

AND THE KENYAN PRAYER BOOK

Demand for this has continued with little decline, but we have been temporarily out of stocks, and would-be purchasers are having to wait. We anticipate having more copies (@ £13.50 including inland postage) by early March. So do by all means write in.

THE REMOVAL OF A WEDDING RING

Nick Bell, the Rector of Luton Parish Church, writes in with an unusual liturgical provision. The Mary in the prayer following had been widowed some years before, and naturally retained her wedding ring. But now, having got engaged, she was to lay that ring aside in order to receive another. Here is the Rector's prayer:

God of steadfast love, by your blessing this ring is a symbol of Mary's love for John and, whilst he was here on earth, was a symbol of her faithfulness to him and of yours to them both.

We rejoice that he is now with you and, as we remove this sign and token, let Mary go forward without fear to take the hand of one whose path in life you have brought together with hers.

Death has released her from the past and will release us all in the future when, one day, we shall stand before your heavenly throne at the marriage feast of the Lamb.

Through Jesus Christ our Lord. Amen.

DAILY PRAYER

The short report on Daily Prayer by the Liturgical Commission (*Common Worship: Daily Prayer* (GS 1490)) is scheduled for debate in General Synod on 25 February. It is a lightweight account of the coming of the Daily Prayer book a year ago, with an announced expectation that the House of Bishops will ask the Commission to produce a more definitive set of offices in the light of the debate and of the response to the questionnaires. The first deadline for returning them (they are to be found at the back of your copy of Daily Prayer) has passed. The second is to come at the end of June, and we will remind you of it.

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Editorial address: 37 South Road, Forest Hill, London SE23 2UJ
Phone 0208-699-7771 Fax: 0208-699-7949
E-mail: bishop.colin@dswark.org.uk

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RIDLEY HALL RD CAMBRIDGE CB3 9HU

Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

AFTER NOL

I apologize for another navel-gazing editorial; but I would like to think that, just this once, NOL is itself the news item in liturgy in the Church of England. To be more precise, I report not so much NOL itself as what may well come after it.

We had an historic little consultation on Wednesday, 12 February, at the Southwark diocesan offices. The following took part:

Tim Barker (secretary of the Alcuin Club)

John Burniston (representing Praxis Council)

Doug Chaplin (chair of Gloucester DI.C)

Christine Hall (representing Praxis Council)

Anne Harrison (representing GROW, editor of *News of Hymnody*)

David Hebblethwaite (retired secretary of Liturgical Commission, chair of Consultation)

Trevor Lloyd (ex-Liturgical Commission and vice-chair of GROW)

Gilly Myers (secretary of Praxis, member of GROW, and editor of *Praxis News*)

Ian Paul (manager, Grove Books Ltd)

Paul Roberts (chair of Praxis, member of Liturgical Commission, member of GROW)

Liz Simpson (secretary of GROW)

COB (ex-chair of GROW, member of Praxis Council, editor of NOL.)

While many details remain to be resolved, not least re financial factors, the consultation agreed in principle the following broad outlines for the future:

- (i) As from the beginning of 2004 there would be one journal giving continuity with the existing NOL and *Praxis News* (and, up to a point, with NOH).
- (ii) It should have the format of the existing *Praxis News*, though with more comprehensive contents (see (vi) below).
- (iii) The frequency of the future journal as yet looks undecided, but it is unlikely to be monthly. Further discussions are to follow on this.
- (iv) The journal would come under the aegis of Praxis, with Gilly Myers as the first editor, and with an 'editorial team', appointed by Praxis Council to support her. Praxis Council would look for a team known to enjoy the confidence of all the parent bodies (Liturgical Commission, Alcuin Club, and GROW) which would ensure a requisite breadth to the scope of the journal.
- (v) Into this larger journal would be carried forward from NOL its diocesan agenda (not necessarily in their present form), book reviews, synod reports, obituaries, anniversaries, historical reflection, controversial commenting, liturgical diaries, reporting of actual interesting liturgical events, awareness

of the Anglican Communion (and in ecumenical partners in England), and (it may be) those bizarre interests of which COB is sometimes accused. It would conserve the format and the hands-on and up-to-date information and coaching of *Praxis News*. It might not be able to be as exact a 'journal of record' as NOL currently aims to be, but (it was suggested) that could be made good by an archival function of a website, and possibly a CD-ROM.

