

GENERAL SYNOD

COMMON WORSHIP: ADDITIONAL COLLECTS

REPORT OF THE REVISION COMMITTEE

Chairman:

The Bishop of Sheffield

Ex Officio Members (Steering Committee):

The Revd Dr Paul Roberts (Bristol) (Chairman)

The Revd Prebendary Philippa Boardman (London)

The Revd Mark Bonney (St Albans)

Ms Dana Delap (Durham)

The Revd Tim Stratford (Liverpool)

Appointed Members:

The Revd Canon David Bird (Peterborough)

Miss Rachel Jepson (Birmingham)

Mrs Mary Judkins (Wakefield)

The Revd Canon Paul Warren (Blackburn)

Mrs Diana Webster (Europe) (unable to attend the second meeting)

In Attendance:

Dr Colin Podmore (Secretary)

Ms Sue Moore (Assistant Secretary)

1. A report by the Liturgical Commission entitled 'Common Worship: Additional Collects' received First Consideration from the General Synod in February 2003 and was committed to a Revision Committee.
2. Proposals for amendment were received from the following members of the Synod under Standing Order 53 (a):

The Revd Michael Ainsworth (Manchester)
The Revd Paul Ayers (Bradford)
The Revd Canon David Bird (Peterborough)
The Revd David Butterfield (Lichfield)
Dr Peter Capon (Manchester)
The Revd Canon Stephen Evans (Peterborough)
Mrs Sarah Finch (London)
Mrs Penny Granger (Ely)
Mrs Faith Hanson (Derby)
The Ven. Arthur Hawes (Lincoln)
The Revd Canon David Lickess (York)
Mr Terence Musson (Truro)
Mr Jonathan Redden (Sheffield)
The Revd Peter Spiers (Liverpool)
The Revd Canon Paul Warren (Blackburn)
The Revd Andrew Watson (London)
Mrs Diana Webster (Europe)
The Revd Canon Dr Peter Williams (Sheffield)
Mrs Shirley-Ann Williams (Exeter)

3. Standing Order 54 (b) requires the Committee to list in its report all the proposals for amendment received under Standing Order 53 (a), together with ‘a summary of their reasons for accepting or rejecting such proposals, and for making such amendments’. Such a list and summary are provided in Annex 1 to this report.
4. The Committee also received submissions from six individuals who are not members of the Synod and from two members whose submissions were received out of time. These submissions informed the Committee’s work but are, for the most part, not reported on in detail.
5. The Committee met on two occasions. The Revd John Cook (London) attended the Committee’s first meeting on behalf of Mrs Sarah Finch (London) under Standing Order 53 (b) and spoke in regard to her proposals. By invitation of the Committee, the Revd Dr Anders Bergquist, a member of the Liturgical Commission, was also in attendance at the first meeting.

6. The Committee had before it the transcript of the February 2003 debate. Reviewing the debate, the Committee noted a general welcome for the Additional Collects. It judged that the Synod was expecting fairly limited amendments to texts with which it was broadly content. It noted a sense of urgency, with a desire that the Revision Committee should report back to the Synod as soon as possible. It has taken its decisions in the light of this assessment of the mind of the Synod.

The scope of the collection

7. The Committee began by considering general points which related to the collection as a whole or to a number of individual Collects.
8. Three members of the Synod pointed to a *lack of reference to the Atonement*. The Committee agreed that this omission should be rectified. It has accordingly inserted references to the Atonement in existing Collects and replaced others with new Collects containing such references. With this important exception, the Committee does not agree with the suggestion made to it that the Collects were characterized by a ‘general theological lightness’.
9. Two members of the Synod expressed support for the view expressed in the debate that the collection should contain more ‘creation’ and ‘fruits of the earth’ imagery. In the Committee’s view, however, the Collects already contain more references to creation than was suggested (see 2 before Lent, Trinity 16, Trinity 17, 4 before Advent, Harvest Thanksgiving). It regards any remaining deficiency on this point as less serious than the lack of treatment of the Atonement and therefore decided not to commission new drafts on this subject.
10. A number of members requested the provision of *further additional Collects* for the following:
 - The Annunciation
 - Festivals
 - Rogation days
 - Dedication Festival
11. The Committee noted that in order to limit the time taken to compose and revise the Additional Collects the Liturgical Commission had

reduced its task to manageable proportions by providing only Collects for

- the same occasions as the section of the main *Common Worship* volume entitled ‘Collects and Post Communion for the Seasons (CW, pages 376-426) – with the exception of the Weekdays after Pentecost and Corpus Christi; and
 - Harvest Thanksgiving (the one Special Occasion for which a Collect is included in the Collects section of the main *Common Worship* volume)
12. The Committee noted that the Annunciation is unlike other Principal Feasts in that it can never be celebrated on a Sunday, and that Festivals generally fall on weekdays roughly six years in every seven and may be transferred to a weekday when they fall on a Sunday. Thus it would be possible to use a Collect from this collection on every Sunday in the year. This being so, the Committee declined to add Collects for the Annunciation and for Festivals (including the Dedication Festival).
13. The Committee had considerable sympathy with the request for a Collect for Rogation Days. However, it did not feel able to compromise the principle set out in para. 11 by adding a Collect for this Special Occasion but not for those which have *Common Worship* Collects not included in the Collects section of the main volume. It considers that the two *Common Worship* Collects for Rogation Days which are included elsewhere in the main volume (page 104) are suitable for use in contexts where the Additional Collects might otherwise be preferred.

General points

14. Two submissions expressed support for the *use of ‘O’ to signal the vocative case*. The Committee noted that only three of the Collects begin starkly with ‘God’ followed by a comma. A custom has grown up in some circles of addressing God directly in this way and the Committee believes that while some users of the Additional Collects would not object to the vocative ‘O’, others would regard this as an archaism and a retrograde step. It therefore decided not to insert a vocative ‘O’.

