

Parishes of Dromara and Drumgooland

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Live Streaming of Masses <https://www.youtube.com/channel/UCiTLQJ1tek5IHBTdkMR6ptw>

Palm Sunday of the Lord's Passion 29th March 2026

Weekday Masses

Mon 9am Leitrim 7:30pm Dechomet
Tues 9am Dromara
Wed 7:30pm Leitrim

Confessions

Mon 30th 6:45-7:15pm Dechomet
Tues 31st 6:45-7:15pm Dromara
Wed 1st 6:45-7:15pm Leitrim
Sat 4th 10-10:30am Gargory

Holy Week Ceremonies

Holy Thursday Chrism Mass 10:30am

Newry Cathedral. All are welcome to attend

Evening Mass of the Lord's Supper

6pm Dromara 8pm Leitrim

Good Friday Stations of the Cross 3pm in

Dechomet Leitrim Dromara

Evening Service of the Passion and Unveiling of the Cross

6pm Dromara 8pm Leitrim

Holy Saturday Easter Vigil

9pm Leitrim

Easter Sunday

9am Gargory 10am Leitrim
11am Dromara 12noon Dechomet

Holy Water will be blessed on
Holy Saturday and Easter Sunday.

Please bring along empty bottles as no bottles
have been supplied this year.

Altar Servers there will be a practice 15 mins
before the services during Holy Week,
please try to be there on time.

There will be no mass Easter Mon, Tues nor Wed

St Mary's Choir Dechomet

There will be a short rehearsal **following**
6pm Mass this evening. This is in preparation
for Easter Sunday Mass.

Parishioners wishing to sing are always
welcome to join St Mary's Choir

Collections Dromara Drumgooland

Parish £548 £864

Thank you for your continued contributions

The **new boxes of collection envelopes** are
currently being distributed. Any person who
previously had not had a box and would like
to contribute, please let us know.

If any person would prefer to pay by
standing order, please email the parish
(*address on the top of the bulletin*).

This year's box contains a **Gift Aid** renewal card.

The parishes must keep an updated record
of those who have signed Gift Aid forms to
verify that they are paying tax and the addresses
are correct. If you are a taxpayer, please sign
the card and return it (*in an envelope*) to the
collection basket over the next few weeks.

If you are not a taxpayer, please mark the card
N/A or put an X on the card and return it,
this helps our records.

Please return **Trócaire** boxes and
envelopes from 11th/12th April onwards.
If you wish to make your contribution by cheque,
please make it payable to **Parish of Dromara**
or **Parish of Drumgooland**

Cost of the Leitrim Cemetery work £39,138

ANNIVERSARIES

Dechomet

Sat 28th Stephen McElroy
Mon 30th Mary & Henry O'Hare &
Deceased Family Members

Leitrim

Sat 28th Maura Murphy
James Gerard Kelly (*Backaderry*)
Kathleen Cunningham
Patrick Hugh Morgan (*Derryneil*)

Wed 1st Mickey & Christopher Malone

Sun 5th 10am **Chris Owens MM**
Gerry Trainor MM

Gargory

Sun 29th Marie McEvoy

Dromara

Sun 5th **Peter Joe O'Hare MM**
Arthur Gilmore
Paddy & Eileen Dillon
Stephen O'Hare (*Finnis*)

Sunday Message

PALM SUNDAY OF THE LORD'S PASSION

THE WORD

Year A • 29 March 2026 • Colour: Red • Psalter Week 2

THE TRIUMPH OF GOOD

MATTHEW 26:14-27:66



SAY

"Lord, by your cross and resurrection you have set me free. You are the saviour of the world."

LEARN

The passion and death of Christ is proof of God's love for us

Jesus ended up on a cross because of the kind of life he lived. It's how we are called to live

Jesus didn't die for a nebulous mass called humanity. He died for each one of us individually

PRAY

Pray for those who have suffered because of their commitment to justice, truth and love. Thank God for them.

