

**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 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 with 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 be 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 of 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 29<sup>th</sup> 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.