



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.

May 31, 2026 ~ Most Holy Trinity

ADMINISTRATOR Fr. Palmer
frpalmerwe@yahoo.com
PRAYER MINISTRY

BEREAVEMENT MINISTRY

Chris Goodsell: 903 628-5964

FAITH FORMATION

Chris Goodsell: 903 628-5964

FINANCE COUNCIL

Thomas LaToof: 903 667-0447

SECRETARY

Ana Ramirez: 915 494-0942

MAINTENANCE

Rudy Ramirez:

PASTORAL COUNCIL

Charilyn Caudle: 903 585-5374

USHERS

Mike Davis: 903 826-5748

SACRED MUSIC

Paul Orthel: 254-423-1574

ETHICS AND INTEGRITY

Ana Ramirez 915 494-0942

LUNCH WITH FATHER:

3rd Monday of each month, At Maria's.
Meet at 11:30 AM



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 to-day, 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

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: 10:45 — 11:15 AM

Tuesday: 10:45 — 11:15 AM

Wednesday: 10:45—11:15 AM

Thursday: 11:15—11:45 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 *Fr. Palmer* when confined to home or in a nursing Facility. Confession and Holy Communion is brought to those *unable* to attend Mass.

NATIONWIDE MASS TIMES/LOCATIONS

1-800-Mass Times or visit
www.Masstimes.org

READERS		
May 30-31	Maria Tidwell	Rudy Ramirez
June 06-07	Luella Rediess	Fred Libby
June 13-14:	Dawn Sorsby	
June 20-21:	Luella Rediess	

PLEASE Pray for the Sick of Our Parish

I would encourage you to do more than pray! Offer a day of Penance (acts of self-denial, prayer, and works of mercy) for one or more of these people — make a spiritual investment in their lives. Begin with the daily offering (below) and then, everything in your day goes to the benefit of the person(s) for whom your day is offered.

Parishioners

Ellen Davis, Kelly Morales, Paola Loar, Lena Fontenot, Luella Rediess, Warren Thibeaux, Gary Leiras, Sharon Davis, Tracy Sorsby, Margaret Howard

Friends and Family

Kalan Berry, friend of Patricia Brantley; Richard Stieb, brother of Linda Norrid; Rev. Thaddeus Brown, Gregory Brown, Elaine Brown, family of Patricia Brantley; Douglas Hall, husband of Joyce Hall; James Burns husband of Mary Burns; Susy, daughter of Maria Tidwell; Marisa Olague, niece of Ana Ramirez, James Drennan, husband of Franca Drennan, Brian, Kathy; Barbara Orr, friend of Karen Davis, Kim Ross, teller at Cadence Bank, Bill Ratcliff, Former Parishioner; Renee Petrofsky. Former Parishioner.

Shorter Morning Offering: *O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of N., and in particular for the intentions of the Holy Father and Your Holy Catholic Church. Amen.*

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 June: The Most Sacred Heart of Jesus

—PREVENT ABUSE —

If you know or suspect that a minor or vulnerable adult is currently being abused or is in danger, immediately report it to state/local law enforcement or the Texas Department of Family and Protective Services at (800) 252-5400 or txabusehotline.org The Diocese of Tyler is committed to respecting the dignity of all persons and to helping anyone who may have been hurt or abused by a priest, deacon, religious, or anyone working in the name of the Church. Any current or past cases of abuse involving Church personnel should be reported to civil authorities and also to the victim assistance coordinator at (903) 266-2159 or vac@dioceseoftyler.org.

UPCOMING MASS INTENTIONS

May 31: The People of St. Mary of the Cenacle

June 02: The Priests and Parishes of the Northeast Deanery

June 04: The Penitents

June 06: Thomas LaToof

June 07: The People of St. Mary of the Cenacle

June 08: The Priests and Parishes of the Northeast Deanery

June 09: +Alexis Rivas

June 10: +Susie Jaixen

June 12: For the Country (Consecration to the Sacred Heart)

<>DONATIONS<>

May 16-17 \$2,293.00

YOUR OFFERINGS ARE MOST APPRECIATED!

YOU ARE MOST APPRECIATED!

THANK YOU!

June 06-07: St. Mary’s Building and Maintenance Fund

Flowers for the Altar this week are donated in memory of all those who offered the supreme sacrifice of their lives in defense and service of this country.

If you would like to donate flowers for the Altar, please contact Tanis Rodriguez. Donations for flowers are \$45.00.

How God Loves: Scott Hahn Reflects on Trinity Sunday:

We often begin Mass with the prayer from today’s Epistle: “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you.” We praise the God who has revealed Himself as a Trinity, a communion of persons.

Communion with the Trinity is the goal of our worship—and the purpose of the salvation history that begins in the Bible and continues in the Eucharist and sacraments of the Church. We see the beginnings of God’s self-revelation in today’s First Reading, as He passes before Moses and cries out His holy name.

Israel had sinned in worshipping the golden calf (see Exodus 32). But God does not condemn them to perish. Instead He proclaims His mercy and faithfulness to His covenant.

God loved Israel as His firstborn son among the nations (see Exodus 4:22). Through Israel—heirs of His covenant with Abraham—God planned to reveal Himself as the Father of all nations (see Genesis 22:18).

The memory of God’s covenant testing of Abraham—and Abraham’s faithful obedience—lies behind today’s Gospel. In commanding Abraham to offer his only beloved son (see Genesis 22:2, 12, 16), God was preparing us for the fullest possible revelation of His love for the world.

As Abraham was willing to offer Isaac, God did not spare His own Son but handed Him over for us all (see Romans 8:32). In this, He revealed what was only disclosed partially to Moses—that His kindness continues for a thousand generations, that He forgives our sin and takes us back as His very own people (see Deuteronomy 4:20; 9:29).

Jesus humbled Himself to die in obedience to God’s will. And for this, the Spirit of God raised Him from the dead (see Romans 8:11), and gave Him a name above every name (see Philippians 2:8–10).

This is the name we glorify in today’s Responsorial: the name of our Lord, the God who is Love (see 1 John 4, 8, 16).

From: St. Paul Center

Sunday, June 21 after Mass: Father’s Day Potluck! Bring your favorite food and enjoy the day!

FROM THE CATECHISM OF THE CATHOLIC

III. THE HOLY TRINITY IN THE TEACHING OF THE FAITH: The formation of the Trinitarian dogma

249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

250 During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

254 The divine persons are really distinct from one another. "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."88 The divine Unity is Triune.

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship." "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."

256 St. Gregory of Nazianzus, also called "the Theologian", entrusts this summary of Trinitarian faith to the catechumens of Constantinople:

Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. . . the infinite co-naturality of three infinities. Each person considered in himself is entirely God. . . the three considered together. . . I have not even begun to think of unity when the Trinity bathes me in its splendor. I have not even begun to think of the Trinity when unity grasps me. . .

IV. THE DIVINE WORKS AND THE TRINITARIAN MISSIONS

257 "O blessed light, O Trinity and first Unity!" God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship". This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love. It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle." However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are". It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons, and their one divine nature. Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.

260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him": ***O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.***