

Surely every schoolboy knows that literal translation of any language produces some howlers. As for capitalization, what about German with all nouns capitalized? I don't seem to remember this arrangement in Latin!

It is not just moving the goal-posts. It is a failure to comprehend that meaningful translation requires understanding of the differences between source and target languages and of the respective cultures.

John. M. Chamberlin Newcastle-upon-Tyne

P.S. I'm glad I'm sending this by e-mail. Il pleut des chats et des chiens.

[I replied 'Non, il est pleuvant chats et chiens'—COB]

Last Month's Booklet . . .

. . . is, I believe, a heading we have never used before. But it is crucial now, because not only did we not have a 'This month's publication' in the October, we had a 'Next Month's' with the wrong title in the September issue. So now we hang the column's head with shame, apologize to the authors, and present Worship Series no. 166, *Common Worship Daily Prayer*, by Christopher Cockwith and Jeremy Fletcher, published in October, and fulfilling a long-standing Grove Booklet remit—of getting the commentary out before the text itself. There is mention of the text in the report on the national DLCs' day above—but don't delay in getting this booklet.

. . . and next month's publications

are, firstly, Worship Series no 167, *Communion by Extension*, by Phillip Tovey—previously advertised wrongly in September as the prospective October Booklet, and, secondly, Alcuin/GROW Joint Liturgical Study no 51, *Early Jewish Liturgy: A Sourcebook for use by Students*, by Alistair Stewart-Sykes and Judith Newman.

CCP Almanack 2001 is available for SAE from editorial office.

The next Praxis events are in February:

7 February (Thursday) 'Liturgy for Rural Churches' at Gloucester Church House (by the cathedral) 10.30-4, led by Robert Paterson, Andrew Banks and John Whitehouse. Details from Praxis, 0207 272 3709.

28 February (Thursday) 'Daily Prayer' at St. Nicholas Church, Durham, 10-3, led by Paul Bradshaw and Jeremy Fletcher. Details from Dana Delap, 0191 384 3834.

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News of Liturgy

Editor: Colin Buchanan

Issue No 323

November 2001

EDITORIAL

General Synod meets 13-16 November. It includes a look (in consultative mode) at the existing marriage law, with a view to simplifying or abolishing banns and to allowing all couples to marry each other in any parish church of their choice. Then, after the excitement of asking the House of Bishops to consider extending the period of the existing midweek lectionary from 29 November 2004 to 31 December 2007, the nearest item to liturgy for the Synod to tackle appears to be the report, *For such a time as this*, the examination of the diaconate. This is scheduled for the afternoon of Wednesday, 14 November.

The sub-title of the report is *A Renewed Diaconate for the Church of England*. So it is perhaps right to start with what has been inherited from the past—largely the 'transitional' concept of necessarily becoming a deacon on the way to being a presbyter. The report quotes the duties of a deacon from Cranmer's 1550/1552 Ordinal, and adds, somewhat erroneously, 'There is no necessary implication that the diaconate is transitional' (p.7). Well, it is perhaps not surprising if the duties of a deacon are not spelled out in that actual paragraph as including getting prepared for the presbyterate; but the whole thrust of the 'proper' closing collect and the final rubric in both Cranmer's texts and in 1662 clearly states that it the office is transitional:

Collect: . . . Make them . . . [such] that they having always the testimony of good conscience, and continuing ever strong in thy Son Jesus Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church . . .

Rubric: . . . he must continue in that office . . . a whole year . . . In executing whereof, if he be found faithful and diligent, he may be admitted . . . to the order of Priesthood . . .

These seem pretty clear. So let us reform (or renew) the office by all means if it is right to do so; but it is odd to overlook the plain text of 1662 in order to make a case (and all the odder, as memories only have to go back 16 years or so to the point where Enoch Powell (or at least the Ecclesiastical Committee of Parliament) was protesting that women could not be made deacons with the authorized 1662 Ordinal, on the very grounds that it would tell them they were transitional and were going on to become presbyters—which everyone at that point knew they were not). So I did wonder about the team's competence from the start.

Another bit of interesting history relates to the Anglo-Catholic Movement of the nineteenth century. I thought at first that the rise of the diaconate in the early

nineteenth century, recorded on page 1, might relate to England, but on closer inspection I am led to think this sentence refers to Roman Catholic developments on the continent. The report reckons (page 7) that a regularized 'probationary' training period of one year arose with a new sense of professionalism among the clergy, though it does not record those Anglo-Catholics (and my recollection is that there were some) who remained deacons all their lives.