15. Two submissions criticized the arguments against *'telling God what he already knows'* (which can be a consequence of *avoiding relative clauses*). One member of the Synod suggested the use of 'who' instead of 'you', but the Committee noted that in contemporary English the second person singular often sounds odd after 'who'. It judges that the balance achieved by the Liturgical Commission with regard to these two related issues is about right.
16. One submission expressed agreement with the omission of the Trinitarian ending. By contrast, another asked for minor adjustments to the drafting so as to make it possible for a Trinitarian ending to be added where desired. The Committee notes that it would already be possible to add a Trinitarian ending to many of the Collects, but does not believe that it is necessary to amend the others in order to facilitate this.
17. One member of the Synod pointed out that in a few cases the ending of the Collect does not give a verbal *'cue for the Amen'*. The Committee believes that a 'cue' should be given by intonation.
18. One submission questioned both the number of references to 'glory' and the word's meaning in particular contexts. Since only one Collect is used on any occasion, the Committee does not regard it as problematic if the same word occurs in several Collects. However, it has looked at the word's usage in specific contexts, so as to ensure that each usage is meaningful.
19. One member of the Synod requested 'a little more praise and thanksgiving'. However, the Committee notes that while the first part of a Collect might often, in describing the work and attributes of God, imply praise and thanksgiving, it is in the nature of a Collect primarily to involve petition. Praise and thanksgiving are the purpose of other elements in the service.
20. One submission requested that more work be done to make the language more 'concrete'. The Committee notes that it is the 'concrete' images which have tended to be criticized, the tendency of the suggested amendments being to 'soften' the imagery. In its work it has, nonetheless, favoured visual and 'concrete' imagery wherever possible.

21. One submission suggested that the use of ‘that’ to mean ‘so that’ was archaic and difficult to understand. While the Committee agreed that ‘so that’ would be the normal usage in contemporary English, it was informed that this was not true in at least one area of the country. It does not agree that using ‘that’ to mean ‘so that’ renders prayers unintelligible and it is also mindful of the disruption to the scansion of the lines concerned which would result from the addition of an extra syllable. It has therefore declined to insert ‘so’ at these points.
22. Speaking in the Synod debate, the Revd Tim Stratford (a member of the Committee) had proposed that for each season one Collect should be identified as being available for optional use throughout the season as the Collect of the day, and this proposal was supported by Canon David Bird (also a member of the Committee) in his submission. We agree with the suggestion, believing that it will encourage people to learn the Collects concerned by heart, thus contributing to the developing of a new ‘liturgical memory’, and that the use of the same Collect on more than one occasion in the season will help to emphasize the character and unity of the season. We have accordingly made such provision (unanimously – except that the starring of the Advent 4 collect was agreed by vote: 5 for, 4 against).

Proposals relating to individual Collects

23. *Advent 1*: One member of the Synod objected to the phrase ‘as your kingdom dawns’ as involving a ‘confusion of “liturgical time” with real time’, but the Committee does not agree that such confusion is involved in this case.
24. *Advent 3*: The Committee agrees that ‘help us... to suffer’ is an unfortunate phrase and has replaced ‘help us’ with ‘give us courage’
25. *Advent 4*: Members of the Synod criticized this Collect on three separate grounds. In the phrase ‘the birth pangs of our present age’ the imagery of ‘birth pangs’ was thought by some to be difficult to understand and the word ‘of’ was considered unhelpfully

ambiguous, since the birth pangs *of* (i.e. experienced in) our present age are those *of* the age to come. The Committee decided (by vote: 7 for, 2 against) to retain the biblical image of ‘birth pangs’ (Matthew 24.8) as being, in the view of the majority of its members, both intelligible and appropriate. It has, however, softened the ambiguity of the word ‘of’ by replacing ‘our present age’ with ‘this present age’. The phrase ‘as we wait with Mary’ was criticized as confusing ‘liturgical time’ with ‘real time’ and in response the Committee has replaced these lines with ‘as Mary waited for the birth of your Son, so we wait for his coming in glory’.

26. *Christmas Eve*: The Committee does not agree that the use of the phrase ‘The Christ-child’ here and at Epiphany is problematic. It regards ‘embrace the earth with your glory’ as a visual image, rather than an abstract concept, and has therefore made no change to it.
27. *Christmas Night*: A number of submissions criticized the phrase ‘your Almighty Word leapt down from heaven’. Although this text from the Book of Wisdom (18. 15) is used as an antiphon in the Christmas Season, the Committee has sympathy with the view that it would be more appropriately used at the Annunciation and has therefore omitted it and instead introduced a new line referring to heaven.
28. In her submission, Mrs Finch criticized the phrases ‘pierce the world’s darkness with the light of salvation’ and ‘give to the earth the peace that we long for’ as implying ‘that the inanimate world and earth are affected directly by the salvation and peace that Christ offers to people’. Mr Cook elucidated her concern by suggesting that hearers might tend to understand the Collect as praying for an end to wars, whereas in the Gospel peace meant ‘peace between God and man’. However, the Committee believes that the reference to salvation in the previous line will encourage an understanding of peace as flowing from salvation and that the new line ‘fill our hearts with the joy of heaven’ will tend to strengthen that interpretation of ‘peace’. It similarly decided to resist the suggestion that the imagery of ‘piercing’ should be softened. The Committee therefore declined to remove the phrases concerned.

