

# LITURGY COMMISSION

## 1 INTRODUCTION

### 1.1 The Liturgy Commission as resource and authority

The functions of the Liturgy Commission are given as follows in Canon 19, 1998 section 11:

- (a) To examine questions of liturgy referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and Standing Committee.
- (b) To advise the Primate, the Standing Committee or the General Synod, on matters relating to the creative nurture and renewal of the liturgical life of this church.

As regards a), the Commission sees itself as offering a significant resource to the Anglican Church of Australia, but a number of liturgy-related matters have not been referred to the Commission. In particular, some difficulties arose at the 2007 meeting of General Synod because the pattern of corporate worship to be used had not been referred to the Commission (see further below), nor the proposed changes in marriage policy.

As regards b), the Commission from time to time has acted in its own right when immediate situations have occurred (e.g. responding to the Indian Ocean tsunami, and resources for use during the 2007 election campaigns). This raised questions about the extent of its authority in practice when meetings are few in number: a procedure has now been clarified by Standing Committee.

### 1.2 Membership

Archbishop Roger Herft handed over chairing the Commission to Bishop Godfrey Fryar at the April 2008 meeting: in their different ways, both have been not only effective but inspiring in this role, and maintained good communication with the Bishops' Meeting. The Revd Canon Dr Charles Sherlock continued as Executive Secretary: the August meeting concluded his time as a member of the Commission for more than two decades: he turns 65 in October.

The Commission membership changed from the November 2008 meeting, with the expiry of the members' terms: Mr Robin Grove and the Very Revd David Richardson concluded their time as members, while the Revd Rhys Bezzant, the Revd Dane Courtney and the Revd Dr Colleen O'Reilly joined the Commission. The current membership is as follows:

Chair:	Bishop Godfrey Fryar (Rockhampton, from 2008)
Executive Secretary:	The Revd Canon Dr Charles Sherlock (Bendigo)
Members:	The Revd Rhys Bezzant (Melbourne, from 2008) The Revd Christopher Chataway (Adelaide) The Revd Dr Colleen O'Reilly (Melbourne, from 2008) The Revd Dane Courtney (Sydney, from 2008) The Revd Dr Ron Dowling (Adelaide) The Revd Boak Jobbins (Sydney) The Revd Dr Elizabeth Smith (Perth) The Revd Canon Gillian Varcoe (Canberra & Goulburn)
Consultant:	The Revd Scott Holmes (Melbourne)

### 1.3 Meetings

The Liturgy Commission has met on four occasions, totaling thirteen working days, since the 2007 meeting of General Synod:

April 2008 (South Yarra, Melbourne) –	three days
November 2008 (Strathfield, Sydney) –	three days
October 2009 (South Yarra, Melbourne) –	four days
August 2010 (South Yarra, Melbourne) –	three days (agenda items only included in this Report, written in February 2010)

### 1.4 Major work undertaken

Significant matters on which the Commission has worked include:

- liturgical resources in relation to the environment (continued);
- resources to support marriage (continued);
- materials for use when children are present (continued);
- an adaptation of Holy Baptism (for candidates unable to answer for themselves);
- supplementary and new texts for Holy Communion services; and
- lectionary and calendar matters, including a new Introduction to the annual Lectionary book, outlining the pattern of readings more fully, and improvements to its layout.

Fuller details can be found in the body of this Report.

### 1.5 The distribution of liturgical resources

New resources have continued to be circulated to diocesan bishops for authorisation, and also forwarded to the General Synod office for posting on its website, which continues to offer the Holy Week texts authorised in 2004 by Standing Committee, Resources for use following the disclosure of abuse in the church, and resources related to creation / the environment.

The Liturgy Commission warmly welcomes the plans of the General Manager to revise the website in such a way that an authorised member of the Commission can update web resources directly, ideally to a distinct web page.

## **2. CONSTRAINTS ON LITURGICAL WORK**

In addition to the constraints noted under 1.1, the following budget-related issues have severely affected the work of the Commission over the past decade.

### **2.1 Budgetary limitations: the past**

Severe budgetary limitations have meant that a year-long gap has typified our meeting-times for the past decade. This has sharply limited the 'flow' of the Commission's work, and also means that when a member is unable to be present (as has been the case at each meeting) then her or his engagement is lessened. Though email has been used extensively to ameliorate this situation, all liturgical work requires considered, prayerful reflection on matters of scriptural use, doctrine, social and pastoral context, literary style(s) and imagery - and the spark of inspired imagination which only face-to-face meeting makes possible. And one cannot make 'trial use' of a rite by email.

