



THE PRECIOUS BLOOD OF OUR LORD & ALL SOULS



The Catholic parish of Chapelfields & Earlsdon
Kingsland Avenue Coventry CV5 8DX

A parish of the Archdiocese of Birmingham in collaboration with the Ordinariate of Our Lady of Walsingham

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SUNDAY 28 FEBRUARY 2021

SECOND SUNDAY OF LENT

O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen

THE GOD WHO SPEAKS: CELEBRATING, LIVING & SHARING GOD'S WORD

The first Book of Kings: What happens when God is forgotten



A key verse "And may your hearts be fully committed to the Lord our God, to live by his decrees and obey his commands, as at this time" (1 Kings 8:61).

In brief The story of David continues in 1 Kings from where it left off in 2 Samuel. The book opens with David, in his old age, about to die, and the attempt to establish the kingly succession after his death. Despite the fact that Solomon was a younger son, through the efforts of his mother Bathsheba and the prophet Nathan, he was named as king. Solomon was the biblical king most famous for his wisdom.

What is the lesson here? Above all the lesson of the first Book of Kings is that infidelity to God's covenant given through Moses will lead to disaster and destruction. The authors understood that God had spoken words of both blessing and threat through the mouths of prophets but when the people refuse to listen to them, God took away the land he promised, first from the northern kingdom and later from the people of Judah and Jerusalem.

God speaks to us today Through this book God says to us that success or failure depends entirely on fidelity to him.

✠ WORSHIP THIS WEEK ✠

Sunday 28th	SECOND SUNDAY OF LENT	9.15am Morning Prayer (live stream only)	
		10.30am MASS	<i>For the People of the Parish Owen & Margaret Deneny RIP (Fr Tim)</i>
Monday 1st Mar	ST. DAVID, Bishop, Patron of Wales	9.30am MASS	<i>Clare Oliver</i>
		12noon Funeral Mass (Mary Flynn RIP)	
Tuesday 2nd	ST. CHAD, Bishop, Patron of the Archdiocese	9.30am MASS	<i>Michael Burke RIP</i>
		7pm Churches Together Lent Evening Service (on Zoom)	
Wednesday 3rd	Lent Feria	9.30am Mass	<i>Bernard Dharshan Devagnanendran RIP</i>
Thursday 4th	Lent Feria	7.30pm Mass	<i>Paddy O'Grady RIP</i>
Friday 5th	Lent Feria	9.30am Mass	<i>Fr Gerard Toman (in thanksgiving)</i>
		<i>Devotions to the Sacred Heart after Mass</i>	
		6.00pm Stations of the Cross (on Zoom)	
Saturday 6th	Lent Feria	8am Churches Together Prayer Breakfast (on Zoom)	
		9.30am Mass	<i>Tony McKieran RIP</i>
		10.30-11.30am Confessions (Sacrament of Reconciliation)	
Sunday 7th	THIRD SUNDAY OF LENT	9.15am Morning Prayer (live stream only)	
		10.30am MASS	<i>For the People of the Parish Hazel Hall RIP (Fr Tim)</i>

Adoration of the Blessed Sacrament for half an hour before Mass Monday-Saturday

Daily Morning Prayer (Lauds): Sunday 9.15am; Monday-Saturday 8.30am (live stream only)

Evening Prayer (Vespers) on Zoom 6pm Sun, Mon, Wed, Thurs, Sat (email Fr Paul to receive log-in details)

Confession is also available before Mass and by arrangement.

ONE STEP AT A TIME

This is a tricky period in the pandemic. As restrictions begin to be lifted, the vaccines are rolled out and spring dawns, it would be easy to get ahead of ourselves and to want things to be ten steps ahead of where they are. But **we need to remain cautious and patient**. Restrictions in church remain in place for everybody, vaccinated and unvaccinated. Parish life can't suddenly return to normal. We're very fortunate and blessed to have the pattern of parish life that we have at the moment and I sincerely thank all those who make it possible. More will follow, but for now it's one step at a time... Fr Paul

CAFOD LENT SECOND COLLECTION There is a second collection for CAFOD at all Masses this week. CAFOD envelopes in the regular collection please. Loose offerings in the wall slots by Our Lady. You can also support CAFOD's online appeal: [Cafod.org.uk/give](https://cafod.org.uk/give) or text **LENT** to **70460** to donate £10.

