

Parish of Malin (Clonca) Sunday 10th October 2021
Twenty-Eighth Sunday in Ordinary Time (Year B Week 4)

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: Wednesday and Friday 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

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

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

Months Mind Mass: Eddie McLarkey on Sunday 17th October at 9am in St. Mary's Church.

Anniversary Mass: Eddie Doherty and Robert Mc Laughlin, Ross Head, on Sunday 31st October at 10:30am in St. Patrick's Church.

Anniversary Mass: Eugene Mc Geoghegan, Crackna/Muff on Saturday 23rd November at 6pm 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>	390	290	215
<i>Restoration</i>	385	290	215

Parish Fund –	€ 895
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.

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

Twenty-eight Sunday in Ordinary Time

Gospel: Mark 10:17-30 The rich young man declines to follow Jesus

As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; honour your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age-houses, brothers and sisters, mothers and children, and fields with persecutions-and in the age to come eternal life.

The monkey-trap

African hunters have a clever way of trapping monkeys. They slice a coconut in two, hollow it out, and in one half of the shell cut a hole just big enough for a monkey's hand to pass through. Then they place an orange in the other coconut half before fastening together the two halves of the coconut shell. Finally, they secure the coconut to a tree with a rope, retreat into the bush, and wait. Sooner or later, an unsuspecting monkey swings by, smells the delicious orange, and discovers its location inside the coconut. Slipping its hand through the small hole, the monkey grasps the orange, and tries to pull it through the hole. Of course, the orange won't come out, since it's too big for the hole. But the persistent monkey continues pulling and pulling to no avail, never realizing the danger it is in. While it struggles with the orange, the hunters approach and capture the monkey in a net over. Looking on, we could see that as long as the monkey keeps its fist wrapped around the orange, it is trapped. The only way to save its life is to let go of the orange and flee.

Seeing the monkey struggling to get the orange while the hunters are closing up on it, an animal-lover would shout to make the creature abandon the stupid orange and run for dear life. This is rather like what Jesus advises the rich young man. He sees him in danger of losing his chance for eternal life on account of his fixation on money. So he advises him to turn his back on wealth and save his life. Why did the choice have to be so stark? Mark says it is because "Jesus looked at him and loved him" (10:21a). The advice of Jesus often seems hard to follow but it is always meant for our own good. It will change our way of thinking if we realise that these are the words of someone who loves us and who knows better than we can do what can lead us to eternal life.

The rich young man is like the monkey tragically clinging to the orange when its very life is in danger. So Jesus suggests another way to him: "Go and sell what you have, and give it to the poor, and you will have treasure in heaven; and come, follow me." But the young man finds this teaching a hard pill to swallow since, like many others, he believed his wealth was a sure sign of God's blessing. Even today the "prosperity gospel" is widespread: the belief that wealth is a sign of God's approval, and poverty and hardship a sign of God's disapproval. Therefore when Jesus said how hard it would be for rich people to enter the kingdom of God, his disciples were astonished and asked, "Then who can be saved?" (v. 26). The real gospel challenges the prosperity gospel for God's love can go hand in hand with material poverty. In fact, voluntary, dedicated poverty can be a way of responding to God's love. Materialism is the belief that without wealth life is meaningless. The rich young man was a materialist at heart. We can pray today to have more wisdom than the monkey, and avoid materialism in all its forms. For what is the use of to gaining the whole world and lose our life in the process?

Owned by our "stuff"

At first sight the young man comes across as an exceptionally good person, deferential to Jesus and somehow searching for the way of eternal life. He had kept God's commands since his youth, and Jesus looked on him with love. An ideal person, you would think, to receive the gospel. And yet Jesus wanted to show him something about himself of which he was totally unaware. He was owned by his own wealth, and it had a stronger grip on him than he had on it. Jesus invited him to become free of it, but the cost seemed too just too high. "Freedom's just another word for nothing left to lose."

There is nothing wrong with money as such, or even with being wealthy. Some of the world's greatest people who did most for the welfare of humanity, have been wealthy people. But at a deeper level the fact is that I own nothing, absolutely. My hold on things is provisional, temporary. A sudden stroke, a brain haemorrhage or a heart attack, and I am separated forever from all my worldly belongings. "There are no pocket in the shroud." Apparently there was a narrow entrance at the side of the temple called the "needle." It is wide enough for a camel to pass through, but only if the load was removed from the camel's back. With the panniers of goods the camel normally carried on either side, it would be impossible to pass through the Needle gate. How hard it is for people who are weighed down with money and ambitions to enter the Kingdom of God. The Kingdom belongs to children. It belongs to the poor in spirit; not so much economically poor, but detached from riches in their inmost spirit. For a worthy cause, they can part with their wealth.

Then there are some who give up everything to follow Jesus. He doesn't call everybody to do this. He didn't ask Lazarus or his sisters to leave home and follow him. But being a follower of Jesus does mean having to leave something. It involves a change of priorities, a new way of valuing things, an interest in the riches that are stored in heaven, "where moth cannot consume, nor rust corrode." Those who leave everything to follow Jesus are among the most blessed of people, dedicated souls like Padre Pio, Mother Teresa of Calcutta, aid workers in places torn by war and disease, and many other unsung heroes. Such people are blessed with the riches of God's grace, and bring much blessing to the lives of others.