferred rite for early communions or mid-week communions where most of the people are older people who are present. So you get Holy Communion One more often than you'd get Morning or Evening Prayer One, and you would hardly ever get Holy Baptism One, and you would never find Ordination One. So they are there in the book, and they are there probably for largely doctrinal reasons and historical and missionary reasons, but they are not actually really very widely used.

DK: I think we just have another question about doctrine again, were there any significant changes in doctrine in the shift from the old to the new books, and if so, how did that happen?

BHM: Well, that depends on how you look at it. I think it would be true to say that any change in liturgy is automatically to some degree a change in doctrine in the sense that, for example, if you take Cranmer's communion service. Cranmer's communion service is really essentially focused in a rather individualistic kind of way, but a very helpful way, on being an exposition probably of the doctrine of justification by grace through faith. It's not a very corporate kind of service, whereas the new communion service invites you to see holy communion as a more corporate kind of union, and that's where things like the peace come in, and also a more eucharistic kind of event rather than as penitential a communion service as Cranmer's one is. So you do change maybe the weighting of different aspects of doctrine unwittingly when you move away from the old general confession, you actually can mix and seem formulistic rather than emotional or rather than something that you, when you speak out the old general confession, you're aware of the depth of sin and how you, maybe, you should be feeling about it. In the new services, you go through it as a kind of formulistic kind of way, and maybe lacking in poetry in some cases and therefore the weight can be different, but it was . . . when the prayer book was a book of doctrine and a book used to show improvement as well, there would have been concern that we didn't move away from any essential doctrinal understanding.

DK: We're interested also about translation issues and multiculturalism, especially with regards to the English language.

BHM: Yes, yes. Sorry you're having to look at just a frozen picture of myself, but talk away. Okay, there are--

DK: It's a good picture, a good picture.

BHM: Mm? It's a good picture, yes. There is, there's a group in Ireland called—you don't have to write this down—common Gaelic "no hog lisha," which is the Irish, an Irish church group promoting the use of the Irish language in liturgy, so there is an Irish language version of the Book of Common Prayer. And there are Irish language hymns in the hymn book and in the supplement as well. Now, as you may know, Irish is not a very commonly spoken language in Ireland in the way that Welsh is in Wales. But nevertheless, especially in the Republic, there are a lot of people who learn Irish from childhood and who like to be able to say certain prayers in Irish, or occasionally go to . . . go to a service in Irish, and therefore the essential services, not the whole book, but the essential services, have been translated into the English language as well. In Northern Ireland that wouldn't be used very often, though the Irish language book was actually launched in my own cathedral, which is Down Cathedral where Saint Patrick is buried.

DK: Was the translation handled by the standing liturgical commission, or was it done by another group?

BHM: No. No, we wouldn't have been capable of handling a translation into Irish. But . . . no, it was handled by a particular group of Irish speakers and one or two key people. And we've always had one or two Archbishops who have been fluent in Irish up until now. So George Simms who the Archbishop of Armagh was fluent in Irish in his day, Donald Caird who was the Archbishop of Dublin was fluent in Irish, so we do have some fluent Irish speakers, but no, the actual translation was handled by others. And it was really in all honesty essentially a translation from the English language into the Irish language, whereas some of the hymns in the church hymnal are not like that, they're specifically Irish hymns written in the Irish language and in their own rite, as it were.

DK: We have a question here. Can you word it . . . ?

BHM: If you're asking it, Drew, can I just say, you are asking a different kind of question when you ask about enculturation and one of the issues that—you okay?

DK: I'm trying to get clarification on how to ask a question.

BHM: Okay. One of the issues that we have—okay. Well, that may not have answered everything about enculturation. I would observe in the states that most worship forms are quite similar, quite rigidly following liturgical form. In England and Ireland we have a much wider range of practice than would be evident from looking at the prayer book. So there is in the Book of Common Prayer for example a service of the Word, and the service of the Word is simply a structure for worship and into which different things can be slotted in an imaginative, creative kind of way, and in some working-class areas, for example, of my own diocese, the worship would be much more like that, less bookish. Because you need worship here anyway for people who do not read very many books, you know? And I often say to them, when Cranmer was developing the Book of Common Prayer, never forget that printing had just been invented. And he was at the cutting edge of technology when he was creating a prayer book. But nowadays if Cranmer was here, he'd be using PowerPoint or something like that, so I think we have to, you know, get deep into our culture as well, you know?

SCLM: (formulating a question about cultural and racial needs)

BHM: Can you repeat it, Drew?

DK: Were there cultural groups or racial groups that were part of the process in terms of considering their experiences and their culture when you were designing the new prayer book that might not be as much part of your context?

BHM: Yes, well it is now, but it wasn't then. It is now but it wasn't then, and in truth just like the Church of England before us, we have not been very good at relating in any kind of meaningful way into new people from new cultures coming to live among us, so at that particular time in the 1990s, that was . . . just didn't exist very much in Ireland, but it's becoming much more the case now and I think it would need to be part of any future work.

DK: Thank you. We have a question here about evangelism and what your experience is of the new prayer book as an evangelistic tool. Do you think that it draws people to the church?

BHM: Oh dear, you're getting me on a pet subject when you ask that question. And, excuse me just a moment, somebody's got—somebody's left their phone here. I just met--the technician has left his phone, that's . . . just let that ring off for a moment. It's getting worse. Okay. Oh? It's gone. In terms of evangelism, you could say "preach it, brother," you know, I don't—I'm not sure that it really matters whether a church is highly liturgical, not highly liturgical, high church, low church, middle church or whatever in terms of evangelism, so long as the worship is first of all real for the people who are there. I think to me that's the key thing in evangelism. And also so long as it is to some degree accessible. It doesn't have to be all accessible I don't think, but I think it does have to be to a degree accessible, so using a lot of very complex liturgical language with no accessibility I don't think is very helpful in evangelism, though people will work through it, if there's a reality of faith and experience of God in the community. So I kind of . . . I'm not sure how much liturgical shape relates to evangelism, but I can tell you this: that our experience would be that the places where there are most young people or young adults are probably the least liturgical of places, though I find it hard to say. I always tell them that they are liturgical—may not be good liturgy, but there's liturgy there. We don't really get a lot of young people that are tickled by traditional Anglican liturgy. And the ones who are are unkindly older than their years or slightly odd.

DK: That was very diplomatic.

BHM: I can sense that you're agreeing. You know, let's be honest, most of our traditional churches are in decline. Thankfully—we'll discover this year whether we're in decline or not—but most of them are in decline, and most of us have the capability of creating older congregations who have always known the liturgy and like the liturgy and wonder why everybody else hasn't come to their way of doing it. You know, and they don't see themselves as having become clubs for old people, but that's actually what's happening. And I'm just talking about in our context, so we're having to create experimental liturgies alongside the traditional ones if we're going to win a new generation.

SCLM: (inaudible question posed)

DK: Were you able to hear that or do you want me to repeat it?

BHM: Yes, I know, I heard that. I heard that. Okay, I mean you know, we're beginning to get anecdotal at the moment, but we have some very interesting fresh expressions of church in the diocese and

that's probably what I can easiest—most easily—talk about. The diocese I'm in is half of the city of Belfast and the surrounding county basically of Down. It has got about eighty parochial units and now has about five new church plants and several fresh expressions of church. One of the fresh expressions is in an area called the Titanic Quarter, where the Titanic was built, where we have an honesty box café in a building with a . . . what's called a mean wide lease. It meant that nobody really wanted the building when it was built, and it's given free to a charity. We have a café there and today or any other day of the week, 500 people will go through that café with a prayer garden in it. It's all very low key. It's not pushy evangelism or anything like that. But I also did a confirmation two weeks ago in an area which is very much inner-city, Protestant, loyalist, working-class Belfast. And it was in a church which I had deconsecrated. See, do you understand what I mean by that? Taken away the consecration. And it was the best thing that I ever did, because the community has taken over the church under new leadership and owned the church, and I confirmed nine people in that little place where they're meeting, and they have to pretend they're not being church, you know, but there are more people there than when the church was the church, you understand? And in that confirmation, our Republican paramilitary was presented for confirmation by a loyalist paramilitary. That's the kind of thing that's happening in fresh expressions. So church planting, fresh expressions, are not multitudinous, but actually working quite well in the context of my own diocese. Can I just tell you Drew, can I do a bit of liturgy with you? At this confirmation, what happened was, on the screen at the front, everybody said why they wanted to be confirmed, and they'd recorded that. And then, they stood at the front beside the fire, they gathered around the fire, and the person presenting them for confirmation, their prayer partner, said to them where they saw God at work in their lives, right? So the liturgy was on one level very informal, but on another level actually much purer and better than a lot of the formal stuff, you know? It was real.

