

Parish of Malin (Clonca) Sunday 12th September 2021
Twenty-Fourth Sunday in Ordinary Time (Year B Week 3)



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, Wednesday and Thursday at 7:30pm
Star of the Sea Church, Malin Head Monday at 10am, Tuesday and Friday at 7:30pm
St. Mary's Church, Lagg: Wednesday at 9:30am

First Anniversary Mass: Bobby Monagle, Manchester/Dunegard, on Saturday 18th September at 8pm in Star of the Sea Church.

Anniversary Mass: Maureen Quinn on Sunday 19th September at 12noon in Star of the Sea Church.

Anniversary Mass: Moya Mc Laughlin, Carrowmore on Saturday 25th September at 8pm in Star of the Sea Church.

Anniversary Mass: Kathleen Doherty, Ballysallagh, Glengad on Sunday 26th September at 9am in St. Mary's Church

Anniversary Mass: Patrick Mc Carron, Doon and Manchester on Sunday 26th September at 10:30am in St. Patrick's Church.

First Anniversary Mass: Carmel Mc Laughlin, Slieveban, on Saturday 2nd October at 8pm in Star of the Sea Church..

Anniversary Mass: Margaret Kelly, Gortnarrin, on Sunday 3rd October at 10:30am in St. Patrick's Church.

Anniversary Mass: Grace McLaughlin, Ballylannon on Saturday 9th October at 6pm in St Patrick's Aughaclay.

Months Mind Mass: Sister Geraldine Doherty, Texas/Ballyhillion on Saturday 9th October at 8pm in Star of the Sea Church.

Anniversary Mass: Eddie Doherty and Robert Mc Laughlin, Ross Head, on Sunday 31st October at 10.30 in St Patrick's Church.

Parish Collection: Given the serious financial deficit which the parish suffered due to Covid your increased support is essential at this time. 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>	380	360	255
<i>Restoration</i>	375	355	255

Parish Fund –	€ 995
Restoration Fund –	€ 985

First Communion in Malin Parish: St. Mary's Lagg at 2pm:

Scoil Cholmcille, Glengad: Saturday 18th September

Scoil Treasa Naofa, Malin Town: Saturday 25th September

Scoil Mhuire, Malin Head and Urbalreagh NS: Saturday 2nd October

Weddings in Malin Parish in 2022 and 2023: Please contact Fr. Devlin to ensure that all proposed wedding details are in the Parish Diary.

Malin Parish and Malin GAA, "Honk Your Horn Bingo" at 6pm in Connolly Park on Sundays.

Study Theology Online, is this for you? The Priory Institute provides online Theology courses to degree level. Attend Saturday lectures in Tallaght or from the comfort of your own home. Register now for Autumn 2021. Find out more on our website, prioryinstitute.com.

Guided Pilgrimages on the Lough Derg Pilgrim Path will be offered on Sunday 12th, Wednesday 15th, Saturday 18th & Sunday 26th September and Sunday 3rd October, with Mass outdoors, weather permitting. The full route is a 12km loop, with a shorter 8km option. Advance booking is essential. For further information email info@loughderg.org or telephone 0(0353) 71 9861518. www.loughderg.org.

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.

Gospel: Mark 8:27-35 Though Peter believes in Jesus, he resists the idea of sacrifice

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him. Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly.

And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it."

Getting to really know each other

I think we would all agree that it is never easy to get to know someone really well. A husband and wife who have lived together for many years probably know each other really well. They have come to know each other's qualities and limitations and have learnt to accept one another. Likewise, two people who have been friends for years will have come to know one another really well. They will have come to some measure of mutual acceptance and appreciation. The number of people we could claim to know really well in life is probably quite small. Even those we know well can continue to surprise us. We can discover a side to them that we never noticed before. We can suddenly be reminded of the extraordinary mystery of the other person, struck by the otherness of the person whom we have come to know and love. We realize more clearly that the other person is different to me and will always remain a mystery to me, even though I know them as well as I know anyone.

If we were to ask someone who really knew us, 'Who do you say that I am?' and then asked that person to write a couple of paragraphs answering that question, we would certainly recognize ourselves in what they would write. Yet, it is likely that we would also recognize that there are sides to us that are not present in the description. There is always so much more to us than someone's account of us, even the account of someone who knows us deeply. In the gospel Jesus asks his disciples two questions. The first was, 'Who do people say that I am?' The answers the disciples gave were fine in so far as they went, 'John the Baptist, Elijah, one of the prophets.' Jesus was a prophetic figure who proclaimed God's word. Yet, to say that Jesus was a great prophet, which is what Moslems say of Jesus, does not go far enough. Jesus then asked his disciples the more probing question, 'Who do you say that I am?' Peter's answer went beyond the answers that other people had given, 'You are the Christ, the Messiah.' Peter was saying to Jesus, 'you are the Jewish Messiah, the one we have been waiting for, the one whose coming the prophets foretold.' Yet, in spite of the very good answer that Peter gave to Jesus' question, he really did not know Jesus at all. The term 'Messiah' meant different things to different people. Probably Peter thought of a Messiah in the tradition of king David who had established a kingdom, having defeated all Israel's enemies. Jesus would do the same, driving the Roman occupying power from the land. This was not the kind of Messiah Jesus understood himself to be. At this point in this ministry he understood that far from leading a movement to drive out the Romans, he would end up on a Roman cross, crucified like a common criminal. Faithfulness to his mission would cost him his life. When Jesus began to articulate this reality Peter rebuked Jesus. This was not Peter's idea of a Messiah. Peter could not accept the otherness of Jesus, the mystery of Jesus' identity. Peter was comfortable telling Jesus who he was, but when Jesus began to reveal who he really was and what that entailed Peter became distinctly uncomfortable.

We probably all find it easier telling people who they are than listening to people tell us who they really are. In particular, we can struggle to hear the story of someone's brokenness, especially if our picture of them has been one that doesn't allow for that. Peter wasn't able to hear Jesus talking about himself as a broken, failed, rejected Messiah. It was really only after the resurrection that Peter and the disciples were able to come to terms with such brokenness, such failure. It can be a struggle for us to accept failure and brokenness in others and also to accept our own brokenness. Jesus could accept his own failure, his own brokenness, because he trusted in God as one who would make him whole. Because he could accept his own failure, his own brokenness, he was at home with the failure and brokenness of others. The broken, the failures of this world, flocked to him, and in his presence they came alive. We will more easily accept our own brokenness and failures if we know in our heart of hearts that we too can approach the Lord as one who can make us whole. The Eucharist has been described as bread broken for a broken people. The Lord who was broken on the cross for us is present in the Eucharist as our Life-Giver. We approach the Lord in the Eucharist in our own brokenness asking to be made whole, and asking also for the grace to be able to sit with others in their brokenness.