

Parishes of Dromara and Drumgooland

Fr Peter McNeill Tel: 406 50207 Emergency Tel: 079 69403762

Email: dromaradrumgooland@dromorediocese.org Web: www.dromaradrumgooland.org

17th Sunday in ordinary time

28th July 2024

Weekend Masses

Sat 6:00pm Dechomet & 7:30pm Leitrim
Sun 9:00am Gargory & 11:00am Dromara

Weekday Masses

Mon 9:00am Leitrim & 7:30pm Dechomet
Tues 9:00am Dromara
Wed 7:30pm Leitrim
Fri 7th 7:30pm Dromara

Recently deceased

*Terry Cunningham, Millvale Road
Maureen Shillington Newcastle
Jacqueline Murphy Riverside
Paul King Belfast*

ANNIVERSARIES

Dromara

Sun 28th Hugh Pat McEvoy, Artana
Edward, Catherine, Eamon &
Sheila Lundy (*Muninabane*) &
Deceased Family Members

Leitrim

Wed 31st Kevin Mooney
Sat 3rd Hugh Morgan (*Legananny*)
Eileen & James McAleenan
Patrick O'Hare

GARGORY

Sun 4th Michael McGreevy

Pope Francis @ Pontifex



We need a new bond between the young and the elderly. May those with more life experience water the shoots of hope of those who are still growing. May we come to know the beauty of life and build a fraternal society.

Diocesan Safeguarding:

Stephen Sherry 073 0124 6329

Email: safeguardingdirector@dromorediocese.org

SVP contact numbers:

Dromara 077 3883 8191

Drumgooland 078 2541 9067

Collections Dromara Drumgooland

Parish	£737	£1,218
Priest	£560	£1,458
Youth Ministry	£236	£456
Educ Priests	£409	£1,162
Viatores Christi	£405	£848

Thank you for continuing to support your parish.

Figures include Jun standing orders

Peter Morgan's Cottage

Our annual *Cairn Sunday* walk takes place on **Sunday 5th August**.

Walk from Peter Morgan's Cottage / Dree Hill Rd / Slieve Croob.

Return by Pass Loanan.

7 miles/11k approx. 2-2 ½ hrs.

Meet at the Cottage from 9am.

Walk starts promptly at 9 30 am.

Everyone welcome.

Refreshments at the cottage on return.

Donations welcome. Queries 077 0801 7219

Action Cancer Big Bus

will be at Leitrim Fontenoy Club on **Tuesday 13th August !!**

To book your appointment please quote or enter this reference when booking: online SVK-10393 or please ring 028 9080 3344 and press option 5. Limited appointments available.

Legion of Mary

Young Adult Conference

'*Fan the Spark*' Conference for Young Adults (18-40)

Sat 24th Aug 9.30am-5.30pm

Legion of Mary

Brunswick St., Dublin

Cost €15

Talks on art, faith, tour of Frank Duff House, Mass, adoration and more.

To book visit www.eventbrite.ie or contact deusetpatria@gmail.com

Gargory Altar Rota

Aug - Rita & Angela

Leitrim Cleaners

Aug - Bridie, Maura, Berni & Patricia

Sunday Message

SEVENTEENTH SUNDAY IN ORDINARY TIME

THE WORD

Year B • 28 July 2024 • Colour: Green • Psalter Week 1



After performing some healing miracles or "signs," as John calls them, Jesus retreats with his disciples to a mountain on the other side of the Sea of Galilee.

But the people follow him, impressed by what they have seen him do. When Jesus sees them, he realises they are hungry and asks Philip where they could buy food. He is testing Philip. He knows exactly what he's going to do, but he wants to see if Philip knows. Philip does not, nor does the other disciple, Andrew. They fail to understand that Jesus is the one who will satisfy the people's hunger.

Philip and Andrew try to come up with practical solutions. There are five thousand men present, not counting women and children. According to Philip, there isn't enough money to feed such a crowd. And as Andrew points out, there clearly isn't enough food in the five loaves and two small fish offered by a little boy. Conventional solutions won't feed the people; only Jesus can. Jesus then works the miracle.

Notice something very important in John's account. It is Jesus who shares the food with the people, not the disciples. He is the source of the gift for these hungry people. The miracle produces so much food that there are twelve baskets of leftovers. Jesus' command to gather up the leftovers and to waste nothing echoes the Exodus story. On the Exodus trek, Moses had commanded the people to do the same with the manna or miraculous bread from heaven given by God in the wilderness.

As always, the people are ecstatic about the miracle. They identify Jesus as a prophet and want to make him king. But Jesus is cautious about such enthusiasm based on his miracles or "signs." Of course, he is a king but not in the way the people think. His response is to withdraw by himself to the mountain. He will not be their kind of king. ■

LEARN

The Eucharist must move us from church to world, thrust us out to the hungers of the human family, summons us to love of neighbour and action for justice.

Individualism runs contrary to the Eucharist.

DO

Learn more about Catholic social teaching. There's plenty of information on the internet and in any good library.

PRAY

Pray for all those who are hungry and oppressed. Pray for a more just world.



SAY

"Help me, Lord, to live every day what I celebrate in the Eucharist. Amen."

REFLECT

For most of its history, popes and church leaders in their teaching and writing tended to focus on internal church affairs, issues to do with doctrine and discipline, rites and rules. The church saw itself as standing apart from and in opposition to the world. But in 1891, Pope Leo XIII did something new - he wrote the encyclical *Rerum Novarum* (Of New Things). *Rerum Novarum* dealt with issues that didn't have to do with the internal life of the church at all - but with the world outside the church, the world where ordinary Catholics lived every day.

Remember what industrialised countries were like towards the end of the 19th century. Previous decades had seen rapid industrialisation and urbanisation, as millions of people moved from the countryside to the cities. It saw the growth of slums, and the emergence of a tiny massively wealthy industrial elite while the great majority endured miserable living and working conditions. Think of the world depicted so graphically by Charles Dickens, of Jim Larkin and the 1913 lockout in Dublin, of Karl Marx and the Communist Manifesto.

Leo XIII was an old man in 1891, but he was aware of developments in the world outside the church and he didn't like it. And so in his encyclical, he advocated the right of workers to dignity, to a living wage and to form trade unions, and he condemned unrestricted capitalism. Leo's encyclical was praised by many but it was criticised too. The church should stay out of politics, he was told; social and economic affairs had nothing to do with religion.

But the encyclical made its mark. Leo had started a trend, a tradition. It was the beginning of a whole new body of church teaching, what has become known as Catholic social teaching. Popes since Leo have developed this teaching. In 1931, Pope Pius XI recommended that workers share in ownership, in profits. In 1963, John XXIII declared that developing countries should share in the rewards of industrialised societies. John Paul II denounced both Marxism and unbridled capitalism and warned against the all-consuming desire for profit and a destructive thirst for power. A word he loved to use was 'solidarity.' Pope Francis has repeatedly emphasised the

need to care for our endangered earth and speaks regularly about the plight of migrants and refugees.

Its social teaching has been described as the church's hidden treasure because most people are not very familiar with it. While even non-Catholics are aware of what the church says about sexual morality, most people, including Catholics, are not very familiar with what the church says about social justice.

Jesus was moved with compassion for the hungry gathered before him. He was always full of compassion for the poor, the sick, the excluded, those on the margins. He said they would be the first in God's kingdom. The lesson is clear and it is the basis for Catholic social teaching: our world produces enough food to feed everybody adequately. Our planet generates enough wealth to ensure everyone has a decent standard of living. If only we were less selfish, if only, like the little boy in today's Gospel, we were better at sharing. ■