



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

Weekday Masses:

St. Patrick's Church, Aughaclay: Tuesday to Friday at 7:30pm
Star of the Sea Church, Malin Head No Mass
St. Mary's Church, Lagg: No Mass

Anniversary Mass: MaryAnn and Rodger Doherty, Lowerbraghey on Saturday 10th July at 8pm in Star of the Sea Church.

Months Mind Mass: Máire Doherty, Umgall, Malin Head on Sunday 11th July at 9am in St. Mary's Church.

First Anniversary Mass: Patsy Noone, Malin Town on Tuesday 13th July at 7:30pm in St. Patrick's Church.

First Anniversary Mass: Cassie Mc Colgan, Lematuder, Saturday 28th August at 6pm in St. Patrick's Church.

New boxes of Parish Collection envelopes for July to December are in the churches. Parish envelopes are the preferred way to support the parish. Please take one box per adult parishioner. Given the serious financial deficit which the parish suffered due to covid your increased support is essential at this time. ing the past week. Please make cheques payable to "Malin Parochial". **Collections for last week: Thank You.**

	<i>Aughaclay</i>	<i>Malin Head</i>	<i>Lagg</i>
<i>Parish</i>	655	190	165
<i>Restoration</i>	650	185	165

Parish Fund –	€ 1010
Restoration Fund –	€ 1010

Weddings in Malin Parish in 2022 and 2023:

Please contact Fr Devlin to ensure that all proposed wedding details are in the Parish Diary.

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 9th October or 13th November. To book: www.accord.ie/services/marriage-preparation or email accordinishowen@gmail.com

The Irish Catholic Newspaper is available free in each of our churches. It provides a useful commentary on all important issues from a faith perspective, which is essential to counter the aggressive secularism of much of the alternative media. Please take a copy to deepen your understanding of what living the faith means today.

Theology of the Arts. Does the Church Need Art? The Priory Institute week-long online Summer School will run from 8-13 August and again from 22-27 August. The course includes six recorded presentations and is very flexible as it is delivered entirely online. Find out more and register on prioryinstitute.com

First Reading. Amos 7:12-15 Amos the herdsman is called by God to be a prophet

Amaziah, the priest of Bethel, said to Amos, "O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom." Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.'"

Gospel: Mark 6:7-13 Jesus sends out the twelve, to heal and proclaim repentance from sin

Jesus called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, "Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

Throwing light on a darkened world

Sometimes it feels like a cultural loss to our young generation that it has been more or less cut adrift from the literature of Greece and Rome that marked so much of western civilisation. At a time long past when the only education available to Irish Catholics was provided by the hedge schools, an Irish poet, Eoghan Rua Ó Súilleabháin, could stud his poetry with references from Greek and Roman literature. Among the outstanding literary works of Europe, written by its first great poet, Homer, was the Iliad, about the siege of Troy by the

Greeks. It tells how Cassandra, daughter of the king of Troy, was granted by the god Apollo the gift of being able to foretell events which were sure to come. But because she had offended him, Apollo decreed also that nobody would believe her predictions. The more urgently she warned against future disasters, the more her prophecies were ignored by her people. They were not prepared to accept that their behaviour, their actions, could in any way have tragic consequences.

The Cassandra story may be a legend, but its rather like the reactions of the people of the Northern Kingdom of Israel to the warnings of the prophet Amos, in today's first reading. It was a time in the history of the Northern Kingdom when there was a superabundance of court prophets, and without offence to our national advisers, one might refer to them as the spin-doctors of that age. They were kept and paid for by the king, and their task was to put before the people, as being the will of God, what really were the secret ambitions and policies of the king himself. Amos refused to be one of these professional prophets, and in turn they banded against him and told him to go home to his own countrymen in the Southern Kingdom of Judah. "Go away," they said, "we want no more of your style of prophesying." Indeed it was Amos alone, who had been given an authentic message by God for the people.

He tried to get them to change, especially in the area of social justice. And it was also Amos who saw that while, outwardly, Israel seemed thriving and healthy, inwardly, it was stricken with a malignant cancer. For not only was it guilty of social injustices, it was also reneging on its call to be in a special way God's people. There would be no more special privileges for Israel, but only disaster. He delivered this warning from God, "Behold the eyes of the Lord God are upon this sinful kingdom, and I will wipe it off the face of the earth." God scorned those who tried to bribe him by burning incense in the shrine at Bethel one day in the week, while on the other six days defrauding the poverty-stricken of the nation. But like the warnings of Cassandra, Amos' words fell on deaf ears. Much of his message could be applied to our own age, for he criticised the inequalities amongst the people of that era of so much prosperity, the luxurious dwellings and life-style of the wealthy, their selfish and greedy exploitation of the poor, their lack of concern for justice in the community, the way in which the courts were used to evade the law and perpetuate abuses.

This people displayed all the outward trappings of religion, but in their hearts there was no place for God. God had sent them warnings through his prophets, but he did not force them to comply with his demands. And so it was that Israel slithered down the slope to its own destruction by the Assyrians, never again to attain the status of an independent kingdom. We see all this re-enacted in the person of Christ and his warnings also. But in Christ's time it was not wealth which was the obstacle, but rather a narrow-minded nationalism, which within a generation later would lead to the final destruction of Jerusalem and the Temple itself. In the light of this we might try and see what is the predominant failing of our own lives, our own society. Is it the greed which confronted the prophet Amos so long ago?

Jesus warns his missionaries that people will refuse to listen to them, just as he himself had been ignored; but their message should not be forced on the people. Indeed an odd thing about Jesus' discourses to the Twelve is that he never tells them exactly what to say to people; rather he tells them the kind of lives they should lead. They must give witness to their faith by what they do, so by their example leading others to change too, to accept freely the kingdom of God.

He pitied the people because they were like sheep without a shepherd. Today we see how people become frightened, shattered, lost, all because of the way society is organised, because of their disenchantment with declining standards of behaviour. Secularists, industrialists, trade unionists and others, indeed to a certain extent all of us, quite often pursue a policy of living-for ourselves, of taking all that we can from our environment without thought for the less favoured or for future generations. People are striving, if sometimes unwittingly, for the maximum return for their own efforts, while regardless of the cost to others. If we follow these selfish trends in unthinking fashion, the tragedy is that life will cease to have meaning; there will be no genuine goal to aim at that will beget a feeling of self-fulfilment.

A modern philosopher has put it this way: "Humanity's sickness is that it has nothing to believe in . . . , people cannot live without a sense of significance." Humans can never be satisfied if they are regarded merely as economic factors, or cogs in a giant industrial wheel. Let us, for our part, consider this day that people have a spiritual side to them also, and that apart from their material aspirations, they seek, like St Augustine did for twenty years, to acquire spiritual fulfilment as well. Christ, as we see in the gospel, was above all the man for others. He emptied himself of his divine glory and became the servant of the servants of God. But of course, as St Augustine said, "God who made us without our consent, will not save us without our consent." We must be of one mind with him. Furthermore, our consent must not be mere words; it must be accompanied by actions.). It is certain that by trying to do this we can become an influence for good in the community of which we are part. Somebody has said that it is better to light a single candle than curse the darkness. If Christianity could but capture once again the idea of service, that Christ gave us, it would restore once more the meaning of life, and the significance for others of the work we find ourselves doing.