

**Parish of Malin (Clonca)      Sunday 26<sup>th</sup> September 2021**  
**Twenty-Sixth 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:**                                      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

**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.

**Months Mind Mass:** Eddie McLarkey on Sunday 17<sup>th</sup> October at 9am in St. Mary's 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>	425	265	200
<i>Restoration</i>	425	260	200

Parish Fund –	€ 890
Restoration Fund –	€ 885

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

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

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

**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.

**Guided Pilgrimages on the Lough Derg Pilgrim Path** will be offered on 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 0(0353) 71 9861518. [www.loughderg.org](http://www.loughderg.org).

**Twenty-Sixth Sunday in Ordinary Time (1) Numbers 11:25-29 Moses shares his leadership of God's People** Then the Lord came down in the cloud and spoke to Moses, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. Two men stayed in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!"      **Gospel: Mark 9:38ff Be tolerant, and yet don't scandalise the little ones**

John said to Jesus, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward. “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.”

### **Good Scandal and Bad**

The first reading is one of the first references to the spirit of prophecy in the Bible. Usually we think of Moses as the man of the Law, the letter that kills, and not a man of the Spirit who gives life. But here we discover that the Spirit is upon him and that he generously shares it, temporarily, with the seventy elders. These prophesize, in a regular way, outside the tent. Perhaps we can imagine them in a state of ecstasy, praising the God who leads his people through the desert. But Eldad and Medad are mavericks and they carry the disturbance of prophecy inside the tent. It is as if the Spirit could not be controlled. Quite contrary to what we might expect, Moses, the man of Law, is delighted, and wishes that all God’s people would be prophets. or would “make a mess” as Pope Francis puts it. The behaviour of prophets always has something “scandalous” about it, and in this reading there is a progression from the licenced behaviour of the elders, to the unlicensed behaviour of the two mavericks, to the supremely scandalous declaration of Moses. Who would expect Moses to be a figure like Pope Francis? Perhaps the “Moses effect” is not a grim repressive legalism, after all, but an outburst of freedom, energy, and illumination. The Law of Moses is celebrated in the Psalms as light and life to those who follow it; the more it is followed the more it is loved; and it issues in the joy and freedom of a prophetic way of life that creatively follows the promptings of the Spirit. Jesus shows the same unconcern about borders: “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us.” Many of Jesus’s utterances, too, have an edge of scandal, due to the tolerance and boundless mercy that he upholds. But alongside good scandal there is evil scandal, and many people who are giving this evil scandal, undermining the faith of others, imagine that they are giving good scandal, or that they are prophets. The text about the millstone is often used today to attack paedophiles, but like all biblical texts it should rather be read as applying first and foremost to its hearer. Each one of us can be a stumbling block to the simple faithful and an evil influence on the young. We may be piling scandal on scandal without being aware of it. (We can also fail children by coldness and indifference, by avoiding them, and Jesus gives a counter-example to this by making much of every child he sees.) Determination in cutting off sources of scandal can be compared with the struggle to break an addiction. Today many people are addicted to their computers and smart phones. In the past people reached habitually for their prayer book or rosary beads and filled their spare moments with prayer. Now they check in to the internet first thing in the morning. Pope Francis expressed concern about this aspect of human ecology today, when he said, “You won’t meet God sitting in front of your computer screen.” How to cut off this scandal — this stumbling block to our spiritual progress? People fear to disconnect because of the news they will miss — but it is better to live in the present, even in ignorance of the latest news or the latest email, than to be fully in touch with everything and not to live at all. The generation of “digital natives,” who actually live in the internet, are suffering from this epidemic of internet dependency, losing the powers of concentration and the habits of reading that are essential for academic progress. Adults should be giving them a good example in using the internet judiciously and ensuring that there is plenty of time for concentrated reading and for prayer. It is culpable frivolity to spend too much time on Facebook, Hotmail, and so on. But Jesus is not out to make us feel guilty, but to bring us alive; here and now as well as hereafter. This passage contains the only reference to Hell in Mark’s Gospel, and it is a rather ferocious one. It may be doubted if threats of hell fire have had much good effect on human beings throughout history. Today our pastors play them down, as when Pope St John Paul II said that “faith obliges us to believe in the existence of hell, but hope obliges us to hope it is empty.” What is at the centre is that “God will be all in everyone” (1 Cor 15) and “There is now no condemnation for those in Christ Jesus” (Rom 8:1) and “God did not send his Son in order to judge the world but that the world would be saved through him” (Jn 3:17). “The possibility of final loss” (Rahner) is a shadow at the edge of the canvas, a dimension of conscience calling us to responsibility. Fear and anxiety are never the last word for Christians, for they can always turn to Christ in trusting faith and let him clothe them with the mantle of his righteousness. The Irish proverb that “the help of God is nearer than the door” applies first of all here, in our encounter with Jesus, Messiah and Saviour, welcomed in faith.