

Parish of Malin (Clonca) Sunday 6th June 2021
The Most Holy Body and Blood Of Christ (Corpus Christi) (Year B Week 2)



Fr Peter Devlin P.P. Fr Charley Logue C.C. Mass Times
Malin Malin Head St. Patrick's Church - Saturday 6pm Sunday 10:30am
074 93 70615 074 93 70134 Star of the Sea Church - Saturday 8pm Sunday 12 noon
E-Mail: malinparish@hotmail.com St. Mary's Church - Sunday 9am
Web Site: www.malinparish.ie **Facebook:** Malin Parish

Week Masses:

St. Patrick's Church, Aughaclay: Monday to Friday at 7:30pm
Star of the Sea Church, Malin Head *Feast of the Sacred Heart* - Friday 7.30pm
St. Mary's Church, Lagg: No Mass

First Anniversary Mass: Bertie McDonald, Killian on Sunday 6th June at 9am in St. Mary's Church.
Anniversary Mass: James Mc Daid, Glengad/Dublin on Sunday 6th June at 10.30am in St. Patrick's Church.
Anniversary Mass: Richard Douglas, Carthage Mtn, on Monday 7th June at 7 30pm in St Patrick's Church
Months Mind Mass: Isabelle Mc Laughlin, Lower Braghey on Sunday 13th June at 9am in St. Mary's Church.
Anniversary Mass: Packie McCallion, Francistown on Sunday 20th June at 10.30am in St. Patrick's Church.
Anniversary Mass: Tony Mc Laughlin, Ballyhillion on Sunday 20th June at 12noon in Star of The Sea Church.
Anniversary Mass: Declan McCarthy, Bree, on Saturday 26th June at 8pm in Star of the Sea Church.
Anniversary Mass: Gerard Monagle, Letterorr, on Sunday 27th June at 9am in St. Mary's Church.

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".

Parish Collections: recent weeks. Aughaclay € 3265 Malin Head €2575 Lagg €1150 Total: €6990

Confirmations in Malin Parish will be celebrated at 7.30pm in St Mary's Church, Lagg:

Monday 21st June, Malin Head School. Tuesday 22nd June, Uriblereagh School.
Wednesday 23rd June, Malin Town School. Thursday 24th June, Glengad School

Please Note: Due to Covid restrictions, Only immediate family members can attend the Confirmation ceremonies (parents and brothers and sisters)

Counselling: A professional confidential counselling service is available for couples or individuals through ACCORD at the Pastoral Centre, Carndonagh, Co. Donegal, F93 XP59. Contact 074 93 74103 or e-mail accordinishowen@gmail.com. *Accord Inishowen* are hosting Virtual Interactive Marriage Preparation Programme (Pre-Marriage) Courses via Zoom on Saturdays 18th September, 9th October or 13th November. To book: www.accord.ie/services/marriage-preparation or email accordinishowen@gmail.com

Mass Readings A reading from the Book of Exodus 24:3-8

This is the blood of the Covenant that the Lord has made with you.

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed,' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. 'This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

The Word of the Lord Thanks be to God

SECOND READING A reading from the letter of St Paul to the Hebrews 9:11-15

The blood of Christ can purify our inner self from dead actions.

Jesus Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us.

The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God. He brings a new covenant, as the mediator, only so that the people

who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

GOSPEL Mark 14:12-16. 22-26 This is my body. This is my blood.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there,' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover. Last Supper.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.' After psalms had been sung they left for the Mount of Olives.

Reflection on the Feast of Corpus Christi

Today's reading from Exodus can be a bit off-putting: Moses dashes the blood onto the altar, and dashes it onto the people. Why? What seems repugnant to us was of central importance to them: symbolising a new life given by and lived toward God. For the people of Israel, blood meant life itself, a gift given by and belonging to God alone. That's why even now Jews (and Muslims) will take the blood from an animal before it is butchered for food. The ritual described here then symbolises the new life that the God of Israel conferred upon his chosen people, and their mutual commitment to each other in the covenant thus made: the blessings of communion with God and the responsibility to live this out by observing "all the commands that the Lord has decreed". This ceremonial involving blood consecrates the tribes of Israel into a new life as God's holy people.

The Letter to the Hebrews picks up on this, understanding the rituals of the Old Testament as foreshadowing and pointing to their fulfillment in Christ, in God-with-us. Christ has entered the sanctuary "once and for all...offering himself as the perfect sacrifice to God through the eternal Spirit purifying our conscience from dead actions to worship the living God". The work of Christ as high priest in the heavenly sanctuary has opened up a way of access to God that was not possible before his self-sacrifice. Following this "new and living way" Christians have access to God and confidence to enter the sanctuary – to come into the presence of God – "by the blood of Jesus Christ" (10:19-20). This purifies us from the "dead works" of sin and allows us to worship the living God. The sacrifice of Christ, then, into which we are caught up in the celebration of the Eucharist, brings about cleansing from and forgiveness of sins. Something even greater is at stake, however, as the last words of the passage indicate: "to worship the living God!" This purification has a purpose beyond that of rectifying the individual's standing before God. It enables us to truly worship God. Our purification finally results in the sort of devotion to God that is as total as the sacrifice of Christ, who gave "his own blood [for] our eternal redemption". By his self-giving sacrifice Christ created a new relationship between God and his people. When we receive the bread broken for us and the cup blessed for us in holy communion we acknowledge that the Lord gave his body to be broken and his blood poured out that we might live; and receiving the new life of the risen Lord we acknowledge also that our lives must also be poured out for him.

Pope-emeritus Benedict, writing as Josef Ratzinger, has noted that this understanding of sacrifice is precisely the converse of pagan sacrifices: there, a compensatory gift was given to repair the relationship between man and God. Here, in contrast, God comes to man, gifts himself, and heals and restores the relationship damaged by our sin. It's useful to recall that many of the early Fathers of the Church referred to Christ as a physician. Writing to the Ephesians, St Ignatius of Antioch described the Eucharist as the "medicine of immortality, the antidote against death". Similarly, the fourth-century Syriac hymnist St. Ephraem described the Eucharist as "living medicine" or "medicine of life". The Eucharist heals and purifies us so that we can share in the life of God. A similar inversion characterises our receiving holy communion: normally, our food becomes a part of us; here rather, as Augustine reports Christ's words to himself, "you will be changed into me".

The realizing of our deification, our being made like God, our becoming embodied in the Body of Christ, takes time – for most of us, a lifetime. In the Eucharist, memory, experience and hope are woven together, summed up in the antiphon for this feast: O sacred banquet in which Christ is received: his suffering is remembered (past), our mind is filled with grace (present), and we receive a pledge of the glory that is to be our future.