Budgetary constraints have also meant that the Commission has had to abandon its WELLS (*Workshops Encouraging Liturgical Life*) including one already planned for Tasmania. Further, they have restricted engagement with Anglicans from overseas (via the *International Anglican Liturgical Consultation*), and other Christian traditions in Australia (via the *Australian Consultation on Liturgy*). These were significant for the preparation of *APBA*, but participation has been reduced to a trickle, depending on some members' personal resources.

### **2.2 Budgetary limitations: the future**

Soon after Martin Drevikovsky took up the reins as General Secretary, he met with the Commission, and then wrote on behalf of Standing Committee asking a number of questions, including these proposals to reduce spending to a minimum – the Commission's response (July 2009) follows:

- (d) *What is your assessment of the impact on the life of the Church if your Commission were to come to an end?*

It would effectively mean that the Anglican Church of Australia, as a national Church in the Anglican Communion, had abandoned the historic linkage between worship and theology, and handed this to the providers of any resources which happened to appeal to people responsible for public worship, or the whims of clergy and other worship leaders, regardless of 'the principles of doctrine' and the 'principles of worship' to which the Constitution commits us.

In the terms of the Catechism, it would be an outward and visible sign that this Church is no longer a means whereby the inward and spiritual grace which is God's unshakeable promise can be received through it.

- (f) *Could the outcomes in (a) above be achieved by a Commission whose membership is halved in numbers?*

Yes – if you want liturgical resources that reflect a very limited part of this Church's life and ministry experience. It is not that 4-5 people would inflict their views on others: they would simply be unaware of the effect of their work on those others. Further, the range of biblical, theological and liturgical scholarship and ministry needed cannot be held within such a small number. Experience shows that nine members is the least number that is workable.

### **3 CONTINUING BUSINESS**

#### **3.1 Liturgical resources related to the environment**

Work in this area (the 'Fifth Mark of Mission', from the Lambeth Conference) began in 2004, as reported to the 2007 General Synod.

During 2008-2010 the Commission, in addition to the resources already published on the Liturgy section of the General Synod website, prepared seasonal resources for Advent, Epiphany, Lent and Easter, in each case including a sentence, introductions to and forms of confession, intercessions, proper prefaces, post-communion prayers and blessings.

After further consideration, the Commission again agreed that a 'season of creation' was unhelpful, since this motif – fundamental to the scriptures, creeds and in eucharistic prayers – should be present in some way in each Sunday service.

This issue is expected to remain before the Commission for some years.

#### **3.2 NATSIAC and liturgy**

The Commission has sought to be more aware of indigenous Australian Anglicans in their work, recognising both the considerable challenges and the significant opportunities for learning. Contact with NATSIAC has been assisted by the experience and personal relationships of the new chair of the Commission, Bp Godfrey Fryar, while the Executive Secretary was able to work with NATSIAC members on some aspects of liturgy during its 2009 meeting at St Paul's Bendigo.

The Executive Secretary has engaged in correspondence with leaders in the Diocese of the Northern Territory regarding a draft Catechism in Kriol and accessible English. This and other discussions has highlighted the question of language in liturgy – and not only for indigenous Australians. For example, Bp Godfrey echoed Aboriginal English for the questions asked of godparents in the Holy Baptism rite ('going to' being abbreviated when spoken):

You going to speak for these kids?  
You going to help them get to know Jesus?  
You going to tell them the bible?  
You going to help them pray?  
You going to be strong for these kids?

The idea has been suggested in the Commission that this matter be further explored through ABM, CMS and Nungalinga.

The Commission welcomed a 'Prayer of Thanksgiving for Missionaries' prepared by Dr John Harris at the request of indigenous Anglicans in the Northern Territory.

### **3.3 Rites related to marriage**

The 2007 Report of the Commission to General Synod summarised the initial considerations of the Commission, including the changing contexts related to marriage in Australia and the theological questions these raise.

#### *3.3.1 Weddings where neither partner has been baptised*

The Liturgy Commission was not consulted about this matter prior to a Canon being put on the Agenda for the 2007 meeting of General Synod.

No member was enthusiastic about the outcome, and concerns were expressed lest the proper symbolic / sacramental / theological dimensions come to be minimised in favour of merely 'feel good' elements. It was recognised, however, that the opening exhortation in BCP Holy Matrimony sees the 'state' of marriage as instituted of God and blessed by Christ, not only particular marriages 'in Christ', which leaves the way open for such a change in policy.

