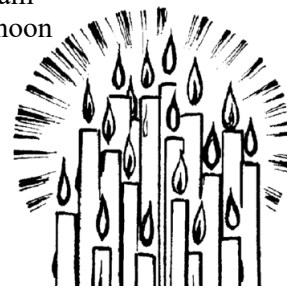


Parish of Malin (Clonca) Sunday 20th November 2022
Our Lord Jesus Christ, King of the Universe (Year C Week 4)

Fr. Peter Devlin P.P.	Fr. Charley Logue C.C.	Mass Times
Malin	Malin Head	<i>St. Patrick's Church</i> - Saturday 6pm Sunday 10:30am
074 93 70615	074 93 70134	<i>Star of the Sea Church</i> - Saturday 8pm Sunday 12 noon
E-Mail: malinparish@hotmail.com		<i>St. Mary's Church</i> - Sunday 9am
Web Site: www.malinparish.ie	Facebook: Malin Parish	



Weekday Masses

<i>St. Patrick's Church, Aghaclay</i>	Friday at 7.30pm
<i>Star of the Sea Church, Malin Head:</i>	Tuesday and Friday at 7:30pm
<i>St. Mary's Church, Lagg:</i>	Wednesday at 9:30am
<i>The Oratory, Connolly Foundation:</i>	Friday at 10am

First Anniversary Mass: William Glackin, Ballygorman on Sunday 20th November at 9am in St. Mary's Church.
Anniversary Mass: Packie Collins, Leiter on Sunday 20th November at 10:30am in St. Patrick's Church.
Anniversary Mass: John Eddie & Mary Rose Doherty, Ballygorman on Sunday 20th November at 12noon in Star of the Sea Church.
Month's Mind Mass: Philomena Mc Laughlin, Gortnacool on Saturday 3rd December at 6:30pm in St. Patrick's Church.
Anniversary Mass: Maureen & Charlie Doherty, Ballygorman/Carndonagh on Sunday 4th December at 12noon in Star of the Sea Church.
Anniversary Mass: Pat Mc Laughlin, Ballymena Cottages on Saturday 10th December at 6pm in St. Patrick's Church.
Anniversary Mass: Jim Rudden, Tully on Sunday 11th December at 9am in St. Mary's Church.
First Anniversary Mass: Josephine Mc Gonagle, Leiter on Sunday 11th December at 10:30am in St. Patrick's Church.
Anniversary Mass: Charlie Monagle, Brookefield Terrace, Malin on Sunday 18th December at 9am in St. Mary's Church.
Anniversary Mass: Michael Mc Laughlin (Fildara) on Friday the 23rd December at 7:30pm in St. Patrick's Church.
Anniversary Mass: Rose Kelly, Glentoskert on Christmas Morning at 9am in St. Mary's Church.
Anniversary Mass: Mary Ellen Gallagher on Christmas Day in the Star of the Sea Church.
Anniversary Mass: Susan Quigley, Lagg on Sunday 1st January at 9am in St. Mary'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 the last week: Thank You.**

	<i>Aghaclay</i>	<i>Malin Head</i>	<i>Lagg</i>
<i>Parish</i>	540	205	230
<i>Restoration</i>	535	210	230

Parish Fund	€975
Restoration Fund	€975

Parish Prayer Day for Marriage and Family Life Sunday 20th September. Proposed Theme: Remembering our beloved dead. Every family has people whom they love who have died. November is the month when we deliberately remember them and pray for them. The Joy of Love: Pope Francis: I can understand the anguish felt by those who have lost a much-loved person, a spouse with whom they have shared so much. Jesus himself was deeply moved and began to weep at the death of his friend (Lazarus). (254). Ordinarily the grieving process takes a fair amount of time. The entire process is filled with questions: about the reasons why a loved one had to die, about all the things that might have been done, about what a person experiences at the moment of death. With a sincere and patient process of prayer and interior liberation, peace returns. (255). It consoles us to know that those who die do not completely pass away, and faith assures us that the risen Lord will never abandon us..... Indeed, "our loved ones are not lost in the shades of nothingness, hope assures us that they are in the good strong hands of God". (256). Today Sunday 20th our parish prays for 24 hours for Marriage and Family Life. Everyone is invited to join in this prayer, either by taking on an hour, or by including this intention in your own prayer during that day; by including it in the prayers of the Masses celebrated today;

Christmas Cleaning in Aghaclay Church: Saturday 26th November at 10am. All help would be very welcome.
The Catholic Mothers Group will host a Retreat in Termonbacca on Saturday 26th November. This all-day Retreat will begin at 10am, with registration. Come and join us for a day away from the busyness of motherhood and take time for prayer, restoration and encouragement. Contact Sinead for further information and to register on 07523104760 or 0860528282

Night Vigil in Knock: 7th December. Bus will leave Carndonagh at 3.45pm. Cost €51, including meal. Vigil is 12 to 5am. Bus returns immediately afterwards. For details contact Sara 0863647242 or Betty 0863496143

The Priory Institute is delighted to offer an online retreat Word Becomes Flesh: An Advent Retreat "Oh that you would tear apart the heavens and come down !" (Isaiah 64:1). Visit our website prioryinstitute.com or click on link <https://bit.ly/3DWrTkx> to register/find out more.