Echoes of God: Journeying with the word of God Week 6: the Gospels

This is a 7-week journey through the Bible by David McLoughlin. Hard copies of the materials are available in the exit porch. If you are reading this online, scroll down to the materials.

THE RECENTLY DEPARTED Of your charity pray for the repose of the souls of **Mary Flynn** whose Funeral Mass is on Monday 1 March and **Eileen Waters** whose funeral is on Monday 8 March. Please also pray for the repose of the soul of **Father Oliver Kemp** who died on 23 February. Fr Kemp served at All Souls 1966-1968.

GROWING FAITH Week 16: Forgiveness, Healing & Mission

<https://www.sycamore.fm/videos/session-16-forgiveness-healing-and-mission/> There is so much suffering in the world. We are all looking, in different ways, for peace and healing. This film explains how we can find forgiveness in the Sacrament of Confession. It looks at the different graces that come when we are anointed in the Sacrament of the Sick. And it explores different ways that we can share our faith with others and become part of Christ's great mission to the world.

SACRED HEART DEVOTIONS On the first Friday of each month there will be brief devotions to the Sacred Heart immediately after Mass. At the moment you are invited to remain in your places for this, rather than gather in the Sacred Heart chapel.

STATIONS OF THE CROSS takes the place of communal vespers on the Fridays of Lent on Zoom at 6pm.

CHURCHES TOGETHER IN LENT This week's Churches Together Lenten prayer service is hosted by St. Barbara's CE church on Tuesday at 7pm. Email Fr Paul for the log-in details.

CHURCHES TOGETHER PRAYER BREAKFAST The next of these is this Saturday at 8am on Zoom. Details will be circulated.

LAY VOCATIONS The National Office for Vocations is working on resources to help people grow in their spirituality, but at a pace that is right for them. They have essentially prepared a spiritual itinerary where people can select according to their needs, with recommended reflections and resources. There is also a closed Facebook page for those who would like a community aspect to the journey. The course was launched for the beginning of Lent, but it can be used all year round. It is, as yet incomplete, and so will continue to be updated and modified as time goes on. <https://www.godcalls.co.uk/godcalls-adventure>.

ALTAR SERVERS We can not yet return to having teams of altar servers in the sanctuary, but if you are a server and would like to serve one of the Masses in the week, please ask your parents to get in touch with Deacon Paul.



YEAR OF ST. JOSEPH The approaching Solemnity of St. Joseph (19 March) is an opportunity for us to engage more with something which got quite missed amid other things late last year. With his Apostolic Letter "*Patris corde*" ("With a Father's Heart"), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a "Year of Saint Joseph" from 8 December 2020 to 8 December 2021. On our website you'll find some [resources](#) for the Year.

COVID-19 IMPACT SURVEY Parishioners are encouraged to complete a new survey reflecting on their experiences during the pandemic. Responses will help the Archdiocese to understand what effect the pandemic has had, and how we move forward. The survey takes about 10 minutes to complete and can be found on the homepage of the diocesan website <https://www.birminghamdiocese.org.uk/>

ONLINE DONATIONS There is now a [DONATIONS](#) button on our parish website. This will allow you to make a donation/offering from home at any time to parish collections e.g. the regular ('first') collection for the parish, and any scheduled second collections e.g. Poor Parishes Fund, Cafod, Aid to the Church in Need etc. There is also the facility to register for Gift Aid. To make a donation go to our parish website or visit <https://portal.myдона.com/assets/webPay/index.php?cid=245>

CONTACTLESS CARD READERS

From next Sunday we will have two portable card readers in church so that people can make offerings without using cash. Fewer and fewer people carry cash these days. Card readers have become commonplace in all sorts of venues as a convenient and hygienic way of making payment, and the diocese is encouraging parishes to get in step with this change in people's habits. The card readers will be situated at the back of church as you enter and at the exit. Contactless payments are touch-free with no need to type in your PIN or hand over your card. Simply hold your card to the reader, listen for the beep, and your payment is done. If you prefer, there is the option to insert your card into the payment device and enter your PIN to make a payment. The reader displays some default amounts to choose from plus the option of 'Other amount'.