DK: So, a final question. What lessons did you learn through this process and what specific advice would you like to offer us as we consider entering into a possible process of revision?

BHM: Yes. Yes, the first lesson that you learn in a church of our size—now you have a larger church—but the first lesson you learn is that it's an awful lot of very, very hard work. It's incredibly difficult work for a small group of people to do, especially, we have no employees or anything like that in relation to it. I think I would say that our call to create one book and a book where everything could be owned by everybody has been a call that has paid off. I think it's…the prayer book is a popular book. You'll notice in it that morning and evening prayer are one service. It's a very interesting thing, most people don't know the back stories to these things. When the hymn book was created in the year 2000 and published by Oxford University Press, they said they were going to publish it in Bible paper, which would have made it quite a slim and tidy volume. But they didn't publish it in Bible paper, it appeared in other, thicker, heavier paper, which was a great disappointment to us and made the selling of the hymn book quite difficult, because people find it very heavy. The reason why we have morning and evening prayer as one service is we were so exercised by the heaviness of the hymn book that we didn't want the prayer book to be heavy, and we trimmed it at every possible point, but I don't think we would create morning and evening prayer as one service. Now, if we were doing it I think the other thing that is clear about it is that any prayer book or any liturgy, without the power of the Holy Spirit and the centrality of Christ and the Gospel of Christ, it's a bare-bones thing, you know, it doesn't . . . it

will not create evangelism, it will not create vibrant churches in and of itself, and sometimes I think we thought if we change things to "you" form or if you modernize it a little bit it'll make a lot of difference. I don't think that the creation of a new prayer book has made, in that sense, a great deal of difference in terms of growing churches or vitalizing churches or revitalizing churches, but I think it has provided an anchor point for the Church of Ireland, and I think the new hymnody, again, hymnody . . . hymn books do not really affect churches that are very go-ahead, because they will have whatever hymns they want on bulletins or in screens or whatever it is and they will be up to date, but the value of the hymn books to us has been really getting a wider and more creative repertoire of music into the more traditional type churches, who, once they see that something is an official hymn book of the church, they engage with it. I'm going to say something that you probably can just go on to disagree with, but I observe that in most of the hymn books that have been created in North America, and that doesn't include yours because yours is around for a while. The, most of the hymn books that have been created of late in North America take and mangle hymns that were perfectly good. If you look at the Canadian ones, both the Anglican one and the United Church of Canada one, they mangle hymns that were perfectly good and kind of ruin the resonances and the memories of them. And then a certain number of authors arise, some of which are good but most of which are not, who create things that sound like hymns to fit the metrical tunes that people associate with hymns, but it becomes like moving wallpaper. There is not the link between the tune and the words that touch people's hearts.

DK: Thank you for that explanation, I didn't quite understand, but I was going to agree with you anyway.

BHM: Is that a good starter for ten? Sorry, that's what they say in a quiz show here, a starter for ten. Ten points, right?

DK: Well, we thank you very much for the time that you've given us this morning. Thank you for talking with us and sharing your insights.

BHM: Divided by a common language.

DK: We're very grateful to you for speaking with us today.

BHM: It's a pleasure. I've lost you, yes? Oh, yes. Well, I thank you for ending a little bit early, for having this earlier than expected by some. Kevin has an art exhibition in the Royal Hibernian Academy in Dublin, so I have to set off for Dublin for his art exhibition now, so thank you and God bless you in your work. Good bye!

DK: Thank you, thank you very much.

The Once and Future Prayer Book Conference

Part 1 Summary

On June 1-2, 2017, the Center for Liturgy and Music hosted a conference at The Virginia Theological Seminary entitled "The Once and Future Prayer Book." This conference was co-hosted with Sewanee Theological Seminary, host of Part II which was held on October 9-10, 2017. The Rt. Rev. J. Neil Alexander, Dean of the School of Theology at Sewanee, and Ellen Johnston, Director of the Center for Liturgy and Music, co-organized this conference. In his opening remarks, Dean Alexander described the genesis for the conference. He, Ellen Johnston, and Dr. James Farwell, Professor of Theology and Liturgy at VTS, recognized a need for a gathering of liturgical scholars to discuss issues surrounding the possibility of prayer book revision. Resolution A169 of the 2015 General Convention directed the SCLM "to prepare a plan for the comprehensive revision of the current Book of Common Prayer and present that plan to the 79th General Convention." While prayer book revision is an important endeavor which must engage the entire church, it will also benefit from the gifts that liturgical scholars bring to it. Thus, the idea for the conference was born.

The first plenary address was given by the Most Reverend Frank Griswold. He opened his address by stating his belief that through his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Rev. Dr. Lizette Larson-Miller gave the second plenary address in which she discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the schisms between the Episcopal Church and the Anglican Church of North America, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices including women, Latino/a, and LGBT folk are a much more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller has also observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. Then, she gave three specific examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the Church today: First, the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second, the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, the habitus of human ritual and divine initiative.

The second half of day one of the conference offered a panel discussion with ecumenical partners discussing recent liturgical revisions to the Roman Missal, *Evangelical Lutheran Worship*, and *Common Worship* for the Church of England. The Rev. John Baldovin, S.J. began with a short presentation on the

Roman Catholic Church's own issues with liturgical reform *vis a vis* translation. He outlined the challenges that the International Commission on English in the Liturgy faced as it sought to provide a translation based on the principles of dynamic equivalence as outlined in the Vatican document *Comme le prévoit*. Those principles were suddenly changed with the promulgation of *Liturgiam authenticam*, which emphasized a more literal translation.

Then, the Rev. Martin Seltz discussed liturgical revision in the Evangelical Lutheran Church in America. In their process of liturgical renewal, he recognized four important components: consultations, editorial teams, review, and proposal. These components led to seven features highlighted in their latest liturgical revision of *Evangelical Lutheran Worship*. First, the worship patterns are transparent, often being printed as bold headings in ELW. The rubrics were softened from more directive rubrics to more descriptive rubrics, e.g. from "stand" to "The assembly stands." Liturgical choices expanded significantly as the Eucharistic Prayers increased from four to eleven with five thanksgivings at the font and ten service music settings. Their revisions continued their focus on the importance of baptism. Greater efforts were made to accommodate the theological and liturgical diversity of ELCA. Language revisions attempted to balance ecumenical convergence with expansive language. Finally, there was an emphasis on the missional character of the liturgy.

Finally, the Rev. Dr. Bryan Spinks discussed his work on the Liturgical Commission of the Church of England from 1988 to 2000 during the formation of *Common Worship*. This liturgical revision was quite extensive as it sought to update the *Alternative Service Book*, which had been primarily in use. (The 1662 BCP remains the only authorized prayer book of the Church of England. These alternatives are additional liturgical resources.) The scope of *Common Worship*'s revision was extensive including the liturgical calendar, baptism, the Eucharistic Prayers, marriage, etc. The final product of *Common Worship* was not a single book but rather a library of books providing multiple options for use.

The second day of the conference involved three panel discussions. The first panel discussion focused on the contextual conditions of language and culture needed for revision. The Rev. Dr. Juan Oliver began by discussing the importance of recognizing "the other" in liturgical revision. He suggested that much previous liturgical revision has been dominated by an Anglo cultural bias. He advocated for utilizing true principles of liturgical inculturation rather than simply "dressing up" the liturgy with cultural accouterment. However, a real commitment to liturgical inculturation requires time and resources as it must come from the ground up.

The Rev. Anthony Guillen, Missioner for Hispanic Ministries and Director of Ethnic Ministries for the Episcopal Church, spoke particularly of the challenges involved in translation work. He suggested that the current translation of the prayer book into Spanish is problematic. He suggested that the differing cultures among Latinos/as must be taken into consideration when translating the prayer book. He also advocated for native speakers with knowledge of both cultures to be involved in the process.