29. Finally, the Committee considered whether the reference to ‘this night’ involved an unacceptable confusion of ‘liturgical time’ with real time, but (mindful that this Collect will be used only be used at ‘midnight’ celebrations, when there is a strong sense of the ‘immediacy’ of the moment) concluded that it does not. The Committee supported the text as amended (by vote: 10 for, 0 against).
30. *Christmas Day*: The Committee agrees that ‘heaven here on earth’ might be misunderstood as implying that ‘we now had heaven here on earth’ and has therefore substituted ‘heaven touching earth’ for ‘heaven here on earth’. It does not accept, however, that it is theologically inappropriate to say ‘we worship you’ when addressing Our Lord Jesus Christ. In Trinitarian theology, praise to one person of the Trinity is ascribed to the Trinity as a whole.
31. *Christmas 1*: One member of the Synod doubted whether it was appropriate to ask God to ‘gather the nations to be one family and draw us into [his] holy life’ through the incarnation rather than the cross and resurrection, and in any case pointed out that all of these events were in the past. However, the Committee points out that the incarnation is a necessary part of the process of redemption and that just as it is customary in prayers to ask that God will do things by the death and resurrection of Christ it is appropriate also to ask him to do these things by his birth. Two submissions suggested that the word ‘Emmanuel’ was difficult to understand and should therefore either be removed or explained more clearly, but the Committee believes that the term ‘Emmanuel’ is capable of use at Christmas and notes that it is already explained in the following line. The Committee accepted that the phrase ‘eternal communion of perfect love’ could be misunderstood as implying an everlasting service of Holy Communion, and has therefore replaced ‘communion’ with ‘unity’.
32. *Christmas 2*: The Committee does not accept that (as one submission seemed to suggest) the lines ‘to seek him among the outcast and find him in those in need’ implies that Christ is only to be found among or in such people. Nor does it believe that the idea which it contains is unscriptural – referring, as it does, to Matthew 25. 35-40. It has

substituted ‘and to find him’ for ‘and find him, but has otherwise left the text unchanged.

33. *Epiphany*: Six submissions suggested that the term ‘Magi’ should be replaced by ‘wise men’ as being (as one said), ‘the word that is generally known and understood, even if it is not exact’. However, the Committee notes that *magos/magoi* was a transliteration of the name of an official in the Persian court and that recent exegesis suggests that Matthew deliberately used an exotic word to emphasize the visitors’ exotic nature; it believes that to translate the term into something more universally understood (as the Authorized Version did) is to miss the point being made. Further, while it seems very unlikely that these Persian court officials were female, the possibility that one or more of the *magoi* were female cannot be excluded completely. The Committee has retained ‘Magi’ on the grounds that the visitors were not necessarily wise and not necessarily men.
34. *Epiphany 2*: One member of the Synod suggested that the concept underlying the phrase ‘bring us... to the glory hidden through past ages’ was hard to explain. The Committee notes that the glory referred to is Christ’s glory, which he manifested at the wedding in Cana (John 2. 13), and believes that this will be made clearer by replacing ‘the glory’ with ‘your glory,’. It notes the allusion to the ‘mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit’ (Ephesians 3.5), but despite the use of ‘now’ in that text it considers it preferable to avoid any confusion between ‘liturgical time’ and ‘real time’ by replacing ‘and now made known in Jesus Christ our Lord’ with ‘and made known in Jesus Christ our Lord’.
35. *Epiphany 4*: Three members of the Synod objected to the phrase ‘convert us’ on the grounds that those using the collects would already have been converted. In response, the Committee has replaced ‘convert us to’ with ‘transform us by’. It does not agree, however, that the phrase ‘you send the Gospel to the ends of the earth’ is problematic, and has therefore made no change to it.

36. *Candlemas*: The Committee considered suggested amendments to the text, but was unable to accept them, as they would exclude the references to the Gospel of the day.
37. *5 before Lent*: Three submissions queried the phrase ‘that lead to eternal death’ and one objected to the phrase ‘habits of mind and body’. The Committee has removed these phrases and replaced them (by vote: 9 for, 0 against) with ‘help us to turn from those habits which harm our bodies and poison our minds,’. To avoid the resulting repetition of ‘life’ it has replaced ‘Lord of life’ with ‘God of our salvation’.
38. *4 before Lent*: The Committee did not agree with the suggestion that ‘hosts’ be replaced by ‘armies’.
39. *3 before Lent*: The use of the imagery of salt and fire, which was central to the Collect, was much criticized in submissions, and the Committee has therefore replaced the Collect with a new one.
40. *2 before Lent*: Two submissions suggested that the reference to creation be developed but (as indicated above) the Committee did not regard this as a priority and considered that the particular suggestion made would increase the complexity of the prayer and could also prove contentious. Nor does it agree that the use of ‘in’ in the phrase ‘that we may mirror your likeness in Jesus Christ our Lord’ is difficult to understand. It considered a suggestion by the Revd Mike Stone (not a member of the Synod) that the phrase ‘may mirror’ was awkward but (by vote: 6 for, 3 against) decided not to replace ‘mirror’ with ‘reflect’, believing that ‘mirror’ was a more visual image which ought to be retained.
41. *Next before Lent*: The Committee does not agree with those who considered the words ‘crooked hearts’ problematic and has therefore resisted suggestions which would tend to ‘soften’ the visual imagery of ‘crookedness’. It has, however, accepted the suggestion that ‘put right’ should become ‘set straight’, which it believes will strengthen the imagery and might help to clarify the word ‘crooked’.
42. *Ash Wednesday*: The Committee believes that the Ash Wednesday collect should make explicit reference to sin and to the atoning death

of Christ, and has revised the text considerably in order to incorporate such references. In the process, the reference to Christ as the 'skilful healer', which one submission criticized, has been lost.