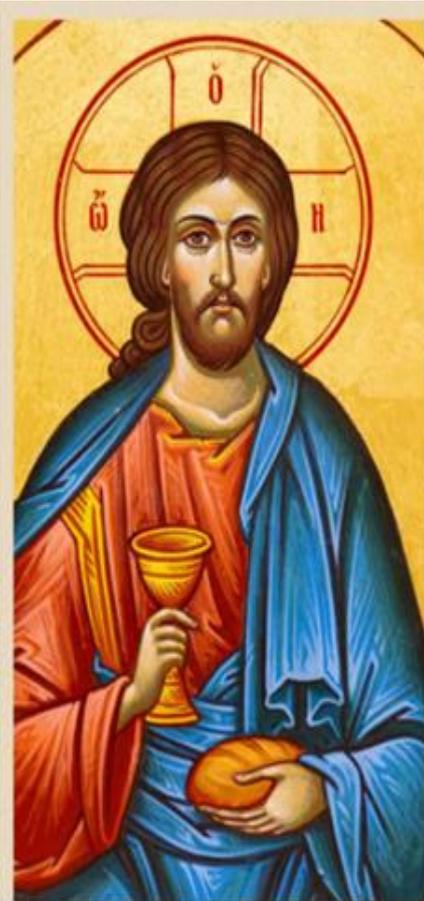
Gift Aid You can also gift aid your contactless donations. After making a payment you will be asked if you want to Gift Aid the payment. If you do, please select **Yes** then the machine will ask for: **First name, Last name, House number, Post Code, Email address**. It will ask you to accept the T&Cs, then press **confirm**. You only need to do this once - the device will remember that you have chosen to gift aid next time you use your card. If your circumstances change, please let us know and we can easily update the system. You may find it easier and quicker to use the online system (see above) to register your card for Gift Aid before using the card readers in the church.

Please be reassured that you will still be able to donate to the parish and second collections using cash or through setting up a standing order.

MISSIO COLLECTIONS Again there will be no house red box collection. Will red box holders please bring their collection to church, put it in the envelope provided and leave it in the collection plate at the exit door. Contact Jean Keenan 7667 0671

CATHEDRAL MAINTENANCE SECOND COLLECTION at all Masses in the week beginning Sunday 7 March.

Prayers for Spiritual Communion



Prayer for Spiritual Communion

My Jesus,
I believe that You
are present in the
Most Holy Sacrament.
I love You above all things,
and I desire to receive
You into my soul.
Since I cannot at this
moment receive You
sacramentally, come at least
spiritually into my heart.
I embrace You as if You were
already there and unite
myself wholly to You.
Never permit me to be
separated from You.

Amen.

Anima Christi

Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, inebriate me
Water from the side of Christ, wash me
Passion of Christ, strengthen me
O good Jesus, hear me
Within thy wounds hide me
Permit me not to be separated from thee
From the wicked foe defend me
At the hour of my death call me
And bid me come to thee
That with thy saints I may praise thee
For ever and ever. Amen.

Lord Jesus Christ, you said to your disciples, 'I am with you always'. Be with me today as I offer myself to you. Hear my prayers for others and for myself, and keep us all in your care. Amen.

O God, help me to trust you, help me to

know that you are with me, help me to believe that nothing can separate me from your love revealed in Jesus Christ our Lord. Amen.

Prayer of General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you most humble and hearty thanks for all your goodness and loving kindness. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And give us, we pray, such a sense of all your mercies that our hearts may be unfeignedly thankful, and that we show forth your praise, not only with our lips but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honour and glory, for ever and ever. Amen.

Conclude with the following:

The Lord bless us, and preserve us from all evil, and keep us in eternal life. Amen.

