



# ST. MARY OF THE CENACLE

NEW BOSTON, TX. ~ DIOCESE OF TYLER



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 New Boston, Texas 75570  
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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.*

## February 15, 2026 ~ Sixth Sunday in Ordinary Time

**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

**ENVIRONMENT & ART**

**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 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

**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 for 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**

02/14 Luella Rediess	02/15 Rudy Ramirez
02/21 Dawn Sorsby	02/22 Rudy Ramirez
02/08 Luella Rediess	03/01

**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, Sally Allen, Tracy Sorsby

**Friends and Family**

Elthie Meads, wife of the late Bill Meads; 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; Melissa Stieb, niece of Linda Norrid; Susy, daughter of Maria Tidwell; Marisa Olague, niece of Ana Ramirez, James Drennan, husband of Franca Drennan, Brian, Kathy; Barbara Orr, Ross Lennon, friends of Karen Davis, Kim Ross, teller at Cadence Bank

**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.

**—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](http://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](mailto:vac@dioceseoftyler.org).

**UPCOMING MASS INTENTIONS**

February 14: +Albert Palmer  
February 15: The People of St. Mary of the Cenacle  
February 18: Ash Wednesday  
February 19: The Penitents  
February 22: The People of St. Mary of the Cenacle  
February 24: +Ginger Monts

Flowers for the Sanctuary this weekend are donated by Fr. Palmer in memory of his Dad, Albert, on the 10th anniversary of his death. If you would like to donate flowers for the Sanctuary, you may make a \$45.00 donation to the Women's Society. Please contact Chris Goodsell.

**<>COLLECTIONS<>**

February 07-08	\$11,193.00
Diocese of Tyler Catholic Schools	\$ 333.00

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

February 18: USCCB: Church in Central / Eastern Europe  
February 21-22: USCCB: Black and Indian Missions

**Affair Of The Heart: Scott Hahn Reflects on the Sixth Sunday in Ordinary Time**

Jesus tells us in the Gospel this week that He has come not to abolish but to "fulfill" the Law of Moses and the teachings of the prophets. His Gospel reveals the deeper meaning and purpose of the Ten Commandments and the moral Law of the Old Testament. But His Gospel also transcends the Law. He demands a morality far greater than that accomplished by the most pious of Jews, the scribes and Pharisees.

Outward observance of the Law is not enough. It is not enough that we do not murder, commit adultery, divorce, or lie. The law of the New Covenant is a law that God writes on the heart (see Jeremiah 31:31-34). The heart is the seat of our motivations, the place from which our words and actions proceed (see Matthew 6:21; 15:18-20).

Jesus this week calls us to train our hearts, to master our passions and emotions. And Jesus demands the full obedience of our hearts (see Romans 6:17). He calls us to love God with all our hearts and to do His will from the heart (see Matthew 22:37; Ephesians 6:6).

God never demands more than what we are capable of doing. That is the message of this week's First Reading. It is up to us to choose life over death, to choose the waters of eternal life over the fires of ungodliness and sin. By His life, death, and Resurrection, Jesus has shown us that it is possible to keep His commandments. In Baptism, He has given us His Spirit, that His Law might be fulfilled in us (Romans 8:4).

The wisdom of the Gospel surpasses all the wisdom of this age that is passing away, St. Paul tells us in the Epistle. The revelation of this wisdom fulfills God's plan from before all ages. Let us trust in this wisdom and live by His kingdom law. As we do in this week's Psalm, let us pray that we grow in being better able to live His Gospel and to seek the Father with all our heart."

**From: St. Paul Center**

**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 February: The Holy Family**

**UPCOMING DAYS TO REMEMBER:**

**February 16: Lunch with Father:**

**11:30 AM @ Maria's**

**February 16: Men's Group: 6:30 PM**

**February 17: Outreach Group: 6:30 PM**

**February 18: Ash Wednesday:**

**Masses 12:10 and 6:00 PM**

**A day of fasting and abstinence**

**February 20: Stations of the Cross: 6:00 PM**

**followed by a simple soup supper.**

**From the Catechism of the Catholic Church:****PART THREE: LIFE IN CHRIST****SECTION TWO: THE TEN COMMANDMENTS****"Teacher, what must I do . . . ?"**

2052 "Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognize God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments." And he cites for his questioner the precepts that concern love of neighbor: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother." Finally Jesus sums up these commandments positively: "You shall love your neighbor as yourself."

2053 To this first reply Jesus adds a second: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." This reply does not do away with the first: following Jesus Christ involves keeping the Commandments. The Law has not been abolished, but rather man is invited to rediscover it in the person of his Master who is its perfect fulfillment. In the three synoptic Gospels, Jesus' call to the rich young man to follow him, in the obedience of a disciple and in the observance of the Commandments, is joined to the call to poverty and chastity. The evangelical counsels are inseparable from the Commandments.

2054 Jesus acknowledged the Ten Commandments, but he also showed the power of the Spirit at work in their letter. He preached a "righteousness [which] exceeds that of the scribes and Pharisees" as well as that of the Gentiles. He unfolded all the demands of the Commandments. "You have heard that it was said to the men of old, 'You shall not kill.' . . . But I say to you that every one who is angry with his brother shall be liable to judgment."

2055 When someone asks him, "Which commandment in the Law is the greatest?" Jesus replies: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the prophets." The Decalogue must be interpreted in light of this twofold yet single commandment of love, the fullness of the Law: The commandments: "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

**The Decalogue in Sacred Scripture**

2056 The word "Decalogue" means literally "ten words." God revealed these "ten words" to his people on the holy mountain. They were written "with the finger of God," unlike the other commandments written by Moses. They are pre-eminently the words of God. They are handed on to us in the books of Exodus and Deuteronomy. Beginning with the Old Testament, the sacred books refer to the "ten words," but it is in the New Covenant in Jesus Christ that their full meaning will be revealed.

2057 The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the center of the Old Covenant. Whether formulated as negative commandments, prohibitions, or as positive precepts such as: "Honor your father and mother," the "ten words" point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life: If you love the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply. This liberating power of the Decalogue appears, for example, in the commandment about the sabbath rest, directed also to foreigners and slaves: You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm.

2058 The "ten words" sum up and proclaim God's law: "These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them upon two tables of stone, and gave them to me." For this reason these two tables are called "the Testimony." In fact, they contain the terms of the covenant concluded between God and his people. These "tables of the Testimony" were to be deposited in "the ark."

2059 The "ten words" are pronounced by God in the midst of a theophany ("The LORD spoke with you face to face at the mountain, out of the midst of the fire."). They belong to God's revelation of himself and his glory. The gift of the Commandments is the gift of God himself and his holy will. In making his will known, God reveals himself to his people.

2060 The gift of the commandments and of the Law is part of the covenant God sealed with his own. In Exodus, the revelation of the "ten words" is granted between the proposal of the covenant and its conclusion - after the people had committed themselves to "do" all that the Lord had said, and to "obey" it. The Decalogue is never handed on without first recalling the covenant ("The LORD our God made a covenant with us in Horeb.").

2061 The Commandments take on their full meaning within the covenant. According to Scripture, man's moral life has all its meaning in and through the covenant. The first of the "ten words" recalls that God loved his people first: Since there was a passing from the paradise of freedom to the slavery of this world, in punishment for sin, the first phrase of the Decalogue, the first word of God's commandments, bears on freedom "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."

2062 The Commandments properly so-called come in the second place: they express the implications of belonging to God through the establishment of the covenant. Moral existence is a response to the Lord's loving initiative. It is the acknowledgement and homage given to God and a worship of thanksgiving. It is cooperation with the plan God pursues in history.