43. *Lent 1*: The Committee does not consider that amendment of the text is necessary.
44. *Lent 2*: The Committee agrees with the Revd Mike Stone that the juxtaposition of 'Way' and 'may' might sound odd, and has accordingly deleted 'may we'. It has accepted the Revd Mark Earey's suggestion that 'your glory' would be clearer than 'the glory'. Fearing that the Biblical term 'the Way' might be too obscure, it has also replaced this with 'his Way'.
45. *Lent 3*: The Committee declined to replace 'discern' with 'know', since the meaning of the two words is not the same. It declined to amend the line 'to seek the perfection we are promised' and noted that this phrase does not imply that perfection is promised in this life.
46. *Mothering Sunday*: The Committee does not agree that the Collect is too short; rather, it believes that the short lines will tend to be read slowly and therefore have more impact. It does not believe that in this context the word 'careful' will be misunderstood as meaning 'cautious'. One member of the Synod suggested that to describe God as 'passionate' conflicts with Article 1 ('There is but one living and true God, everlasting, without body, parts or passions'). The Committee's response to this is that the Collect is not referring to the same thing as the Article. The basis for the reference to God's love as 'passionate' is Hosea 11, where the Lord's love for Israel is compared with parental love for a child. By vote (6 for, 1 against) the Committee decided to retain the text unchanged.
47. *Lent 5*: This collect was criticized in nine of the submissions and has therefore been replaced. A question was raised as to whether 'ponder' was in the right register, but (by vote: 8 for, 1 against) the Committee concluded that it was intelligible and there was no alternative which would be more suitable.

48. *Palm Sunday*: Two submissions questioned whether the crowd which hailed Christ included those who later rejected him. The Committee has therefore recast the prayer to avoid making this suggestion; in doing so, it has also avoided ‘telling God what he already knows’.
49. *Maundy Thursday*: One submission suggested that ‘share his table’ should read ‘share at his table’, however (by vote: 6 for, 3 against) the Committee decided to retain the existing wording. The Committee considers that the abrupt ending is appropriate on this day.
50. *Good Friday*: The Committee agreed with the suggestion that the Good Friday collect should refer specifically to the Atonement and has inserted an explicit reference to the cross as ‘the cost of our sin’.
51. *Easter Eve*: One member of the Synod criticized the references to ‘our isolation’ and ‘our despair’ as ascribing to the congregation a situation and emotion which they might not share. However, the Committee considers it appropriate, at the lowest point of the liturgical cycle, between the commemoration of the crucifixion and the celebration of the Resurrection, to echo Psalm 130 (De Profundis – ‘Out of the depths have I cried to you, O Lord’) and 1 Peter 3.19 (‘he preached to the spirits in prison’). It cannot accept the suggestion of adding a reference to ‘the light of new life’, as this would pre-empt the celebration of the Easter Vigil (at which, of course, the Collect for Easter Day is used). The Collect is therefore unchanged.
52. *Easter Day*: In response to the comment that ‘it is evident that creation is not restored!’, the Committee has simply deleted the line concerned. However, it considers that the reference to the breaking of ‘the chains of death and hell’ is a sufficient reference to the cross, which is not mentioned any more explicitly in the Prayer Book Collect.
53. *Easter 2*: One submission queried the phrase ‘the doors of our compassion’ and two rejected the suggestion that no heart is closed to Christ. In response, the Committee has replaced these phrases with others which strengthen and clarify the imagery.

54. *Easter 3*: The Committee accepted the suggestion that in the phrase ‘strengthen us also’ the word ‘also’ is superfluous, and it has therefore been omitted.
55. *Easter 4*: The Committee has adopted two minor changes to the drafting which were suggested by members of the Synod.
56. *Easter 5*: The Committee declined to adopt the suggestion (which it regarded as softening the language) of replacing ‘risk ourselves’ with ‘give ourselves’. It does not agree with the suggestion that the relationship between the two halves of the Collect is unclear.
57. *Easter 6*: In response to a suggestion that the call by the lakeside was to Peter alone, the Committee noted that the command to go out and cast the net afresh can be understood as a renewal of the call of the disciples to be ‘fishers of men’ and declined to change the text.
58. *Easter 7*: The Committee does not agree that ‘estranged’ is a ‘churchy’ word and has therefore not amended the text.
59. *Pentecost*: A number of comments were made in submissions about this prayer. The fact that it is addressed to the Holy Spirit was criticized, but the Committee believes that this is not inappropriate on this one day in the year; furthermore, it is very difficult to compose a Collect addressed to the Father about the Holy Spirit which is not too long. Other submissions criticized the phrase ‘pour out afresh the fullness of your gifts’, the adjective ‘pentecostal’ and the relationship of the petition ‘renew the face of the earth’ to the rest of the prayer. The Committee was also concerned about the relationship between the Holy Spirit as ‘gift of the Father’ and the prayer to the Spirit to ‘pour out afresh the fullness of your gifts’. The Collect has been redrafted to address all of these points.
60. The Committee has changed the allocation of some Collects to particular Sundays after Trinity in order to avoid the concentration of certain themes in successive weeks and to ensure that certain Collects are allocated to Sundays which occur every year. Where the allocation has been changed, the former allocation is given in brackets.

61. *Trinity 1:* The Committee accepts that, as drafted, the Collect was capable of being interpreted as implying that salvation could be achieved merely by keeping the law. It has replaced ‘your law’ with ‘your law of love’.
62. *Trinity 3:* The text has been amended to meet the criticism that the Collect made no reference to Christ’s role in salvation.
63. *Trinity 4 (formerly Trinity 13):* The Committee agreed with the Synod member who asked ‘Who says the world is weary?’ and commented ‘We didn’t need the cross of Christ just to save us from weariness’. It has therefore replaced ‘weary’ with ‘wayward’, which carries with it the notion of wilful straying and therefore incorporates a sense of the need to turn away from sin. The repetition of ‘world’ is avoided by replacing it with the biblical phrase ‘all things’.
64. *Trinity 5:* The Committee has adopted the suggestion that ‘those who minister the gospel’ should, read ‘all who minister the gospel’ in view of the growing involvement of the laity in ‘ministering the gospel’ in the broadest sense. However, it does not agree with the suggestion that ‘kindle’ is an archaic term and has retained it.
65. *Trinity 8:* The Committee has adopted suggested amendments designed to make it clear that the references to prosperity and need do not refer solely to material wealth or poverty.
66. *Trinity 9:* One member of the Synod suggested that the Church should not be prayed for in the third person and that the pronoun ‘us’ would be more inclusive than ‘her’. However, the Committee believed that ‘us’ would be problematic in this context and (by vote: 6 for, 3 against) the Committee decided to retain ‘her’. The Committee considered whether to change ‘holy, strong and faithful’ to ‘holy, faithful and strong’, but (by vote: 7 for, 3 against) decided to retain the original order.
67. *Trinity 10:* The Committee considered a suggested amendment to this Collect but concluded that it would make the text more complicated and has therefore not accepted it.