The second panel discussion involved the contextual conditions of aesthetics, music, and language needed for revision. Mr. Terry Eason, a leading church architect, who has worked with numerous churches along the east coast and Texas, gave the first presentation. He discussed several topics as related to architecture. First, he recognized that Episcopalians have been very slow to alter their spaces to

accommodate a more robust baptismal theology. In addition, he recognized the need for a prominent place for the proclamation of the Word, which may not necessarily be two separate spaces. He also discussed the interchangeability of Holy Altar and Holy Table and the need for appropriate space to preside. Musical leadership and acoustics play an important role in how the architecture impacts the liturgy. He encouraged having a special place for the Daily Office beside the Nave and the use of side chapels for more intimate gatherings. Finally, the arrangement of the room can have a profound impact on the liturgy.

Ms. Marilyn Haskel, a lifelong church musician and presently on staff at Trinity Wall Street, discussed prayer book revision and music. She recognized that the prayer book has very few directives for music, leaving church musicians with little guidance. Even though the House of Bishops has called for greater discussion on theological principles for music, these discussions have not yet taken place. Ms. Haskel reminded the conference that the Psalter is meant to be chanted and that any revision of it should take that into account. She also hoped that greater attention would be given to the next phase of American idiom rather than English style so predominant in Anglican hymnody. Finally, she called for greater resources to help train liturgical musicians for the ministry in the Church.

Finally, the Rev. Martin Seltz spoke again, focusing this time on three areas of consultation in the ELCA revision process. The first area involved language. The Lutheran World Federation's Nairobi Statement recognized that worship is transcultural, cross-cultural, contextual, and at times countercultural. The music consultation recognized that music is important for liturgy because it involves the whole person and the whole community. Finally, the worship space consultation referenced the need for aesthetics in liturgical space.

The final panel for the conference gathered together four ecumenical partners. The Rev. David Gambrell spoke about the process of liturgical revision in the Presbyterian Church, USA. The Rev. Dr. Karen Westerfield Tucker informed the conference that the United Methodist Church is on the cusp of forming a committee to revise its Book of Worship and Hymnal. The Rev. Martin Seltz reiterated his gratitude for being a part of the conference and his inspiration for the strong ecumenical ties that continued to be forged. Finally, the Rev. John Baldovin emphasized that liturgical revision must not forget the utter centrality of the paschal mystery of Christ in the liturgy.

This summary of the plenary speakers and panels that comprised this conference does not do justice to the energy, enthusiasm, and effort put into making this conference a success. All attendees recognized the hard work that Ellen Johnston, Neil Alexander, and Jim Farwell accomplished in orchestrating this conference. Dean Alexander reminded the attendees that the second part of the conference would occur at Sewanee on October 9-10, 2017. This next portion of the conference would emphasize individual rites and discuss both the gifts and challenges with them.

Part 2 Summary

On October 9-10, 2017, the School of Theology at The University of the South, Sewanee hosted the second portion of the Once and Future Prayer Book Conference. Dean Neil Alexander welcomed the attendees to the second portion of the conference. He explained that the first part of the conference held at Virginia Theological Seminary on June 1-2, 2017 provided the necessary background for a scholarly discussion of the possibility of prayer book revision. This second part of the conference would delve into specific rites in the prayer book and discuss the gifts and challenges they present considering possible prayer book revision.
The first presentation was on the Eucharist and was given by The Rev. Dr. Patrick Malloy. He began by providing some historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer. He suggested that most Episcopalians only conceive of the church in Eucharistic terms today, which was not the case before 1979. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of what to do about inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage priests every Sunday. Finally, he asked about the "so-called Rite III," referring to An Order for Celebrating the Holy Eucharist, especially considering General Convention's recent authorization of locally composed Eucharistic Prayers with episcopal authorization and its impact on the very notion of a book of common prayer versus a collection of digital resources.
The Rev. Dr. James Turrell provided the second presentation on initiation. He began by recognizing the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church even today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a "mature public affirmation" of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?
The third presentation featured the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil by The Rev. Dr. James Farwell. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacral violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

For the fourth presentation, The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite "The Witnessing and Blessing of a Marriage," noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church's rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

The first day of the conference concluded with The Rev. Marcus Halley speaking on "Thoughts from the Parish." He began by posing the question, "How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with God?" He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church's tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

The second day of the conference involved only a morning session and began with Dr. Gail Ramshaw's presentation on liturgical language. She began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, "Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?" She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

The final presentation of the conference was "Future Hopes and Anticipation" by The Rev. Dr. Stephen Shaver. He had conducted a research project in which he gathered the responses of twenty-five Millenials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millenial/GenXer. First, he articulated that the current prayer book has never been "new" for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native

speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

Abstracts of "The Once and Future Prayer Book" Conference

The Ecclesial and Cultural Conditions of the 1979 BCP by The Most Reverend Frank Griswold – June 1, 2017

The Most Reverend Frank Griswold opened his address by stating his belief that his experience as a baptized member, a priest, a bishop and eventually a former presiding bishop of the Episcopal Church has led him to believe that the Church is not yet ready for prayer book revision. He does not believe that the ethos, particularly the strong emphasis on baptismal ecclesiology, of the 1979 Book of Common Prayer has yet permeated the Church. He provided a summary of the history of the Liturgical Movement with its intersections in Anglicanism through Dom Gregory Dix, the Parish Communion Movement, and the series of prayer book revisions from the 1549 Book of Common Prayer to the 1979 Book of Common Prayer. After discussing the history of prayer book revision in the Episcopal Church, he concluded with his concern that the practice of communion without baptism has overshadowed the baptismal ecclesiology of the 1979 BCP.

The Ecclesial and Cultural Conditions of the Episcopal Church Today by The Rev. Dr. Lizette Larson-Miller – June 1, 2017

The Rev. Dr. Lizette Larson-Miller discussed the general differences ecclesially and culturally between the contexts of the 1979 BCP revision process and now. First, she recognized a significant drop in church attendance, the breaches in fellowship, and the drop of ordinands attending seminary as having an important impact on the Episcopal Church. In addition, many new voices, including women, Latino/a, and LGBT persons, are a more vital part of the conversation in the Church today than in 1979. Dr. Larson-Miller also has observed a change in ritual practice as liturgy has become more about entertainment than giving glory to God, giving rise to an almost obsession with new liturgical expressions. She also noted the increase in violence in society, as well as the growth of religious pluralism. She concluded by giving three examples of issues she feels have had a direct impact on the ecclesial and cultural contexts of the church today. First is the decline in energy for ecumenical relationships in preference for an increase in interreligious dialogue. Second is the tendency among Anglicans and other post-Reformation Christian groups to see the liturgy as pedagogical rather than doxological. Finally, she discussed the habitus of human ritual and divine initiative.

The Eucharist by The Rev. Dr. Patrick Malloy – October 9, 2017

The Rev. Dr. Patrick Malloy provided historical background leading to the revisions of the Eucharist in the 1979 prayer book and discussed certain assumptions that the revisers of the 1979 prayer book held. Then, Dr. Malloy discussed how the centrality of the Eucharist in the Episcopal Church since 1979 had altered its view of common prayer in that most Episcopalians only conceive of the church in Eucharistic terms today. Dr. Malloy concluded by posing six questions to consider for revision of the 1979 prayer book. First is the question of inclusive/expansive language. Second, he wondered about the use of Rite I. Third, he raised the question of creation motifs in the Eucharistic Prayer. The fourth question involved communion of the unbaptized. Fifth, he wondered how the Eucharistic hegemony would impact parishes unable to engage

priests every Sunday. Finally, he asked about the "so-called Rite III" and its impact on the very notion of a book of common prayer versus a collection of digital resources.