The most interesting bit of recent history is the ACCM working party (recorded on page 8), on which a colleague of mine served. They reported in 1974 that they could not see anything distinctive for the deacon to do, so they very straightly and honestly recommended the abolition of the order. This fluttered the dovescots at the time—I think largely on the ground that, if one order of the time-hallowed 'historic' threefold orders could be abolished in General Synod, were either of the other two orders safe? Ever since that date, as far as my own discernment goes, it has instead been important to cobble together all sorts of reasons for the existence of a diaconate and tasks for deacons to do. In one sense this has been building out perimeter defences a long way from the central bastion, in order that any skirmishes should from now on take place at some point on the frontier (eg in relation to any specific alleged function), rather than in an attack on the heart of the threefold orders. Perhaps the seven years in which women were, in England, able to be deacons without becoming presbyters reinforced the quest for a distinctive ministry. Or perhaps the end of that period left the quest unsatisfied. At any rate, the issue keeps popping up in inverse proportion to its importance (and I suspect I have now shown my hand ...).

The best bit in the book is the careful exegesis of the Greek *diakonos* and *diakonia* (pages 31-34), which, although not original, does clarify a matter often muddled. The upshot seems to be a kind of trustee (though the word is not used), a delegate or deputy, words with rather more dignity to them than mere 'servant'. Why, *diakonia* might even mean 'ministry'. The good marks then start to erode, as this understanding is worked up into a distinctive and apparently much-needed role. At the same time, this kind of diakonia is 'the base line, the template' on which all ordained ministry is fashioned (page 37). So we are not going to be treated to any 'direct ordination' advocacy—the ministry of bishops and presbyters is itself diaconal' (page 47).

We are, however, going to be urged to create greater space for the calling of some to be permanent deacons: 'The special role of deacons is to make connections and build bridges between the distinctive life, the *koinonia* of the Body of Christ and the needs of the world' (page 52). It reads well; but I find in fact that the members of every category of authorized ministers I encounter think this is *their* 'special role', whether they are Readers, OLMs, NSMs or stipendiary presbyters. I doubt if there is much in some heavenly blueprint which tells us which specific one has *the* 'special role', but it is not surprising if, in the course of preparation and training, tutors get this priority across to whichever group is in front of them. It is in fact equally the calling of lay Christians, formalized in their baptismal obligations, and spelled out

on the Gospels because of their story-telling style. Here he aims here to make the historical background, literary structure and relevance to today of Paul's writings accessible for every reading in the Ordinary Time Lectionary—and all in 186 pages. Frank J Matera is Chair of the Catholic University of America and professor of New Testament. He has a reputation for writing accessible books to facilitate credible preaching and this fits that description.

The Common Worship Lectionary is not identical to the RCL. For instance, RCL was thin on its treatment of Revelation and the Church of England has replaced some Pauline material (e.g. at the beginning of Ordinary Time Year B) with some selections from here. In many instances the RCL readings have been abridged in CW and a number have been slightly extended. The names of Sundays also require a little bit of translation. For instance CW's Second Sunday Before Lent is referred to by Matera as simply Week 9, which in RCL is known as the Ninth Sunday After Epiphany! Nevertheless Matera's book is quite useable for those in a Church of England context. The biblical references are well laid out, easily found and come in the same order as in the CW Lectionary.

For each fresh section of semi-continuous readings in the lectionary Matera offers a thumb-nail analysis of how this fits into the Pauline corpus. For each Sunday he attempts to open up Paul's theology and also offers a paragraph of thought as to how this connects with modern western society. This is done not in a scatter-gun approach but many of these thoughts as to what preachers might develop have the thinking of a series behind them.

This isn't a book to use uncritically or on its own, but if you are aware that your preaching focuses most on the set gospel readings, and you are looking for something that might encourage you to dip into the epistles, there may be a little inspiration here.

Tim Stratford

CORRESPONDENCE

Dear Colin

I read, with interest, your editorial in NOL September 2001. It has taken me a few days to find what I was looking for but have found it!

