

Parish of Malin (Clonca) Sunday 4th February 2024
5th Sunday in Ordinary Time

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



Weekday Mass:

<i>St. Patrick's Church: Aughaclay:</i>	Tuesday at 7.30pm
<i>Star of the Sea Church, Malin Head:</i>	Monday at 10am and Friday at 7:30pm
<i>St. Mary's Church Lagg:</i>	Wednesday at 9.30am
<i>Connolly Foundation Oratory:</i>	Friday at 10am

Anniversary Mass: Francis Coffey, Carnmalin on Saturday 3rd February at 8pm in Star of the Sea Church.

Anniversary Mass: Ellen and Paddy Kelly, Glentoskert, on Sunday 4th February at 10.30am in St Patrick's Church.

Anniversary Mass: David, John, Sister Mary Teresa McGilloway, Lougherbraghy, on Sunday 4th February at 9am in St. Mary's Church.

Month's Mind Mass: Patrick McDaid (Ned), Templemoyle, Culdaff, on Sunday 11th February at 10.30am in St Patrick's Church.

Month's Mind Mass: Margaret Doherty, (Paddymor) on Sunday 11th February at 12noon in Star of the Sea Church.

Anniversary Mass: Frank Hasson on Sunday 18th February at 9am in St. Mary's Church.

Anniversary Mass: John Mc Laughlin, Greencastle and Ballylannon on Sunday 18th February at 10: 30am in St. Patrick's Church.

Anniversary Mass: Owen Mc Cullagh, Malin Town, on Easter Sunday, 31st March at 9am in St. Mary's Church.

Anniversary Mass: Philomena Mc Callion, Francistown on Sunday 14th April at 9am in St. Mary's Church.

Anniversary Mass: Gerard Doherty (Unkey), Middletown on Saturday 13th April at 8pm in Star of the Sea Church.

Parish Collections for Last Week: Thank You.

	<i>Aughaclay</i>	<i>Malin Head</i>	<i>Lagg</i>
<i>Parish</i>	495	200	290
<i>Restoration</i>	495	195	290

Parish Fund	€985
Restoration Fund	€980

Vocation: St. Paul tells us in our second reading this weekend that he made himself "all things to all" so that he could "save some at any cost...for the sake of the gospel." We pray for those being called today to preach the gospel to the people of our diocese in the years ahead, that they will know the joy that comes from spreading the Good News. Anyone interested in serving the Church as a priest of the diocese of Derry and/or attending a Vocations retreat weekend in Larne from 8th -10th March is asked to contact the diocesan Vocations Director, Fr. Pat O'Hagan, at pgoh2111@gmail.com or at (028) 7938 6259.

The Lourdes Hospitalite collection, which helps those who wish to go to Lourdes and require care and assistance, is due to take place at weekend Masses on the 10th /11th February. As in previous years, we appeal to your generosity for this worthwhile cause as we take the pilgrimage forward once again in the wake of the Covid pandemic.

Accord Inishowen Face-to-Face Pre - Marriage Course for 2024: February 16th & 17th or March 8th & 9th. Friday 7 - 10pm and Saturday 10am - 4pm. Book online, contact Accord on accordinishowen@gmail.com or leave your name and number on 074 93 74103.

The Four Parish Schools: Admission Policy and the Pupil Enrolment Forms for the 2024/2025 school year are available online and from the school office. The schools will commence accepting applications until the 6th February 2024.

Aughaclay Country & Gospel Concert: Copies of the DVD are available by contacting Seamus O'Donnell on 086 227 6800. €15 each.

Derry Diocesan Pilgrimage to Lourdes 2024: Monday 1st - Friday 5th July, ex City of Derry Airport. Led by Bishop Donal McKeown. Full board £799, single room supplement £150. The pilgrimage office at 164 Bishop Street, Derry, will open to the public 11am to 1pm on Thursdays and Saturdays, starting Saturday 10th February. Telephone number 028 71260293, email derrypilgrim@outlook.com.

Derry Diocesan Youth Pilgrimage to Medjugorje: We are inviting young people aged 16 + to join us on pilgrimage to Medjugorje for 9 nights from 30th July to 8th August. This will be a unique experience for young people and an opportunity to engage with peers from around the world, in a faith context. Up to 50,000 young people attend the Medjugorje Youth Festival each year. Cost is £800 and there will be a budget plan to help with this. Names and deposit of £100 are required as soon as possible to secure a place. For more information or to book in please contact lizzie.rea@derrydiocese.org 00 44 2871264087.