ECHOES OF GOD: JOURNEYING WITH THE WORD OF GOD

Week Six: The Gospels

The Gospels give us four pictures of Jesus' life, death and resurrection. The inspired authors look back through the history of God's chosen people for the ideas that help them to understand what they had experienced in him. They see him as:

- a new Adam (Mark) initiating a reconciled and renewed humanity;
- a new Moses (Matthew) inviting them to step out to encounter God in a renewed covenant as merciful forgiving Abba;
- a new universal saviour (Luke) speaking for the destitute and abandoned, and creating anew through acts of healing;
- a new King (John) living out the full Word of God from the throne of the Cross.

Throughout, the Gospels point to a new way of life, the Kingdom of God, which Jesus embodied. And through which the divinely creative Spirit now abides once more, among the hearts and homes of all God's people, beyond bounds of race and culture.

Main Text: Mark 1:1-13.

Hear the echoes of Creation in Genesis, of Adam among the animals, the liberation of the Exodus through the waters, and the fulfilment of the Prophets.

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah: "See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,' John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. (New Revised Standard Version)

Mark's is the first of the written gospels. It's the gospel that establishes the life of Jesus as a story form, from his early career, through the main points of his life and ends with his death. Mark is the one that sets the stage for all the later Christian gospel writings.

For Mark, Jesus is a somewhat enigmatic figure and that's very important to his way of telling the story. Jesus is mysterious, just as the God he reveals "I am who I am" was mysterious throughout Israel's history. At times, Jesus seems to keep people from understanding who he really is, such as when he silences the demons who would announce his true identity. When he performs a miracle, he tells people not to say anything to anyone about what he has done. He even takes the disciples away, off into a corner, and teaches them privately so that others won't hear too quickly or perhaps misunderstand the message.

Now, why would Mark tell the story this way? It seems that he uses this theme of secrecy and misunderstanding as a way of re-thinking the image of Jesus. There's something about the previous understandings of Jesus, even within the Christian community, that Mark feels compelled to correct and to give a renewed meaning to. Perhaps, it has something to do with the Roman destruction of Jerusalem and the Temple. Why had it all happened? What had gone wrong? Why was the beautiful Temple in Jerusalem destroyed? Mark tells the story in such a way as to make sense out of this in the light of the death of Jesus. Mark is doing something similar to what the Prophets and the Psalm writers did in trying to come to terms with the Exile and the destruction of the first Temple. They are gradually teasing out what God is revealing to them in these events.

Mark is writing in difficult times and yet his job is to pass on the Good News but note what that meant in his Roman dominated world. Chapter 1 verse 1 states: "The beginning of the good news of Jesus Christ, son of God...". We are so used to these words we don't really hear them. But the first time the gospel was read in public this would have been dynamite. "*Evangelion*" is "Good News" in Greek and refers to the equivalent of banner headlines on the National news. It was the news the imperial heralds proclaimed across the Roman Empire when the emperor won a great battle or his wife gave birth to an heir. It was news of international import. So here, Mark is claiming that what follows is as important as imperial news. Then comes an ordinary unknown Jewish man, Jesus, unexpected to say the least. Then the title Christ, the anointed one. All kings and emperors were anointed in the first century world, so here is a claim that there is a great but unknown king among the Jews. Then "son of God" - the Roman Emperors called themselves 'sons of God' and had that title on their coins. At about the time Mark was writing his gospel, the General who had ruled in Judea and built a pagan temple on the Temple Mount, Vespasian, was having himself declared 'son of God'.

Mark tells us of the brutal farce that the Roman Soldiers played out in Pilate's court only hours before Jesus' death. This was where they mocked Jesus in an imitation imperial crowning with purple cloak, and a mock victor's crown of thorns. Hours later, Mark recounts how one of their number, an officer, the centurion, looking up at Jesus on the Cross devoutly confessed: "Truly this man was Son of God." So from the

opening declaration of the gospel to this statement by a pagan soldier, Mark is gradually showing us the depth of the meaning of that original title. Read in certain circles this could be seen as a declaration of regime change! Dangerous stuff!