The prospect could be really exciting. The next stage is its handling by Praxis Council in March, followed by financial negotiations and settling of the price and frequency of publication. So I hope to have more to announce as we go along. NOL itself will then run on to December in its old-fashioned and impenitent grub-like state, but then, having given due notice, will pass quickly through its chrysalis period and emerge, butterfly-like and thus in continuity with itself, but perhaps only recognizable with an effort.

And if there is anything you would like NOL to do or air in its last ten grub-like months, please let the editor know. We will now publish—and then be transmogrified.

Colin Buchanan

GENERAL SYNOD FEBRUARY 2003

General Synod now has its fixed session in February, and this year it meets 24-26 February (too late for us to report its doings in this issue of NOL). It is tackling (a) Final Approval of the open-ended extension of authorization of Series One Marriage and Burial services, (b) General Approval of the Collects produced by the Commission (on which see the special item on page 6 below), and (c) a reflection on CW Daily Prayer a year after publication. There is reference to Daily Prayer on page 12 below.

CORRESPONDENCE

Dear Colin

I wonder if I might comment on your obituary of Br Tristram—which indeed captured something of what we knew and liked in him.

You suggest that the collects and readings published in *Exciting Holiness* were 'up Tristram's sleeve' and 'not going to go down the synodical pipeline.' On the contrary, all the collects and post-communion prayers in *Exciting Holiness* are drawn from the 'sanctorale' of the Calendar, Lectionary, Collects provision of 1997, subsequently included in Common Worship, with a few minor emendations.

In addition the lections are those provided for festivals, whilst those for the lesser festivals are almost invariably drawn from the 'commons'. These are listed aplenty in CLC, often with special recommendations for particular lesser festivals.

Tristram's 'improvers' were almost entirely confined to the selection of verses in the responsorial psalms, together with the responses themselves, and the historical

Apart from a few suggestions for mopping up the Common Worship programme (we have sessions on *New Patterns for Worship* coming up this year), for repeats from those who missed us first time round, and one or two requests for 'nuts and bolts' teaching (e.g. how to prepare All-Age Worship) there was almost no response.

Have we exhausted the syllabus? Are people fed up with Common Worship? Or does everyone think they know how to do it?

How often do clergy and worship leaders go to church and say 'Good morning' to the people, give out the notices, and then proceed to 'start the service'—'The Lord be with you'. As like as not, we have (perhaps many years ago now) been to a service, seen it done this way, and thought 'what a good idea!' Such an officiant is like the parent who remembers a teacher who impressed them, and now knows how they would address a class.

Pathological patterns of worship come about when people observe without understanding. Many of the less good practices evolved during the transition period from 'traditional' to 'contemporary' worship. Some of them were designed to add flexibility to previously inflexible forms. Whether they are the best that can be offered in these days of new patterns for worship is another matter.

'Reading the service' was a technique which (just about) worked with the BCP, and could be employed to take a congregation through many of the rites in the ASB. Subscribers to *News of Liturgy* know Common Worship requires officiants (lay or ordained) and others taking a lead role in the liturgy to understand what it is the people of God do when they come together for worship. If the officiant has already greeted the people informally, why do it again formally? 'Good morning' made sense when you were softening the congregation up for a BCP service and when there wasn't a liturgical greeting anyway.

The first of Bristol DLC's terms of reference (revised at the end of 2001) is 'to encourage excellence of worship'. But whether 'teaching good practice' will be achieved by the DLC alone putting on courses on presidency and the minutiae of liturgy is another matter. I've a feeling that such courses will achieve only a low take-up rate. Perhaps a more collaborative approach needs to be taken. The last of our new terms of reference requires us 'to offer support and advice in all aspects of training for authorized ministries in the diocese'. In Bristol the Liturgy Committee is part of the Parish Development Team—an alliance (rather than a Board) of all who, at diocesan level, support and equip parish ministry. This is where we do Reader training, where those who work with children and young people are enabled and supported, it's the home of CME and POT. In other words, it's where the subject of leading worship will come up time and again. The Bristol DLC will be asking if we can make a fuller contribution to the work of the Team, particularly when Team members are helping clergy and lay people in the parishes with the subject of worship.