68. *Trinity 11*: The Committee agreed that the identification of the pearl with Christ was unwarranted (the pearl is the Kingdom) and that it should not be described as having ‘no price’, and has amended the Collect accordingly.
69. *Trinity 12 (formerly Trinity 15)*: The suggestion of omitting ‘in our weakness’ has been accepted. The Committee also agreed that ‘keep us mindful’ was in the wrong register and has adjusted the text accordingly.
70. *Trinity 14*: The Committee decided to replace this Collect with a new one about imputed righteousness and justification.
71. *Trinity 15 (formerly Trinity 21)*: The Committee wished to retain this Collect, which underlines the important point that teaching must be true, and also to retain the link between this point and eternal life. It has moved the Collect to a Sunday which occurs every year. However, in response to the objection that believers have already found eternal life, the Committee has accepted a suggested alteration, replacing ‘that we may find eternal life’ with ‘that we may enjoy eternal life’.
72. *Trinity 16*: One member of the Synod queried the scriptural basis for thinking that God’s glory is within us. The Committee sees this as implicit in Psalm 8 (‘You... crown them with glory and honour’). The Committee has adopted a suggested amendment designed to avoid any suggestion that peace comes only at the end of life.
73. *Trinity 17 (formerly Trinity 6)*: The Committee considered a suggestion from Mrs Margaret Brown (Chichester), whose submission was received out of time, that ‘banish’ should be replaced by ‘take away’ but judged that ‘banish’ was stronger and that ‘take away’ would disrupt the scansion of the line concerned.
74. *Trinity 19*: Three submissions queried the meaning of the phrase ‘tokens of your love’; the Committee has replaced ‘tokens’ with ‘gifts’, which has a broader meaning and is more easily understood.

75. *Last after Trinity*: Three submissions criticized the phrase ‘in change and in chance’, one suggesting that the reference to ‘chance’ had pagan or ‘New Age’ overtones. The Committee has therefore adopted the suggestion of replacing ‘chance’ with ‘uncertainty’. However, the Committee does not accept the criticism of ‘that... we may enter the unfailing joy of Jesus Christ our Lord’, believing that there are times when people do not experience such joy.
76. One member of the Synod suggested that the reference to the word of God should be expanded, since this Sunday is often kept as Bible Sunday. The Committee notes that there is a reference to ‘trusting in [God’s] word’ and believes this to be sufficient, though if the focus is on Bible Sunday, use of the existing *Common Worship* collect would be more appropriate.
77. *All Saints*: The Committee considered a suggestion from the Revd Mark Earey (not a member of the Synod) that the word ‘saints’ should be avoided, in order to avoid suggesting ‘that saints might be some separate category of human being’. However (by vote: 9 for, 2 against), the Committee decided to retain the word ‘saints’ as being appropriate for All Saints’ Day.
78. *2 before Advent*: Two submissions criticized the line ‘revive us from inaction’. In response, the Committee has replaced this with ‘stir us from apathy’ (apathy being a contemporary social problem), replacing ‘stir’ with ‘revive’ two lines later to avoid repetition.
79. *Christ the King*: The Committee has adopted the suggestion that ‘and follow’ should read ‘and to follow’ but does not consider it necessary to change ‘his service’ to ‘the service of him’
80. *Harvest*: This Collect was much criticized in submissions and has been replaced by a new one. It is not purely agricultural, including as it does references to the harvest of the sea and to concern for ‘the planet and its peoples’ – a phrase which hints at issues of justice.

✠ JACK SHEFFIELD
Chairman

13 May 2003

Proposals received from General Synod members

MEMBER	COLLECT	PROPOSAL	RESPONSE	
Revd Michael Ainsworth (Manchester)	General	Use of simple relative clauses	See paragraph 15	
	Advent 4	Wait with Mary	Text redrafted. See paragraph 25	
	3 before Lent	Salt	Collect replaced. See paragraph 39	
	2 before Lent	Creation theology	Not accepted. See paragraph 40	
	Palm Sunday	It was not the same crowd	Collect replaced. See paragraph 48	
	Maundy Thursday	Share <u>at</u> his table	Not accepted. See paragraph 49	
	Trinity 8	Suggested text	Accepted. Text redrafted. See paragraph 65	
	Trinity 11	Pearl <i>beyond</i> price	New text provided. See paragraph 68	
	General	No mention of Atonement	Accepted. See paragraph 8	
	Revd Paul Ayers (Bradford)	Advent 1	As your kingdom dawns	Not accepted. See paragraph 23
		Advent 3	‘Help us to suffer’: suggest ‘to be willing to suffer’	Text redrafted. See paragraph 24
Advent 4		Wait with Mary	Text redrafted. See paragraph 25	
Advent 4		Birth-pangs of present age	Text redrafted. See paragraph 25	
Christmas Night		Odd imagery	Text redrafted. See paragraph 27	
Christmas 1		Should we ask God to do things through the <i>birth</i> of Emmanuel?	See paragraph 31	
Christmas 2		What does second half mean?	See paragraph 32	
Epiphany 4		Send your Holy Spirit to convert whom?	Text redrafted. See paragraph 35	
3 before Lent		Salt of the Gospel	Collect replaced. See paragraph 39	
Ash Wednesday		No guilt/forgiveness	New text provided. See paragraph 42	
Mothering Sunday		‘Passionate’? ‘Careful’?	Not accepted. See paragraph 46	
Easter Eve	‘Isolation’? ‘Despair’?	Not accepted. See		

