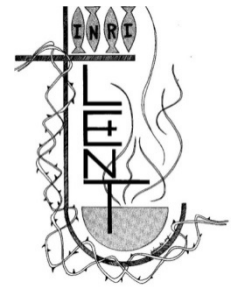


Parish of Malin (Clonca)
Second Sunday in Lent

Sunday 28th February 2021
(Year B Week 2)



Fr. Peter Devlin P.P.
Malin
074 93 70615

Fr. Charley Logue C.C.
Malin Head
074 93 70134

Mass Times
St. Patrick's Church – No Mass
Star of the Sea Church – No Mass
St. Mary's Church – No Mass

E-Mail: malinparish@hotmail.com

Web Site: www.malinparish.ie

Facebook: Malin Parish

Details on the times of online Masses and Prayers for the Covid 19 Crisis: <https://www.catholicbishops.ie>

Trocaire Boxes are available in the churches and shops of the Parish. Giving to charity, which includes our own parish, is an essential part of our Lenten journey, along with prayer and fasting.

Sincere Thanks to those who have sent in their collection envelopes, cheques and donations for the Parish during the past week. Please make cheques payable to "Malin Parochial". New envelopes are available now January to June 2021 are now available in all churches and from Fr. Devlin. Please use these envelopes for your weekly contribution to the parish.

Parish Draw 2021-2022: Parish Draw Cards are now available from Fr. Devlin. **Returns to the Parochial House Malin on Monday 29th March at 8pm.** The first draw will be in April and the parish draw will run from April to April in future years. Sincere thanks to our promoters and members of the draw. It is an important part of parish fundraising.

Bishop Donal McKeown's Lent Conversations every Tuesday during Lent at 7pm. Topics include health, homelessness, young people, pastoral ministry and music. Live on the St Eugene's Cathedral Facebook page.

Knock Shrine: Exploring the Word of God through Prayer. A series of online Scripture Reflections at 9pm each Tuesday night. Knock Shrine will show a series of online night prayer with reflections on Scripture. Students from St. Louis Community School Kiltimagh, Co. Mayo will deliver this series of talks inspired by Scripture. You can join us online for this new series at www.knockshrine.ie/watch-live every Tuesday at 9pm. Knock Shrine are launching a new online series to engage you each Thursday at 8.30pm during Lent.

Accord Inishowen Counselling: A professional confidential counselling service is available for couples or individuals through Accord at the Pastoral Centre, Carndonagh. F93 XP59. Contact 074 93 74103, e-mail accordinishowen@gmail.com or book: <https://www.accord.ie/services/marriage-and-relationship-counselling>. Accord Inishowen will be hosting a **Virtual Interactive Marriage Preparation Programme** (Pre-Marriage Courses) via Zoom on Saturday 5th June 2021. To book online: <https://www.accord.ie/services/marriage-preparation> or email: accordinishowen@gmail.com for more information.

St. Patrick's College Maynooth. Annual Trócaire Lecture. "Caring for the Human Family and our Common Home". Cardinal Luis Antonio Gokim Tagle will deliver the keynote address. The event will be delivered online this year. Tuesday 9th March @ 6.30pm. Registration for this free online event is required. Please register at https://trocaire-org.zoom.us/webinar/register/WN_bLnu0_aLSYSONMPEi3AYpg. For enquiries about this event please contact colm.hogan@trocaire.org

Second Sunday of Lent

(1) Genesis 22:1-2, 9-13, 15-18 The "Binding of Isaac" shows Abraham's complete obedience to God

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you."

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son.

The angel of the Lord called to Abraham a second time from heaven, and said, "By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice."

(2) Romans 8:31-34 The Father's love for us is shown by letting his Son die for our sake

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge

against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.

Gospel: Mark 9:2-10 The apostles glimpse Christ's glory, to sustain them through his imminent passion

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified.

Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean.

Reflection on the Readings: Freedom to let go

I came across a sentence in a book I was reading recently which struck me very forcibly: 'all love relationships flourish only when there is freedom to let go of what is precious, so as to receive it back as a gift'. It is not easy to let go of what is precious. The more precious someone is to us, the harder it is to let go of that person. The more attractive someone is to us, the more we feel inclined to possess that person. Yet, in the effort to possess someone we can easily lose them. At the heart of all loving relationships is the freedom to let go of the other, and in letting go to receive the other back as a gift. Parents know that there comes a time when they have to let go of their sons or daughters, even though they are more precious to them than anything else. They may have to let them go to another country or to the person whom they have chosen as their future spouse. Yet, in letting go of their children, parents invariably discover that they receive them back as a gift. Single people too have to learn the freedom of letting go what is precious so as to receive it back as a gift. In any good and healthy friendship, people need to give each other plenty of space.

In today's reading Abraham is portrayed as being willing to let go of what was most precious to him, the only son of his old age. In being willing to let his son go to God, he went on to receive him back as a gift. Many people find it a very disturbing story, because it portrays God as asking Abraham to sacrifice his only beloved son as a burnt offering to God. We are rightly shocked by the image of God asking a father to sacrifice his son in this way. Abraham lived about a thousand years before Christ. In the religious culture of that time it was not uncommon for people to sacrifice their children to various gods. The point of the story seems to be that the God of Israel is not like the pagan gods. If Abraham thought that God was asking him to sacrifice his son Isaac like the people who worshipped other gods, he was wrong. God was not asking this of Abraham. Yet, the willingness of Abraham to let go of what was most precious to him if that was what God was asking remained an inspiration to the people of Israel. He had already shown a willingness to let go of his family and his homeland as he set out towards an unknown land in response to God's call.

The early church came to understand the relationship between Abraham and Isaac as pointing ahead to the relationship between God the Father and Jesus. Like Abraham, God was prepared to let go of what was most precious to him, his one and only Son, out of love for humanity. God was prepared to let his Son go to humanity, with all the dangers that entailed for his Son. Saint Paul was very struck by this extraordinary generosity of God on our behalf, as he says in the 2nd Reading, 'God did not spare his own Son, but gave him up to benefit us all'. God let his precious Son go to humanity even though the consequences of that were the rejection of his Son and, ultimately, his crucifixion. Even after Jesus was crucified, God continued to give him to us as risen Lord. When Paul contemplates this self-emptying love of God for us, he asks aloud, in the opening line of that 2nd Reading, 'With God on our side who can be against us?' Paul is declaring that if God's love for us is this complete, then we have nothing to fear from anyone. Here is a love that has no trace of possessiveness, a love that makes us lovable.

In today's gospel reading, Peter, James and John are taken up a high mountain by Jesus, and there they have an experience of Jesus which took their breath away. It was an experience that was so precious that Peter could not let it go. He wanted to prolong it indefinitely and so he says to Jesus, 'Rabbi, it is wonderful for us to be here, so let us make three tents, one for you, one for Moses and one for Elijah'. He and the other two disciples had a fleeting glimpse of the heavenly beauty of Christ, and did not want to let go of it. Beauty always attracts; it calls out to us. Yet, Peter and the others had to let go of this precious experience; it was only ever intended to be momentary. They would receive it back in the next life as a gift. For now, their task was to listen to Jesus, 'This is my beloved Son. Listen to him'. That is our task too. We spend our lives listening to the Lord as he speaks to us in his word and in and through the circumstances of our lives; we listen to him as a preparation for that wonderful moment when we see him face to face in eternity and we can finally say, 'it is wonderful to be here'.