Simon Tatton-Brown

yet the book is full of the most colourful variants on the normal. I offer you the following glimpses. The burial of a the son of a wealthy Iranian, who wanted *seventy-one matching limousines* to follow the hearse (and got them); the burial of another Iranian during the Iraq-Iran war, where some Iraqis pinched the shoes of all the Iranians (and of the undertaker!) while the ceremony was on in the mosque; rescuing a corpse which has been locked for days in the flat where the man died ('... I follow the smell in order to locate the body. There will often be flies and maggots... When the maggots hatch...'); the man who was at least thirty-six stone ('... there is only one thing you can do: call the fire brigade.');

the replica needed in Greenwich of the 'lead and leather encased solid oak coffin that Peter the Great took back to Russia'; how you get your ashes 'scattered in outer space'; the corpse that smiled; how David Diamond got buried in his own churchyard, 137 years after the Burial Act closed urban churchyards because of health risks; and mourners who chose 'Smoke gets in your eyes' at a cremation or a tape of 'Wish me luck as you wave me good-bye' (with the mourners all singing along) as the coffin was committed. The author is also the European agent for the cryonics industry (where you are deep frozen in the not very sure and not very certain hope of resuscitation in the period of some future but yet unknown technology). He is himself a Roman Catholic, but clearly deals tenderly with every form of belief, cult, deviation or unbelief (and is merciful towards those who have died in pursuit of certain eccentric sexual experiences).

Well, perhaps it is only marginally liturgical—and I paid good money for the book, as I know the firm, rather than having it sent for review. But the clergy would learn quite a bit about what the undertakers are handling 'behind the scenes' from this fascinating account. I understand the author is having his own TV programmes in March.

COB

THE VASEY MEMORIAL LECTURE 2003

This lecture, which by coincidence of timing will also be the Geoffrey Cuming Lecture, will be given by Bridget Nicholls, with the title of 'Heaven our Homeland', at 7.30 pm on 7 May at St John's College, Durham.

DIOCESAN REPORT (2003 CYCLE)—1. BRISTOL

Schoolteachers are often heard to complain how every parent gives them advice on how to teach, because they've been to school and they know how to do it. It's amazing how many churchpeople think they know how to lead worship, because they've been to church services and have seen how it is done.

The transition from ASB to Common Worship appears to have been achieved, in Bristol as elsewhere, with hardly a ripple. Now that the DLC has largely completed our programme of introductory sessions the question is: What next? Last year we used the diocesan mailing to ask clergy what they wanted from us.

and biographical notes for each entry in the Calendar, many but not all of which were written by him. So 'legalists' can enjoy much more of the book than they might have thought.

May I make a further request through you to readers of NOL? Tristram was in the midst of a thorough revision and expansion of *Exciting Holiness* when he was taken ill last summer, and it is hoped to publish this later this year. I should be very grateful if anyone who has spotted any errors in the first edition would send details to me as soon as possible, preferably by email to simon@kershaw.org.uk, or failing that by post to 5 Sharp Close, St Ives, Cambridgeshire, PE27 6UN. I hope that the new edition will form an appropriate memorial to someone who was a good friend to so many.

Best wishes

Simon Kershaw

simon@kershaw.org.uk
Cambridge, England

MARRIAGE IN CHURCH AFTER DIVORCE (GS 1449)

We undertook in August to provide readers with the advice about remarriage in church offered by the House of Bishops in Annex 1 to GS 1449 referred to in the General Synod resolution reprinted in the August NOL. This is the sixth instalment. The whole Annex is substantial and is taking some months, and the cosmetic revision of it by the House which was expected has now come and is incorporated.

ADVICE TO CLERGY

4. Recommended Procedures [continued from January]

Reference to the Bishop

4.7 Although the decision whether to conduct a further marriage rests with you, you may wish to seek the advice of your Diocesan Bishop.¹ In these instances you should send the Bishop the couple's application form with a statement you have drawn up based on the interviews including any provisional conclusions that you have reached. You will need to bear in mind that the couple will be entitled to see what you have written (under the Data Protection Act).

The Decision

4.8 In deciding your response to the application (see 2.1 above), you need to ensure the maximum degree of consistency in your approach (as applicants are entitled to have their cases dealt with by you consistently) as well as bearing in mind the consequences of setting a precedent which it will be hard not to follow.

¹ See para 6.4 in the Report *Marriage in Church after Divorce* (GS 1361). It should be noted that bishops cannot give permission for couples to be married in church and that applicants should not approach the bishop direct.

4.9 It will be best if you convey your decision to the couple in person. If you are declining to conduct the marriage, you may feel it appropriate to convey your reasons in writing and to copy this letter to the bishop if you have consulted him.

4.10 In cases where you agree to the couple's request, you will need to explain the need for marriage preparation (as for any marriage).

