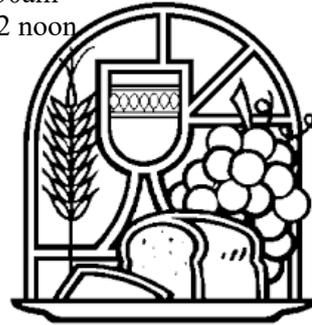


Parish of Malin (Clonca) Sunday 4th September 2022
23rd Sunday in Ordinary Time (Year C Week 1)

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 *St. Mary's Church* - Sunday 9am
Web Site: www.malinparish.ie **Facebook:** Malin Parish



Weekday Masses:
St. Patrick's Church, Aghaclay: Tuesday at 7:30pm
Star of the Sea Church, Malin Head: Friday at 7:30pm
St. Mary's Church, Lagg: Wednesday at 9:30am
The Oratory, Connolly Foundation: Friday at 10am

Month's Mind Mass: Mary Mc Gonagle, Glentokert, on Sunday 18th September at 10 30am in St Patrick's Church
First Anniversary Mass: Margaret Houton, Portaleen on Saturday 1st October at 6pm in St Patrick's Church.
Anniversary Mass: Carmel Mc Laughlin, Slieveban on Saturday 1st October at 8pm in Star of the Sea Church,
First Anniversary Mass: William Mc Laughlin (WP), Carrowmore, Malin on Sunday 2nd October at 9am in St. Mary's Church
Anniversary Mass: Margaret Kelly, Gortnarrin on Sunday 2nd October at 10:30am in St. Patrick's Church..
First Anniversary Mass: Annie Coffey, Killourt on Saturday 15th October at 8pm in Star of the Sea 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 the last week: Thank You.**

	<i>Aghaclay</i>	<i>Malin Head</i>	<i>Lagg</i>
Parish	545	235	190
Restoration	550	230	190

Parish Fund	€970
Restoration Fund	€970

Derry Diocesan Pilgrimage to Knock Shrine: Saturday 24th September, led by Bishop Donal McKeown. Stations of the Cross at 2pm followed by Mass at 3pm, with Sacrament of the Sick. Buses will travel from a variety of pick up points. Information please contact Fr. Patrick Lagan at St. Eugene's Cathedral on 028 7126 2894 or email: at cathedral@derrydiocese.org.
Accord Inishowen are hosting a Marriage Preparation Programme (Pre-Marriage) In Person Course on Friday 21st and Saturday 22nd October 2022 in Carndonagh. To book: www.accord.ie/services/marriage-preparation or email for information accordinishowen@gmail.com.

The Derry Diocesan Catechetical Centre, working in Partnership with Saint Mary's University, Twickenham, offers the Masters in Catholic School Leadership. This is a post-graduate degree dedicated to the professional development and spiritual formation of Catholic school leaders. It is a great opportunity for those currently in leadership roles and those who aspire to, or have an interest in, leadership roles within the Catholic School system. Applications for the Autumn intake close 30th September 2022. If you require any further information, please contact the Derry Diocesan Catechetical Centre on 004428 71264087 or email tferry@derrydiocese.org.

Pathways – Adult Faith Development Programme: Two-year, part-time course, now enrolling for 2022-2023 intake Have you ever thought about exploring your faith... or wished that you could broaden your understanding of your faith? Would you like to explore, discuss and reflect upon issues and questions of faith, the Church, and how to link faith to life? If the answer is "yes", then Pathways may be for you. The course runs one Saturday per month (10 am – 4:30 pm) from October to June, either in-house at Drumalis, Larne or online via Zoom. To register for Pathways, please contact Drumalis during office hours (Mon-Fri, 9 am – 5 pm) – 028 28276455/28272196 or email maura@drumalis.co.uk Further information also available on Drumalis website: <http://www.drumalis.co.uk>.
Growth in Prayer and Reflective Living: Do you feel restless, do you sense there is a deeper meaning to life, that God is out there but you feel disconnected. The Growth in Prayer and Reflective Living may be for you. This 20 session course via Zoom between September and March is based on the insights of Ignatian Spirituality. For further details, have a look at the Drumalis Facebook page or website or contact Drumalis during office hours (Mon-Fri, 9 am – 5 pm) – 028 28276455/28272196 or email drumalis@btconnect.com.

Lough Derg Day of Prayer for Peace in Ukraine: The One Day Retreat on Sunday 25th September, will have the special focus of praying for an end to the conflict in Ukraine. Guest Speaker, refugee, Halyna Tesluk, Associate Professor of Old Testament at The Ukrainian Catholic University. More information at www.loughderg.org. Boats from 9.15am | Retreat Programme begins at 10.15am | Boats return at 4.30pm. Morning Coffee & lunch included. Booking essential. Special discounted rate of €25 for Ukrainian refugees (must be booked by telephone: +353 (0)71 9861518). Full price €45.

Pilgrimage to The Holy Land: Bishop Donal McKeown will lead a pilgrimage to the Holy Land from February 13th – 21st. 2023. Visiting Bethlehem, Nazareth, Jerusalem, the Sea of Galilee and other important sites, this is an opportunity to walk in the footsteps of Jesus. Price is €1,895 / £1,655pps including taxes and tips. For more details, email info@marian.ie or call Belfast on (028) 956 80005 or Dublin on (01) 878 8159.

