

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 Concilium 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 worshipping communities are multicultural, multilingual, and multid denominational. 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, multid denominational 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 away. 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.