Initiation by The Rev. Dr. James Turrell – October 9, 2017

The Rev. Dr. James Turrell recognized the revolutionary change of the 1979 prayer book in moving toward a unitive initiatory rite. However, he wondered if that ethos has been fully received by the church today. On the one hand, baptisms are now typically done in the principle liturgy, chrism is often used, and the Baptismal Covenant has become central to Episcopal thought. On the other hand, though, confirmation remains a rite with a confused theology, and adult baptisms are rare. Some criticisms of the initiation rite in the 1979 prayer book involve the position of the Baptismal Covenant in relation to the bath, the view that baptism should be a full initiation, and the idea that confirmation is a "mature public affirmation" of faith. Dr. Turrell provided three questions for future consideration. First, is baptism just partial initiation after all? Second, is baptism something that follows initiation in the case of communion to the unbaptized? Finally, what implications for confirmation would baptism as full initiation have?

The Proper Liturgies by The Rev. Dr. James Farwell – October 9, 2017

The Rev. Dr. James Farwell discussed the proper liturgies of Ash Wednesday, Palm/Passion Sunday, Maundy Thursday, Good Friday, and the Easter Vigil. He began by noting how well these liturgies have been received by the Episcopal Church. They have provided opportunities for deepening the catechumenate and for inter-parochial cooperation. Nonetheless, they do raise some important questions. For example, are they scalable such that small, medium and large parishes can use the same rites? Is more ceremonial guidance needed considering the intricacy of these liturgies? Also, how do these liturgies address issues such as anti-Semitism, inclusive/expansive language, creation, and sacral violence? After raising issues with each of the liturgies, he then concluded by recognizing that the Church no longer operates in a Christianized society and is undergoing an identity crisis as it seeks to adapt to this new environment.

The Pastoral Offices by The Rev. Dr. Ruth Meyers – October 9, 2017

The Rev. Dr. Ruth Meyers discussed the pastoral offices. Beginning with the marriage rite, she reminded the conference that the Episcopal Church extends beyond the boundaries of the United States, and thus the recent legalization of same-sex marriage in the U.S. does not apply to every Episcopalian. She discussed the supplemental rite "The Witnessing and Blessing of a Marriage," noting that in her experience it has been received enthusiastically by many heterosexual couples, while same-sex couples often wish to use the BCP rite. Moving to the Rite of a Thanksgiving of the Birth or Adoption of a Child, she noted that it does not appear to be used often in most parochial contexts. Regarding the Burial of the Dead, she raised questions about staged liturgies, the presence of the body, interring ashes versus scattering them, and the burial of a child. For the Rites Ministration of the Sick and at the Time of Death, she wondered if the church's rites need to be expanded to address issues ranging from terrorist attacks to neonatal deaths. Finally, she discussed confirmation, acknowledging that it is a rite of reaffirmation and not initiation and wondering if additional rites to address different scenarios, as well as repeatable rites, would be more helpful.

Thoughts from the Parish by The Rev. Marcus Halley – October 9, 2017

The Rev. Marcus Halley began by posing the question, "How can poetry invite us to excavate the depths of our tradition to provide more transforming and expansive scaffolding to support our journey to and with

God?" He reflected on how poetry extends language beyond the flat and prosaic. He suggested that the church's tradition includes the prayer book but extends beyond it as well. He suggested that striving to be inclusive is not enough. The church needs to be transformative. Finally, he recalled that the prayer book is a scaffolding for liturgy, not its entirety. He then posed four possible answers to his initial question including the utter insufficiency of language to express the depths of God, the revelation of God in the incarnation, the impermanence of ritual words and actions, and the iconicity of liturgy as it points beyond itself.

Liturgical Language by Dr. Gail Ramshaw – October 10, 2017

Dr. Gail Ramshaw's began with the suggestion that liturgical language can fill one of two needs: to comfort people in the tradition or to motivate people toward action. She posed the question, "Is Rite I a comfort in tradition, EOW motivation to action, and Rite II a nod to both?" She suggested that consistently choosing against revision could seem to be a choice in favor of comfort in tradition. She then proposed that liturgical language should be loaded with metaphors from the Psalms because they are non-creedal, multivalent, and doxological. She continued affirming that because language changes, the language of the liturgy must also change, noting that many Christians continue to use grammatical gender as a fundamental marker of identity. She then encouraged the use of doublets in liturgical language as a means of expressing the complexities of language. Finally, she urged the Episcopal Church to pursue prayer book revision.

Future Hopes and Anticipations by The Rev. Dr. Stephen Shaver – October 10, 2017

The Rev. Dr. Stephen Shaver had conducted a research project in which he gathered the responses of twenty-five Millenials that form a wide range of racial, ethnic, gender, and sexual diversities who are active in the church. From these responses and his own experience, he offered several concluding thoughts from the perspective of a Millenial/GenXer. First, he articulated that the current prayer book has never been "new" for him as he grew up with it. He believed that prayer book revision would need to happen soon but did not feel it needed to be a radical revision. He did feel that the issue of expansive language was paramount and must be addressed in the next revision. He also urged that translations of the prayer book be done by native speakers. He concluded by emphasizing the need for a process that emphasizes both technology and full participation.

be schism, which many an ancient Christian believed to be a state far worse than heresy or ignorance.

RECOMMENDATIONS FOR THE RESOLUTION OF ISSUES

Resolution A065 Resolution on Issues Related to Committed Same-Sex Relationships

Resolved, the House of ____ concurring, That the 73rd General Convention urge congregations, dioceses and every other church group and organization to facilitate genuine and respectful encounter between heterosexual and homosexual parishioners, recognizing that they live different life-styles, hold different opinions but share one Lord, one faith, one baptism, and using the materials in the Response to C003s Report to enable a dialog that is comprehensive and transforming; and be it further

Resolved, That each Diocese, under the spiritual and pastoral direction of its bishop, shall determine the resolution of issues related to same-sex relationships, including the blessing of such relationships, and the ordination of homosexual Christians.

Explanation

The 65th General Convention of this church, meeting in 1976 in Minneapolis af rmed "that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church." The Baptismal Covenant establishes us all as members of Christ and of one another, incorporating and transcending our differences, calling us to seek and serve Christ in all persons, loving our neighbors as we love ourselves, respecting the dignity of every human being. Because the continuing debate within the church on questions of human sexuality has led to a variety of responses on the part of dioceses and congregations, dialog and pastoral action in dioceses leading toward the resolution of these differences is essential.

THE REVISION, RENEWAL, AND ENRICHMENT OF THE COMMON WORSHIP OF THE CHURCH

Prepared in response to Resolution C021s of the 72nd General Convention meeting in Philadelphia in 1997 for discussion at the 73rd General Convention meeting in Denver in 2000

Resolution C021s of the 72nd General Convention Of the Renewal and Enrichment of the Common Worship of this Church

Resolved, That the 72nd General Convention direct the Standing Liturgical Commission and the Standing Commission on Constitution and Canons to submit to the 73rd General Convention for rst reading an amendment to the Constitution of this church to add to Article X an authorization for preparation and use of additional liturgical materials, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare a plan for liturgical Revision and Enrichment of the common worship of this church to be presented to the 73rd General Convention, and be it further

Resolved, That this plan include forms of worship re ective of our multi-cultural, multi-ethnic, multi-lingual and multi-generational church while providing rites and structures that ensure the unity of Common Prayer, and be it further

Resolved, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention, and be it further

Resolved, That the Standing Liturgical Commission present the necessary budget required for this process of liturgical Revision and Enrichment to the 73rd General Convention.

Brief history of the 1979 revision process

> There was never anything by the wit of man (sic) so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the common prayers of the church, commonly called Divine Service…
>
> Preface to the rst Book of Common Prayer

Since, in the human condition, and with the passage of time, corruption of things Divine is to be expected, the need for the ongoing revision and reordering of our Common Prayer has been evident from the beginning, not only due to the creaturely nature of worship, but due to the dynamic nature of cultures as well. For in order to present the unchanging truths and realities of the Divine life in worship, the church must of necessity use those ever-changing agencies found in the human cultures in which it incarnates, employing outward and visible human means and structures, passing and mutable, to reveal inner, invisible and unchanging Divine realities, eternal and holy. In this way the church imitates the Incarnation of the Word, at all times and in all places, giving birth to Christ in every culture, from generation to generation.

However, a sudden and drastic revision of our Common Prayer has often proven traumatic to the People of God: it is therefore desirable conscientiously to attend to the gradual and ongoing revision and reordering of our worship.

