

Parishes of Dromara and Drumgooland

Fr Peter McNeill Tel: 028 4065 0207 Emergency Tel: 07969 403762
Email: dromaradrumgooland@dromorediocese.org Web: www.dromaradgooland.org

20th Sunday in ordinary time
17th August 2025

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 7:30pm Dromara

We pray for our recently deceased



ANNIVERSARIES

Leitrim

Sat 16th Meta & Jackie Mooney
Sat 23rd Cahal Keown
Bernard Cunningham

Gargory

Sun 17th Brigid, Michael, Leonard & Liam King
Sun 24th Mark McEvoy

Dromara

Sun 17th McKenny Family (*Artana*)
Sun 24th Elizabeth McCoubry (*Derry*)
Alice Lundy & Deceased Members of
McCann & Mageean Families
Molly, Tom & Padraig McMullan &
Maira McMullan-Grogan

Dechomet

Sat 23rd Barry Gibbons MM

SVP contact numbers

Dromara 07738 838191/Drumg 07825 419067

Diocesan Director of Safeguarding

Stephen Sherry 073 0124 6329

safeguardingdirector@dromorediocese.org

Safeguarding Officer

Kate Mooney 079 5198 1888

kmooney@aracoeli.com

Collections

Dromara Drumgooland

Parish	£720	£1,850
Priest	£592	£1,344

Figures include Jul standing orders

Thank you for your continued contributions

We welcome into Drumgooland Parish
Zach Martín Gracey

Day of Prayer and Reflection for Gaza Sun 24th August

Archbishop Eamon Martin is calling on all parishes to set aside Sun 24th Aug, as a day of prayer and reflection for Gaza and for a renewed commitment by the international community for a just and lasting peace in the Middle East.

Sadly, since June, the situation in Gaza has become steadily worse. The people there continue to be cruelly crushed by hunger, violence, death and destruction.

He joins the heartfelt appeal of Pope Leo XIV this week for "a ceasefire, the release of hostages, and full respect for international humanitarian law."

As the Holy Father said, "Every human being has an intrinsic dignity bestowed by God Himself."

Please join in a time of prayer and reflection in your parish and homes on Sat 23rd & Sun 24th. Light a candle in your family home or local parish church; attend Mass; spend time in the church; pray the Rosary; make some small personal penance or sacrifice, and on that day let the light of hope radiate out from the island of Ireland for peace, for Gaza and for the future of its people.

The Old Testament: Jesus's Bible

The historical books of the Old Testament cover the period from the return from Egypt into the promised land until the return from the exile in Babylon.

Joshua

This book shows God's faithfulness in giving the Israelites the inheritance of land he had promised. God acts through Joshua, and the chosen people cross the Jordan and begin the gradual capture of the promised land. At this point Isarel renews the covenant with Yahweh.

Sunday Message

20TH SUNDAY IN ORDINARY TIME

THE WORD

Year C • 17 August 2025 • Colour: Green • Psalter Week 4

TOUGH WORDS

LUKE 12:49-53

Jesus is on his way to Jerusalem and crucifixion. He has been preparing his disciples for what lies ahead.

Today's Gospel can be divided into two parts. In the first, Jesus expresses his deepest desires and, in the second, he prepares his followers for the shaking of their faith's foundations that will lie ahead.

There are two clear images in the first section – the blazing fire cast on the earth and the unique baptism Jesus is about to undergo.

"I have come to cast fire on the earth, and how I wish it was already ablaze," he says. Luke uses the symbol of fire in two different senses. In some cases, fire stands as a symbol of divine judgment. In others, it represents the Holy Spirit who comes down on the disciples at Pentecost as tongues of fire. Elijah was the fiery prophet of the Old Testament. When a Samaritan town refuses to receive Jesus and his disciples, James and John wonder should they command fire to fall from heaven and consume them (Luke 9:54). Jesus refuses the offer but there are other places in the Gospel where he himself uses fire as a symbol of the coming judgment. If we read the verse in today's Gospel in this sense, it means that Jesus longs for the final judgment of God that will be associated with his death and resurrection. It is not a destructive judgment, however, but a life-giving one in which the fire of the Spirit will renew the face of the earth.

Jesus then speaks of a baptism he must receive and that he is in 'great distress' until he has received it. It is important not to confuse this baptism with a religious ritual such as that performed by John the Baptist. In Greek, baptism literally means to be dipped, submerged, or even drowned. The baptism that awaits Jesus is death. He must abandon himself to it totally like a person being drowned in deep waters. This prospect fills him with anguish and distress.

The second part of the Gospel concerns the disciples. If Jesus is to face death, they must be ready to face division and opposition even within their own families. That is the cost they must pay for following him. Families themselves will be divided over their allegiance to Jesus. They need to be aware that following him faithfully comes at a price. They need to be prepared to pay the cost. ■

LEARN

Today's Gospel reminds us that Christianity is not a cosy, comfortable, undemanding religion. It involves sometimes having to make hard choices, choices that cost.

SAY

"Lord, I thank you for the gift of faith. Never let me weaken in my commitment to it. Amen."

DO

Think about your faith. How does it impact on your life day-to-day? Does it cost you in any real way?



PRAY

Say the words of the creed with extra conviction today, aware that this is your faith, and aware of the demands that living the faith makes on you.

REFLECT

Every night when I was growing up, we prayed the family Rosary, at the end of which other prayers were added. One of these began "Gentle Jesus, meek and mild, come to me a little child."

It portrays an image of Jesus as soft and retiring, the type of chap who wouldn't swat a fly. I said it, as I said so many prayers, without really dwelling on the words.

Gentle, meek and mild is one image we may have of Jesus, but it is not accurate. There is nothing soft or submissive about the Jesus of the Gospels.

A meek and mild Jesus would never have attracted criticism from the powers that be. A meek and mild Jesus would never have

been seen as a threat to the established religious and social order. A meek and mild Jesus would never have been arrested and executed as a dangerous rabble-rouser.

But this is what happened to Jesus of Nazareth.

Jesus spoke the truth – at whatever the cost to himself. He preached a message of tolerance, forgiveness and inclusion that upset many. He challenged injustice and greed. He said the law should be at the service of people and not the other way around, which annoyed the legalists. And he offered an image of God as not a remote and distant deity whose name could not even be uttered, but as a loving parent we should address intimately.

Jesus upset the religious and social applecart. That's why he ended up on a cross. That's why he could never be described as meek and mild.

And that's the Jesus we meet in today's Gospel. "Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division." And he talks of households being divided and family members at odds over him and his message.

It is a stark reminder to his disciples and to us: Following Jesus means having to make hard choices. It means sometimes having to go against popular opinion; sometimes it means going against our friends and even our family. ■