Several Commission members prepared papers for diocesan synod members to consider in relation to the (then proposed) Canon to allow weddings to be conducted under Anglican auspices where neither party is baptised.

The Commission will follow with interest the progress of the Canon through diocesan synods. It remains open to offering advice and resources when this matter is concluded.

#### *3.3.2 Trial use resources*

The Commission completed its drafting of the following resources:

- Blessing of a Civil Marriage
- Celebration of a marriage conducted in the Orthodox tradition
- Two forms of Thanksgiving for a Marriage, suitable for use during a regular Sunday service, or during a service for the renewal of marriage promises.

In addition, the Commission noted that a form for 'Release from Vows for a Marriage now Over' is available in Charles Sherlock, *A Pastoral Handbook for Anglicans* (Acorn, 2001) which some bishops have given permission to be used in particular circumstances.

These 'trial use' resources are available from the General Synod website.

### *3.3.3 Further work*

The Commission is drafting a form of prayers for use in relation to a betrothal / engagement.

Further work on marriage rites is being considered in response to the full discussion of this area of liturgical ministry across the Anglican Communion at the *IALC* conference in Auckland, in August 2009, in which three members participated. This meeting considered marriage in relation to the theological, liturgical and pastoral heritage of the Anglican tradition, the diverse cultural and social contexts in which the Communion subsists, and typical events, notably engagement, wedding, renewal and divorce.

## **3.4 Liturgical resources when children are present**

### *3.4.1 General*

Soon after the last General Synod, a model Holy Communion service, adapted for contexts when children are present, was released on the General Synod website. This follows a 'Good Shepherd' motif, and has been well-received: responses have noted that the motif, while carrying the central eucharistic theme of the one who 'lay down his life for the sheep', is not so dominant as to get in the way of the Sunday readings or other themes.

A survey of children's ministers, endeavouring to elicit ideas for this and other aspects of liturgy engaging children, drew limited response.

The Commission considered the suggestion of a 'child-focused lectionary', but after reflection came to the conclusion that this raised significant problems, and did not proceed.

### *3.4.2 Holy Communion book for use with children*

The Liturgy Commission continues to be keen to see a Holy Communion booklet, suitable for use with children, published, along the lines of *At the Supper of the Lord* (the children's book which accompanied *AAPB*). In the period following the publication of *APBA*, work had proceeded with EJ Dywers towards such a book, but this was lost when Dywers was closed. In the gap between that event and the formation of Broughton Publications, *Singing and Praying Together* was issued, but without direct involvement of the Liturgical Panel: it contained an unacceptable number of problems, leading to the Panel (and later, the Commission) asking Broughton to withdraw it from sale.

In 2008, a draft book with an educational focus was offered for publication by Broughton, derived from similar books published by St Pauls for the Roman Catholic and Uniting traditions. This draft was considered in detail by members between meetings, and a revised text subsequently endorsed by the Commission, but was declined by Broughton.

The Liturgy Commission welcomes the impending publication by Broughton of a 'Godly Play' type resource for use by adults in working with children in liturgy.

It would also welcome the opportunity to consider recommending to Standing Committee the publication of a Holy Communion booklet for use with children.

### **3.5 The scriptures in public corporate worship**

The ways in which the scriptures are read, heard and used in corporate public worship continues to play a part in the work of the Commission, both as an item in itself, and also in the drafting of prayers and consideration of the Ministry of the Word.

Questions about the (BCP-endorsed) custom of the congregation standing to hear the Gospel in the Holy Communion led to a paper from the Executive Secretary being considered by the Commission. This was subsequently read to an ANZATS conference, and published as 'Reading Decently and in Order', *Australian Journal of Liturgy* (October 2008).

### **3.6 Lectionary**

The annual lectionary booklet continues to be published through Broughton, drafted by Pam Raff (Rockhampton), and edited by Charles Sherlock; calendrical matters are checked by Ron Dowling.

In line with the above discussions regarding the scriptures, the Introduction was expanded and revised in the 2008 and 2009 books, outlining the pattern of readings more fully.

During 2009 a CDROM was published by Broughton of the Sunday readings: these are now indicated in the lectionary booklet. In addition, layout changes have been made to clarify the seasonal resources available in APBA, especially for Holy Communion (Second Order).

### **3.7 Calendar**

Work continues towards an updated version of Gilbert Sinden's *Times & Seasons*.