Totus Tuus Scripture Conference 2022 is live on radio Maria Ireland from 2pm on Saturday 19th November. Speakers include Sr. Caitriona Kavanagh op, Brian O'Driscoll (paving the way home), Fr. John McCarthy (Cloyne Diocese) and Fr. Terence Crotty op. Radio Maria Ireland can be listened to by downloading the radio app, Saorview channel 210 or listen live at (01) 43 73277

Glengad Community Centre: *Tús Position* Available in Glengad Community Centre for a cleaner. Contact Tina 0860516072 for further details. ***Drama*** for children continues on Tuesdays by Réalta Academy of Speech and Performance. Contact Bernie on 0868827323 for more info. ***Birthday Party Package*** available with football fun and games. Contact Patrick (PMG Coaching) 085 123 2753. Indoor football also continues for kids by PMG. Free Six week programme on ***Healthy Food*** made easy, beginning on Tuesday 8th November from 10am until 12noon. Contact Niamh 0749362218 or email niamh@inishowen.ie ***Irish Dancing*** continues every Thursday in Glengad Community Centre with The Coyle School of Dancing. Contact 0868059955 for further details if interested in joining.

Malin Parish CEP Ltd. Caretaker Vacancy in Glengad Community Centre. DSP conditions apply. Contacts: David Mc Dermott on 086 3861 188, Danny Mc Gonagle on 086 8124 568 or e-mail: malincep07@yahoo.co.uk.

Christ the King Gospel: Luke 23:35-43 *The crucified Jesus is the King who leads into paradise*

The people stood by, watching; but the leaders scoffed at Jesus, saying, “He saved others; let him save himself if he is the Messiah of God, his chosen one!” The soldiers also mocked him, coming up and offering him sour wine and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied, “Truly I tell you, today you will be with me in Paradise.”

Prince of Peace

As Jesus was crucified, people mocked him as “the king of the Jews.” The inscription calling him by that title that was nailed to his cross, was meant to be ironic. Jesus had said to Pontius Pilate, “I am a king. I was born for this. I came into the world for this” but he also declared that his kingship was not of this world. Most people today find it hard to empathise with royalty. In the modern world the concept of kingly rule evokes authoritarianism, class distinction and a world of unjust, unearned privilege, but this is far from the biblical notion of kingship. The kingship of Christ is non-political, universalist and non-national. It aims at a special kind of justice, not based on fallible human laws, but to help and protect the weak, the poor and the helpless. If the justice of God was embraced by our world it would bring peace between nations, and between individuals.

The authorities were at a loss in face of the moral power of Christ. Their reaction was to strike out blindly, to violently crush his threat to their power. Human rights and justice for many were trampled underfoot by the imperial power of Rome. To remedy this a fresh start was needed, something that Jesus wanted to bring, ultimately through the complete sacrifice of himself.

Although Christ died in apparent powerlessness, his was the greater, spiritual power, to be revealed at the end of time. The repentant thief caught a glimpse of this when he called out, “Jesus, remember me when you come into your kingdom.”

Jesus used parables to explain the kingdom of God, evoking its mysterious presence in this world. For example, the mustard seed was the smallest of all seeds, the most insignificant of all things. Yet out of it comes a huge tree. God’s kingdom comes in a hidden way, in spite of seeming failure. As with the mustard seed, this small beginning holds the promise of a magnificent ending. “I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us,” wrote Saint Paul. Seemingly contradictory things occur in Jesus’ teaching about the kingdom. The kingdom is *here and now*, we are told and yet we are asked to look forward to its coming. But there is no contradiction if we consider that the Kingdom is both a present and a future reality. It is already here in part, but its completion is in some unknown future. As Jesus says, “The kingdom of God does not come in such a way as to be seen. No one will say, ‘Look here it is,’ or ‘There it is’... because the kingdom of God is within you” (Lk 17:20f).

A strange kind of king

Is the notion of kingship of any value to us? Democracy, with all its complexities, is our preferred form of regulating society, business, law and order. Except in figurative phrases like “king of the road,” words like *royalty* and *kingship*, implying an absolute demand for respect and subservience, evoke a bygone structure of inherited privilege and power. The so-called “divine right of kings” sustained this structure and favoured the suppression of individual rights. So if kingship is an unsuitable image for our times, how do we explain today’s feast, celebrating Christ as our king?

Would he suppress our right to self-expression and all other rights? When faced by Pontius Pilate, Jesus says clearly what kind of king he is. He tells the Roman Governor, “My kingdom is not of this world.” His rule is far removed from a dictatorship. This noble prisoner, robed in purple and crowned with thorns as a mock king before this ruthless Roman judge, claims a spiritual authority that has nothing to do with the power to compel by force. His authority is the authority of truth. He is our king, with authentic authority, because he lives the truth and has the power to lead others to the truth — the truth that can save them to eternal life: “for this I was born and came into the world, to bear witness to the truth. All who are on the side of truth listen to my voice” (John 18:37.)

Christ lived by the truth and died for it. His followers trust his guidance, as our king and shepherd. In his message, millions find inspiration for their lives, the truth which makes them free. Christ the King joins word and action in perfect harmony. Existential truth was vitally important to him, who hated all sham and pretense. To get deeper in touch with the truth may require some change in our lifestyle. It needs periods of quiet, even spending time with him in personal prayer. Truth in our lives needs the inspiration of Christ our King. A new commitment to him give us purpose, and a willingness to share. Far from oppressing us, Christ the King is the one who sets us free.