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 February 14th. Find out more on our website, prioryinstitute.com.

04 Feb 24 – 5th Sunday (Year B)(1) Job 7:1-4, 6-7 Job wrestles with the problem of innocent suffering

Job said: "Do not human beings have a hard service on earth, and are not their days like the days of a labourer? Like a slave who longs for the shadow, and like labourers who look for their wages, so I am allotted months of emptiness, and nights of misery are apportioned to me. When I lie down I say, 'When shall I rise?' But the night is long, and I am full of tossing until dawn. My days are swifter than a weaver's shuttle, and come to their end without hope. "Remember that my life is a breath; my eye will never again see good."

Gospel: Mark 1:29-39 Even Jesus needs a quiet place to pray. Then he starts a new phase of his mission

On leaving the synagogue, Jesus entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighbouring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

Faith and the Cross

We are all familiar with suffering in one shape or form, whether it is physical, emotional, mental or spiritual suffering. There is no getting away from suffering; it comes to us all and it comes in different guises at different times of our lives. To live is to suffer. Regardless of our differences, suffering is something we all have in common. Some people seem to suffer more than others. Yet, it is difficult to measure suffering, especially in others. Some who do not seem to be suffering can be in great pain and others who seem to be suffering greatly can have a deep peace. The cry of Job in today's reading is one that comes out of deep suffering. He is in a very dark place indeed. Not only has he lost his health, his property and members of his family but he seems to have lost God. He had been living an exemplary life and he cannot understand why God has allowed so much misfortune to befall him. The God whom he worshipped when times were good now seems a complete stranger to him. The God to whom he related as a friend now seems to have become his enemy. The experience of loss, whether it is the loss of health or property or loved ones, can bring on something of a spiritual crisis. Some can be tempted to abandon God, when their prayers out of the depths are not heard. They feel angry at God; they sense that their trust in God has not been vindicated. That is very much the place where Job finds himself in today's first reading. Job in that sense is every man or woman. The literary figure of Job is a very authentic depiction of the dark side of human experience, indeed, the dark side of faith in God.

The Belfast-born writer C.S. Lewis was both a great intellectual and a man of great faith. He set out to give a rational explanation for the Christian vision of life. In 1940 he wrote a book called *The Problem of Pain* in which he brought his intellect and his faith to bear on the problem of suffering. However, twenty one years, in 1961, he wrote a very different book, called, *A Grief Observed*. In that book he recognizes that his rational, cerebral, faith has taken something of a battering. The book consists of the painful and brutally honest reflections of a man whose wife has died, slowly and in pain, from cancer. The book gives a vivid description of his own reaction, as a man of faith, to his wife's death. His rational faith fell to pieces when confronted with suffering of a devastatingly personal kind. He writes at one point, 'Where is God? Go to him when your need is desperate, when all other help is vain, and what do you find? A door slammed in your face and a sound of bolting and double bolting on the inside. After that silence.' The name of Lewis's wife was Joy. He had earlier written a book called *Surprised by Joy* in which he wrote about the impact meeting her had on his life. His book *A Grief Observed* has received a wide readership because of his authentic and moving account of the impact of bereavement. Even though his rational, cerebral faith took something of a battering because of Joy's death, Lewis did not lose his faith. Through the darkness of this experience he claims to have come to love his wife more truly. He writes that God had helped him to see that because the love he and his wife had for each other had reached its earthly limit, it was ready for its heavenly fulfilment.

Faith has to come to terms with the cross and it is at the foot of the cross that faith can be purified and deepened. Jesus himself entered fully into the darkness of human suffering. In today's second reading, Paul says of himself, 'For the weak, I made myself weak.' That is certainly true of Jesus. He entered fully into the weakness of the human condition. Elsewhere, in one of his letters, Paul says of Christ that 'though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.' On the cross Jesus was at his weakest and poorest; it was on Calvary that, in the words of Lewis, Jesus went to God and found a door slammed in his face, as he cried out, 'My God, my God, why have you forsaken me?' Yet, that cry of desolation is itself an act of faith; it is the language faith uses when confronted with the harrowing darkness of loss. God did not forsake Jesus, but brought through death into the fullness of life. The Jesus who was crucified in weakness is the same risen Lord who is with us in our own experiences of suffering and desolation, just as he was with the suffering and the broken in today's gospel. He is with us as one who knows our experience from the inside. Having gone down into the depths and having moved beyond the depths into a fuller life, he can enable us to do the same. He is the good shepherd who, even when we walk through the valley of darkness, is there with his crook and his staff, leading us to springs of living water.