In the process, a number of errors in the Calendar have been picked up, assisted by eagle-eyed users of the Lectionary booklet. As a result, the following changes have been made in the booklets (as they have become known), and will be included in future printings of APBA:

- Eliza Hassall (January 2): this should read  
Eliza Hassall, pioneer of CMS (Australia) and missionary training.  
Collect of a Teacher.
- Oscar Romero: commemorated on March 24 (not April 24)
- Twentieth century martyrs (August 14): this should read  
including Maximilien Kolbe, friar (d. 1941)  
Maria Skobtsova (d. 1945)  
Grand Duchess Elizabeth of Russia (d. 1918)  
Martin Luther King, worker for civil liberties (d. 1968)
- John Coleridge **Patteson** (September 20): this is the correct spelling.
- James Noble (November 25): this should read  
James Noble, pioneer Aboriginal deacon (d. 1941)

#### 4. CHRISTIAN INITIATION

##### 4.1 Holy Baptism – general

The Liturgy Commission has, since 1995, received reports of a variety of issues in relation to the celebration of Holy Baptism when only candidates unable to answer for themselves are to be baptised (most commonly, young children).

More definite information was sought in 2008-9 through a survey, but this gained relatively few responses. Generally, respondents have been positive about the *APBA* rite, noting local additional customs which they have found helpful. A few comments have been based on theological / pastoral understandings of the baptism of infants which the Commission views as inconsistent with the Constitution.

The most common concerns expressed involved intercessions (usually where a congregation sought to include a full set alongside those provided, based on 1662) and the position of the Apostles' Creed. Other issues noted were more to do with performance and setting, which depend more on the quality and creativity of clergy than the rite itself.

##### 4.2 Holy Baptism – adapted rites

In response, the Commission reviewed thoroughly the Holy Baptism rites in *APBA*, and issued two adapted forms, for 'trial use':

- *Holy Baptism in Morning & Evening Prayer* (for all candidates)
- *Holy Baptism in Holy Communion* (for candidates unable to answer for themselves).

In these adaptations, no words from *APBA* have been changed which might admit of a possible change of doctrine. The order of service elements, and the rubrics, have been examined closely to offer 'smooth' transitions in the rite –



though baptism is never 'smooth'! As regards the intercessions, a slightly fuller form, with congregational response, has been provided, but the prayer over the water has been printed without the congregational response.

As regards the Apostles' Creed, members were surprised to realise that the rubrics governing the position of the Creed (#22 and #15) no longer provide for it to be confessed there, but just before the baptism (meaning that infant candidates and their godparents have to stand for some time at the font). This was not the Commission's intention, nor its understanding of a General Synod amendment to allow for either position. .

The Commission welcomes feedback on these adapted rites.

#### **4.3 Confirmation of persons baptised when able to answer for themselves**

The Liturgy Commission was requested by the Anglican bishops in the Diocese of Melbourne to consider an adaptation of the Confirmation rite more clearly to address the situation where people are to be confirmed who had answered for themselves when they were baptised, and where their confirmation was separated in time from their baptism.

The Commission prepared a draft adaptation at its meeting in November 2008, and a positive response was received from the Archbishop of Melbourne. The Executive Secretary then communicated the suggested rewording to all diocesan bishops, and requested that it be placed on the General Synod website.

The text of the rewording is:

On APBA page 87, as necessary, #11 is replaced as follows:

*11. The bishop says these or similar words.*

Some of you were baptised as infants or young children.  
You will now affirm for yourselves the promises made on your behalf at your baptism.

Some others of you have more recently been baptised,  
making your promises in your own name.  
You will reaffirm these promises with us today.

We will pray for the Holy Spirit to strengthen all of you.

I invite the sponsors to present the candidates now.

*The sponsors answer*

**We present *name(s)* who come(s) to be confirmed.**

The Liturgy Commission continues to support the principle that normally such persons should be confirmed immediately following their baptism, leading into their admission to the Holy Communion, as part of an integrated rite of Christian initiation.

## **5 HOLY COMMUNION SERVICES**

### **5.1 General**

The Holy Communion services in *APBA* have now been in use for over 15 years. Apart from the long-held concerns in some dioceses regarding Thanksgiving Prayer 3 (which was not the work of the Liturgical Commission), few negative comments have been received about these. In part this may be due to congregational creativity, taking up the many opportunities afforded by the rubrics to use alternative words, the facility provided for such changes in e-pray, and the availability of many resources via the internet.

