

**Interview with Lizette Larson-Miller (2 of 2)**

LLM=Lizette Larson-Miller

DK=Drew Keane

DA=Devon Anderson

SCLM=Standing Commission on Liturgy and Music

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

LLM: Thank you.

DA: Do you have handouts?

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

DA: Okay, I'll deal with that.

LLM: One.

(time skip)

DA: All right, it's starting.

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

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

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

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

SCLM: Our Father who art in Heaven.

LLM: "Hallowed be thy name."

SCLM: Hallowed be thy name.

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

Member of SCLM: What a wonderful phrase.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DK: Thank you very, very much.

LLM: You're welcome.