Parishes of Dromara and Drumgooland

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25th Sunday on ordinary time

21st September 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

Mary Jo Malone, Ballymagreehan

ANNIVERSARIES

Dechomet

Sat 20th Mary Rooney

Leitrim

Sat 20th Patsy Malone
Pat McClean & Deceased Family Members
Mena Duggan
John & Kathleen McMullan
Owen Kelly & Deceased Family Members
Thomas & Rose Armstrong
Anne Murray
Wed 24th Bilbo Middleton
Sat 27th Patricia Quail
John McAlarney

Dromara

Sun 21st Wesley Hunter
Fri 26th Harry McKay
Seamus McEvoy & Deceased Family Members
Jim Campbell

SVP contact numbers

Dromara 07738 838191/Drumg 07825 419067

Diocesan Director of Safeguarding

Stephen Sherry 073 0124 6329
safeguardingdirector@dromorediocese.org

Collections	**Dromara**	**Drumgooland**
Parish	£596	£1,113

Thank you for your continued contributions

New rotas for Altar Servers are being prepared, thanks to the new ones who have volunteered and those who have served before. Thank you to the parents, this is a valuable role and your support is greatly appreciated.

Do This In Memory
First Communion Preparation
The material has arrived and will be distributed next week.
Enrolment Sunday 4th/5th Oct

Evora (SA) Hospice will hole their annual church door collection on **Sat/Sun 4th/5th Oct**

Our Lady's Rosary Festival
4th-12th Oct, Belfast
More information: belfastrosaryfestival.com

Confirmation 2026

21st April St Matthew's
22nd April St Mary's
24th April St Michael's
All at 6pm

First Communion 2026

9th May St Mary's 10am
St Matthews' 12noon
16th May St Michaels 11am

Pilgrimage to Knock Shrine 6th & 7th Dec
B&B & evening meal, morning tea/coffee on route & dinner at the Killyhevlin Hotel on the way home, transport, pick-ups in Newry, Banbridge & Lurgan, £160. Only 40 places, book asap, names needed by Sept 30th with deposit of £50. Email youthdirector@dromorediocese.org or phone 02830833898

We welcome into Dromara Parish
Sean George Walker

Phil Coulter
Tranquility by Candlelight Fri 7th Nov
St Colman's Church, Annaclone
Booking 028 40671201

Sunday Message
25TH SUNDAY IN ORDINARY TIME
THE WORD
Year C • 21 September 2025 • Colour: Green • Psalter Week 1

This is an unusual parable. It seems as though Jesus is condoning sharp practise by the steward. In the Palestine of Jesus' time, many large estates were owned by absentee landlords who left the running of the business to a steward (a little like the situation that existed in Ireland for so long).

These stewards usually ran the business to their own advantage. Provided the owner received what he considered a regular income, he wasn't too bothered about any sharp practice the steward might get up to.

In this parable, the landowner decides that his steward's shady dealings have gone too far and calls him in and fires him. Faced with ruin, the steward assesses his options. Hard work is out of the question. So too is begging. Both would entail a loss of status in a community where a person's reputation was paramount. The only option left is to call in all the favours that are owed him.

Jewish law forbade earning interest on a loan. But there was a way around it. The rabbis knew that unless the lender could foresee some return on the loan, he was unlikely to lend his money with no hope of reward. This might mean more hardship for the poor who couldn't borrow to get them out of a hard time. The solution went along these lines: when someone wanted to borrow something, they agreed on the amount to be repaid but a larger amount was handed over. The difference constituted the interest.

In the parable we see several examples of this practice. The person who borrowed 50 measures of oil agreed to repay 100, the borrower of 80 measures of wheat agreed to repay 100, and so on. The extra 50 or 20 was probably the steward's 'take,' as it was he who negotiated the deals. By inviting the borrowers to write smaller sums on their bonds, he is doing them a favour but losing out himself. He is calculating that favours done demand to be repaid. Known perhaps in the past for driving a hard bargain, he is now acquiring a reputation for fair play and generosity, and won't lose out by the rise in his public esteem. If the borrowers have gained a little money, they have also taken on a new obligation to take care of him. He manipulates the money to make friends for his forced retirement.

Instead of feeling cheated, the landowner is forced to smile at the steward's ingenuity. This leads Jesus to comment that 'the children of this world' are more astute business people than 'the children of light.' He goes further in advising wealthy Christians to make the best use of their wealth for the sake of the kingdom. Jesus is no champion of money. He regards it as 'that tainted thing.' Some older translations use an unusual phrase here, 'the mammon of iniquity.' Mammon means something like possessions. On the only other occasion when the word is used in the Gospel (Matthew 6:24), it also points up a tension between serving God and making wealth the centre of one's life.

We need to be astute in our use of material things and not become a slave to them. We need to be as clever in safeguarding our spiritual future – and the salvation of our souls – as the smart people of this world are when their financial future is in peril.

REFLECT

We know that money makes the world go round. We know the power of Wall Street and big business. We know how seductive it is. Today's Gospel challenges us to think about our attitude to money, power and material things. Jesus is not opposed to money, power or material things. He knows they are necessary. But he says they are dangerous because they can easily lead us astray. They can become our obsession, our goal, our number one focus. They can become false gods. So, like the smart steward, we need to take stock, to rethink our priorities, to consider what's really in our best interest going forward. The steward sought to protect his future by making friends for his forced retirement. We also must protect our future by making sure that it is God - and not money, possessions, fame, self-indulgence or anything else - that comes first in our lives.

SAY

"Lord, help me to put you first whatever the cost. Amen."

PRAY

Pray for business and government leaders that they will use their power and wealth for the common good.

DO

In today's first reading, the prophet Amos castigates the greedy who buy up the poor for money, and abuse others for their personal gain. Think about your attitude to money. Do you abuse it? What comes first in your life?

LEARN

Every disciple must make a decision about which she or he loves more: God or wealth

As Christians, we must never let the love of material things draw us away from God