[5 (Services of Prayer and Dedication), 6 (Legal Formalities) and 7 (Statistics) will follow in coming months]

This month's publication . . .

. . . is Worship Series no.174, *Worship in Schools*, by Ian Dewar. Are children suited only to worship songs and simple prayers? This booklet examines how one school, experimenting with Common Worship, is allowing young people to grow into liturgical worship and find their place in the life of the church.

. . . And December's Liturgical Study no 54

involved a series of typos in chapter 3 to which reference was made last month. If you received this Alcuin/GROW Joint Liturgical Study no 54 *The Savoy Conference Revisited*, by COB, then, for the sake of accuracy you need to make a series of corrections in chapter 3, most of which reflect oddities of spelling, punctuation or capitalization in the seventeenth century originals, and can only be spotted by a close comparison:

page 16,
line 9, after 'Derogation' insert 'either'
line 37, begin new paragraph with 'And . . .'
line 39, after 'Commission' insert comma
page 17,
line 3, 'or' should be italicized
line 7, 'unity' and 'consent' should each have an initial capital
line 13, after 'Separation' delete comma
page 18,
line 33, 'Persuasion' should be in the plural 'Persuasions'
page 20,
line 5, after 'Nights' insert comma, after 'being' delete comma
page 21,
line 1, 'observation' should have an initial capital
line 10, after 'People' insert 'be'
page 23,
line 33, after 'credit' delete the semi-colon and insert a colon
page 24,
line 13, after 'Sunday' insert comma
line 21, after 'to' insert 'make'; after 'use' insert 'of'
page 26,
line 11, after 'consisting' insert 'but'
page 27,
line 6, 'the' should have an initial capital
line 22, 'whereas' should have an initial capital
page 28,
line 7, 'to' should have an initial capital
line 17, delete 'as', insert 'so'

page 15,
line 3, 'Preface' should be italicized
'thankfull' should be spelled 'thankfull'
line 5, 'condescenyion' should be spelled 'condescension'
line 7, for 'a' read 'an'
line 12, 'thankfulness' should be spelled 'thankfulness'
line 22, after 'Liturgy' delete semi-colon, insert comma
line 23, after 'thing' delete comma
line 28, after 'aside' insert comma
line 30, 'variety' should be spelled 'vaeriety'
page 16,
line 8, 'superiors' should have an initial capital
line 17, after 'say' insert comma
line 26, after 'multitude' insert comma
'soberest' should have an initial capital
line 35, after 'pious' insert comma
line 43, 'papers' should have an initial capital
page 18,
line 14, for '5' read '2'
in asterisked note delete 'Grand Debate' and insert
'Accompt'
page 20,
line 22, invert 'from wholly' to read 'wholly from'
page 23,
in asterisked note, close square bracket

Many of the ingredients in each of these sections might be useful for worship leaders to glance through – more useful, I feel, than the order for 'A Celtic Eucharist' which is suggested. Although some of the prayers laid out in that service are lovely, the whole ends up seeming very wordy and laboured, although there are some parts which stand out as worth using elsewhere—there is a particularly attractive Offertory prayer, with the response 'Come, O Lord, in the Bread of Life . . . Come, O Lord, in the Cup of Healing'.

This is a book which is worth having on the shelf – perhaps for private use, more probably for resources for public worship. There is much in it which can be found in other collections of Celtic prayers, but the order in which it is laid out make things relatively easy to find. I could envisage using some of this material with a small group, and it comes with a floppy disk attached, which has all the text of the book, though unfortunately not the calligraphy quotation pages.

Liz Simpson

T.Jamieson, *Daily Prayer* (DLT, London, 2002, 181pp, £14.95).

This is a most welcome publication of the Durham Office in a book form. The Durham Office began as a local office to get people into daily prayer. A simple form is used base around the idea of one main office a day. The approach is to have simple combination of canticle, psalms, readings and prayers. This main office can then be supplemented by even more simple offices for those who want to add a second time of prayer. For those who are used to the original Durham Office there has been the addition of some hymn / chorus material for each day that is a welcome improvement.

For busy people this is a really helpful single office for the day. It would be of great help to Readers and lay people. It brings out much of the value of traditional offices but refocuses this for today's church. While it supplies its own lectionary and calendar I tend to use it with Common Worship Daily Office lectionary provision and find that this works well.

I warmly commend this book and hope that it strengthens the daily prayer of the people of God.

Phillip Tovey

Barry Albin-Dyer with Greg Watts, *Don't Drop the Coffin: Lifting the Lid on Britain's most remarkable undertaker* (Hodder & Stoughton, pp. Hardback, 2002, £16.99).

