



Pastoral Staff

Rev. Thomas Zahuta, Ext. 105
TZahuta@archatl.com
Pastor

Deacon Tom Kretzmer, Ext. 102
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Religious Education/CCD

Robyn Hiatt, Ext. 103
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Mass Schedule

Saturday: 5:30pm
Sunday: 10:00am, 12:30pm (Spanish)

Weekday Masses

Mon., Thu., Fri. 8:00am
Wed. 6:30pm
First Saturday 8:30am

Reconciliation

Saturday 4:45pm - 5:15pm
Sunday 9:15am - 9:45am
Wednesday 5:15pm - 6:15pm
First Saturday 9:15am (following Mass)
Or by appointment

Eucharistic Adoration

Mon., Thu., Fri. 1 hour following Mass
Wed. 5:15pm - 6:15pm
Extended adoration:
First Friday—Saturday 9:00am—8:00am

Parish Office:

Contact:
Lisa Minick, Ext. 101
lisajm8212@gmail.com
Office Assistant

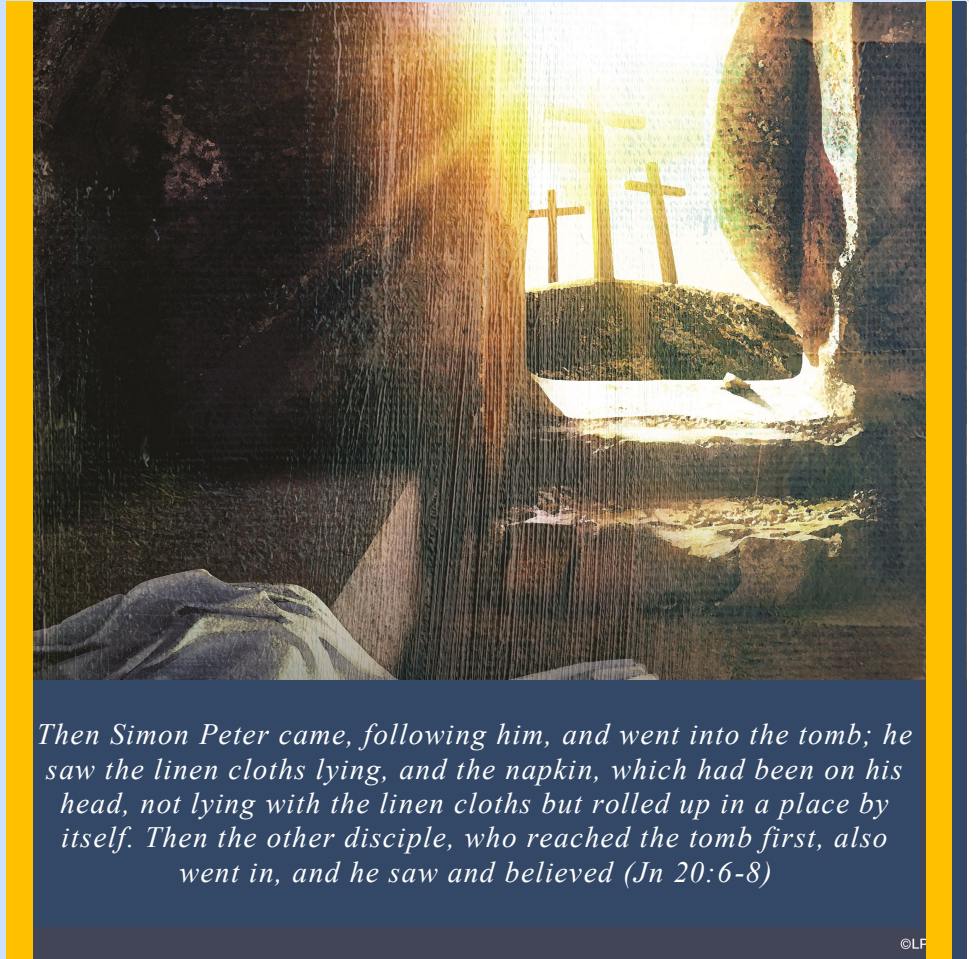
Hours: Monday-Friday:
8:30am - 2:00pm

Email: parishoffice@stpetertherock.com

Mailing Address:

St. Peter the Rock Catholic Church
P.O. Box 280
The Rock, Georgia 30285
Phone: 706.648.2599 Fax 706.648.4040

MARCH 31, 2024 - EASTER SUNDAY OF THE RESURRECTION OF THE LORD



Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed (Jn 20:6-8)

Sacraments

Sacrament of Baptism

Before scheduling an Infant Baptism, both parents are required to attend the Baptismal Preparation Class. Please contact the office to make arrangements.