Mark shows us that it's easy to respond generously to Jesus initially, when he tells the Parable of the Sower in Mark 4:16. Then when difficulties come it's not so easy. His gospel focuses with wonder on the person of Jesus from the opening sentence to the cry of the pagan centurion at the foot of the cross. And in a sense, his gospel is the working out of what that cry means.

Mark stresses faithfulness in the face of persecution, and the dignity and humility of service as opposed to status seeking. It makes us wonder what was going on in the early Christian community for Mark to rub their noses so starkly in this way of thinking.

Early in his Gospel (Luke 1:46-56) Luke describes Mary, Jesus expectant mother, meeting her old but also pregnant cousin, Elizabeth. The spirit of Miriam from Egypt in the Book of Exodus flames forth again as the child dances in Elizabeth's womb, like King David dancing before the Ark of the Covenant coming to Jerusalem (2 Samuel 6:5). Now it is John dancing in Elizabeth's womb before the Word of God made flesh in Mary. And the two women sing out the pure freed memory of their people. Two free women with extraordinary intensity expressing the prophetic imagination of their people. They anticipate the coming close of "the God" again in sovereign freedom, starting not in the Temple, or the Royal Court, or the holy places, but from the little ones of the earth, the poor, the oppressed.

Mary's song, The Magnificat, speaks of a community of freedom, promised from the time of Moses and remembered by the prophets; which is our challenge to envision and celebrate today. A community of freedom that is still evolving in new and unexpected ways because it is the community of the living God; and a community that we can anticipate in hope.

Mary's song predicts the visionary teaching and liberating practice of her son Jesus, set out in the Beatitudes. This forms the basis of the values underpinning the new Christian community that Luke will map out in his second book, the Acts of the Apostles. Acts that are still happening in the Christian community today.

Both Luke and Matthew give accounts of the Beatitudes, literally "the happinesses"! In Matthew 5:1-11 they form the Charter of the Kingdom of the Merciful Abba. Jesus tells the disciples to love these teachings and to live out of them is to be the salt of the earth. They are his gift to humanity. They are not so much pathways to heaven as the practice of a free and gracious life.

So Jesus up the mountain may be seen as a new Moses but the Beatitudes are not a set of rules, or "Counsels of Perfection". Instead, the acts of weeping, identifying with the little ones, making peace and joy in the midst of persecution, are for Jesus all signs and sacraments of the coming of the kingdom of heaven. They are what holiness looks like. There is no "ought" here, no enforcement, no uniformity. It's not a members-only club. God's love and mercy is outside the magic circle of the committed as well as within. This is echoed in the parable of the Good Samaritan (Luke 10:30-35) where God's merciful compassion is ministered, not by the leaders of God's holy people, the Priest and the Temple official, but by the national enemy, the Samaritan trader. Mahatma Ghandi read the Beatitudes and said his life was totally changed; but he couldn't understand why they didn't have the same effect on all Christians! But all those who do practice this alternative way of seeing and being, will be salt for the whole meal of life. In some ways, the vision is modest but it leads us into the strange power of God which all too often looks like powerlessness.

"Blessed are the merciful; they shall have mercy shown them". Like forgiveness, mercy is unearned, undeserved, not owed; otherwise it is not mercy. Mercy and forgiveness are the heart of Jesus' Gospel. In his song, The Benedictus (Luke 1:67-79) Zechariah proclaims that it is precisely through the forgiveness of our sins that we experience God's salvation. The longer we live and the more honest we become, the more we know that mercy is not what God does, but who God is. Mercy is how we translate the Hebrew phrase – faithful-lovingkindness which echoes through the books of Deuteronomy, Leviticus and the Psalms. It describes the quality of God's relationship with God's people. St Paul will call this "grace". It's the unbreakable God-given covenant love. We have the echo of this mercy at the beginning of the Bible in the idea of the abiding image of God within men and women. (Genesis 1:27)

The divine mercy is a given (as in the story of the Prodigal Son) and is never taken back. But it requires humility to live in and out of it. In so much religious life, we waste time trying to persuade God that we are worth loving, by expressing our virtues and practices. There is no need. The practice of mercy alone teaches us this. In that practice we truly experience the image of God within us.

