

DECEMBER 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
01 9:00 Mass 1030 Faith Formation 10:45 Rosary	02 9:00 Mass 10-1030 Confessions	03 9:00 Mass 10-1030 Confessions	04 9:00 Mass NO CONFESSIONS	05 9:00 Mass - 11:00 Holy Hour -11:45 Confessions	06 NO MASS	07 3:30 Confessions 5:00 Mass
08 9:00 Mass 1030 Faith Formation 10:45 Rosary	09 9:00 Mass 10-1030 Confessions	10 PRIEST GATHERING No Mass or Confessions	11 9:00 Mass 1215 - 1245 Confessions	12 9:00 Mass - 11:00 Holy Hour -11:45 Confessions	13 NO MASS	14 3:30 Confessions 5:00 Mass
15 9:00 Mass 1030 Faith Formation 10:45 Rosary	16 9:00 Mass 10-1030 Confessions	17 9:00 Mass 10-1030 Confessions	18 9:00 Mass 1215 - 1245 Confessions	19 9:00 Mass - 11:00 Holy Hour -11:45 Confessions	20 NO MASS	21 3:30 Confessions 5:00 Mass
22 9:00 Mass 10:45 Rosary	23 9:00 Mass 10-1030 Confessions	24 CHRISTMAS VIGIL HOLY DAY 6:00 Mass	25 CHRISTMAS DAY HOLY DAY 9:00 AM Mass	26 9:00 Mass - 11:00 Holy Hour -11:45 Confessions	27 NO MASS	28 3:30 Confessions 5:00 Mass
29 9:00 Mass 10:45 Rosary	30 NO MASS OR CONFESSIONS	31 Mary Mother of God Holy Day (Vigil) 6:00 PM	01 Mary Mother of God Holy Day 9:00 AM			

ST. MARY OF THE CENACLE NEW BOSTON, TX. ~ DIOCESE OF TYLER



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Mission Statement: St. Mary of the Cenacle is a compassionate, evangelizing, worshipping Catholic Parish called to holiness for life-long faith formation and sharing and caring for others.

December 1, 2024 ~ 1st Sunday of Advent

ADMINISTRATOR Fr. Palmer
frpalmerwe@yahoo.com
PRAYER MINISTRY

BEREAVEMENT MINISTRY
Chris Goodsell: 903 628-5964
FAITH FORMATION

Chris Goodsell: 903 628-5964
TRANSPORTATION ASSISTANCE

Paul Brantley: 903 667-5592
FINANCE COUNCIL

Thomas LaToof: 903 667-0447
SECRETARY

Ana Ramirez: 915 494-0942
MAINTENANCE

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PASTORAL COUNCIL

Charilyn Caudle: 903 585-5374
ENVIRONMENT & ART

Gabrielle Bachers: 903 628-2655
USHERS

Mike Davis: 903 826-5748
SACRED MUSIC

Paul Orthel: 254-423-1574
ETHICS AND INTEGRITY

Ana Ramirez 915 494-0942
BULLETIN

Franca Drennan: 903 -277-0910



See, I have today set before you life and good, death and evil. If you obey the commandments of the LORD, your God, which I am giving you today, loving the LORD, your God, and walking in his ways, and keeping his commandments, statutes and ordinances, you will live and grow numerous, and the LORD, your God, will bless you in the land you are entering to possess. — Dt. 30:15-16

OFFICE HOURS
10 AM - 4:00 PM Monday and Wednesday beginning 09/04

YOUTH FAITH FORMATION
Sunday: 10:30AM • Noon

MASS SCHEDULE WEEKEND
Saturday (Anticipated): 5:00PM
Sunday: 9:00AM
DAILY: Monday—Thursday: 9:00AM
Holy Hour: Thursday after Mass—until 11:00 AM

SACRAMENT OF PENANCE
Monday: 10:00 — 10:30 AM
Tuesday: 10:00 — 10:30 AM
Wednesday: 12:15—1245 PM
Thursday: 11:15—11:45 AM
Friday: 10:00—10:30 AM
Saturday 3:30-4:30PM
OR by appointment

MARRIAGE
Contact priest at least 9 months before anticipated date of wedding. Formation preparation is required

BAPTISM: Pre-Baptismal instruction classes required.
Call far appointment

SICK CALLS/COMMUNION CALLS
Please notify office when any parishioner is hospitalized or confined to their home or a nursing home. The Eucharist is brought to those unable to attend Mass

NATIONWIDE MASS TIMES/LOCATIONS
1-800-Mass Times or visit
www.Masstimes.org

UPCOMING MASS INTENTIONS

12/01 People of St. Mary of the Cenacle
 12/07 Thomas LaToof
 12/08 People of St. Mary of the Cenacle

READERS

11/30 Maria Tidwell	12/01 Rick Goodsell
12/07 Maria Tidwell	12/08 Molly Thompson
12/14 Luella Rediess	12/15 Rick Goodsell
12/21 Maria Tidwell	12/22 Rudy Ramirez