Sacrament of Matrimony

Couples are required to contact Fr. Thomas Zahuta at least 9 months before they wish to marry, to arrange for instructions and spiritual preparation for the Sacrament.

Sacrament of Anointing of the Sick, Last Rites, or Viaticum

Call the parish number 706-648-2599
In case of Sacramental Emergency /
Danger of Death, listen for that option on
the automated phone attendant or dial ext.
104.

Communion for the Sick

Please advise the Parish Office of anyone
admitted to the hospital or who is
homebound and in need of the Ministry to
the Infirm.



Mass Intentions for the Week March 30 - April 7, 2024

SATURDAY	March 30, 2024	EASTER VIGIL
8:30 PM	Renice & Leona Necaise †	
SUNDAY	March 31, 2024	EASTER SUNDAY
10:00 AM	For the People of the Parish	
12:30 PM	Valery Victoria	
MONDAY	April 1, 2024	
8:00 AM	Easter Lily Memorial	
WEDNESDAY	April 3, 2024	
6:30 PM		
THURSDAY	April 4, 2024	
6:30 PM		
FRIDAY	April 5, 2024	
6:30 PM		
SATURDAY	April 6, 2024	
8:30 AM		
5:30 PM		
SUNDAY	April 7, 2024	
10:00 AM	Lennie Morgan †	
12:30 PM	For the People of the Parish	

Mass Readings for the Week of March 31, 2024

Sunday: Acts 10:34a, 37-43 Ps 118:1-2, 16-17, 22-23
Col 3:1-4 or 1 Cor 5:6b-8 Jn 20:1-9 or 41:Mk 16:1-7

Monday: Acts 2:14, 22-33 Ps 16:1-2a, 5, 7-11 Mt 28:8-15

Tuesday: Acts 2:36-41 Ps 33:4-5, 18-20, 22 Jn 20:11-18

Wednesday: Acts 3:1-10 Ps 105:1-4, 6-9 Lk 24:13-35

Thursday: Acts 3:11-26 Ps 8:2a, 5-9 Lk 24:35-48

Friday: Acts 4:1-12 Ps 118:1-2, 4, 22-27a Jn 21:1-14

Saturday: Acts 4:13-21 Ps 118:1, 14-15, 16ab-21
Mk 16:9-15

Happy Easter
¡Felices Pascuas!

Eucharistic Adoration at St. Peter the Rock!

Every first Friday of the month we have extended Eucharistic Adoration beginning at 9:00am to 8:00am Saturday morning. Please consider spending one hour with our Eucharistic Lord. A sign up sheet is in the narthex. *In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration.* (Pope Benedict XVI)



Mass and Reconciliation on the First Saturday

Please join us the first Saturday of the month at 8:30am for Mass. The Sacrament of Reconciliation will follow Mass at 9:15 am. In reparation to the Immaculate Heart of Mary include the following elements, performed with the intention of reparation for blasphemies against the Immaculate Heart, for at least five consecutive months:

- 1) Confession (shortly before or after the First Saturday — so long as the person receives Holy Communion in a state of grace);
- 2) Holy Communion received on the First Saturday of each month;
- 3) the Holy Rosary, five decades recited sometime during the day; and
- 4) meditating for 15 minutes on the Mysteries of the Rosary



From the General Instruction of the Roman Missal (GIRM)



The Acclamation before the Gospel

62. After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor.

- a) The Alleluia is sung in every time of year other than Lent. The verses are taken from the Lectionary or the Graduale.
- b) During Lent, instead of the Alleluia, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the Graduale.

63. When there is only one reading before the Gospel:

- a) during a time of year when the Alleluia is prescribed, either an Alleluia Psalm or the Responsorial Psalm followed by the Alleluia with its verse may be used;
- b) during a time of year when the Alleluia is not foreseen, either the Psalm and the Verse before the Gospel or the Psalm alone may be used;
- c) the Alleluia or the Verse before the Gospel, if not sung, may be omitted.

64. The Sequence which, except on Easter Sunday and on Pentecost Day, is optional, is sung before the Alleluia.

De la Instrucción General del Misal Romano (IGMR)

La aclamación que precede la lectura del Evangelio

62. Después de la lectura que precede inmediatamente al Evangelio, se canta el Aleluya u otro canto establecido por las rúbricas, según las exigencias del tiempo litúrgico. Esta aclamación constituye por sí misma un rito o acto en el cual la asamblea de los fieles acoge y saluda al Señor que les va a hablar en el Evangelio, y profesa su fe con el canto. Es cantado por todos los presentes, de pie. Lo comienza el cantor o el coro y, si es el caso, se repite. En cambio el verso lo canta el coro o el cantor.