The Commission has come to the view, however, that the time has come for some refreshing of this key rite. As noted above, a draft rite suitable for use when children are present was issued in 2007.

### **5.2 An Order for the Holy Communion (2009)**

At the November 2008 meeting, a new 'Order for the Holy Communion' was drafted, based on experimental parish usage, placed on the General Synod website, and circulated to diocesan bishops. This received a number of critical responses, and the rite was revised at the September 2009 meeting and circulated to diocesan bishops.

The Liturgy Commission welcomes responses to this work: some diocesan bishops have already done so.

### **5.3 A Thanksgiving Prayer based on Hippolytus of Rome**

The 1993 'beige booklet' of draft Holy Communion services issued for 'trial use' as part of preparation for the 1995 General Synod included a Thanksgiving Prayer based on the *Apostolic Constitution* attributed to Hippolytus of Rome (c.200-220). The drafting was in large part the work of Dr Evan Burge, and sought to take into account the 'principles of doctrine' of the Constitution. It drew on the original Greek, though was considerably shorter, and the 'Holy Holy Holy' refrain was included (though it is not in the original).

The prayer was included for two principal reasons: its lineage, preceding the controversies surrounding eucharistic doctrine and practice in the ninth, sixteenth and recent centuries; and its bold imagery, reflecting the 'classic' motif of God's atoning victory wrought in Christ over sin, evil and death.

In the light of comments received, a revision of this text was included in the Draft Book submitted to the 1995 General Synod, as Thanksgiving 3. At the Synod, a further Thanksgiving prayer was drafted during the course of the meeting. Without clear reason beyond the desire to limit the number of such

prayers, the newly-minted prayer replaced the Hippolytus text, though the latter had received general approval.

The Liturgy Commission agreed that the time had come for this Thanksgiving to be available for trial use, believing that the retrieval of an ancient text for contemporary prayer will assist the praise of God by Australian Anglicans. It was issued in late 2009, together with an explanatory note: responses are welcome, and some scholarly input has already been received.

#### **5.4 Further work**

The Liturgy Commission will consider responses to the above rites, and also welcomes contributions related to eucharistic celebration.

### **6 KEEPING IN CONTACT**

The Commission has kept in regular contact with a number of bodies relating to liturgy.

#### **6.1 Broughton Publications**

##### *6.1.1 General*

The Commission maintains a close and ongoing relationship with Broughton Publishing, which requires the permission of Standing Committee to issue work directly related to liturgy, through a recommendation of the Liturgy Commission.

A member of the Liturgy Commission has been a Director of Broughton from its beginnings – Charles Sherlock until December 2009, and now Colleen O'Reilly.

Katherine Blyth (Manager of Broughton) was present for a session during the November 2008 meeting of the Commission, and has maintained effective communication with it.

##### *6.1.2 Liturgical publications*

The following liturgy-related publications have been issued by Broughton during 2007-2010:

- *An Australian Lectionary* (2008, 2009, 2010)
- *A Prayer Book for Australia* – hardback reprint
- *A Prayer Book for Australia* – Large Print edition
- *Sunday Bible Readings* (CDROM)
- Certificates relating to Holy Baptism, Confirmation, Reception and Re-affirmation

The Commission expressed its appreciation for these initiatives, and the anticipated resources on children and 'Godly play', and a book to help with preparation for the baptism of a child.

The Commission, asked by Broughton regarding its response to a 'gift edition' of *APBA* (coloured cover, thinner paper, smaller print), responded by indicating that it does not stand in the way of such an edition provided that it includes the full book, with identical pagination, in which a presentation page might be added.

### 6.1.3 e-pray

The Commission has had reports on e-pray at each meeting, and after a review passed these resolutions at its October 2009 meeting:

*The Liturgy Commission expresses its thanks to Broughton for its ongoing commitment to e-pray, and requests the company to continue its support for this electronic product, whose future development the Commission believes is important.*

*The Liturgy Commission asks the Directors of Broughton to consider the following:*

- *The development of a version of e-pray that would allow people with minimum training to access the resources of e-pray, in particular the prayer book and biblical texts, hymn texts and images. We believe that there are many potential users who would be introduced to e-pray through this method, and would increase the number of those paying regular annual subscriptions.*
- *Continue to develop the e-pray user interface, and look to maintain its usefulness for present and future intensive users.*

The Commission also expressed its appreciation for the ongoing ministry of Katherine Blyth.

### 6.1.4 AAPB

The 2007 General Synod, at the request of Bishop Glenn Davies, passed a motion regarding making an electronic copy of *AAPB* available. The Commission noted in response that such permission had been already given, and that its main services were included in e-pray.