In 1974 the Sacred Congregation for Divine Worship (SCDW) published *Eucharistic Prayers for Masses with Children and Masses of Reconciliation* (admittedly Pope Paul VI). In the decree of SCDW it was stated *inter alia* 'The translation of the text may be made with a measure of freedom so that it corresponds fully to the requirements and nature of the respective language. It may differ somewhat from the Latin texts, in accordance with nos. 9-11 of the introduction to the eucharistic prayers for Masses with children'

This document says: ' . . . the Latin text is not intended for liturgical use. Therefore it is not simply to be translated . . . '. The document recognizes that features of the Latin language cannot be carried over into another language. The style of speech should be adapted to the spirit of the respective language. It refers to the greater problems with non-Western languages.

CHILDREN AND COMMON WORSHIP

The first of a small series of materials have been produced by CHP for resourcing children's work. *Come and join the Celebration* is a photocopyable resource containing guidance on how to help children understand the liturgy and structure of Holy Communion; activities for use in church with 2-6 year olds; resource sheets for 7-11 year olds; and ideas for additional uses including Communion before confirmation, workshops and school Eucharists. The book aims to help adults share worship with children, thus enabling everyone to participate more fully. To find out more or place an order, visit <http://www.chpublishing.co.uk/>

COMMON WORSHIP BROCHURE UPDATED

You may have picked up a new brochure for Common Worship recently from your local bookshop or been sent one in the post. Daily prayer is included as well as the other books, booklets and cards which have come out since the last brochure was produced in 2000. The brochure is now available to download as a PDF file.

<http://www.cofe.anglican.org/commonworship/resources/indexdownload.html>

COMMON WORSHIP—1ST ANNIVERSARY

Thanks to all those who have been sending us stories for the first anniversary of Common Worship. There is only a month or so now until Common Worship is one year old. We would love to hear your stories, quotes or comments as to how Common Worship has affected you and your church. You are even allowed to e-mail us if you have hated every minute of it! E-mail common.worship@c-of-e.org.uk and put 'anniversary story' in the subject line.

FINAL WORDS

The Common Worship web site can be found at <http://cofe.anglican.org/commonworship/>

If at any time you wish to unsubscribe from this list please e-mail me at this address and I will remove your name. If your e-mail address changes, do let us know. If you have any queries please do not hesitate to get in touch.

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BOOK REVIEW

Frank J Matera, *Strategies for Preaching Paul* (The Liturgical Press, Collegeville, Minnesota, 2001, 186pp, US\$19.95)

This is a book that claims to offer preachers following the Revised Common Lectionary (RCL) a resource that opens up the Pauline readings set for Ordinary Time. Its writer believes that it is all too easy to fall into the trap of only ever preaching

in the liturgical 'commission' which now comes at confirmation. And I fear that means that this is *not* a special role for deacons, that the charge that creating special roles for deacons probably sucks away from lay witness and responsibility has considerable plausibility, that selecting candidates for this sort of diaconate will probably be fairly chancy, and, ultimately, that a parish with no deacons may still be a first-class missionary parish.

There are some unresolved paradoxes around as well. How, for instance, is the particular relationship to the bishop (which is apparently built into our ordination rites) to be sustained in purist circles? What weight are to give the liturgical ministry of the deacon (which is what the transitional deacons of a 'Catholic' persuasion seem to want to go a bundle on) if they are to be permanently 'in the sanctuary'? Synods do not get a mention, but is this a proposal to double the numbers of ordained clergy, of dog-collars, of the size of *Crockford's*, of the voters in synodical elections? And will they stay deacons? What happens when the wardens start to say how much more useful they would be in a sacramentally based parish if only they became presbyters?

I am far from convinced, and I seem to have been listening to much of the argument for a large part of my life. Or is it that I have not been listening? Stand by for a report on the General Synod debate—and for the International 'Berkeley' Statement which will be published in the Grove Worship Series in February.

Colin Buchanan

THE DIOCESAN LITURGICAL COMMITTEE DAY

Well, the Diocesan Liturgical committee reps had a riot of fun with the Liturgical Commission at the annual meeting on 23 October (and a word of thanks to the Commission for bringing the price down—it is not so long ago they were charging the punters £17 a head, and justifying it by telling us we were carrying the costs of the Commission's own members—now, or perhaps it was a year or two ago, they seem to have got their own costs onto their own budget to the relief of the customers).