- a) El Aleluya se canta en todos los tiempos fuera de la Cuaresma. Los versos se toman del Leccionario o del Gradual.
- b) En el Tiempo de Cuaresma, en lugar del Aleluya, se canta el verso que aparece en el Leccionario antes del Evangelio. Se puede cantar también otro salmo o tracto, que se encuentran en el Gradual.

63. Cuando se tiene una sola lectura antes del Evangelio:

- a) En el tiempo en que se dice Aleluya se puede utilizar o el salmo aleluyático o el salmo y el Aleluya con su propio verso.
- b) En el tiempo en que no se ha de decir Aleluya, se puede utilizar o el salmo y el verso que precede al Evangelio o el salmo solo.
- c) El Aleluya o el verso que precede al Evangelio, si no se canta, puede omitirse.

64. La “Secuencia” que, fuera de los días de Pascua y Pentecostés, es opcional, se canta antes del Aleluya.



Respect For Human Life

2275 "One must hold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing, the improvement of its condition of health, or its individual survival."83
 "It is immoral to produce human embryos intended for exploitation as disposable biological material."84
 "Certain attempts to influence *chromosomic* or *genetic inheritance* are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. Such manipulations are contrary to the personal dignity of the human being and his integrity and identity"85 which are unique and unrepeatable.
 83 CDF, *Donum vitae* I, 3. 84 CDF, *Donum vitae* I, 5. 85 CDF, *Donum vitae* I, 6.

Catechism Class - Monday 6:00 PM	RCIA - Wednesday 7:15 PM
Bible Study - Thursday 4:00 PM	Clase de estudio bíblico en español Miércoles 7:15 pm

INCOME FY 2023-2024

Weekly offertory	<i>week ending Mar. 10th</i>	\$3,559
Weekly budget		\$3,338
over/(under)		\$221

CCD SCHEDULE

4/07/24 - 29th Class
 4/14/24 - 30th Class / Eucharist Adoration
 4/21/24 - 31st Class
 4/27/24 - First Communion Retreat
 4/28/24 - 32nd Class
Class: 11:15 am - 12:15 am



Is your marriage going down the right road . . . or is it a little off track? Life can be difficult, and so can the challenges you face in marriage. Does the distance between you seem wide? Are you already separated? Looking for a better way? Retrouvaille can help and offers hope for a better relationship. Retrouvaille is a peer ministry of volunteer couples that can help you learn the tools of healthy communication, build intimacy and heal, just as they have done in their own marriages. Retrouvaille is Christian-based, and Catholic in origin, but welcomes couples of all faiths as well as non-religious couples. Retrouvaille can help get your marriage back on track. For more information about our upcoming Retrouvaille Weekend program, May 3-5, contact: Mus and Rubina at 404-234-6006 or visit our website: HelpOurMarriage.org.

Catechism of the Catholic Church — Paragraph 2. On the Third Day He Rose from the Dead

638 "We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus."489 The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross: (90, 651, 991)

Christ is risen from the dead! Dying, he conquered death; To the dead, he has given life.490

I. The Historical and Transcendent Event

639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56, St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve..."491 Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.492

The empty tomb

640 "Why do you seek the living among the dead? He is not here, but has risen."493 The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise.494 Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter.495 The disciple "whom Jesus loved" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there," "he saw and believed."496 This suggests that he realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.497 (999)

The appearances of the Risen One

641 Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One.498 Thus the women were the first messengers of Christ's Resurrection for the apostles themselves.499 They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers,500 and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!"501 (553, 448)

642 Everything that happened during those Paschal days involves each of the apostles—and Peter in particular—in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection," but they are not the only ones—Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.502 (659, 881, 860)

643 Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold.503 The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad"504) and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale."505 When Jesus reveals himself to the Eleven on Easter evening, "he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."506

Endnotes: 489 Acts 13:32-33. 490 Byzantine Liturgy, Troparion of Easter. 491 1 Cor 15:3-4. 492 Cf. Acts 9:3-18. 493 Lk 24:5-6. 494 Cf. Jn 20:13; Mt 28:11-15. 495 Cf. Lk 24:3, 12, 22-23. 496 Jn 20:2, 6, 8. 497 Cf. Jn 11:44; 20:5-7. 498 Mk 16:1; Lk 24:1; Jn 19:31, 42. 499 Cf. Lk 24:9-10; Mt 28:9-10; Jn 20:11-18. 500 Cf. 1 Cor 15:5; Lk 22:31-32. 501 Lk 24:34, 36. 502 1 Cor 15:4-8; cf. Acts 1:22. 503 Cf. Lk 22:31-32. 504 Lk 24:17; cf. Jn 20:19. 505 Lk 24:11; cf. Mk 16:11, 13. 506 Mk 16:14.