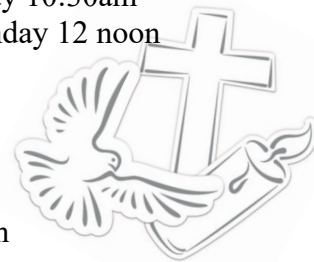


**Parish of Malin (Clonca)      Sunday 19<sup>th</sup> September 2021**  
**Twenty-Fifth Sunday in Ordinary Time (Year B Week 1)**

**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, 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

**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:** Patrick Mc Carron, Doon and Manchester on Sunday 26<sup>th</sup> September at 10:30am in St. Patrick's Church.

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

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

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

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

**Anniversary Mass:** Eddie Doherty and Robert Mc Laughlin, Ross Head, on Sunday 31<sup>st</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>	315	205	190
<i>Restoration</i>	310	200	190

Parish Fund –	€ 710
Restoration Fund –	€ 700

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

**Scoil Cholmcille, Glengad:** Saturday 18<sup>th</sup> September

**Scoil Treasa Naofa, Malin Town:** Saturday 25<sup>th</sup> September

**Scoil Mhuire, Malin Head and Urbalreagh NS:** Saturday 2<sup>nd</sup> October

**Parish Prayer Day for Marriage and Family Life:** Next Monday 20<sup>th</sup> September we once again as a parish community pray continuously for Marriage and Family Life. This month we intentionally think about and pray for those among us who are separated or divorced. As a faith community we have a real responsibility to care for them. Thank you for your efforts to keep this prayer going in our parish.

**Malin Parish Draw: Promoters are reminded to collect the second half of the parish draw money. It can be returned to the Parochial house on Monday 27<sup>th</sup> September at 8pm.**

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

**Guided Pilgrimages on the Lough Derg Pilgrim Path** will be offered on Sunday 26<sup>th</sup> September and Sunday 3<sup>rd</sup> 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](mailto:info@loughderg.org) or telephone 0(0353) 71 9861518. [www.loughderg.org](http://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](mailto:accordinishowen@gmail.com).

**Dromantine Retreat Centre:** The following Retreat and Workshops will be offered by Fr. Hugh Lagan SMA: *'Called by a New Name'* Retreat – Refocus, recharge and reconnect in a post-pandemic world. Sunday 3<sup>rd</sup> 5pm – Friday 8<sup>th</sup> October, 9:30am. Cost £420/€490. *'Broken Open'* Workshop – How difficult times can help us grow. Friday 19<sup>th</sup> 5pm – Sunday 21<sup>st</sup> November, 2pm. Cost £200 / €230. Enquiries and reservations: Tel 028 (048 from ROI) 30821964. Email: [admin@dromantineconference.com](mailto:admin@dromantineconference.com)

### **First Reading Wisdom 2:12, 17-20 The cruelty of the wicked against the just**

The godless say to themselves, “Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God’s child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.”

### **Gospel: Mark 9:30-37 In light of his passion, Jesus calls them to be servants of all**

Jesus and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” But they were silent, for on the way they had argued with one another who was the greatest.

He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

### **Welcoming the Cross**

The first reading today sounds like one of the Psalms that are applied to the story of Christ’s passion or like one of the Servant songs in Isaiah. But in reality it comes from one of the latest books in the Bible, composed not in Hebrew but in Greek, in Alexandria (and not contained in the original Hebrew Bible). The situation of the righteous man who is insulted, tortured, or executed is one that is not confined to special religious texts; it is a situation that arises at all times. So the passion and death of Jesus, which he predicts to his disciples for the second time today, is not in itself an extraordinary destiny.

Many people suffer worse and longer torture, detained for years in solitary confinement for example, and more painful and degrading deaths. Many are unjustly condemned and never vindicated, unlike Jesus. That Jesus dies as a martyr is again not something absolutely unique. Many people have been prepared to lay down their lives to resist injustice and oppression. What makes the passion of Christ unique is its saving role, expressed a little further on in Mark’s Gospel in words that may well come from the lips of the historical Jesus himself: “The Son of Man came not to be served, but to serve, and to give his life as a ransom for many” (Mk 10:45). Some people today find the idea of the death of Jesus as a saving sacrifice, an atonement, to be objectionable, and it is caricatured as showing a cruel God torturing his son in order to avenge himself on humankind. We need to put aside such reaction to let the message of salvation claim our hearts and our minds. Jesus’s life befits a Messiah, bringing healing and enlightenment to all. But his death brings salvation to the whole human race. God does not punish but grants healing and salvation to all by allowing his beloved Son to enter so deeply into our suffering, including the suffering people inflict on one another, and including the ultimate failure of death and dishonour. If we embrace the Messiah that God sets before us we will find also that the divine vindication of this Messiah, who is raised up from death, also becomes credible.

The minds of the disciples are completely elsewhere. The question that bothers them in their discussion is which of them will have the highest place in the Kingdom. It even gives rise to a quarrel. It is easy to laugh at them, but the laugh is on us. Called to follow Christ, we worry about tiny advantages and securities as if Christ never was. Jesus appeals to the disciples’ ambition: “Whoever wants to be first must be last of all and servant of all.” Indeed Jesus often appeals to our low level of thinking to inspire us with the ambition of imitating him, who came “not to be served, but to serve” (Mk 10:45).

“Then he took a little child and put it among them; and taking it in his arms, he said to them, ‘Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.’” Today a wave of refugees sweeps across Europe. When we welcome these children we welcome the Son of Man, who had “nowhere to lay his head” (Mt 8:20; Lk 9:58), and in welcoming him we are welcoming God back into our desiccated lives. To welcome the suffering multitudes is also to welcome the Cross, and to discover its saving power, first shown in the community of love that it creates.