

Parish of Malin (Clonca) Sunday 29<sup>th</sup> August 2021  
Twenty-Second Sunday in Ordinary Time (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](mailto:malinparish@hotmail.com) St. Mary's Church - Sunday 9am

Web Site: [www.malinparish.ie](http://www.malinparish.ie) Facebook: Malin Parish

**Weekday Masses:**

St. Patrick's Church, Aughaclay: Monday, Tuesday, 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:** Cassie Mc Colgan, Lematuder, Saturday 28<sup>th</sup> August at 6pm in St. Patrick's Church.

**Mass:** Denis Kelly (Shoney), Chicago/Glentoskert Sunday 29<sup>th</sup> August at 10.30am in St. Patrick's Church.

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

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

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

**Anniversary Mass:** Margaret Kelly, Gortnarrin, on Sunday 3<sup>rd</sup> October at 10 30am 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>	505	245	155
<i>Restoration</i>	500	240	150

Parish Fund –	€ 905
Restoration Fund –	€ 890

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

**Scoil Treasa Naofa, Malin,** has developed an ASD (Autism Spectrum Disorder) special class. The school cherishes children of different abilities and feels the integration of children where possible, is beneficial for all children. In a unit setting, children access the curriculum with hands on and sensory activities. A Speech and Language Therapist has recently joined the staff to complement its staff resources. The school welcomes pupils from all areas.

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

**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](mailto:accordinishowen@gmail.com). **Accord Inishowen** are hosting Virtual Interactive Marriage Preparation Programme (Pre-Marriage) Courses via Zoom on Saturday 13<sup>th</sup> November. To book:

[www.accord.ie/services/marriage-preparation](http://www.accord.ie/services/marriage-preparation) or email [accordinishowen@gmail.com](mailto:accordinishowen@gmail.com) for more information.

**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](http://prioryinstitute.com)

**Twenty-Second Sunday in Ordinary Time**

**Gospel: Mark 7:1-8, 14-15, 21-23 The Scribes' and Pharisees' worship of God was mere lip-service**

When the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.)

So these Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.' You abandon the commandment of God and hold to human tradition."

Then he called the crowd again and said to them, “Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.” For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.”

### **In need of pruning?**

To some extent, most of us are creatures of habit. We have traditionally done things in a certain way and it can be hard at times to start doing things differently. The personal habits, or traditions that we have developed can serve us well; yet, there can come a time when they begin to hold us back. As well as personal habits or traditions, we also have communal traditions, traditional ways in which we as a society or as a church have done things. Those communal traditions can serve us well, but there can come a time when they can restrict us.

In the gospel Jesus comes into conflict with the Pharisees who had a great regard for what is referred to in that gospel as ‘the tradition of the elders.’ These were traditions that had been passed down orally for hundreds of years and that applied the Jewish Law to all the details of daily living. These traditions were not written in the Scriptures but they had come to acquire an authority that was equal to that of the Scriptures. In the course of his ministry, Jesus challenged the prominence that the Pharisees and other religious leaders gave to these religious traditions. In the gospel Jesus contrasts these human traditions to the commandment of God and he declares that in their zeal to uphold these human traditions, the religious leaders have ended up undermining the commandment of God. Jesus is implying that what mattered so much to the Pharisees did not matter to God. God had other priorities. Long standing traditions about ritual washings of hands and of cups and pots do not matter to God; what does matter to God, according to Jesus, is what is in our heart and what comes from out of our heart.

Those of us who are into gardening know we have to prune our bushes and shrubs. Otherwise, they can get too big and the flower or fruit loses its quality. Jesus was in many ways a pruner. He pruned back the traditions that had come to acquire an importance they did not deserve. In his pruning he tried to highlight what was most important in God’s eyes. Jesus did not jettison the Jewish tradition completely. In today’s gospel he critiques the traditions of the Pharisees by drawing upon the tradition of the prophet Isaiah. Jesus was able to identify in the Jewish tradition what really mattered to God and what did not. Jesus did not dismantle the Jewish tradition in order to start completely afresh. Rather, he wanted what was best in that tradition to flourish. He highlighted those elements of the Jewish tradition that revealed God’s desire for our lives, most fully. Jesus was very aware that religious tradition can hide God as well as reveal God. An important dimension of his work consisted in pruning back those elements of the tradition that were hiding God.

Our own religious traditions are always in need of pruning, be they our own personal traditions or the traditions of the church. What has become important to us over time may not be as important to God. That is why we need to keep going back to the New Testament and to the gospels in particular to learn over and over again what Jesus says is important to God. We have to keep going back to the source of our Christian tradition, which is the word of God, to allow that tradition to be purified and pruned. The Lord continues to speak to us through his word, reminding us of what is important to God and what, therefore, should be important to us. Today’s reading from the letter of James calls on us to ‘accept and submit to the word which has been planted in you.’ The word of the Lord is not just outside of ourselves in a book; it has been planted in us, through baptism. In attending to the Lord’s word we are attending to what is deepest within ourselves. James reminds us in that reading that accepting and submitting to the Lord’s word means not just listening to it but doing it, doing what the word tells us. If we submit to the Lord’s word in that full sense, then what is important to God will become important to us. The letter of James is very clear about what is important to God. In the words of our second reading, ‘pure unspoiled religion in the eyes of God our Father is this: coming to the help orphans and widows when they need it, and keeping oneself uncontaminated by the world.’ I have no doubt that Jesus would have been very happy with that way of expressing what is important to God.

The first priority in God’s eyes is how we relate to one another, in particular how we relate to the weakest and most vulnerable among us. Jesus did not hesitate to heal the sick on the Sabbath even though the tradition of the elders held that this constituted work and so was unlawful. The words and deeds of Jesus are always are best guide to what is of real value in our own religious tradition and what it is that may need to be put aside.