Not to be merciful, not to forgive is a form of power over another. It is a form of manipulation, shaming, and controlling, and diminishing of the other. God in Jesus never uses such power, indeed he refuses it. Isaiah speaks of God thrusting all our sin behind God's back (Isaiah 38:17b). The spiritual life is not a series of holy steps advanced and achieved, but the daily surrenders to mercy, allowing ourselves to receive this mercy. The beatitude, the "happiness" is in becoming the forgiveness itself, allowing mercy to grow within us, receiving it and sharing it with all those we meet.

Reflection Think of an example where lack of forgiveness is blocking the happiness of people, whether in your own life, at school, in your community, nation or internationally. What would it take to turn the situation around? Pray to continue to see life through Gospel spectacles and to grow ever more to act as Jesus' disciple.

Financial Giving at All Souls

We are very grateful to parishioners for their generosity to the parish, especially in these uncertain and difficult times. You can give directly to All Souls in the following ways:

By Standing Order

If you have online banking you can set this up online, or you can print off the standing order form and post it to your bank or parish.

[Get a Standing Order form here](#)

Online donations and Contactless Payments

With more and more people choosing to pay for things by contactless means in shops, cafes, sports venues, car parks, on public transport etc - we have decided to introduce an online donation system and a contactless payment system at All Souls. Both are provided by a company approved by the diocese and are interlinked. Online and contactless payments are also a more hygienic way of giving.

You can also **Gift Aid** your online and contactless donations. The display for making payments and registering for Gift Aid is identical on the card readers in church and the Online Donations Webpage. You only need to register to Gift Aid once. Once you have registered your card, the card readers in church and the Online Donations Webpage will recognise it the next time you make a payment. If your circumstances change, please let us know and we can easily update your Gift Aid status on the system. You may find it easier to use the Online Donations Webpage to register your card before using the contactless card readers in the church.

a) Online donations

All Souls RC Church, Coventry	
What would you like to give?	
£5	£10
£15	£30
£50	£100
Other amount	



You can use this method anywhere with a suitable device connected to the internet. On our website use the [DONATIONS](#) button. Clicking on the link below will take you to our Online Donations Webpage:

<https://portal.mydona.com/assets/webPay/index.php?cid=245>

b) Contactless payments in church

We now have (from 7 March) two portable card readers in church. They are situated at the back of church as you enter and at the exit. Contactless payments are touch-free with no need to type in your PIN or hand over your card. Simply hold your card to the reader, listen for the beep, and your payment is done. If you prefer, there *is* the option to insert your card into the payment device and enter your PIN to make a payment. The reader displays some default amounts to choose from plus the option of 'Other amount'.



If you do not want to register your card for Gift Aid:

1. Select the amount you wish to give from the options on the screen.
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.
3. After taking payment you will be asked if you want to Gift Aid. Please select **No**.

To register your card for Gift Aid:

This will take a little bit longer, but you only have to do it once. Once you have registered your card, the card readers in church will recognise it next time you make a payment. You may wish to register your card on the Online Donations Webpage in your own time before using it in church.

1. Select the amount you wish to give from the options on the screen
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.
3. After taking payment you will be asked if you want to Gift Aid the payment. Please select **Yes** then the machine will ask for:
 1. First name
 2. Last name
 3. House number
 4. Post Code
 5. Email address
4. The reader will ask you to accept the T&Cs. Then press **Confirm**

If you have already registered your card:

1. Select the amount you wish to Give from the options on the screen.
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.

By cash

It is still possible to give by cash. Envelopes for Planned Giving throughout the year are available.

Second Collections

The Online Donations Webpage and card readers in church also allow you to give to any second collections e.g. The Poor Parishes, CAFOD, Aid to the Church in Need. All you need to do is tap the screen on the name of the collection you wish to give to and follow the instructions. Again, it will still be possible to give to second collections by cash.