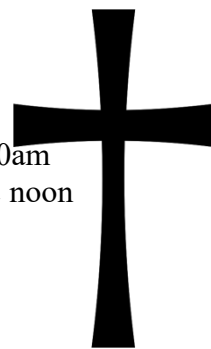


Parish of Malin (Clonca) Sunday 5th September 2021
Twenty-Third Sunday in Ordinary Time (Year B Week 3)



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 No Mass
St. Mary's Church, Lagg: No Mass

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

Mass: Bridie 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 10.30 am in St Patrick's Church.

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

Anniversary Mass: Margaret Kelly, Gortnarrin, on Sunday 3rd 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>	375	245	350
<i>Restoration</i>	370	240	350

Parish Fund –	€ 970
Restoration Fund –	€ 960

Parish Draw:

	€200	€100	€50
1/8	280 EDEN DOHERTY	173 LENA HOUTEN	354 WILLIE DOHERTY
8/8	213 PATRICK MC LAUGHLIN R	159 MARION DOHERTY	257 MAGGIE DOHERTY
15/8	312 MC LAUGHLIN MASON	362 MOLLY MONAGLE	391 MARY CLARE DOUGLAS
22/8	301 LORRAINE PORTER	255 MARY B HOUTON	341 EILISH MC LAUGHLIN
29/8	261 HANNAH O'DONNELL	150 SHARON MC CALLION	391 MARY CLARE DOUGLAS

First Communion in Malin Parish:

Scoil Cholmcille, Glengad: Saturday 18th September, 2pm St Mary's Lagg

Scoil Treasa Naofa, Malin Town : Saturday 25th September, 2pm St Mary's Lagg.

Scoil Mhuire, Malin Head and Urbalreagh NS,: Saturday 2nd October, 2pm St Mary's Lagg.

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.

Gospel: Mark 7:31-37

The cure of a man who was deaf and dumb

Jesus returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly.

Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

Healing the Deaf People of God

Samuel was one of the most remarkable gospel preachers in his village in Africa. This man was blind and never went to school. Later in life he joined the Jehovah’s Witnesses and had to memorize large portions of the Bible since he could not read. Samuel’s little boy would lead him to your house and Samuel would begin his preaching with the words, “I was blind but now I see!” It was fascinating to see this blind, illiterate man challenging educated and sighted people, and saying, “Now let us turn to John 3:16 and read.” His presence bore testimony to the fact that in Christ, seeing and hearing mean much more than the use of the physical senses of the eye and the ear.

The similarities as well as differences between our external senses of seeing and hearing as compared to the internal faculty of knowing and obeying the message of Christ is the key to understanding Mark’s use of the healing miracles. Mark wrote to a community of believers under persecution. In such a situation speaking up for Christ was a dangerous thing. It could cost you your life. The story of the deaf-mute in today’s gospel is apparently aimed at those members of his community who could not bear witness to Jesus because they would not hear his word. Because they are deaf to the words of Jesus, that is why they have a speech impediment in speaking about him. There is, therefore, a parallel between the deaf-mute in today’s gospel and Jesus’ disciples. The man can neither hear nor speak properly. The disciples cannot understand the message of Jesus, and this constitutes an impediment in their proclamation. They, too, need healing.

Jesus took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly (vv 33-35). Why did Jesus take the deaf man away from the crowd? And why did he have to go into such a detailed and graphic healing process when he could simply have said a word and the man would be all right? I think that in these details of the story, Mark is saying something to his readers.

By taking the deaf man far from the madding crowd in order to heal him, Mark is probably saying to them that in order to be healed of their deafness to the word of God they needed to distance themselves from the masses around them, since the healing encounter with Jesus happens in the private intimacy of one’s heart and that of their small Christian community. Remember that Christians were then a small minority and their meetings took place not in big churches but in the private homes of members.

This healing is different from the healing of the Canaanite woman’s daughter which preceded it. In that story, Jesus did not take any action other than to announce the healing to the woman (v. 29). But in this case he goes into an careful ritual in seven acts: (1) He takes the man aside. (2) He put his fingers into the man’s ears. (3) He spits and (4) touches the man’s tongue. (5) He looks up to heaven and (6) he sighs. (7) He issues the healing command, “Ephphatha.” Why does Jesus go into all this? More importantly, why does Mark record all this? Probably Mark’s church was beginning to develop their rituals of anointing and the use of special formulas. In that case this was a way of saying to the readers that by participating in these early liturgical ceremonies they would experience healing. And then, after one has experienced this healing, nothing on earth could stop one from proclaiming Jesus, even in the unlikely circumstance that Jesus himself would ask them to keep silent.

Do we realize that we are deaf? Does it occur to us that, as individuals and as church, we do not yet fully understand the message of Jesus? Is that not the reason why we have a speech impediment and the people of our time no longer understand us when we try to tell the Good News? As individuals and as church we need to come to Jesus for healing. And this can happen here, far from the madding crowds, in the privacy of the Eucharistic celebration.