	Easter 2	'No heart is closed'?	paragraph 51 Text redrafted. See paragraph 53
	Trinity 13	'Weary world'?	Text redrafted and moved to Trinity 4. See paragraph 63
	Trinity 14	Giver of all gifts, bring joy	Collect replaced. See paragraph 70
	Trinity 19	'Tokens'?	Text redrafted. See paragraph 74
	2 before Advent	'Long for the world's salvation'?	Not accepted.
	Harvest	'Evolution of time'?	Collect replaced. See paragraph 80
Canon David Bird (Peterborough)	General	Brevity and simplicity good Encourage more flexible use of 'themed' collects in Ordinary Time Provide one collect which can be used throughout a season Too much use of 'glory'	Accepted. See paragraph 22
	Advent 3	Is second line necessary?	Accepted. See paragraph 22
	Advent 4	Needs radical rewrite	See paragraph 18 Not accepted.
	Christmas Eve	'Embrace the earth with your glory' too abstract	Text redrafted. See paragraph 25
	Christmas Night	'Leapt down from heaven': replace or omit	Not accepted. See paragraph 26
	Christmas 1	Leave out 'eternal communion'	Accepted. See paragraph 27
	Epiphany	Replace 'magi' with 'wise men'	Text redrafted. See paragraph 31
	Epiphany 2	'Glory hidden' a difficult concept	Not accepted. See paragraph 33
	Epiphany 4	Does God <i>send</i> or do his disciples <i>take</i> the Gospel?	Text redrafted. See paragraph 34
	Next before Lent	'Crooked'?	Not accepted. See paragraph 35
	Lent 1	Complicated. Suggested simplification	Not accepted. See paragraph 41
	Easter 2	What are the doors of our compassion?	Not accepted. See paragraph 43
	Easter 5	Hard to relate/connect the two halves	Text redrafted. See paragraph 53
	Trinity 19	What does 'tokens of your love' mean?	Not accepted. See paragraph 56
			Text redrafted. See paragraph 74

Revd David Butterfield (Lichfield)	General	Acceptable to tell God what he has done	See paragraph 15
	Advent 3	Change to 'to <i>be willing to suffer</i> '	Text redrafted. See paragraph 24
	Christmas Eve	'Embrace the earth' too abstract	Not accepted. See paragraph 26
	Epiphany	Replace 'Magi' with 'wise men'	Not accepted. See paragraph 33
	Epiphany 4	'To convert us' inappropriate (suggested text)	Text redrafted. See paragraph 35
	Lent 1	'To grow in wisdom and prayer'?	Not accepted. See paragraph 43
	Lent 5	'Know the victory is ours' inappropriate (suggested text)	Collect replaced. See paragraph 47
	Easter Day	Suggest creation 'is being/will be' restored	Line deleted. See paragraph 52
	Easter 5	Change 'risk ourselves' to 'give ourselves'	Not accepted. See paragraph 56
	Pentecost	Suggest 'pour out afresh the gifts of your Spirit' and address to the Father	Text redrafted. See paragraph 59
	Pentecost	One petition doesn't connect with rest of prayer	Text redrafted. See paragraph 59
	Trinity 5	'Kindle' archaic. Use 'give to'	Not accepted. See paragraph 64
	Trinity 9	Replace 'her' by 'us'	Not accepted. See paragraph 66
	Trinity 10	'Always to pray and never give up'	Not accepted. See paragraph 67
	Trinity 16	Focus on one theme only, replace with 'and marvel at your power'	Not accepted.
Trinity 21	Suggest '... a greater understanding ...'	Not accepted Moved to Trinity 15. See paragraph 71	
Dr Peter Capon (Manchester)	General	Telling God what he knows: argument against unconvincing	See paragraph 15
	Lent 5	Resist relative clauses Reintroduce idea of saving the world and the need for faith (suggested text)	See paragraph 15 Collect replaced. See paragraph 47
	Last after Trinity	Strengthen reference to 'Your word' as now usually kept as Bible Sunday (suggested text)	Not accepted. See paragraph 76
Canon	-	Telling God what he knows:	See paragraph 15

Stephen Evans
(Peterborough)

	use 'who' for 'you'	See paragraph 16
	Trinitarian ending	See paragraph 14
	Vocative 'O'	Not accepted. See paragraph 31
Christmas 1	Suggest 'who is Emmanuel' or 'who is God with us'	Not accepted. See paragraph 33
Epiphany	Replace 'magi' with 'wise men'	Text redrafted. See paragraph 37
5 before Lent	'Eternal death'? suggest 'that lead us away from you'	Not accepted. See paragraph 38
4 before Lent	Suggest 'armies' instead of 'hosts'	See paragraph 45
Lent 3	Are we promised perfection?	Collect replaced. See paragraph 47
Lent 5	Various suggestions	Collect replaced. See paragraph 48
Palm Sunday	Suggested text	Not accepted. See paragraph 51
Easter Eve	Needs extra line, eg 'to enjoy the light of new life'	Accepted. See paragraph 54
Easter 3	'Also' superfluous – omit	Accepted. See paragraph 55
Easter 4	Insert 'and to follow'	Accepted. See paragraph 55
Easter 4	'May be gathered <i>into</i> one flock'	<i>New text provided See paragraph 59</i>
Pentecost	Comma after 'gifts'	Text redrafted. See paragraph 68
Trinity 11	Pearl <i>beyond all</i> price	Not accepted. Moved to Trinity 4. See paragraph 14
Trinity 13	Suggest 'Father God,'	Not accepted. Moved to Trinity 4.
Trinity 13	Can one be drawn into harmony?	Not accepted. See paragraph 14
Trinity 14	Suggest 'Father God,'	Accepted. Moved to Trinity 12. See paragraph 69
Trinity 15	Omit 'in our weakness'	Part of editorial process
4 before Advent	Punctuation – 'that we, with all creation,'	Accepted. See paragraph 78
2 before Advent	Replace 'revive' with 'stir'	Accepted. See paragraph 78
2 before Advent	Suggest 'excite' or 'revive' to avoid repetition of 'stir'	Not accepted. See paragraph 15
2 before Advent	Needs relative clause 'who longs'	