So what was the fun? Well, in part it was the sheer exuberant yet laid back (and sometimes wily dry) style of communication of Mark Earey, Paul Roberts, Jeremy Fletcher and the CHP staff, Alan Mitchell and Kathryn Pritchard. John Harper of the RSCM did us well too. But partly we were experiencing the ending of the apprehension of a year ago when we were due to go fast down some rapids into the Common Worship era, and no-one was quite sure how the parishes would take to this experience. This year all that was settled, and instead we were looking in a much more open-ended way at the future tasks of the new Commission, and the publishing plans of CHP, now fairly upbeat through having enjoyed a successful launch of an astonishing range of materials.

A major piece of information came on a sheet listing the members of the Commission and the consultants, and setting out not only what tasks were to be done, but how they were being tackled. Thus certain sub-groups have earmarked

tasks to fulfil, and we were told about the work. Here are the main headings and the teams of players addressing them (and in each case the first name is that of the chair or convenor):

Liturgical Formation and Education

Members: Jeremy Fletcher, Paul Roberts, Dana Delap, Angela Ashwin, Peter Craig-Wild, Mark Earey (with a Praxis hat), Geoff Weaver (RSCM), Michael Ainsworth (Council for the Care of Churches), David Hebblethwaite (Secretary of the Commission), Sue Moore (secretary of sub-group).

Task: The sub-group put forward plans for communication and provision of resources—this particular observer was less sure they were really into actual liturgical formation, though an initial address by Angela Ashwin certainly pointed to engaging with God through liturgy.

Daily Prayer Material

Members: Chris Cocksworth, Paul Bradshaw, Jeremy Fletcher, Angela Tilby, Br Tristram, Angela Ashwin, Anna de Lange, Tony Gelston, Anne Dawtry, Simon Jones (secretary of sub-group).

Task: The sub-group is seeing the Daily Prayer material through to publication in January, and is then watching over its use and over the reflections and criticisms that arise, with a view to a retouching in 2005. It looks as though the Commission will leak the contents gladly to anyone from now on, and we were able during the day to inspect texts. One proposal which is novel (as far as I know), is not only to add in a form of 'prayer during the day' (replacing a midday office), but then to allow the readings to be interchanged between Morning Prayer and this office. The point of this interchangeability was charmingly put to us by Paul Bradshaw (an expert who was claiming that he could never cope with full CCP, but thus far always managed with the pocket edition for prisoners and travellers). The normal morning course has long readings on the Cranmer pattern, whilst the 'prayer during the day' has short ones (like the classic 1 Peter 5.8 in compline). But, Paul Bradshaw told us, if you are running for a train, or simply in a hurry for your breakfast, then you can take the snippet verses at the morning office, and give yourself the longer passages for study and meditation in the middle of the day—or whenever. Its official publication have another Praxis companion, *Using Common Worship: Daily Prayer*. (And the Grove Booklet is already out—see 'Last Month's Booklet' below.)

It looks as though questionnaires on this Daily Prayer material will be dropping on your mat pretty soon after publication, as the timetable anticipates their return in 2003 in order to give a chance for the revision to come on stream in 2004.

It should be added, as has already been emphasized here in previous months, that the daily prayer texts are not going to be 'authorized'—and indeed are not going to the Synod and are giving the House of Bishops the widest possible berth. The legal framework is provided by *A Service of the Word* (see CW main book, pages 19-27), and texts in the new collection will conform to those (very broad) criteria.

E-mail common.worship@c-of-e.org.uk and put 'anniversary story' in the subject line.

VIRUS CAUSING PROBLEMS

It appears from a number of e-mails received that the wider church community online has been infected by the SirCam virus. We would advise you to visit a page on our web site which provides some neighbourly information on this virus, how to spot it amongst your e-mails and what to do about it if your machine is infected.

<http://www.cofe.anglican.org/commonworship/sircam.html>

FINAL WORDS [the usual final words follow—see below

David Green's latest of **31 October** reads

COMMON WORSHIP EMAIL LIST

I am writing with news of Common Worship.

DAILY PRAYER ALMOST HERE

Ever since Common Worship: Services and Prayers for the Church of England arrived with us last year, we have been asked when the Daily Offices would be available. The good news is that you won't have to wait much longer . . . they are nearly here!

The Common Worship web site now contains an extensive number of questions and answers concerning the new Daily Prayer book, including an explanation as to why it is being produced as a preliminary edition. In addition, full details of the book are provided including the ability to place an advance order via the Church House Publishing web site.

<http://www.cofe.anglican.org/commonworship/resources/indexoff.html>

and follow the link to 'Daily Prayer'.