The rise of the liturgical movement in the Roman Church in Europe

In the early years of this century there was a ourishing of biblical theology, patristics, and ecumenism in Europe. After World War 1 this renewal led to the rise of a liturgical movement in Germany, France, Belgium, Austria, and Holland. This movement gathered its energy from the growing awareness of the anthropological, sociological, psychological, and pastoral dimensions of worship. Increased lay participation in worship and ministry was a driving force in the movement.

The Anglican Communion

The involvement of the Anglican Communion in the liturgical movement did not really take place until the 1930s. The 1928 revision of the Book of Common Prayer did

not re ect the work of the liturgical movement. Hippolytus, an important text for future liturgical development, was only identi ed in 1916. The text was published nearly twenty years later by Burton Scott Easton (General Seminary) in 1933 and by Dom Gregory Dix (England) in 1934

Some of the early pioneers were Father A. G. Hebert in England, Dean William Palmer Ladd and Walter Lowrie in the United States. Their early work included the development of "parish communions", the restoration of public baptisms, and the full and active participation of the congregation, especially in the parts of the rites formerly reserved to choirs and clergy.

Many of the recent discoveries of liturgical scholarship were included in The Oxford American Prayer Book Commentary written by Massey Shepherd, Jr. (1950). The 1958 Lambeth Conference recognized that the time for Prayer Book revision had arrived and set forth guidelines which were more fully developed by the Anglican Congress of 1963.

The Episcopal Church in the United States

The General Convention of 1928 approved the establishment of a Standing Liturgical Commission. Included in its charge was the task of preparing for the revision of the American Prayer Book. In 1949 the church celebrated the 400th anniversary of the 1549 Book of Common Prayer, and under the vital in uence of Associated Parishes for Liturgy and Mission the Episcopal Church entered the liturgical movement. The Standing Liturgical Commission was reconstituted and required to educate the church towards Prayer Book revision. In 1950 the rst in the series of Prayer Book Studies was published.

The religious communities, especially the Society of St. John the Evangelist, pioneered the restoration of the rites of Holy Week, The Triduum and the Easter Season. The liturgical witness of monasteries and convents has had a lasting impact on the Episcopal Church, rst in giving these rites to Episcopalians, but also in facilitating the entry of many clergy and parishes into the liturgical movement.

In 1964 The General Convention charged the Standing Liturgical Commission to present to the 1967 Convention concrete proposals for revision. The Liturgy of the Lord's Supper was presented and approved for trial use. The principle of trial use included gathering and examining responses to the content and form of the rites. Services for Trial Use was authorized by the Convention of 1970, additional rites being authorized in 1973. These, including the revised rites of initiation, the eucharistic rites, the daily of ce, and a revised Psalter, were published as Authorized Services 1973. In 1975 additional texts were made available to the church in small booklets containing alternative texts for certain rites, including revisions of the rites for baptism, con rmation and marriage.

From 1964 the process of revision included the work of several drafting committees, gathering responses and suggestions from several hundred consultants appointed in various dioceses and from the church abroad. Some of the drafting committees included ecumenical participation, and many of the consultants were drawn from other denominations. The Rev. Leo Malania served as coordinator for Prayer Book revision and Captain Howard Galley as assistant.

The 1928 book was not used uniformly in the same way. A wide range of interpretation in the style and ceremonial it called for and permitted was understood and applied. The tradition of the 1928 Book was in fact a diversity of application of a common use in the

worship of the church. The 1979 revision continued and expanded this tradition, explicitly offering a range of choices, calling for local liturgical decisions which would enable the liturgy truly to be spoken and sung in the voice of the worshipping community.

The full report of the Commission, known as the Draft Proposed Book of Common Prayer was approved, with some amendments, in 1976 when it became the Proposed Book of Common Prayer which was approved in 1979 and became the Standard Book.

It is important to note-even if only brie y in summary-some of the gains achieved by the 1979 revision. It participated in a major shift in the liturgical self-understanding of the church that took place as a result of the rediscovery of the roots of Christian worship:

- balancing a personal with a corporate piety; reclaiming the vision of the church; (baptismal concerns, ecclesiological concerns, soteriological concerns)
- complementing a penitential spirituality with one grounded in baptism
- a penitential piety with one con dent of forgiveness;
- an emphasis on contrition with an emphasis one celebration; from "I am not worthy," to "made worthy to stand before you;" the primacy of place given to the "Alleluia." (soteriological concerns)
- balancing "humble access" with "no more a stranger or a guest, but like a child at home;" (eucharistic/ecclesiological concerns)
- complementing "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," with "The Gifts of God for the People of God;" (eucharistic/ecclesiological concerns)
- balancing a priestly prerogative or duty with the identity of an assembly at prayer; (theology of priest and people/priest among the people concerns; priesthood of all believers)
- developing a series of discrete observances into a cycle of celebration with a central focus and a ritual climax; (concerns of the liturgical year; structures of liturgy and structures of redemption: Paschal Mystery and Baptism as the central features of the entire church year)
- complementing the worship of God in God's transcendent otherliness as "Almighty God" with encountering God as the One whom Jesus called "Father." (Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains signi cant.)
- from taking Tudor English for granted to a turn to primacy in worship for contemporary English. (vernacular concerns)

This list is not complete, nor is it offered as the nal word on the 1979 revision. It stands here as a reminder of its contribution to the Common Worship of this church, without denying the tasks it left undone or diminishing the challenges which still lie before us.

As a result of the 1979 revision our church moved beyond the polarizing divisions of high/low, evangelical/catholic, charismatic churchmanship to the broad possibilities the new Book offered. It is important to note that for some this shift to what was intended to be a more centrist, inclusive way represented losses too costly to bear.

The future work of revision, renewal, and enrichment must begin with the acknowledgement of the disruption and division that accompanied the achievement of the 1979 Book of Common Prayer. For some Episcopalians this experience left them feeling so disenfranchised and alienated that they were eventually compelled to choose various forms of separation from ECUSA.

The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.

Assumptions

The overarching assumption behind the Commission's proposal is that the Revision, Renewal, and Enrichment of our Common Worship consist of four phases:

- a data collecting phase involving as many Episcopalians as possible from as many aspects of our life as possible, leading to the formulation of the scope of the revision (to be completed in time for the 74th General Convention, 2003)
- a writing and composing phase during which liturgical materials are revised, created, tested, interpreted, etc., in preparation for a first reading in 2009
- work in preparation for the second reading in 2012
- ongoing liturgical catechesis to support the revision, renewal, and enrichment of the Common Worship of this church.

At every stage of this work the Commission will facilitate the involvement and participation of

- Parishes
- Dioceses
- Provinces
- Church organizations
- Other Commissions
- Episcopal Seminaries, especially Departments of Liturgical Studies
- Other Provinces of the Anglican Communion
- Ecumenical partners

The following is a list of assumptions to guide our thinking as we begin to develop a plan for the process of Revision and Enrichment of our Common Worship:

- That the Common Worship of this church will continue in faithful adherence to the historic rites of the ancient church as they have been interpreted by our tradition, faithful to the pattern, heritage, and spirit of Anglican worship.
- That we will capitalize on what we learned from the 1979 revision.
- That recognition, integration, and celebration of the rich cultural diversity of our church will shape the intentions, planning, and execution of the revision process as well as the nature of the "product(s)".
- That the planning process will include significant attempts at involving a large portion of the church on national, diocesan, and local level(s) in identifying the goals of the revision process, its manner of its execution, and the nature of its "product(s)".