Mrs Sarah
Finch
(London)

Christ the King	Insert 'to follow in the service of him'	Not accepted. See paragraph 79
Christ the King	Insert 'whose kingdom has no end'	Not accepted.
Harvest	Weakest text in the collection. Suggested changes	Collect replaced. See paragraph 80
	Include more praise and thanksgiving	See paragraph 19
	General	
Christmas Night	'Leapt down': Father Christmas/chimneys!	Text redrafted. See paragraph 27
Christmas Night	Second half implies inanimate world directly affected (Suggested alternative text)	Not accepted. See paragraph 28
Christmas 2	What is basis of second half? Suggested alternative text	Not accepted. See paragraph 32
Epiphany 4	Those praying will already have been converted. Suggested alternative text	Text redrafted. See paragraph 35
Candlemas	Suggested alternative text	Not accepted. See paragraph 36
5 before Lent	Believers need not fear eternal death. Suggested alternative text	Text redrafted. See paragraph 37
3 before Lent	Suggested alternative text	Collect replaced. See paragraph 39
Palm Sunday	Not necessarily same crowd. Suggested alternative text	Collect replaced. See paragraph 48
Good Friday	Suggested alternative text	New text provided. See paragraph 50
Easter Eve	Suggested alternative text	Not accepted. See paragraph 51
Easter Day	Suggested alternative text	Not accepted. See paragraph 52
Easter 2	'And walk the joyful road of sacrifice <i>and love</i> '	Not accepted.
Easter 6	Peter was alone with Christ? Suggested alternative text	Not accepted. See paragraph 57
Ascension Day	We cannot 'see' Jesus. Suggested alternative text	Typographical error. Text should read 'seek'
Easter 7	Suggested alternative text	Not accepted.
Pentecost	Suggested alternative text	New text provided. See paragraph 59
Trinity 1	Salvation is a <i>gift</i> . Suggested alternative text	Text redrafted. See paragraph 61
Trinity 3	Suggested alternative text	Text redrafted. See

	Trinity 5	Growing involvement of laity in ministering the Gospel. Suggested alternative text	paragraph 62 Accepted. Text redrafted. See paragraph 64
	Trinity 11	Christians have already found the pearl. Suggested alternative text	Text redrafted. See paragraph 68
	Trinity 13	Meaning of 'our world'? Suggested alternative text	Text redrafted and moved to Trinity 4. See paragraph 63
	Trinity 14	Suggested alternative text	Collect replaced. See paragraph 70
	Trinity 16	What is thinking behind 'whose glory ... within us'? Suggested alternative text	See paragraph 72
	Trinity 16	Peace with God is not just at end of life	Accepted. Text redrafted. See paragraph 72
	Trinity 19	What are 'Tokens of your love'? Suggested alternative text	Text redrafted. See paragraph 74
	Trinity 21	Believers already have eternal life. Suggested alternative text	Accepted. Text redrafted and moved to Trinity 15. See paragraph 71
	Last after Trinity	Christians have already entered this joy. Suggested alternative text	Not accepted. See paragraph 75
	Harvest	What are the fruits of God's love? Suggested alternative text	Collect replaced. See paragraph 80
Mrs Penny Granger (Ely)	General	Not averse to 'O God' formula (eg Advent 3)	See paragraph 14
		Need more 'fruits of the earth' imagery	See paragraph 9
	Advent 4	Third line sounds clumsy	Text redrafted. See paragraph 25
	5 before Lent	Suggest 'help us to turn away from sin and to choose your gift of life'	Text redrafted. See paragraph 37
	3 before Lent	Positive comment on cleansing power of salt	Collect replaced. See paragraph 39
	2 before Lent	'In' makes the sense difficult to grasp.	Not accepted. See paragraph 40
	Next before Lent	'Crooked hearts': suggested text	Not accepted. See paragraph 41

	Palm Sunday	Replace 'last longer than a day' with 'last for more than just one day'	Text redrafted. See paragraph 48	
	Easter 7	Omit 'as'	Not accepted. See paragraph 58	
	Easter 7	What are asterisks for?	<i>Editorial markings carried over in error from Liturgical Commission drafting process.</i>	
	2 before Advent	Suggest 'stir us from inactivity' or 'revive us from sloth'	Text redrafted. See paragraph 78	
Mrs Faith Hanson (Derby)	Christmas Night	'Leapt down from heaven'?: suggested alternative text	Text redrafted. See paragraph 27	
	Last after Trinity	'Chance' has New Age/Pagan overtones. Suggest 'change and uncertainty' or 'changes and uncertainties of this life'	Accepted. Text redrafted. See paragraph 75	
Ven Arthur Hawes (Lincoln)	Christmas Day	How theologically accurate is this?	Not accepted. See paragraph 30	
Canon David Lickess (York)	General	Keep brief endings without Trinitarian ending	See paragraph 16	
		More creation/world references for Sundays after Trinity	See paragraph 9	
		Welcome for brevity and clarity of language		
		Advent 4	Birth pangs?	See paragraph 25
		Epiphany	Magi?	Not accepted. See paragraph 33
		2 before Lent	More creation/world references	See paragraphs 9, 40
		Ash Wednesday	Skilful healer?	See paragraph 42
		Palm Sunday	No ending?	See paragraph 17
		Last after Trinity	In change and in chance?	Text redrafted. See paragraph 75
		Harvest	Add reference to remembering needs of others	Collect replaced. See paragraph 80
Mr Terence Musson (Truro)	General	Additional collect for Rogation days	Not accepted. See paragraphs 10-11, 13	
		Extra harvest collect for 'beating the bounds'	Not accepted. See paragraphs 10-11, 13	