RETURN OF THE INFORMATION BULLETINS

During the preparations for Common Worship in 1999 and 2000, you may remember seeing some or all of a series of ten information bulletins that were mailed to all sorts of people to keep them abreast of developments. A lack of financial resources have prevented these bulletins from being continued with the same regularity in 2001 but the good news is that Information Bulletin number 11 will be landing on doormats around the country in early December. It will focus on Daily Prayer but will also include information on everything Common Worship that has been happening in recent days.

It will be piggybacking in the same envelope as the Parochial Fees Table as they get sent to everyone who usually would receive them. If you don't usually receive a Parochial Fees Table, the bulletin will be available to download from this web site in due course.

Alternative Collects

Members: Paul Roberts and some further members ('to be finalized in December')

Task: to address the General Synod motion of July:

'That this Synod, in the light of criticisms of the new collects for Common Worship, request the House of Bishops to commission additional collects for each Sunday and Feast Day in the Liturgical Year in a worthy contemporary idiom.'

The House of Bishops had duly acceded to this request and asked the Commission to get on with the job.

Method: Paul Roberts, presumably revelling inwardly at being in his own person his own group, without let, hindrance or other members so far, has devised a questionnaire, which the reader has already seen, as (for ease in photocopying) it occupies the two pages of NOL prior to this report. There are those who have been questioning whether official authorization is needed for Collects, but the answer of the lawyers (who, as we know, oscillate in their opinions over the quinquennia) is that either the Collects need authorizing, or alternatively a change of rubric or note would be needed in the eucharistic rites, such as to provide that '*The following or another suitable prayer should be used*' (or suchlike). That could be done, but it would need its own Revision Committee! So it may be better to put the complete set of texts through the synodical mincing-machine (which certainly failed to stop 'em last time through—hence the Wakefield motion to General Synod reprinted above).

Paul Roberts has produced a questionnaire to guide the sub-group. His directions say 'Please take time to answer the questions below', and the questionnaire is printed here on pages 6-7 above. Photocopy it and send it completed to Revising the Collects Questionnaire, The Liturgical Commission, Church House, Great Smith Street, London SW1P 3NZ.

COB

THE HORSE'S MOUTH—GREEN WITH INFORMATION

After the subjective impressions of the Commission and CHP in full flood at the DLCs' day, it is proper to publish the official text. Firstly there is the end of David Green's E-mail of 22 August which was crowded out of the September NOL, and culpably omitted from the October one . . .

COMMON WORSHIP—1ST ANNIVERSARY

There are only a couple of months now until Common Worship is one year old. The Communications dept here at Church House are hoping to use the opportunity to place some 'good news' stories about the church in the press and media. We would love to hear your stories, quotes or comments as to how Common Worship has affected you and your church. You are even allowed to e-mail us if you have hated every minute of it!

Alan Mitchell from Church House Publishing said that Daily Prayer would be 'A Harry Potter among liturgical books'. By this I think he was referring in his upbeat way to prospective sales rather than anything else HP brings to mind. And CHP has gone into new excesses in publishing a 'picture' postcard imitating the cover of Daily Prayer. I shall be using these instead of E-mail when writing short notes to unliturgical friends.

The new edition of *Patterns for Worship*

Members: Trevor Lloyd, Peter Craig-Wild, Andrew Burnham, Mark Earey, Liz Simpson (secretary of sub-group).

Task: To bring the existing *Patterns* material into conformity with Common Worship texts generally and to enrich the materials with further texts and coaching notes. It is expected that the new edition will be published at the end of 2002, with, again, a Praxis guide, *Using Common Worship: A Service of the Word*. We received a 'pink list' handout, which gave us titles of no less than 23 'Sample Services' which will be contained in *Patterns*. These are grouped under five heads:

Nos 1-3 'Standard non-eucharistic services'

Nos 4-7 'Services of the Word with Holy Communion'

Nos 8-12 'Seasonal Services of the Word'

Nos 13-22 'Special days, and themes from the "secular" calendar

No 23 'A Special Example' ('All Creation Worships (Holy Communion)')

Common Worship seasonal material ('Times and Seasons')

Members: Jeremy Haselock, David Kennedy, Anders Bergquist, Peter Craig-Wild, Robert Hart (secretary of sub-group).

Task: To swallow up *Lent—Holy Week—Easter, Promise of His Glory* and the (not quite official) *Enriching the Liturgy*, fill in gaps, and provide a single volume for the whole year. It does not appear to be scheduled for publication till 2004, but the Commission reckons you will get through the intervening period OK.