Liturgical Feast Days this week:

Tue, December 03: St. Francis Xavier
Wed, December 04: St. John Damascene
Fri, December 06: St. Nicholas
Sat, December 07: St. Ambrose

PLEASE Pray for the Sick of Our Parish**Parishioners**

Ellen Davis, Kelly Morales, Sandy Feazell, Paola Loar, Melvin & Lena Fontenot, Luella Rediess, Warren Thibeaux, Gary Leiras, Sharon Davis, Mary Machart, Molly Thompson, Sally Allen

Friends and Family

Elthie Meads, wife of the late Bill Meads; **Kalan Berry**, friend of Patricia Brantley; **Richard Stieb**, brother of Linda Norrid & Patty Hawley; **Rev. Thaddeus Brown, Gregory Brown, Elaine Brown**, family of Patricia Brantley; **Dr. Frank Harkins and Dr. Mary S. Harkins** by Patricia Brantley; **Charles Pemberton**, friend of the Goodsell's; **Douglas Hall**, husband of Joyce Hall; **Karen Burns**, friend of Chris Goodsell, **Maeghan Spainhower**, friend of Cheri Caudle; **Francisca Duenas Cruz**, Mother of Luisa Quinata **Ricky Valdez**, Nephew of Nancy Farrell, **James Burns** husband of Mary Burns, **Norm Petrofsky**

==>DONATIONS<==

November 23-24	\$1541.00
Catholic Charities	\$135.00

YOUR OFFERINGS ARE MOST APPRECIATED! THANK YOU!

December 7-8	Building & Maintenance
December 14-15	Retirement Fund for Religious
December 25	Caring for Priests

Daily Devotions:

Sunday: Most Holy Trinity
Monday: Holy Angels
Tuesday: The Apostles
Wednesday: St. Joseph
Thursday: The Most Holy Eucharist
Friday: The Passion of the Lord
Saturday: The Blessed Virgin Mary

Devotion for December: The Immaculate Conception of the Blessed Virgin Mary

Heads Up: Dr. Scott Hahn reflects on the First Sunday of Advent.

Every Advent, the Liturgy of the Word gives our sense of time a reorientation. There's a deliberate tension in the next four weeks' readings—between promise and fulfillment, expectation and deliverance, between looking forward and looking back.

In today's First Reading, the prophet Jeremiah focuses our gaze on the promise God made to David, some 1,000 years before Christ. God says through the prophet that He will fulfill this promise by raising up a "just shoot," a righteous offspring of David, who will rule Israel in justice (see 2 Samuel 7:16; Jeremiah 33:17; Psalm 89:4-5; 27-38).

Today's Psalm, too, sounds the theme of Israel's ancient expectation: "Guide me in your truth and teach me. For you are God my savior and for you I will wait all day."

We look back on Israel's desire and anticipation knowing that God has already made good on those promises by sending His only Son into the world. Jesus is the "just shoot," the God and Savior for Whom Israel was waiting.

Knowing that He is a God who keeps His promises lends grave urgency to the words of Jesus in today's Gospel. Urging us to keep watch for His return in glory, He draws on Old Testament images of chaos and instability—turmoil in the heavens (see Isaiah 13:11, 13; Ezekiel 32:7-8; Joel 2:10); roaring seas (see Isaiah 5:30; 17:12); distress among the nations (see Isaiah 8:22; 14:25) and terrified people (see Isaiah 13:6-11).

He evokes the prophet Daniel's image of the Son of Man coming on a cloud of glory to describe His return as a "theophany," a manifestation of God (see Daniel 7:13-14).

Many will cower and be literally scared to death. But Jesus says we should greet the end-times with heads raised high, confident that God keeps His promises, that our "redemption is at hand," that "the kingdom of God is near" (see Luke 21:31).

From: St. Paul Center

In preparation for Christmas donation envelopes for poinsettias are now available and will be handed out after weekend Masses through December 8. Poinsettias may be donated in memory of loved ones, be they living or deceased. Cost is \$15 per poinsettia.

From the Catechism of the Catholic Church**Jesus teaches us how to pray**

2607 When Jesus prays he is already teaching us how to pray. His prayer to his Father is the theological path (the path of faith, hope, and charity) of our prayer to God. But the Gospel also gives us Jesus' explicit teaching on prayer. Like a wise teacher he takes hold of us where we are and leads us progressively toward the Father. Addressing the crowds following him, Jesus builds on what they already know of prayer from the Old Covenant and opens to them the newness of the coming Kingdom. Then he reveals this newness to them in parables. Finally, he will speak openly of the Father and the Holy Spirit to his disciples who will be the teachers of prayer in his Church.

2608 From the Sermon on the Mount onwards, Jesus insists on conversion of heart: reconciliation with one's brother before presenting an offering on the altar, love of enemies, and prayer for persecutors, prayer to the Father in secret, not heaping up empty phrases, prayerful forgiveness from the depths of the heart, purity of heart, and seeking the Kingdom before all else. This filial conversion is entirely directed to the Father.