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 before September 13th. Find out more on our website, prioryinstitute.com.

Lough Derg – One-Day Retreats have resumed. Dates for September: 3, 7, 10, 13, 17, 18, 24 & 25. Booking is essential. Admission €45pp includes all refreshments, lunch, return boat service, full retreat programme, free car & coach parking. Boats available from 9.15am on the day; retreat begins at 10.30am, finishing at 4.30pm. For booking and further information: tel +353 (0)71 9861518, online: www.loughderg.org or email email: info@loughderg.org

23rd Sunday (C) Theme: To share the vision of Jesus we need detachment from our possessions. Without the spirit of detachment we cannot be full disciples.

Gospel: Luke 14:25-33 *Jesus invites reflection, by two short parables*

Large crowds were traveling with Jesus; and he turned and said to them “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish.’ Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.”

How God Treats His Friends

The ways of God are mysterious, and our inability to understand them is stressed in Today’s reading from the book of Wisdom, and were we seriously to consider the message of the other two readings we should perhaps find ourselves asking the question, why should St Paul, having devoted most of his life to the spread of the gospel of Christ, end up a prisoner in chains, with death by violence to follow. Or indeed, why should it be, as stated in the gospel reading, that in order to be a disciple of his Christ says we should carry a cross. Again and again, on our journey through life, we come up against the mystery of suffering, the mystery of the path of the cross which Christ calls us to tread.

One of the saints who suffered all her days, and despite this led a most active life, never allowing herself to be overcome by her troubles, was St Teresa of Avila, foundress of the Discalced Carmelite Sisters. She was an extraordinary person, uniting sublime and mystical holiness with practical good sense and humour. When she heard that her close associate, St John of the Cross, was imprisoned, and being punished as a renegade from the Carmelite Order, she wrote, “God has a terrible way of treating his friends, and in truth he does them no wrong, since that was the way he treated his own Son, Jesus Christ.” If Christ then, the all-holy Son of God, submitted to suffering and death, then we his servants cannot expect to be treated any differently from our Master. And this he states for us quite categorically. “Anyone who does not carry his cross and come after me, cannot be my disciple.”

We should not picture God as being one who takes an unholy delight in seeing his children suffer. If no earthly father worthy of the name would adopt such an attitude, then how much more so our heavenly Father, who sent his Son to show his love for us, to the extent of sacrificing himself for us. This raises the question, why did Christ, in compliance with the Father’s will, have to suffer? Indeed, why should any of us have to suffer? We can approach the problem differently by saying that all sufferings, especially those associated with death, are concrete evidence of the mystery of evil, our tendency to upset God’s purpose, in other words to commit sin. At the end of the creation story in Genesis (1:31), we are told that “God saw all he had made and indeed it was good.” We can therefore say that everything is truly good in so far as it serves God’s purpose. It is blindingly obvious that, both physically and morally, the world is not all good. The culprit is sin, which is not only the root of all evil, but whose very existence is now denied by so many.

Nowhere do the gospels suggest that Jesus wanted suffering for its own sake. His prayer in Gethsemane was, “Father if it be possible, let this chalice pass from me” (Mt 26:39). But the example of Jesus, as well as that of his sinless mother, shows us that it is impossible, even for just and virtuous people, to avoid suffering and the effects of sin in the world. When Paul begged God to cure him of his ailments the answer he got was, “My grace is all you need.” (2 Cor 12:9f). Later he would write: “I gladly to suffer for you, and in my body do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church” (Col 1:24).

Responsible planning

The parables of Jesus are many, but his teaching remains the same: anyone who begins an important project without knowing if he has the means and energy for the task, risks ending up with a mess on his hands. No farmer starts building a guard-tower for his vineyard, without first calculating what the job requires. If the project remains unfinished, he will look ridiculous to his neighbours. No ruler will go to war against a powerful enemy, without first calculating the chances of final victory. At first glance, this seems to recommend a prudence and caution far from the boldness he ordinarily asks from his followers. But that is not really the message of those comparisons. The mission he gives his followers is so important that nobody should commit to it without discernment. Jesus calls for a mature reflection. The two protagonists of the parables should *sit down* to reflect. We need to sit ourselves down and gather our thoughts, reflect together and decide on the path to follow. We need more listening of the Gospel together, to discover God’s call today, to awaken charisms, and cultivate a renewed style of following Jesus.

In our times we are living through major socio-cultural change. We cannot spread faith in this new phase of our world, without knowing it well and understanding it from within. What access to the Gospel can we offer, if we despise or ignore the thinking, feelings and language of our own times? We cannot respond to today’s challenges with yesterday’s strategies.

It is reckless to act without reflection. We’d be exposing ourselves to frustration, ridicule or even disaster. According to the parable, the «*unfinished tower*» brought mockery on its builder. Remember the thoughtful language used by Jesus, inviting his disciples to be «*leaven*» in the midst of the people, or a pinch of «*salt*» that give new flavour to people’s lives.