



# 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, worshiping Catholic Parish called to holiness for life-long faith formation and sharing and caring for others.*

### December 15, 2024 ~ 3rd 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**  
 Dennis Caudle: 903 585-5374

**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**

12/15 People of St. Mary of the Cenacle  
12/16 +Pedro & +Petra Rodriguez  
12/17 +Maria & +Cleo Olague  
12/18 +Sobada & Todosio Olague  
12/19 The Penitents

**READERS**

12/14 Luella Rediess 12/15 Rick Goodsell  
12/21 Maria Tidwell 12/22 Rudy Ramirez  
12/28 Luella Rediess 12/29 Rudy Ramirez

**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, MollyThompson, 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<==**

**December 8-9 \$1054.00**  
**Building & Maintenance \$661.00**

**YOUR OFFERINGS ARE MOST APPRECIATED! THANK YOU!**

**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**

**Liturgical Observations this week:**  
**Saturday, Dec. 21: St. Peter Canisius**

**What Do We Do?: Dr. Scott Hahn reflects on the Third Sunday of Advent.**

The people in today's Gospel are "filled with expectation." They believe John the Baptist might be the messiah they've been waiting for. Three times we hear their question: "What then should we do?"

The messiah's coming requires every man and woman to choose—to "repent" or not. That's John's message and it will be Jesus' too (see Luke 3:3; 5:32; 24:47).

"Repentance" translates a Greek word, metanoia (literally, "change of mind"). In the Scriptures, repentance is presented as a twofold "turning"—away from sin (see Ezekiel 3:19; 18:30) and toward God (see Sirach 17:20–21; Hosea 6:1).

This "turning" is more than attitude adjustment. It means a radical life change. It requires "good fruits as evidence of your repentance" (see Luke 3:8). That's why John tells the crowds, soldiers, and tax collectors they must prove their faith through works of charity, honesty, and social justice.

In today's Liturgy, each of us is being called to stand in that crowd and hear the "good news" of John's call to repentance. We should examine our lives, asking from our hearts as they did: "What should we do?" Our repentance should spring not from our fear of coming wrath (see Luke 3:7–9) but from a joyful sense of the nearness of our saving God.

This theme resounds through today's readings: "Rejoice! . . . The Lord is near. Have no anxiety at all," we hear in today's Epistle. In today's Responsorial, we hear again the call to be joyful, unafraid at the Lord's coming among us.

In today's First Reading, we hear echoes of the angel's Annunciation to Mary. The prophet's words are very close to the angel's greeting (compare Luke 1:28–31). Mary is the Daughter Zion—the favored one of God, told not to fear but to rejoice that the Lord is with her, "a mighty Savior."

She is the cause of our joy. For in her draws near the Messiah, as John had promised: "One mightier than I is coming."

**From: St. Paul Center**

**From the Catechism: VII. The Acts of the Penitent V. Justice and Solidarity Among Nations**

2437 On the international level, inequality of resources and economic capability is such that it creates a real "gap" between nations. On the one side there are those nations possessing and developing the means of growth and, on the other, those accumulating debts.

2438 Various causes of a religious, political, economic, and financial nature today give "the social question a worldwide dimension." There must be solidarity among nations which are already politically interdependent. It is even more essential when it is a question of dismantling the "perverse mechanisms" that impede the development of the less advanced countries. In place of abusive if not usurious financial systems, iniquitous commercial relations among nations, and the arms race, there must be substituted a common effort to mobilize resources toward objectives of moral, cultural, and economic development, "redefining the priorities and hierarchies of values."

2439 Rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. It is a duty in solidarity and charity; it is also an obligation in justice if the prosperity of the rich nations has come from resources that have not been paid for fairly.

2440 Direct aid is an appropriate response to immediate, extraordinary needs caused by natural catastrophes, epidemics, and the like. But it does not suffice to repair the grave damage resulting from destitution or to provide a lasting solution to a country's needs. It is also necessary to reform international economic and financial institutions so that they will better promote equitable relationships with less advanced countries. The efforts of poor countries working for growth and liberation must be supported. This doctrine must be applied especially in the area of agricultural labor. Peasants, especially in the Third World, form the overwhelming majority of the poor.

2441 An increased sense of God and increased self-awareness are fundamental to any full development of human society. This development multiplies material goods and puts them at the service of the person and his freedom. It reduces dire poverty and economic exploitation. It makes for growth in respect for cultural identities and openness to the transcendent.

2442 It is not the role of the Pastors of the Church to intervene directly in the political structuring and organization of social life. This task is part of the vocation of the lay faithful, acting on their own initiative with their fellow citizens. Social action can assume various concrete forms. It should always have the common good in view and be in conformity with the message of the Gospel and the teaching of the Church. It is the role of the laity "to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice."

**VI. Love For the Poor**

2443 God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay." It is by what they have done for the poor that Jesus Christ will recognize his chosen ones. When "the poor have the good news preached to them," it is the sign of Christ's presence.

2444 "The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need." It extends not only to material poverty but also to the many forms of cultural and religious poverty.

2445 Love for the poor is incompatible with immoderate love of riches or their selfish use: Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days.

Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you.

2446 St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. the goods we possess are not ours, but theirs." "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity": When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.

2447 The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. the corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God: He who has two coats, let him share with him who has none and he who has food must do likewise. But give for alms those things which are within; and behold, everything is clean for you. If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?

2448 "In its various forms - material deprivation, unjust oppression, physical and psychological illness and death - human misery is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin. This misery elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are the object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere."

2449 Beginning with the Old Testament, all kinds of juridical measures (the jubilee year of forgiveness of debts, prohibition of loans at interest and the keeping of collateral, the obligation to tithe, the daily payment of the day-laborer, the right to glean vines and fields) answer the exhortation of Deuteronomy: "For the poor will never cease out of the land; therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor in the land.'"248 Jesus makes these words his own: "The poor you always have with you, but you do not always have me." In so doing he does not soften the vehemence of former oracles against "buying the poor for silver and the needy for a pair of sandals . . .," but invites us to recognize his own presence in the poor who are his brethren: When her mother reproached her for caring for the poor and the sick at home, St. Rose of Lima said to her: "When we serve the poor and the sick, we serve Jesus. We must not fail to help our neighbors, because in them we serve Jesus.