Mr Jonathan Redden (Sheffield)	Christmas Night	'Leapt down' incorrect view of incarnation	Text redrafted. See paragraph 27
	Lent 5	Suggest 'your boundless love pays the price of human sin'	Collect replaced. See paragraph 47
Revd Peter Spiers (Liverpool)	Good Friday	Suggest 'may we know your atoning love for us'	New text provided. See paragraph 50
	General	Add collects for ordinary events (eg celebration, the weather, sadness)	Not accepted. See paragraph 11
		Make language more 'concrete'. Consult Diocesan Children's Officers on accessibility of texts.	See paragraph 20
		Provide collect for Dedication Festival	Not accepted. See paragraphs 10-12
Canon Paul Warren (Blackburn)	General	Provide collect for Annunciation	Not accepted. See paragraphs 10-12
		Provide collect for 'red letter' saints' days which fall outside of the Seasons.	Not accepted. See paragraphs 10-11
		Include more praise and thanksgiving.	See paragraph 19
Revd Andrew Watson (London)	General	Cue for congregational Amen	Not accepted. See paragraph 17
		No mention of Atonement	Accepted. See paragraph 8
	Christmas Eve	Avoid 'Christ-Child'	Not accepted. See paragraph 26
	Epiphany	Avoid 'Christ-Child'	Not accepted. See paragraph 26
	3 before Lent	Needs relative clause '... power, <i>who</i> calls ...'	Collect replaced. See paragraph 39
	Next before Lent	Crooked	Not accepted. See paragraph 41
	Palm Sunday	No ending?	See paragraph 17
	Maundy Thursday	No ending?	See paragraphs 17, 49
	Easter 2	Hearts <i>are</i> closed	Text redrafted. See paragraph 53
	Trinity 11	Pearl of <i>great</i> price	Text redrafted. See paragraph 68
	Trinity 15	Keep us mindful of your goodness?	Text redrafted and moved to Trinity 12. See paragraph 69
Last after	In change and in chance?	Text redrafted. See	

Mrs Diana Webster (Europe)	Trinity		paragraph 75
	2 before	Needs relative clause ‘... Father, <i>who</i> longs ...’	Not accepted. See paragraph 15
	Advent	Replace ‘that’ with ‘so that’	Not accepted. See paragraph 21
	General		
	Advent 4	Birth-pangs of our present age (suggested alternative text)	Text redrafted. See paragraph 25
	Christmas Day	Heaven here on earth (suggested text)	Text redrafted. See paragraph 30
	Epiphany	Magi	Not accepted. See paragraph 33
	Epiphany 3	Comma after ‘mercy’	Accepted.
	3 before	Salt (suggested text)	Collect replaced. See paragraph 39
	Lent		
	Next before Lent	Replace ‘put right’ with ‘set straight’ or ‘set right’	‘Set straight’ accepted. Text redrafted. See paragraph 41
	Mothering Sunday	Change ‘careful’ to ‘caring’	Not accepted. See paragraph 46
	Canon Dr Peter Williams (Sheffield)	Trinity 3	Comma or semicolon after ‘peace’ depending on focus
Trinity 18		Line break after ‘given’	Accepted.
Harvest		Add extra line (suggested text)	Collect replaced. See paragraph 80
		No mention of Atonement (eg Lent 5, Good Friday)	Accepted. See paragraphs 8, 47, 50
		General theological lightness of Collects	Not accepted. See paragraph 8
		No mention of Christ’s role in salvation (eg Trinity 3, Trinity 18)	Accepted. See paragraphs 8, 62
		No mention of need to turn from evil (eg Trinity 13)	See paragraph 63
Lent 5		No mention of Atonement	Accepted. Collect replaced. See paragraphs 8, 47
Good Friday		No mention of Atonement	Accepted. New text provided. See paragraphs 8, 50
Trinity 3		No mention of Christ’s role in salvation	Accepted. New text provided. See paragraphs 8, 62
Trinity 13		No mention of need to turn from evil	Accepted. Text redrafted and moved to Trinity 4. See paragraph 63

Mrs Shirley-Ann Williams (Exeter)	Trinity 18	Inadequate mention of Christ's role in salvation	Not accepted.
	General	Two suggested prayers using creation imagery	See paragraph 9
	Christmas Night	Replace 'leapt down' with 'came to us'	Text redrafted. See paragraph 27
	Christmas Night	Replace 'pierce' with 'shine through'	Not accepted. See paragraph 28
	Christmas 1	Replace 'Emmanuel' with 'Your Son'	Not accepted. See paragraph 31
	Epiphany	Replace 'Magi' with 'wise men'	Not accepted. See paragraph 33
	5 before Lent	Replace 'habits of mind and body' with 'unworthy (or shameful) thoughts or deeds'	Text redrafted. See paragraph 37
	3 before Lent	Replace 'fire' with 'loving touch'	Collect replaced. See paragraph 39
	3 before Lent	Replace 'salt' with 'truth'	Collect replaced. See paragraph 39
	Lent 3	Replace 'discern' with 'know'	Not accepted. See paragraph 45
	Easter 7	Replace 'estranged by sin' with 'cut off from you by sin' or 'cut off from your love by sin'	Not accepted. See paragraph 58
	Harvest	Repetition of 'fruits': suggest replace with 'harvest'	Collect replaced. See paragraph 80