Common Worship Ordination services

Members: David Stancliffe, Colin Bennetts, Chris Cocksorth, Graham Kings, Andrew Burnham, Sarah James, Dana Delap, David Hebblethwaite (secretary of Commission and of sub-group).

Task: To revise the ASB ordination rites (which have had their licence renewed until the end of 2005) and also to produce a form of service for the admission of Readers. The process has already been raised in the House of Bishops, which will return to it in January, and the IALC Statement, agreed in Berkeley, California, will also feed into the process (and it will be published as Worship Series no. 168 in February 2002). The bishops inevitably have a strong interest in the upshot of the process, and, equally inevitably, are likely to be fairly conservative in their responses.

[Turn to page 8 for Introduction to revision of the Collects]

NEW COLLECTS FOR THE CHURCH OF ENGLAND QUESTIONNAIRE

SECTION A—The existing Common Worship collects

In questions 1 and 2 below, we are trying to establish which are the most common *general* criticisms and which are the *specific* criticisms applying to particular collects. This may help us determine whether the whole set needs alternatives, or only some of the collects.

1. Please tick boxes below to indicate which (if any) of these *general* criticisms of the collects you consider to be true in your experience of using them:

Tick as many boxes as you think apply.

- a) They are too long (even with the long Trinitarian ending omitted).
- b) The vocabulary is too complicated.
- c) They are too complex in their sentence structure.
- d) They do not relate to the readings (Note: they are not intended to, but some people would like them to).
- e) Some of them are so close to their Prayer Book originals that they are unusably archaic.
- f) Some of them are too bland and not 'poetic' enough.
- g) Other (please state)
- h) The *Common Worship* collects are generally fine as they are.

2. If there are *particular* collects which you consider to be especially unsuitable for your context, please list them below (by liturgical date, such as 'Trinity 4'):

Which of the possible problems listed in Question 1 do you think apply to these collects? (Indicate using the letters from Question 1. If different reasons apply to different collects then indicate this in the grid above by associating the relevant letters with the respective collects)

Problems:		
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SECTION B—New Collects

3. If you are using collects from other sources to supplement or replace some or all of the *Common Worship* collects, please indicate which of the sources listed below you are using:

Tick all that apply

- a) *The Alternative Service Book 1980*
- b) *The Promise of His Glory*
- c) *Patterns for Worship*
- d) *Common Order 1994* (Church of Scotland)

- e) The Missal (Roman Catholic)
- f) 'Opening Prayers' from ICELL (Roman Catholic), published by Canterbury Press
- g) *The Methodist Worship Book of 1999*
- h) Anglican Church of Canada: *Book of Alternative Services 1985*
- i) Anglican Church of Australia: *A Prayer Book for Australia 1995*
- j) Anglican Church of Aotearoa—New Zealand: *A New Zealand Prayer Book 1989*
- k) Janet Morley
- j)¹ David Adam
- l) My own local adaptations of the *Common Worship* collects
- m) Other (please state what):.....

4. Do you consider that a complete set of alternatives is required, or do you think that alternatives are only required for a limited number of the most problematic collects?

Tick one box only

- a) Complete alternative set required—now answer Question 5
- b) Alternatives only required for a limited number of collects—now answer Question 5
- c) No alternatives are required: I think the *Common Worship* collects are fine as they are. (You do not need to answer Question 5)

5. If you think that either a limited number or a full set of alternative collects is required, which of the following ways forward would you favour?

Tick any that apply

- a) Make rubrical changes which would make it legal to use collects from other Church of England sources (such as *Promise of His Glory*)
- b) Make rubrical changes which would make it legal to use collects from sources in the Anglican Communion (such as *A New Zealand Prayer Book*).
- c) Make rubrical changes which would make it legal to use collects from an approved list of sources (provided by the Liturgical Commission, after consultation, and approved by General Synod).
- d) Provide centrally (via the Liturgical Commission and the Synodical process) an alternative set of collects (or a limited selection of alternatives) specifically for the Church of England *and* make rubrical changes to make other material legal as well.
- e) Provide centrally (via the Liturgical Commission and the Synodical process) an alternative set of collects (or a limited selection of alternatives) specifically for the Church of England [and] make *no other material* legal as well.

Thank you for your time.

Please return the completed questionnaire to the address/fax shown on the coversheet.²