In response to an enquiry from Broughton regarding *AAPB* being reprinted, the Commission responded that it does not advise this, noting that many copies are available from parishes no longer using it.

## 6.2 Correspondence

As well as official communications to the diocesan bishops, and with the General Secretary, the Executive Secretary has maintained correspondence with a wide range of Anglicans, mostly via email. Matters discussed have included particular aspects of *APBA* rites (including doctrinal as well as practical aspects), the lectionary booklet, environmental issues, the eventual

death (or abdication!) of the sovereign, the new Mothers' Union worship book and other matters.

### **6.3 Academic and ecumenical involvements**

#### *6.3.1 The Australian Consultation on Liturgy (ACOL)*

Three Liturgy Commission members represent the Anglican Church of Australia on ACOL, an ecumenical body which meets in Melbourne for two days each June to share what is happening in Australian churches: current members are Chris Chataway, Ron Dowling, and Colleen O'Reilly.

ACOL is the Australian contact for the *English Language Liturgical Consultation*, which sponsors the *Revised Common Lectionary* project, and issues agreed texts for prayers used across the Christian traditions.

#### *6.3.2 The International Anglican Liturgical Consultation (IALC)*

The *IALC*, formed from 1985, brings together Anglicans engaged in liturgy from around the Anglican Communion for five days each two years, one being an official meeting, the other being a (participant self-funded) consultation. These meetings take place in the week immediately preceding the biennial *Societas Liturgica* conference.

*IALC* has produced guidelines for the Anglican Communion on Christian initiation (Toronto 1991), eucharist (Dublin 1995), Ordination (Berkeley 2003), and Anglican identity and 'fresh expressions' (Prague 2005). The 2007 meeting (in Palermo) drafted materials on Funerals, while the 2009 consultation in Auckland began work on Marriage, the opening presentation being made by Charles Sherlock. Four members were able to participate in 2007, three in 2009 (without financial support from the Commission).

#### *6.3.3 Societas Liturgica*

*Societas Liturgica* is the international academic society of liturgists, of which three of the Commission are currently members: Ron Dowling, Charles Sherlock, Elizabeth Smith and Gillian Varcoe.

In August 2009, the *Societas* conference was held in Sydney, the first time it has met in the southern hemisphere, with the theme of 'Liturgy and Time', given the varied range of the tropics and different cycle of temperate seasons 'down under'. Charles Sherlock was one of three Australians invited to take part in a plenary presentation, addressing 'Anzac and Easter dawn: mimesis and anamnesis' in a well-received paper.

#### *6.3.4 Publications*

The *Oxford Guide to the Book of Common Prayer* was issued in 2006, a comprehensive collection of essays on every aspect of the history, theology and national revisions of BCP.

The volume contains major articles by Commission members: Gillian Varcoe on 'Marriage', the Ron Dowling on 'Eucharist', and Charles Sherlock on 'A Prayer Book for Australia'.

## **7 OTHER MATTERS**

### **7.1 Worship at General Synod**

In response to discussions at Standing Committee, the Liturgy Commission prepared (by email, confirmed at a later meeting) a document 'Guidelines for worship at General Synod', which was forwarded to the General Secretary for use from the 2010 meeting.

### **7.2 Responses to the Prague Report: *Liturgy and Anglican Identity***

In response to a request from the Primate, several members of the Commission who were involved in the production of the 2005 IALC Statement *Liturgy and Anglican Identity* prepared comments for the consideration of the 2009 Bishops' Meeting.

### **7.3 Particular prayers**

Prayers for use during an election campaign were prepared by email circulation around the Commission, and in September 2007 circulated to diocesan bishops and the General Secretary for placing on the website.

### **7.4 Other future work**

Members of the Commission have indicated their interest in producing further forms of intercession for use in Sunday worship, and in developing prefaces related to the various books of the scriptures.

## **CONCLUSION**

The Liturgy Commission is keenly mindful of the importance of regular corporate worship for Christian identity, and the significance of the rituals and word used in pastoral ministry. It is also well aware of its limited role in providing texts and structures to assist the ministry of the gospel in these our 'bounden duty'. Even so, it commends its work to the Synod as one dimension of our offering of praise to the one, living and true God, into whom we are baptised and in whose name we minister – Father, Son and Holy Spirit.

Bishop Godfrey Fryar  
Chair

The Revd Dr Charles Sherlock  
Executive Secretary