- That this process will issue in more than a book: a compendium of resources for our Common Worship, a standard and symbol of our unity, a program and resources for liturgical catechesis to develop and support the Common Worship of this church, a set of tools that enable us to take advantage of computer and electronic potential.
- That the process will issue in the production and approval of a Book of Common Prayer: What the shape of the "Book" will be needs to be determined especially in terms of computer technology, but the end product will be a book of some kind and con guration.
- That the process of the revision, renewal, and enrichment of the common worship of this church will be based on the essential and fundamental connection between baptism, eucharist, and ministry; further, the relationship between liturgy and mission should be recognized as organic and brought to liturgical expression as such. In the liturgy, participants do not prepare to engage themselves in mission once the liturgy is concluded, rather in the liturgical action itself they enact their lives as they would be if they were lived in the power and scope of the gospel. In this connection the relationship between liturgy, mission, and stewardship becomes clear and should also be brought to liturgical expression in the same way.
- That speci c work on the 1979 text, both substantive and editorial, will be included, e.g., addressing expansive language concerns.
- That the process of revision will be careful to discern and separate what is ethnically English from what is fundamentally Episcopalian/Anglican in our Anglican Identity. Much of the debate about Anglican Identity becomes problematic for the minorities in our church if it is perceived to be a concern to emulate an English (in the sense of "exclusively white, upper-middle class") way of life rather than about patterns of belonging that bind a worldwide communion in a life of Common Worship, witness, and service.
- That missiological and evangelical imperatives will shape the Common Worship of this church, encouraging and allowing the greatest diversity in development, style, and practice in order to welcome and include all whom God draws into our life.
- That a parallel pattern of re ection and authorization will be involved in the process of revision and beyond it. Sometimes re ection and/or authorization will begin at the local and move to the national or global level, sometimes from the global to the local.
- That music is an intrinsic element of the liturgical experience and is to be included in the process from the very beginning. That musical elements of the process of renewal and enrichment of our Common Worship will be developed simultaneously, in an integrated way and be published in a form that integrates text and song. The question of the signi cance and purpose of authorized hymnody will need to be considered.
- That the process of facilitating the discovery of a community's song is critical in the process of renewing and enriching its worship. This complex and chal-

lenging process is not achieved by the provision of hymnals and supplements alone. The development of a renewed and enriched Common Worship in this church requires engagement in this process of discovery and the facilitation of it with programs and resources. Service music that is accessible, varied, and engaging must underscore the primary importance of the congregational music that is proper to the Eucharist. Aesthetic quality, diversity, and theological integrity together are to serve as criteria for musical composition and selection.

- That thanksgiving for and stewardship of creation will feature more prominently in the Common Worship of this church.
- That the process of Revision and Enrichment of our Common Worship will not be one project but many projects. Respect for the many languages that are used in our Common Worship and the desire to integrate and celebrate the diversity they represent require that resources for Worship be developed simultaneously in the different languages—as directed by the General Convention or by the Commission's own initiative, in ways and at a pace appropriate to the language and its culture.
- That, pending approval by the General Convention, the Revised Common Lectionary will be used.
- That the continuing work of the Expansive Language Committee will be considered as part of the plan.
- That the language used in the Common Worship of this church be evocative, rich in imagery, worthy of a people's Common Prayer, and able to inspire prayer that is authentic.
- That the other liturgical resources—Lesser Feasts and Fasts, Book of Occasional Services, etc.—be included in the plan.
- That the question of one or two Rites (one in contemporary English and the other in traditional language) needs to be addressed.
- That a program of liturgical catechesis will be considered an essential aspect of the process of revision and renewal.
- That educational and catechetical resources will be developed and used during the period of the revision.
- That a program of education and training will support the continuing development of our Common Worship after the new book is completed, authorized, and in use.
- That the revision will take account of trends and developments in the Anglican Communion and the wider church and will use the services of consultants from the ecumenical community.
- That our liturgical ties with the wider church—both of cial and informal—will be nurtured by the revision and its "product(s)".

- That the Constitutional and Canonical issues involved in the various aspects and stages of Prayer Book revision will be resolved in consultation with the Commission on Constitution and Canons.

SCOPE AND STRUCTURE

SCOPE

To include in all the languages the church uses:
The Calendar
The Daily Office
The Great Litany
The Collects
Proper Liturgies for Special Days
Holy Baptism
The Holy Eucharist
The Pastoral Offices
- Confirmation
- A Form of Commitment to Christian Service
- Celebration and Blessing of a Marriage
- Thanksgiving for the Birth or Adoption of a Child
- Reconciliation of a Penitent
- Ministration to the Sick
- Ministration at the Time of Death
- Burial of the Dead

Episcopal Services
- Ordination of a Bishop
- Ordination of a Priest
- Ordination of a Deacon
- Litany for Ordinations
- Celebration of a New Ministry
- Consecration of a Church or Chapel

The Psalter
Prayers and Thanksgivings
An Outline of the Faith, or Catechism
Historical Documents of the Church
Tables for finding the Date of Easter and other Holy Days
The Lectionary
- Sunday Eucharistic Lectionary
- Weekday Eucharistic Lectionary
- Daily Office Lectionary

Lesser Feasts and Fasts (and related resources)
The Book of Occasional Services
Enriching our Worship
Musical resources
- The Hymnal 1982

Lift Every Voice
Wonder, Love, and Praise
Songs of Celebration, etc.

Expansive Language

Integrating the work of the Expansive Language Committee

Planning the continuing work of the Committee

Sacramental integrity: of the whole book with inter-relatedness of baptism, eucharist, and ministry as the core activity of Common Worship: especially the theology and ecclesiology of Baptism and Eucharist in relation to the theology and ecclesiology of ordination and ministry.

The Daily Office and the Cathedral Office

daily prayer that is occasional, corporate and public (and choral)
daily prayer that is regular, corporate, and public
daily prayer that is regular and private

Collects

Educational resources

Lesser Feasts and Fasts

Format

Collects

Lectionary

Biographies

Additional resources—prayers, litanies, blessings, writings by or about the person being commemorated

Educational resources

Book of Occasional Services

Format

What is "occasional"? What is the rationale for Table of Contents

What is the relation of BOS to BCP

Providing materials for the Catechumenate—what should they include, where should they reside (BCP or BOS?)

Educational resources

Enriching Our Worship

What is the function of Enriching our Worship in the continuing process of Revision, Renewal, and Enrichment of our Common Worship?

Structure

How will the Book of Common Prayer be structured?

Will it follow the Cranmerian ideal of a single book containing all the resources for Common Worship between the bindings of one book?

What does the potential of the electronic media hold?

How will those possibilities (and the actualities they will have become in 12 years) shape the materials to be used for the renewed and enriched Common Worship of this church?

Will the structure be the same for all languages?

What will constitute the uniformity in our diversity?
Will there be a series of books?
What will they be? Each separate? Or grouped in some series?
Daily Prayer
for individuals?
for communities that worship daily?
for parishes that worship occasionally?
Rites of Christian Initiation
Catechumenate
Baptism
Con rmation
The Holy Eucharist
Proper Liturgies for Special Days
Pastoral Of ces
all together? in series? in separate bindings by rite?
Episcopal Services
all together? in series? in separate bindings by rite?
Catechism

What will be the relationship among electronic resources and any books that are printed? Bilingual or multi-lingual publications in parallel format?

Methodology

The following functions will have to be provided

- Data gathering and interpretation in the different communities and languages engaged in the Common Worship of this church
- Sensitive and thoughtful support of the diverse and multi-cultural nature of the process
- Drafting and revising (recruiting, developing, maintaining, drafting committees, consultants, etc.)
- Developing educational and catechetical materials to support the enrichment of our Common Worship - during the revision process and beyond
- Coordination, maintenance, and support
- Testing the texts and rites; collating and interpreting responses and suggestions
- Editorial
- Theological consistency, sacramental integrity
- Relating to the Anglican Communion and the wider church

We will need to develop a culturally sensitive model for de ning needs in the context of our diversity, conceiving the end product in relation to a series of goals, drafting, and editing texts, developing resources (both educational and liturgical), supporting and coordinating the entire process while the regular life of the church (with its needs and demands) continues apace. This project will make signi cant demands on people, time and funds.

Funding

The process of revision and enrichment will be an expensive project requiring the services of some full-time professionals (at least two were appointed to support the 1979 revision), several consultants as well as many volunteers working sometimes alone and sometimes in drafting committees. Several hundred people were involved in the many years of work that resulted in the 1979 Book.

Funding of salaries, meetings, communication and consultant services will have to be estimated.

The funding of the process of revision and renewal should be a separate line item in the Budget. The process should not be—and should certainly not be seen to be—in competition with the on-going program life of the church.

The decision to fund the process of the renewal and enrichment of our Common Worship will be a critical one, as indeed will be the amount of funding allocated to the project. This work will be hard work demanding signi cant nancial backing. While a host of faithful people will volunteer countless hours, it will still be a very expensive project.

