

MONDAY  
4 OCTOBER

Jonah 1:1 – 2:2. 10  
Canticle: Jonah  
2:2-4. 7 or  
Psalm 69:1-6  
Luke 10:25-37

TUESDAY  
5 OCTOBER

Jonah 3  
Psalm 130  
Luke 10:38-end

WEDNESDAY  
6 OCTOBER

Jonah 4  
Psalm 86:1-9  
Luke 11:1-4

THURSDAY  
7 OCTOBER

Malachi 3:13 – 4:2a  
Psalm 1  
Luke 11:5-13

FRIDAY  
8 OCTOBER

Joel 1:13-15; 2:1-2  
Psalm 9:1-7  
Luke 11:15-26

SATURDAY  
9 OCTOBER

Joel 3:12-end  
Psalm 97:1. 8-end  
Luke 11:27-28

## REFLECTION

The week begins with the story of the Good Samaritan. "What must I do...?" asks the lawyer who prompts the story.

There are several answers to that question. Be a neighbour to others, says Jesus, and allow time to listen to him, as Mary did.

The story of Jonah, which we hear from Monday to Wednesday, demonstrates the importance not only of listening, but of doing what God asks of us. Jonah's anger at God's decision not to destroy the people of Ninevah because they repent gives God the chance to explain that all created people are worthy of concern, not just those who have always behaved well. The Old Testament readings later in the week, though, underline the importance of repentance.

All of these ways of answering the "what must I do?" question are underpinned by Wednesday's rendering of the Lord's Prayer. Above all, we must pray and, as Thursday's Gospel points out, we must be persistent in our prayer. It is in prayer that we will understand what it is God wants of us.

## PRAYER

Lord, teach us to pray.  
Teach us to hear what you would say to us  
and help us to act on it.  
May our actions demonstrate your love  
and concern for others  
and lead them towards you.



## PRAYER

## PART II – COLLECTS

Richard Greatrex continues his series about prayer.

Although brief in length, the prayer known as the "collect" is a high point in the Eucharist, occurring shortly after the confession. It consists of three elements: an opening introduction by the minister (usually "Let us pray"), then silence during which the congregation settles into the holy space, concentrating their thoughts on the matters they wish to bring before God, which are finally drawn together by the minister in a carefully structured prayer. The silence, while easy to underplay, is a vital component of the whole, pooling our individual needs, what we carry to the service or wish to receive from it, and offering them corporately. The collect prayer, as entreated by the minister, rounds off these unvoiced thoughts, presenting them to God while providing further focus for the remainder of the liturgy.

There have been collects in Western church rites since the fifth century, taking a specific form that can trace its roots through Greek and Latin literature back to Hebrew prayers. Concise and rhythmical, they contain certain universal components and are usually addressed to God the Father, who is petitioned to grant a specific request on behalf of the Church. The prayer is offered to the Father through the Son, who is accompanied by the Holy Spirit, thus finishing in a Trinitarian doxology.

Cranmer was extraordinarily successful at translating Latin collects in a beautiful melodic style for the Book of Common Prayer; he also wrote fresh ones in the same vein to provide for saints' days. The Common Worship compilers endeavoured to stay faithful to the strengths of Cranmer's collects, using modernised versions right through each year, while also creating over one hundred new ones to cover the expanded commemoration of saints and restored festivals.

Each Sunday's collect is prayed in services throughout the week. In times past their succinctness, coupled with their theological breadth, resulted in their use in Sunday school. Memorised for weekly recitation, they provided short, easy-to-remember aids for learning the faith.

LIVE  
the WORD

SUSTAINING YOU  
THROUGH THE WEEK

Edited by  
Caroline Hodgson  
and  
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Eighteenth week  
after Trinity

Monday 4 October  
to Saturday  
9 October 2021