2609 Once committed to conversion, the heart learns to pray in faith. Faith is a filial adherence to God beyond what we feel and understand. It is possible because the beloved Son gives us access to the Father. He can ask us to "seek" and to "knock," since he himself is the door and the way.

2610 Just as Jesus prays to the Father and gives thanks before receiving his gifts, so he teaches us filial boldness: "Whatever you ask in prayer, believe that you receive it, and you will." Such is the power of prayer and of faith that does not doubt: "all things are possible to him who believes." Jesus is as saddened by the "lack of faith" of his own neighbors and the "little faith" of his own disciples as he is struck with admiration at the great faith of the Roman centurion and the Canaanite woman.

2611 The prayer of faith consists not only in saying "Lord, Lord," but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan.

2612 In Jesus "the Kingdom of God is at hand." He calls his hearers to conversion and faith, but also to watchfulness. In prayer the disciple keeps watch, attentive to Him Who Is and Him Who Comes, in memory of his first coming in the lowliness of the flesh, and in the hope of his second coming in glory. In communion with their Master, the disciples' prayer is a battle; only by keeping watch in prayer can one avoid falling into temptation.

2613 Three principal parables on prayer are transmitted to us by St. Luke:

- the first, "the importunate friend," invites us to urgent prayer: "Knock, and it will be opened to you." To the one who prays like this, the heavenly Father will "give whatever he needs," and above all the Holy Spirit who contains all gifts.

- the second, "the importunate widow," is centered on one of the qualities of prayer: it is necessary to pray always without ceasing and with the patience of faith. "and yet, when the Son of Man comes, will he find faith on earth?"

- the third parable, "the Pharisee and the tax collector," concerns the humility of the heart that prays. "God, be merciful to me a sinner!" the Church continues to make this prayer its own: Kyrie eleison!

2614 When Jesus openly entrusts to his disciples the mystery of prayer to the Father, he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to "ask in his name." Faith in the Son introduces the disciples into the knowledge of the Father, because Jesus is "the way, and the truth, and the life." Faith bears its fruit in love: it means keeping the word and the commandments of Jesus, it means abiding with him in the Father who, in him, so loves us that he abides with us.

In this new covenant the certitude that our petitions will be heard is founded on the prayer of Jesus.

2615 Even more, what the Father gives us when our prayer is united with that of Jesus is "another Counselor, to be with you for ever, even the Spirit of truth." This new dimension of prayer and of its circumstances is displayed throughout the farewell discourse. In the Holy Spirit, Christian prayer is a communion of love with the Father, not only through Christ but also in him: "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."

Jesus hears our prayer

2616 Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the power of his death and Resurrection: Jesus hears the prayer of faith, expressed in words (the leper, Jairus, the Canaanite woman, the good thief) or in silence (the bearers of the paralytic, the woman with a hemorrhage who touches his clothes, the tears and ointment of the sinful woman). The urgent request of the blind men, "Have mercy on us, Son of David" or "Jesus, Son of David, have mercy on me!" has been renewed in the traditional prayer to Jesus known as the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" Healing infirmities or forgiving sins, Jesus always responds to a prayer offered in faith: "Your faith has made you well; go in peace." St. Augustine wonderfully summarizes the three dimensions of Jesus' prayer: "He prays for us as our priest, prays in us as our Head, and is prayed to by us as our God. Therefore let us acknowledge our voice in him and his in us."

The prayer of the Virgin Mary

2617 Mary's prayer is revealed to us at the dawning of the fullness of time. Before the incarnation of the Son of God, and before the outpouring of the Holy Spirit, her prayer cooperates in a unique way with the Father's plan of loving kindness: at the Annunciation, for Christ's conception; at Pentecost, for the formation of the Church, his Body. In the faith of his humble handmaid, the Gift of God found the acceptance he had awaited from the beginning of time. She whom the Almighty made "full of grace" responds by offering her whole being: "Behold I am the handmaid of the Lord; let it be [done] to me according to your word." "Fiat": this is Christian prayer: to be wholly God's, because he is wholly ours.

2618 The Gospel reveals to us how Mary prays and intercedes in faith. At Cana,⁸⁹ The mother of Jesus asks her son for the needs of a wedding feast; this is the sign of another feast - that of the wedding of the Lamb where he gives his body and blood at the request of the Church, his Bride. It is at the hour of the New Covenant, at the foot of the cross, that Mary is heard as the Woman, the new Eve, the true "Mother of all the living."

2619 That is why the Canticle of Mary, The Magnificat (Latin) or Megalynei (byzantine) is the song both of the Mother of God and of the Church; the song of the Daughter of Zion and of the new People of God; the song of thanksgiving for the fullness of graces poured out in the economy of salvation and the song of the "poor" whose hope is met by the fulfillment of the promises made to our ancestors, "to Abraham and to his posterity for ever."