BEYOND THE PROVISION OF A BOOK

Towards the Renewal and Enrichment of Our Common Worship

If this is genuinely to be a process of revision and enrichment, then we are concerned with more than the provision of texts but with developing and supporting the whole experience of the Common Worship of the church. This will require the creation of educational programs and materials to increase liturgical understanding and improve liturgical skills. These resources must be produced alongside the drafting process and be shaped by the worship it hopes to enable. The provision of these resources of training and catechesis will continue to be essential after the book is authorized.

What shape will this take? Some ideas include diverse training opportunities in multiple settings, creative use of print and electronic media, a program comparable to the Leadership Program for Musicians in Small Congregations, etc. There will be signi cant costs attached to such a program.

To achieve a renewed and enriched Common Worship is not a task that can be achieved by a deadline. It is the vocation and aspiration of a living church. The timetable we propose will launch a new way for the church to be faithful to its responsibility for its Common Worship. Each language group will work at its own pace. Its work will be in uenced by and in turn in uence the work of other groups.

Local traditions will be established and then taken on by others until they become widely used. Diocesan and national groupings will initiate experiments that local groups will test and evaluate.

What the Commission envisions as ful lling Resolution C021s is the ongoing enrichment of the Common Worship of this church: expressed in the faithful and trans guring worship it offers, enabled by the creation of the rites that are the vehicles for its prayers, and supported by educational programs and resources that shape, inform, develop, and nurture its liturgical spirituality.

Resolution A066 Of the Revision, Renewal and Enrichment of the Common Worship of this Church

Resolved, the House of _____ concurring, That the 73rd General Convention direct the Standing Commission on Liturgy and Music to prepare and present to the 74th General Convention a plan for liturgical Revision, Renewal, and Enrichment of the Common Worship of this Church based on a thoroughgoing process of data-collection involving parishes, dioceses, provinces, and the organizations of this church; and be it further

Resolved, That this plan include forms of worship re ective of our multi-cultural, multi-ethnic, multi-lingual, and multi-generational church while providing rites and structures that ensure the unity of Common Prayer; and be it further

Resolved, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options; and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention; and be it further

Resolved, That the sum of $750,000.00 be appropriated for support of this program; this appropriation to be administered by the Of ce for Liturgy and Music.

Resolution A067 Inclusions in the Calendar of the Church Year

Resolved, the House of _____ concurring, That the General Convention propose additional commemorations for inclusion in the Calendar of the Church Year and authorize trial use thereof for the triennium 2000 -–2003, as follows

August 13—Florence Nightingale, Nurse, Social Reformer, 1910

June 12—Enmegahbowh, Priest and Missionary, 1902

October 11—Philip the Deacon

Resolution A068 Authorization of Trial Use of Commemorations

Resolved, the House of _____ concurring, That this 73rd General Convention authorize, for trial use until the General Convention of 2003, the commemorations proposed by this Convention, with the following propers:

August 13

Florence Nightingale

Nurse, Social Reformer, 1910

I. A Rite I version of the collect will be provided.

II. Life-giving God, you alone have power over life and death, over health and sickness, Give power, wisdom, and gentleness to those who follow the lead of Florence Nightingale, that they, bearing with them your presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Psalm - 73:23-29
Lesson – Isaiah 58:6-11
Gospel - Matthew 25:31-46
Preface of a Saint
Post Communion Prayer

God of eternal compassion, you ll our lives with your plenteousness and gladden our hearts with the new wine of your kingdom. Grant us so to behold your Son in every friend and stranger, that we may minister to him as he rst ministered to us; for his sake, who is Lord now and for ever. Amen.

June 12

Enmegahbowh

Priest and Missionary, 1902

I. Almighty God, thou didst lead thy pilgrim people of old with re and cloud; grant that the ministers of thy church, following the example of blessed Enmegahbowh, may stand before thy holy people, leading them with ery zeal and gentle humility. This we ask through Jesus, the Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God now and forever. Amen.

II. Almighty God, you led your pilgrim people of old with re and cloud; grant that the ministers of your church, following the example of blessed Enmegahbowh, may stand before your holy people, leading them with ery zeal and gentle humility. This we ask through Jesus, the Christ, who lives and reigns with you in the unity of the Holy Spirit, one God now and forever. Amen.

Psalm - 129
Lesson - Isaiah 52:7-10
Lesson - 1 Peter 5:1-4
Gospel - Luke 6:17-23
Preface

October 11

Philip the Deacon

I. A Rite I version of the collect will be provided.

II. Holy God, your Spirit guided Philip the Deacon to show how ancient prophecies are ful lled in Jesus, the Messiah: open our minds to understand the Scriptures and deepen our faith in Christ; who is alive and reigns with you and the Holy Spirit one God, for ever and ever. Amen.

Psalm - 67
Lesson - Isaiah 53:7-11
Lesson - Acts 8:26-40
Gospel - Matthew 28:18-20
Preface

Church of England Common Worship

Description of the Common Worship Editorial Process

During the 2015-18 triennium, the Standing Commission on Liturgy and Music reached out to our counterparts throughout the Anglican Communion asking for guidance and insight regarding Prayer Book revision. Those conversations are included in the Supplemental Material section of our Blue Book report in the form of transcripts.

Because the Church of England's Common Worship project was so vast, we circled back after our interview to ask follow-up questions that might assist General Convention in understanding the writing and editorial process for a new Prayer Book. The questions were posed to Dr. Colin Podmore of the Church of England by Drew Keane, member of the Standing Commission on Liturgy and Music. The answers were received on August 14, 2017.

Question: I wonder if it would be possible for you to provide me with some details about how editors were involved in the creation of Common Worship.

Response: SEE BELOW

Question: How many editors were involved?

Response: AN EDITOR AND A COPY EDITOR

Question: How was their role defined?

Response: THE PARAMETERS WERE SET BY THE LITURGICAL PUBLSHING GROUP – which brought together representatives of the stateholders at member and/or staff level (notably Liturgical Commission and Synod, Church House Publishing, Communications, Finance) and was chaired by a diocesan bishop who wasn't a liturgist.

Question: Did they attend meetings of the drafting committees?

Response: SEE BELOW. The Senior Liturgy Editor did attend Liturgical Commissions between 1997 and 2000, but I am not sure to what extent. I think the role was more watching than interventionist, but I may be wrong.

Question: Were they on salary or paid by the hour?

Response: ALL SALARIED

Question: Any information you can give me about the role, responsibilities, and budget for editors for Common Worship would be very helpful.

Response: THEY WOULD HAVE BEEN PAID THE APPROPRIATE CHURCH HOUSE SALARY (All Church House posts are benchmarked to a particular band of the National Church Institutions' salary scales. Some posts in Church House attract 'market additions' but these would not have been among them.)

The Liturgical Publishing Group

The fact that the General Synod meets twice or even three times a year means that it can, and expects to, exercise a closer supervision over the work that is done on its behalf than I imagine is possible in the American context. In 1994 it debated a Liturgical Commission report entitled *One Book or a Series of Volumes in 2000*(**GS 1114**). Following the debate, the Synod's Standing Committee (one of the predecessors of the present Archbishops' Council) set up a small Liturgical Publishing Group (comprising representatives of the Liturgical Commission, the finance board, and the group overseeing Church House Publishing) to advise on publishing arrangements. This group produced a *First Progress Report* to the Synod in 1997 (**GS 1268**).

A significant process was engaged in by the Liturgical Publishing Group to decide whether the liturgy should be published by a commercial publisher or by the in-house publisher Church House Publishing (CHP). On the LPG's advice the new Archbishops' Council decided in January 1999 that CHP should be the official publisher. CHP's liturgical work resulted in a significant expansion of the staffing of CHP in order for it to cope with this massive project. Among those employed were a Senior Liturgical Editor (appointed in 1997) and a copy editor. There were also staff working on marketing and electronic publishing, and I believe that part of the rationale for their employment was similarly the great increase in CHP's publishing activity which publishing Common Worship would involve. The Senior Liturgical Editor, Rachel Boulding (co-incidentally a longstanding friend of mine – we had lived in the same house in Oxford), died tragically young just after Easter this year, and much of the memory of her precise role and activity will have died with her.