This is the story of a famous undertaker in the heart of my Episcopal Area (with a Foreword by Simon Hughes, the notable Christian MP for the constituency concerned). While under the story runs a high professionalism in the conduct of funerals—a professionalism which runs to the most ordinary and unsung funeral,

P. Bradshaw (ed.) (2002), *The New SCM Dictionary of Liturgy and Worship* (SCM, London, 2002, 493pp, £35).

The *New SCM Dictionary* is a must for anyone interested in liturgy. It continues in a tradition of two previous volumes, first edited by JG Davies but now taken over by Paul Bradshaw. While there have been a few people who have contributed to both the former and present volumes, this is more than just an updating. There is a considerable number of new contributors and a rewrite of the few articles that are by the same author in both volumes. Thus it could be argued that we are looking at effectively a new dictionary.

Those used to the SCM dictionaries will know that they are full of useful articles. This is true of this volume. It would be hard to find elsewhere, for example, 11 articles on baptism looking at different denominational approaches all side by side. This is what makes this dictionary a must particularly for those beginning liturgical studies.

Inevitably a rewrite means that some articles improve and others do not. I was disappointed by the article on Inculturation, which seemed to ignore anything but the Roman Catholic Church, missing the work that Anglicans and Lutherans have been doing in this area. It was good to see an article on preaching, even if a bit negative on the reformation without balancing some of the gains in the period. I was surprised here to see no mention of the New Homiletic. Another welcome addition is on Services of the Word, which has a most helpful set of articles including some of the more recent developments. With its international market I expected something on Alternative Worship and Seeker Services both of which have been springing up around the world. It would be possible to continue such comments but it should also be pointed out that there is a high standard of contributions.

This edition has lost all the pictures and diagrams, which is unfortunate. Nevertheless, this is an excellent volume. All those interested in Liturgy and Worship should go out and buy a copy.

Phillip Tovey

Brendan O'Malley, *Celtic Primer: The complete Celtic worship resource and collection* (Canterbury Press 2002, £14.99, 1853114901)

This is a book of resources substantial enough for anyone with an interest in Celtic prayers and liturgy to be attracted—and it has a suitably atmospheric cover!

It claims to be a 'Primer'—an aid to teach people their prayers for use in private devotion. This would probably be its main attraction, although there are plenty of resources here to be used in public worship too.

The introduction explains that the book is laid out with structures of services and suggested resources for use in each of them, so we have Morning, Midday and Evening Prayer, the Angelus and Compline, plus suggested canticles, intercessions, collects, prayers and psalms. The notes on reading and reflecting on the Scriptures are excellent, and particularly helpful for anyone using this for private devotions.

page 29,
line 10, 'communion' should have an initial capital
line 13, 'apostles' should have an initial capital
line 20, after 'grievous' insert comma
page 30,
line 33, 'brother' should have an initial capital
line 37, 'violation' should have an initial capital
page 31,
line 10, new paragraph should start not here but with 'The
rather' in lines 13 and 14
line 27, after 'Church' delete colon, insert semi-colon
page 32,
line 8, 'religion' should have an initial capital
page 35,
line 5, after 'Times' delete semi-colon, insert colon
line 11, after 'Church' delete comma, insert colon
'nor' should have an initial capital
line 12, 'church' should have an initial capital

Footnotes

4 (page 17), for 'decency' read 'decency'
13 (page 22), conclude with question mark, not full stop
18 (page 24), delete '????' to', insert 'at'
19 (page 24), delete '1612', insert '1662'

There is a corrigenda sheet available, and the printers have, without prejudice, also reprinted the whole of chapter 3 with the corrections made. For this 24-page accurate chapter, please send an A5 sae to Grove Books Ltd address in Cambridge, or to COB, the editor of NOL.

BOOK REVIEWS

Liturgical Commission, *New Patterns for Worship* (CHP, 2003, x/502 pp, hardback, £22.50)

I wonder how Dix would have responded, when he was uncovering shape, if someone had asked him about patterns. I think he would either have dismissed it as a passing protestant fancy, or have asserted that it would all boil down to shape anyway. I don't think that is how *Patterns* has come across to us, but then it is all part of a scissors-and-paste culture which was also taking a pasting from him (remember how he slated the interim rite). What is clearer to us is that a framework in *A Service of the Word*, or in 'the first half' in a eucharist, can be filled to an enriching whole by intelligent use of both contents such as the book contains, and the coaching hints in which it excels.