DO

There are many ways you can return to Matthew's account of the Passion this week. Reading it meditatively and unhurriedly might be the best way to do it. Or you might ask yourself how you would have performed if you had been one of the characters in the crucifixion drama. It will be pretty easy to see yourself as one of the good characters such as Pilate's wife or the centurion. But how would you rate as a Peter? A Judas? A high priest? Where would you have stood on that fateful day when Jesus was tried and crucified? Where do you stand today?

Today we listen to one of the great passion narratives. In the course of the passion, Jesus confronts all manner of sin - betrayal, desertion, violence, lies, abuse of power, cruelty. And he takes away this sin precisely by his obedience and his love. It is the triumph of love over evil.

In his book *Let Us Dream*, Pope Francis writes about good and bad spirits. The battle between the voices of good and evil is real, he says. Opinion writers and the sophisticated may be inclined to sneer at these old-fashioned concepts, but the forces of darkness are genuine and powerful. We need only look at the genocide in Gaza and the war in Ukraine for proof of evil at work.

Think of those who suffer violence at the hands of a partner, or the exploitation of migrants by greedy people traffickers, or drug barons whose lives of luxury are built on the broken lives of those on whom they push drugs, or racists stoking hate online and on the streets. Think of how women and minority groups continue to be discriminated against in many places throughout the world. Evil is happening. Evil exists. Evil is a thing. Holy Week is an annual reminder that the forces of darkness are still very strong, and that for countless people every day is a long Good Friday.

Evil exists but so also does good. And so much good is being done; a superabundance of goodness has been poured out in response to the suffering in Gaza, Ukraine, Sudan and elsewhere. Think of the way people help a family member or neighbour in distress, or care for a loved one broken by illness or old age, or put themselves out in the cause of justice and right.

The wonderful truth about this week is that we Christians journey through it knowing that good and light and hope have triumphed over evil and darkness and despair, and we are people of goodness and light and hope.

Whenever people of faith decide to confront evil at its source, and do so with inner freedom, Jesus is once more entering Jerusalem, says theologian Michel de Verteuil. We stand in solidarity with all who suffer. ■

REFLECT

One of my favourite pieces of music is the *Triumphal March* in Giuseppe Verdi's 1871 opera, *Aida*, where Radames leads the Egyptian army on its return following their victory over the Ethiopians. The elaborate parade, featuring soldiers and dancers, is noted for its powerful orchestration and its use of brass instruments, especially trumpets. It's no surprise its association with victory makes this piece of classical music a popular choice for sporting events, graduation ceremonies and national celebrations throughout the world.

It's hard to imagine a greater contrast between Verdi's *Triumphal March* and Jesus' entry into Jerusalem on Passion (Palm) Sunday. The crowds cheer Jesus as they do Radames, but there are no trumpets and marching bands to lead Jesus into

the city, no ostentatious display of wealth, grandeur or power.

Instead, Jesus enters Jerusalem on a donkey. In choosing this most humble form of transport, Jesus is making a deliberate statement. He is identifying with the poor, the lowly, the abject outcast. He is standing alongside the suffering and forgotten. He is challenging the religious and political authorities who lord it over people. It has been the consistent message of Jesus' public ministry. He chose the sick over the healthy, the weak over the powerful, the poor over the rich, sinners over the pious. He washed feet. He emptied himself, taking the form of a servant. It was a radical reversal of the world's way of seeing things.

We don't need to be news junkies to know that we live in a cut-throat, grotesquely

unequal world; a Darwinian jungle that champions rugged individualism, survival of the fittest, vaulting ambition; a 'me first' battlefield with little room for idealism, solidarity or tenderness. To get on in life, one must be aggressive, uncompromising, driven. To be successful, one must be selfish, arrogant, ruthless.

Humility is the opposite of 'me first.' It's the ability to stand in another's shoes; to consider experiences that are not our own, to revolve our actions around others rather than ourselves. It is being least, being servant, being little, being grateful. Christian ambition is the opposite of worldly ambition.

We don't have to sell our car and buy a donkey to follow the example of Jesus. We just need to put God and our neighbour before narrow self-interest. ■