

# Parishes of Dromara and Drumgooland

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**34<sup>th</sup> Solemnity Our Lord Jesus Christ King of the Universe**  
**23<sup>rd</sup> November 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*



*Rosemary Brannigan, Hilltown,  
formerly Moneyscalp*

## ANNIVERSARIES

### Dechomet

**Sat 22<sup>nd</sup>** Mary Ellen O'Hare  
**Mon 24<sup>th</sup>** Sr Margaret McCartan  
Patrick Joseph Murphy & Deceased  
Family Members

### Leitrim

**Sat 22<sup>nd</sup>** Ryan, Hugh & Roseann Doyle  
**Wed 26<sup>th</sup>** Deceased Members of Liatroim  
Fontenoy CLG  
Gerard McElroy  
**Sat 29<sup>th</sup>** Charlie, Brigid, Jim, Phelim &  
Jerome Shields

### Gargory

**Sun 23<sup>rd</sup>** James & Doreen Gribben  
Felix McCartan (*Ballydrumman*) &  
Deceased Family Members  
Joan Hartnett

### Dromara

**Sun 23<sup>rd</sup>** Patrick Moore MM  
**Fri 28<sup>th</sup>** Teresa McNeill  
Mary McNeill  
**Sun 30<sup>th</sup>** Eugene Doyle  
Michael McKey

## SVP contact numbers

Dromara 07738 838191/Drumg 07825 419067

## Diocesan Director of Safeguarding

Stephen Sherry 07301 246329

[safeguardingdirector@dromorediocese.org](mailto:safeguardingdirector@dromorediocese.org)

**Collections Dromara Drumgooland**  
Parish £867 £1,025

*Thank you for your continued contributions*

## *Christmas Masses*

**Christmas Eve** 6pm Leitrim 7:15pm Dromara  
8:30pm Dechomet 9:45pm Gargory  
**Christmas Day** 9am Gargory 10am Leitrim  
11am Dromara

## Leitrim Hall

Planning permission has been obtained for a house on the site. The proposal is to put the site on the market, we are currently awaiting Diocesan approval.

**Drumgooland Parish Council**  
**Meeting Mon 1<sup>st</sup> Dec 8pm**

*We welcome into Dromara Parish*  
*Moya Bridghe Fegan*

**Peter Morgan's Cottage**  
**Traditional Christmas Music Night**  
in the Cottage **Fri 28<sup>th</sup> Nov at 7:30pm.**  
Light Supper will be served.

## **A Date for the Diary**

Santa will be at the Cottage on 13<sup>th</sup> Dec.  
Proceeds to Children Cancer Charity



**Dromore Diocesan Historical Society**  
The Society wishes to announce that its new Journal *Seanchas Dhroim Mór 2025* will be available in most Parish Centres or from committee members from 29<sup>th</sup>/30<sup>th</sup> Nov.

The new Journal comprises 144 pages, 21 articles and over 100 colour illustrations covering many parishes of the Diocese as well as articles of general interest. Price £20.

Facebook: Seanchas Dhroim Mor

**Our Lady's Grammar School Newry**  
**Open Night Thurs 4<sup>th</sup> Dec from 7:15pm-9pm.**

The Principal's address 8:30pm in the Catherine McAuley Hall.

Primary 6 & 7 girls and their parents or Carers, will be very welcome to look around the school and talk to the teachers and pupils. Any prospective A Level students who may be thinking of transferring in September 2026 are also most welcome to attend.

# Sunday Message

Solemnity Our Lord Jesus Christ King of the Universe

THE WORD

Year C • 23 November 2025 • Colour: White • Psalter Week 2



Instead of the Church's year ending on a blaze of glory on this feast of Christ the King, we are brought face to face with the crucified Christ to understand what his kingship really means.

Today's Gospel invites us to look lovingly and closely at two moments in Luke's account of the death of Jesus. There are three groups of people in the story. At a distance stand the ordinary folk, including probably the sorrowing women who accompanied him on the way to Calvary. They take no part in the mockery in contrast to those closer to the cross.

Under the title on the cross that proclaims him as King of the Jews, Jesus' opponents are gathered. They form two groups, the religious leaders and the soldiers who are part of the execution squad. The religious leaders mock him for blasphemy, for his claim to be God's Messiah and Chosen One. The soldiers are less religiously motivated. They want to have fun with the dying criminal, toasting him mockingly with cheap wine (vinegar). As non-Jews, Jesus' religious claims mean nothing to them, so the kingship mockingly proclaimed by the sign on the cross is testimony to a poor, deluded madman whose claims to kingship have led him to the most humiliating form of death available.

The third group is closer still. It is made up of the three executed men on their crosses, Jesus and the two criminals alongside him. The first joins in the taunts of those gathered beneath: If you are the Christ, then save yourself and us as well.

His companion behaves differently. He is the last of those many people who throughout the Gospel story have come to Jesus in the hope of finding pardon and salvation. He admits that he is a sinner who has received a just reward for his deeds while Jesus has done nothing wrong. He asks for little, just to be remembered when Jesus finally enters his Kingdom. In a final act of kingly benefaction, Jesus grants this outcast a share in paradise.

In the midst of the misery and humiliation of the cross, Luke succeeds in painting a picture of someone who is every inch a king. He pardons his executioners, he bestows the gift of the kingdom on someone who has done little to deserve it until that moment, and in the act of dying he calmly resigns his Spirit into the hands of God.

The liturgical year closes with a powerful statement of Jesus as the one who brings salvation to no-hopers. In the Midnight Mass of Christmas, we were invited to rejoice with the shepherds, also a marginal and despised class, that today a saviour or royal benefactor had been born for them. We close it on this feast of the Kingship with yet another view of the same royal benefactor who bestows the kingdom gift on those who have little claim on it. ■

## SAY

"Lord, Jesus Christ, you are my Master and my King. Help me to follow you to the best of my ability. Amen."

## LEARN

Jesus came to establish a new kind of kingdom, based not on power, wealth and military might but on justice, peace and love

The followers of Jesus live by the values of his Kingdom

## REFLECT

Pope Pius XI inaugurated this feast in 1925 during a time of increasing political turmoil. Mussolini's Blackshirts were in power in Italy. A demagogue called Adolf Hitler was reorganising the Nazi party in Germany following his release from prison after an unsuccessful coup attempt. In Moscow, Josef Stalin was ruthlessly consolidating his control of the Communist Party of the Soviet Union. Democracies were crumbling across Europe, and populism and militant nationalism were on the rise. In creating this feast, Pope Pius was declaring to the world that despite dictatorships and economic collapse and the false values of the time, Jesus Christ remained King of the Universe and a model for how authority should be exercised.

Pius XI was declaring that in a world filled with division, conflict and tears, Christ the King offers both the ideal example and an uncomfortable model of behaviour.

Sadly, Pius XI could have been creating this feast for the world of today. There is so much fear and anxiety about, with war in Ukraine and the Holy Land, rising tensions between the United States and its traditional allies, increased political polarisation and intolerance, national leaders who abuse their position and treat their opponents with contempt, a world more on edge than at any time since the end of the Cold War.

Christ the King is the model for how power and authority should be exercised, now and always, and the model for how people should relate to one another. He shows us the true meaning of leadership. ■

## PRAY

Pray for our leaders – of church and state – that what they do and how they live will reflect kingdom values of service, humility and love.

## DO

Think about how you treat others. Do you treat everyone with kindness and respect, irrespective of who they are or what they do or where they come from?