

# The Sunday Collections

*The faithful's participation may be worthily expressed by an offering, whether of the bread and wine for the celebration of the Eucharist or of other gifts for the relief of the needs of the Church and the poor.*

At the beginning of the Liturgy of the Eucharist the gifts, which will become Christ's Body and Blood, are brought to the altar.

Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as in the past, nevertheless the rite of carrying up the offerings still retains its force and its spiritual significance.

It is well also that money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, should be received. These are to be put in a suitable place but away from the Eucharistic table.

The procession bringing the gifts is accompanied by the Offertory chant which continues at least until the gifts have been placed on the altar.

The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas. The priest may incense the gifts placed upon the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God.

GIRM 140, 73–75

## Some Questions

- Are the monetary and other offerings of the faithful brought forward with the bread and wine?
- Is the parish community kept informed about parish finances and the use to which other collections are put by local charities and Church agencies?

## Practical Points

- A regular collection of things needed by local charities (e.g. local soup kitchens or support of migrants) highlights link between Mass and the local Church's social mission
- It might be appropriate to include the 'second' collection in the rites of the Preparation of the Gifts, so as to associate it more clearly with the offering of the Sacrifice of the Mass.
  - ◇ the two collections could be taken consecutively, the first for the parish's regular collection, the second for CAFOD, for example.
  - ◇ one single collection be taken, having announced first that a particular proportion of the week's collection will be given to CAFOD, together with all of what is contained in the special CAFOD envelopes.

## Further References

*General Instruction of the Roman Missal:*  
72, 319–321

*Celebrating the Mass:* 175–181

*Redemptionis Sacramentum:* 70

*Mane Nobiscum Dominum:* 28



## Questions for Groups

1. What is good about current practice?  
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?  
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?  
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?