In November 1997 the General Synod had endorsed the following recommendation of the LPG in GS 1268:

> ‘That the Group should be responsible for making minor changes to the texts of forms of service as authorized by the Synod. Such changes would be in respect of matters such as: punctuation; the use of capitals; consistency of spelling; use or omission (usually the latter) of paragraph and section numbers; use or omission of definite and indefinite articles in headings; type size (provided that distinctions indicated by different type sizes in Synod documents are preserved); the printing out of text signalled by headings in tables and notes; and other minor changes of this nature.’

I became Secretary of the Liturgical Publishing Group in January 1999 and continued as such until it was wound up in 2002, when I became Secretary of the Liturgical Commission itself. The Group reported on its work in its reports entitled *Publishing Common Worship* (**GS 1355**: October 1999; and a further report, GS Misc 595: January 2000). (GS reports are for debate in the General Synod; GS Misc reports are for information and not debated.)

The GS and GS Misc reports mentioned above are not available online, but if you are interested in reading them, perhaps the Commission’s current Administrative Secretary, Sue Moore, would be willing to send you copies electronically. I am copying her in so that you can be in touch with her if you would like to pursue this.

The Editor and the Editorial Process

The Secretary of the Liturgical Commission, the Senior Liturgy Editor (and other relevant members of CHP staff), the Director of Communications and I as Secretary of the Liturgical Publishing Group attended meetings of the Liturgical Publishing Group and (as needed) its sub-groups – with significant voice, but not as voting members. We were all full-time employees (though most of us were not working full-time on liturgical matters). It was the LPG that had responsibility for determining the content of the books – as distinct from the content of the individual liturgies, which was determined by the Synod or (in the case of material that did not require synodical authorization) the House of Bishops. The Senior Liturgy Editor did have significant input on questions such of both what the contents of each book should be and the order in which those contents should appear. My view was that notes and tables should appear close to the liturgical material to which they related. Hers was that things that laypeople would find boring should be buried in remote parts of the book. For the most part, she won on that point.

As Bishop David has described, the Liturgical Commission presented each draft liturgy or set of liturgical material to the General Synod. Each was then revised in a synodical process overseen in each case by a dedicated steering committee and involving a revision committee.

At the end of the process (as we are an episcopal church!), the House of Bishops was free to make any changes it wished to the liturgical text. The final stage was that the Synod could either approve (or not) the text submitted to it by the House of Bishops for Final Approval. It needs to be remembered that in the case of the first volumes, which were published in 2000, much of the work by the Liturgical Commission would have been done before the Senior Liturgy Editor was appointed in 1997. I think she attended Liturgical Commission meetings from time to time for particular items of business. I doubt if she attended meetings of the Steering and Revision Committees. I also don't think that she would have had any editorial involvement in the gestation of individual texts prior to Final Approval, or that they received any significant copy-editing before Final Approval, but I wasn't involved and may be wrong. Sue Moore or my predecessor as Secretary of the Commission, David Hebblethwaite (who doesn't have email) may recall this.

Rachel left Church House after the publication of the initial volumes in 2000 and after that her liturgical role was taken over by another CHP Commissioning Editor alongside her other responsibilities. In my time as Secretary of the Commission (2000-2009) no professional copy-editing was done before Final Approval.

The texts as handed over after Final Approval (or Commendation by the House of Bishops, as the case may be) required a great deal of intervention. The first stage was for the in-house copy-editor to produce a clean text copy-edited according to house style. This went to a number of people. I guess (from memory – it's a long time ago) they were:

- the Chairman of the relevant Steering Committee(s), who would be a senior member of the Commission who was a member of the General Synod
- the lead member of the Commission for that liturgy (if not the same person)
- one or two Commission members or liturgical 'anoraks' (as we disparagingly called them) who had an eye for liturgical detail that might elude those Commission members who were more 'big picture' people
- the Senior Liturgy Editor, the Secretary of the Commission and the Secretary of the Liturgical Publishing Group (after 2002 this was just two people – the CHP Editor and me)

The four staff members (CHP Liturgy Editor, CHP copy editor, Commission Secretary and LPG Secretary) met for frequent and lengthy editorial meetings in which we reviewed the copy-edited text in the light of the comments from those to whom it had been sent, and our own comments. We found that a great deal of intervention was needed, going far beyond mere matters of typos and punctuation (and, in truth, far beyond what the Synod had envisaged in its 1997 resolution). There were inconsistencies of text and approach within and especially between the different bundles of liturgical material. The amount of attention given to the

different liturgies by their respective steering and revision committees, and by the Synod and the House, varied considerably. In some cases, it was difficult to imagine that anyone had given some more obscure parts much attention at any stage. Anyone comparing the Final Approval texts with the published texts will find that in some places we made textual changes, not just copy-editing changes. The Secretary of the Commission was the guardian of the synodical process. An obvious golden rule were that no change that we made could overturn a (positive or negative) decision of the Synod, the House, a revision committee, or the Commission. It was the Commission Secretary's role to decide whether a proposed change was merely editorial or substantive. If it was substantive, he sought the permission of the Chairman of the relevant Steering Committee for it (orally or in writing). This was mostly given but sometimes not (we did push the boundaries!). Where permission was given, it would be because the proposed change was uncontroversial, or in line with otherwise general policy, or where the member concerned was confident that, had the revision committee been invited to consider the point, it would have agreed. The Secretary of the Commission always had to consider what could be authorized at staff level and what needed member-level approval.

Once we had a revised copy-edited text, it was sent for typesetting. Proofs were sent out for comment to most of the people mentioned above, but at subsequent proof stages the number of people who got the proofs was reduced, as the task became one of checking that what we had asked for had been done. (As publication came nearer, questions were more questions of layout than of detailed work on texts.) Of course, the initial proof stages in particular threw up new questions. Issues become much clearer when you have a text that's typeset and laid out than when you are merely dealing with continuous pages of copy-edited material. Each set of proofs was considered in a staff-level editorial meeting, as described above.

Those meetings were frequent and long, but we were (or became) friends, and we had quite a lot of fun. I remember one meeting at which we decided that it would be more user-friendly for each of the 29 (!) numbered notes to the CW Holy Communion rites to have a title. I think we just put them in on our own authority. My tongue in cheek suggestion that Note 27 (page 335) should be headed 'Interim Rite' prompted some mirth. David, as Secretary of the Commission, agreed that that was a precise and succinct description of the content of the note, but (as so often in the Church of England) 'We can't say that!' When I became Secretary of the Commission, the poacher became the gamekeeper.

Bibliography

Some things have been published about the Liturgical Publishing exercise, which may be of interest. I did a chapter on the design in Paul Bradshaw's *Companion to Common Worship, vol. 1.* You are probably familiar with that book and also with David Hebblethwaite's Alcuin/Grow booklet, which focuses more on the Liturgical Commission side of things. The 32-page account by John Morgan, initially the junior of the two typographers, approaches it from the other end of things, but will give more insight into the post-Synod stage: http://www.morganstudio.co.uk/downloads/bibliography/7/jm_2003_typographypapers_commonworship-lores.pdf. It has a bibliography attached.

Proposed Resolutions

The text of each resolution can be found in the report of the subcommittee that proposed the resolution. In digital versions of this document the following titles are hyperlinked to the text of that resolution.

Resolution A062 Amend Canon II.3

Resolution A063 Amend Article X of the Constitution of the Episcopal Church

Resolution A064 Authorize The Book of Occasional Services, 2018 Resolution

A065 Authorize Lesser Feasts and Fasts 2018

Resolution A066 Add Thurgood Marshall, Pauli Murray, and Florence Li Tim-Oi to Lesser Feasts and Fasts, 2018

Resolution A067 Propose additional optional fast days for Lesser Feasts and Fasts

Resolution A068 Plan for the Revision of the Book of Common Prayer Resolution

A069 Engagement with the Book of Common Prayer

Resolution A070 Translation of the Book of Common Prayer

Supplementary Materials

The supplementary materials provided by each subcommittee were appended to their own report except in the case of the revised *Book of Occasional Services* and the revised *Lesser Feasts and Fasts*. In the case of these two items they were too large to insert at the end of the relevant subcommittee report. They have been published separately.