Original *Patterns* (the Penny Black of the series) was put together in the quinquennium 1986-91; and it was driven partly by the external demands in the church for accessible liturgical materials to meet the needs expressed in *Faith in the City* in December 1985 and to assist those compiling 'family services' (now, as the Preface by the chairman points out, more often 'all-age services'). However, I strongly suspect that there was an internal creativity running in the Commission—not least in the ever-fertile mind of Trevor Lloyd—which needed little external insemination to start the incubation process. And that first production came in November 1989, almost a generation ago. Its directly eucharistic materials took a hidden (and incomprehensible and disgraceful—I was there) lambasting from the House of Bishops, but all else has prospered and grown. The main volume blossomed in 1995,

with its technicolour cover. But those creative minds have teemed again—indeed probably continuously—and the volume has moved on to *New Patterns*, published at the end of November.

The Preface very helpfully recalls the concept (again, I think, from the mind of Trevor Lloyd), of a 'Directory', and traces the term to the Preface to *Lent—Holy Week—Easter* (though it has the year wrong for that). The concept probably just antedated the widespread use of computers, but the provision exactly matches what the new I.T. has so fully facilitated, picking up materials from a carefully labelled store-room and dropping them into the 'pattern' desired for particular worship events. To that extent *Patterns* in this particular old-fashioned book form is for reading and imitating, but in *Visual Liturgy*, in which *New Patterns* is coming soon, it is for actual cutting and pasting. The thematic material in the Resources section comes under 18 heads (roughly as before) and is genuinely exciting. But the exercise of reading the coaching notes, including the oh-so-bumbling St Dodo's (which must have got here via *Private Eye*), is both diverting and rewarding.

My eye also stopped on the suggested preaching modules, designed to provide short series in the 'open' seasons (which may still not have dawned on all lectionary-bound worship leaders). There are 46 of them, a challenge to any determined preacher. Then there are the 'sample services'—130 pages of them. I confess my first browse at them gave me the benefit of St Valentine's Day, though I there looked in vain for blind dates at the peace or petitions for the right dark stranger to appear. Closer inspection revealed a creative building upon the samples in the 1995 volume.

COB

Liturgical Commission, *Common Worship: Additional Collects* (GS 1493, Church House Bookshop, £2.50)

Well, here they are. There will be time enough to reflect on the principles as they are debated in Synod. But, to enliven your Lent, here are Tudoresque (CW) and newly minted of four Sundays alongside each other:

Lent	Additional Collects
1 Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin: give us grace to discipline ourselves in obedience to your Spirit; and, as you know our weakness, so may we know your power to save; through Jesus Christ our Lord, who is alive . . .	Heavenly Father, your Son battled with the powers of darkness, and grew closer to you in the desert: help us to use these days to grow in wisdom and prayer that we may witness to your saving love in Jesus Christ our Lord.

2 Almighty God,
you show to those who are in error
the light of your truth,
that they may return to the way of
righteousness:
grant to all those who are admitted
into the fellowship of Christ's
religion,
that they may reject those things that
are contrary to their profession,
and follow all such things as are
agreeable to the same;
through our Lord Jesus Christ,
who is alive . . .

3 Almighty God,
whose most dear Son went not up to
joy but first he suffered pain,
and entered not into glory before he
was crucified:
mercifully grant that we, walking in
the way of the cross,
may find it none other than the way
of life and peace;
through Jesus Christ our Lord,
who is alive . . .

4 Merciful Lord,
absolve your people from their
offences,
that through your bountiful goodness
we may all be delivered from the
chains of those sins
which by our frailty we have
committed;
grant this, heavenly Father,
for Jesus Christ's sake, our blessed
Lord and Saviour,
who is alive . . .

After the debate in General Synod on 25 February, the collects will be remitted to a Revision Committee. The deadline advertised by the Business Committee for the submission of amendments is 1 April. But there is a task for collectors to address during March.

Almighty God,
by the prayer and discipline of Lent
may we enter into the mystery of
Christ's sufferings,
and by following in the Way
may we come to share in the glory;
through Christ our Lord.

Eternal God,
give us insight
to discern your will for us,
to give up what harms us,
and to seek the perfection we are
promised
in Jesus Christ our Lord.

Merciful Lord,
you know our struggle to serve you:
when sin spoils our lives
and overshadows our hearts,
come to our aid
and turn us back to you again;
through Jesus Christ our Lord.