**General Synod / Te Hinota Whanui Standing Resolution on a Template for Worship**

**SRL5 TEMPLATE – A FRAMEWORK FOR WORSHIP**

“The 2004 General Synod / te Hīnota Whānui approved a framework for planning and arranging Liturgy using ‘A New Zealand Prayer Book He Karakia Mihinare o Aotearaoa’ and Other Liturgical Resources.

The framework can be found as Appendix A to these Standing Resolutions”.

The 2006 General Synod / te Hīnota Whānui further resolved *:-*

“This template is designed to assist those conducting forms of worship to make better use of existing prayer book services. They are reminded that, when conducting services for which there are prayer book forms, they must still follow the specific instructions given there for each service, concerning the order of service and the forms of prayer, etc, which must be used. This template does not contradict any of those requirements.” [2006].

**Appendix A**

**Notes on the Common Life Liturgical Commission Template**

**Introduction**

This template for Anglican worship is a framework for planning and arranging liturgy. It comes from what we have learned as a Three Tikanga Church about what it means to be the body of Christ.

The template allows each Tikanga to bring their experience and the challenges of their particular context to the task of preparing worship.

Each Tikanga is challenged in a different way to:

1. Discover Christ in Tikanga
2. Hear Christ in Tikanga
3. Experience Christ in Tikanga
4. Express Christ in Tikanga

This creative experience of exploring where Christ is leading us in each Tikanga will lead us to moving beyond the boundaries of the Tikanga.

**‘A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa’**

**Using the Prayer Book and Other Liturgical Resources**

The prayer book is the foundation of the template and provides the principle content for its use. However new understandings may happen from the process of rethinking familiar services; in some cases to provide additional insights and in others to discover completely new possibilities.

**The Template**

The template directs us to three sections into which we assemble elements of our worship. Each of these sections

**1. Gathering** - to name and establish

**2**. **Story** - to form and nurture

**3**. **Going Out** - to launch and empower

is integral to the structure of the new community expressing itself in worship.

**The Framework**

**Gathering - we establish the community of faith**

In this section we acknowledge who and where we are. This involves recognising and welcoming those present, the new faces and the familiar, and paying our respects to the place where we meet and those who have gone before us. We might need to name and any newsworthy events that press in on us, locally or more widely, whether celebrations or crises. Those who are to lead worship and what sort of worship is to follow may need to be introduced.

Liturgical components of this section, in no special order, could include:

􀂾mihimihi

􀂾special attention to children

􀂾the exchange of the peace of Christ

􀂾opening songs and other musical offerings

􀂾opening or bidding prayers

􀂾confession and absolution

􀂾announcement of themes, sentences for the day, opening responses, seasonal material

**Story - a new community is formed and nurtured**

In this section we find the source of our life and purpose for which we gather as a community of faith. It is the story of the God we meet in Jesus Christ that makes this community new and renewing. The section is built around the hearing and interpreting of Scripture, sacramental and symbolic actions in Eucharist, and a whole variety of rituals of healing, blessing, offering, intercessing etc.

Liturgical components, in no special order, could include:

􀂾Scripture read or enacted

􀂾responses through sermon, meditation, prayer

􀂾praise and thanksgiving

􀂾prayers of the people

􀂾credal and other affirmations of faith

􀂾silence

􀂾non verbal, symbolic actions involving candles, images, greenery, water etc

􀂾sacramental actions such as a blessing and breaking bread, anointing, blessing of places, baptizing, making and renewing of vows, hura kohatu, tuku and last rites

􀂾offering of gifts

􀂾sharing of bread and wine

􀂾musical responses and offerings

**Going out - a new community is launched**

The section is the least developed of the three, often treated briefly, even abruptly in the liturgy but continued in fact through the after service function. The three Tikanga commission’s plea is that we revalue this section and give it more prominence. For it is here that the expectancy and the mandate for being God’s people at work in the world is created, the mission is named and the energy released by story and sacrament is focussed and directed. In addition, a sense of closure is sought, not to close us down but rather to open us up to the real work of ministry that awaits us outside the gathered community.

Liturgical components in this section, in no special order, could include:

􀂾prayers after communion

􀂾blessing and dismissal

􀂾musical components

􀂾feedback from children

􀂾prayers with special intention

􀂾recalling and summarising of mandate

􀂾procession

􀂾final notices

􀂾after service function

􀂾poroporoaki