

# 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.*

**February 22, 2026 ~ First Sunday of Lent**

**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](http://www.Masstimes.org)

Then Jesus was led  
by the Spirit  
into the wilderness  
to be tempted  
by the devil.

Matthew 4:1 NIV

**READERS**

02/28 Luella Rediess	03/01 Fred Libby
03/07 Maria Tidwell	03/08 Stew Lipisko
03/14	03/15

**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 21:	Special Intention
February 22:	The People of St. Mary of the Cenacle
February 23:	+David and Pamela Thompson
February 24:	+Ginger Monts
February 26:	The Penitents
March 01:	The People of St. Mary of the Cenacle

**All donations given for the Votive Candles will now go to a pro-life center for the protection of unborn children. This helps to save babies lives!**

**<>COLLECTIONS<>**

February 14-15	\$1,433.00
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**YOUR OFFERINGS ARE MOST APPRECIATED!  
YOU ARE MOST APPRECIATED!  
THANK YOU!**

February 22: USCCB: Black and Indian Missions  
Feb. 28 / March 01: St. Mary Building and Maintenance

**Tale of Two Adams: Scott Hahn Reflects on the First Sunday of Lent**

In today's Liturgy, the destiny of the human race is told as the tale of two "types" of men—the first man, Adam, and the new Adam, Jesus (see 1 Corinthians 15:21–22; 45–59).

Paul's argument in the Epistle is built on a series of contrasts between "one" or "one person" and "the many" or "all." By one person's disobedience, sin and condemnation entered the world, and death came to reign over all. By the obedience of another one, grace abounded, all were justified, and life came to reign for all.

This is the drama that unfolds in today's First Reading and Gospel. Formed from the clay of the ground and filled with the breath of God's own Spirit, Adam was a son of God (see Luke 3:38), created in His image (see Genesis 5:1–3). Crowned with glory, he was given dominion over the world and the protection of His angels (see Psalms 8:6–8; 91:11–13). He was made to worship God—to live not by bread alone but in obedience to every word that comes from the mouth of the Father.

Adam, however, put the Lord his God to the test. He gave in to the serpent's temptation, trying to seize for himself all that God had already promised him. But in His hour of temptation, Jesus prevailed where Adam failed—and drove the devil away.

Still, we sin after the pattern of Adam's transgression. Like Adam, we let sin in the door (see Genesis 4:7) when we entertain doubts about God's promises, when we forget to call on Him in our hours of temptation.

But the grace won for us by Christ's obedience means that sin is no longer our master. As we begin this season of repentance, we can be confident in His compassion, that He will create in us a new heart (see Romans 5:5; Hebrews 8:10). As we do in today's Psalm, we can sing joyfully of our salvation, renewed in His presence.

**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**

**Stations of the Cross will be prayed each Friday of Lent beginning at 6:00 PM.**

**The Prayer will be followed by a simple soup supper in the Parish Hall. Sign up sheets for the supper are located in the vestibule of the Church and will migrate to the Parish Hall after Sunday Mass. Join us for both Stations and visiting with Supper. .**

**From Bishop Gregory Kelly, Bishop of Tyler:**

Doce me passionem Tuam.

This is a prayer to Christ: "Teach me your passion." A medical doctor speaking at the National Catholic Bioethics Center workshop for bishops earlier in February referenced this prayer, one he gives to his patients. It shifts the focus from asking why suffering is occurring or for the suffering to be taken away, to seeing it as a way of entering anew into the suffering of Christ and the infinite riches of his self-sacrificial love expressed on the cross. This alone liberates us and makes human suffering a participation in Christ's suffering, reproducing this mystery in each person in a new and unique way.

St. Paul tells the people of Corinth that we are "always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body. For we who live are constantly being given up to death for the sake of Jesus, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you." (2 Cor 4:10-12)

Perhaps we have forgotten the belief that we can offer our suffering for others. That suffering and death in us can mean life for others, since we live within the mystery of Christ's Body through our baptism and are intimately bound to others through the Holy Spirit poured out upon us.

"Lord, teach me your passion." A good prayer for Lent. In order to learn this passion, read the Passion. Since we are in the Year of Matthew, Matthew's account is a good place to start. It will be read on Palm Sunday. The Passion narrative helps us to keep our eyes fixed on Jesus. To see how he speaks and acts, to see his courage and mercy, his perseverance. To receive his love anew which alone saves us. And to see our Lenten penances as correctives to our usual way of seeing and hearing—the whole point of Lenten penances.

They open us to the grace to make our seeing and hearing like that of Jesus, to share more deeply in his way of loving.

This will inevitably lead us to a deeper participation in his suffering love, allowing his life to grow in us during these days of Lent, and be extended to others in greater works of mercy. To carry in our bodies the dying of Jesus—death at work in us, but life for others. That the life and love of Jesus may come alive in the lives of others, especially in those most in need of his mercy.

+Bishop Gregory Kelly

**From the Catechism of the Catholic Church:****VI. "AND LEAD US NOT INTO TEMPTATION"**

2846 This petition goes to the root of the preceding one, for our sins result from our consenting to temptation; we therefore ask our Father not to "lead" us into temptation. It is difficult to translate the Greek verb used by a single English word: the Greek means both "do not allow us to enter into temptation" and "do not let us yield to temptation." "God cannot be tempted by evil and he himself tempts no one"; on the contrary, he wants to set us free from evil. We ask him not to allow us to take the way that leads to sin. We are engaged in the battle "between flesh and spirit"; this petition implores the Spirit of discernment and strength.

2847 The Holy Spirit makes us discern between trials, which are necessary for the growth of the inner man, and temptation, which leads to sin and death. We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable, when in reality its fruit is death.

God does not want to impose the good, but wants free beings. . . . There is a certain usefulness to temptation. No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.

2848 "Lead us not into temptation" implies a decision of the heart: "For where your treasure is, there will your heart be also. . . . No one can serve two masters." "If we live by the Spirit, let us also walk by the Spirit." In this assent to the Holy Spirit the Father gives us strength. "No testing has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, so that you may be able to endure it."

2849 Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony. In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to vigilance of the heart in communion with his own. Vigilance is "custody of the heart," and Jesus prayed for us to the Father: "Keep them in your name." The Holy Spirit constantly seeks to awaken us to keep watch. Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for final perseverance. "Lo, I am coming like a thief! Blessed is he who is awake."

**VII "BUT DELIVER US FROM EVIL"**

2850 The last petition to our Father is also included in Jesus' prayer: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one." It touches each of us personally, but it is always "we" who pray, in communion with the whole Church, for the deliverance of the whole human family. The Lord's Prayer continually opens us to the range of God's economy of salvation. Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ, the "communion of saints."