

# Parishes of Dromara and Drumgooland

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**15<sup>th</sup> Sunday in ordinary time**  
**13<sup>th</sup> July 2025**

## Weekend Masses

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

*No Weekday Masses this week*

**I will be on holiday  
until Sat 26<sup>th</sup> Jul**

**In case of death or emergency sick calls  
please try Fr Brian Brown 074 9673 1619**

Please book Anniversaries by email,  
by leaving a message on the phone, or  
by leaving a note through the letter box

## ANNIVERSARIES

### Dromara

**Sun 13<sup>th</sup>** Kevin Doyle  
**Sun 20<sup>th</sup>** Maureen McKey

### Dechomet

**Sat 19<sup>th</sup>** Gerard & Margaret Quail  
Maureen Shillington

### Leitrim

**Sat 19<sup>th</sup>** Jacqueline Murphy  
Brian Donnelly

## Guided Tour of Newry Cathedral

This year marks the bicentenary of the laying of  
Newry Cathedral's foundation stone on **June 8<sup>th</sup>,  
1825**. To celebrate this significant milestone there  
will be guided tours of the Cathedral on

**Wed 23<sup>rd</sup> July at 2pm**

The tour will take approx. 90 mins. Meet at the  
main door on Hill St. There is no charge.

## Jubilee Event St Anne's Day

**Sat 26<sup>th</sup> July Mass at 6pm**

**Mayobridge Convent grounds**

*(weather permitting, otherwise St Patrick's Church)*

**Principal Celebrant Archbishop Eamon Martin**

*St Anne's Oil will be available on the day*

*St Anne's Shrine will be open from 8am until 10pm*

## SVP contact numbers

Dromara 07738 838191/Drumg 07825 419067

## Collections

## Dromara Drumgooland

Parish £689 £858

*Thank you for your continued contributions*

*We welcome into Dromara Parish  
Bría Marie McNeill*

## Toilet at Dechomet Church

A new toilet space has been created  
in the old hall, the door is opposite the  
main door of the church.

Thank you to the local tradesmen who  
completed the work so quickly.

## **The Old Testament: Jesus' Bible**

### **Leviticus**

*The third book of the Bible gets its name  
from Levi, head of the priestly tribe. The  
central theme is this: "Be holy, for I, the,  
your God, am holy"*

### **Numbers**

*The Book of Numbers (so called because it  
records two censuses of the Hebrew  
people) continues the story of the journey  
begun in Exodus. It describes the life of  
the Israelites for thirty-eight years in the  
desert, from their coming to Sinai to  
their arrival at the border of the  
promised land.*

### **Deuteronomy**

*The name means "Second Law". It is not  
really a new Law, but a repeating and  
completing of the Law given on Mount  
Sinai. The book was written after the  
Israelites had lived in the promised land  
for centuries and is presented as a kind  
of testament of Moses*

## Lough Derg 3-Day Pilgrimages

These will run until Fri 15<sup>th</sup> Aug

*Booking advised. Adm €85*

[www.loughderg.org](http://www.loughderg.org)

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[info@loughderg.org](mailto:info@loughderg.org)

**Diocesan Director of Safeguarding:** Stephen Sherry  
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## EVERYBODY NEEDS GOOD NEIGHBOURS

LK 10:25-37

In today's Gospel a lawyer puts this question to Jesus: "Teacher, what must I do to inherit eternal life?" Jesus replies: "What is written in the law? How do you read it?"

It's not a quiz Jesus springs on him as a test but a question that has to do with the foundation of a well-lived Jewish life. The scholar replies by reciting a portion of the Shema, a prayer that remains a basic Jewish prayer to this day: "You shall love the Lord your God with all your heart, with all your being, with all your strength, and with all your mind, and your neighbour as yourself." Jesus tells the lawyer: "You have answered correctly; do this and you will live."

But the scholar, as scholars often do, wants to have the last word. He has a follow-up question: "And who is my neighbour?" His question results in one of the most famous of all Jesus' parables.

A traveller on the road from Jerusalem to Jericho is attacked, robbed and beaten up. The half-dead victim is passed by both a priest and Levite who appear to be going to the Temple. It is possible they pass him by because they consider him already dead and don't want to make themselves impure by touching him, which would leave them unable to serve in the Temple. Maybe they're worried that if the robbers beat one man to death, they might be looking for more victims. In any event, they ignore him.

Then along comes a Samaritan. Jews and Samaritans despised each other. Imagine Ukrainian and Russian soldiers today, or a Palestinian and an Israeli settler. It is the despised Samaritan who puts aside all concerns for his own safety and acts out of compassion for the Jewish victim. He cleans him up, bandages him, puts him on his horse, takes him to an inn where he gives the innkeeper money out of his own pocket, and says: "Take care of him. If you spend more than what I have given you, I shall repay you on my way back." The Samaritan not only opens his heart and his wallet, but leaves the equivalent of his credit card number behind. His actions say, "Put it on my account."

Who is the neighbour to the unfortunate traveller? The answer is obvious, and it must have been very difficult for Jesus' listeners to hear. The one who acted like a neighbour was the foreigner, the outsider, the enemy. In so doing, Jesus identified anyone in need as a neighbour.

Jesus tells the lawyer (and us): "Go and do the same yourself." ■

### PRAY

Pray for people on the margins, those who are isolated and ignored, those who feel as if they are nobody's neighbour.

### DO

In this era of populism and narrow nationalism, think about your attitude to the foreigner, the refugee, the stranger. Do you see them as your neighbour?

### LEARN

The Christian treats every person as his or her own

Everybody is the same in God's eyes

Our actions show the kind of people we are

For the Christian, WE is more important than I

### SAY

"Lord, help me to welcome the stranger always. Amen."

### REFLECT

The implications for us of today's Gospel couldn't be clearer.

Christians cannot be rugged individualists, out merely for themselves. They never turn a blind eye to those in need. Christians always see beyond themselves.

Dr Martin Luther King spoke about the parable of the Good Samaritan the night before he was assassinated. He framed it in a beautiful way. He said: "The first question the priest asked, the first question the Levite asked, was, 'If I stop to help this man, what will happen to me?' But then the Good Samaritan came by and turned the question around: 'If I do not stop to help this man, what will happen to him?'"

Christians see beyond themselves.

Today's parable reminds us that everyone is our neighbour. Not just those who live close by, or have the right postal code, or share the same views on politics and religion – everyone is my neighbour.

It means I cannot be a Christian and a racist, or a bigot, or a homophobe, or be anti-Semitic; I cannot be a Christian and be contemptuous of anyone because of who they are or what they look or dress like or where they come from. Hard as it may be to digest sometimes, the fact is everyone is my neighbour.

That's why the Jews have set aside a special room in Yad Vashem, the Holocaust memorial museum in Jerusalem, to honour those they call the Righteous of the Nations. The Righteous of the Nations were those ordinary people – more than 28,000 thousand of them are listed – who went out of their way to protect their Jewish neighbours from the Nazis and their accomplices. Doing what they did was dangerous. If caught sheltering Jews, they risked imprisonment and death. Still, they did it anyway.

Many of their friends and neighbours would have considered these people to be crazy; their actions not very sensible. The wise thing would have been to look away, to mind their own business, to pass by on the other side, as so many people did in those dark years. Instead, they looked out for and protected their Jewish brothers and sisters. They were Good Samaritans. They saw beyond themselves.

Jesus tells us this is how we also must act. ■