



## MAY 12, 2024 - ASCENSION OF THE LORD

### Pastoral Staff

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

Deacon Tom Kretzmer, Ext. 102  
Tmkretzmer@windstream.net

### Religious Education/CCD

Robyn Hiatt, Ext. 103  
robynhhiatt@iCloud.com

### 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



*[Jesus] said to them, "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. (Mk 16:15-16)*

### 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 May 11 - 19, 2024

<b>SATURDAY</b>	<b>May 11, 2024</b>
5:30 PM	Facunda Cruz †
<b>SUNDAY</b>	<b>May 12, 2024 THE ASCENSION OF THE LORD</b>
10:00 AM	For Mothers
12:30 PM	For the People of the Parish
<b>MONDAY</b>	<b>May 13, 2024</b>
8:00 AM	
<b>WEDNESDAY</b>	<b>May 15, 2024</b>
6:30 PM	Consuelo Cervantes †
<b>THURSDAY</b>	<b>May 16, 2024</b>
8:00 AM	Bobbie and Charles Minick †
<b>FRIDAY</b>	<b>May 17, 2024</b>
8:00 AM	
<b>SATURDAY</b>	<b>May 18, 2024</b>
5:30 PM	
<b>SUNDAY</b>	<b>May 19, 2024 PENTECOST SUNDAY</b>
10:00 AM	Fred and Helen Schmude †
12:30 PM	For the People of the Parish

### Mass Readings for the Week of May 12, 2024

**Sunday:** Acts 1:1-11 Ps 47:2-3, 6-9 Eph 1:17-23 or Eph 4:1-13 or 4:1-7, 11-13 Mk 16:15-20  
**Monday:** Acts 19:1-8 Ps 68:2-3b, 4-5acd, 6-7b Jn 16:29-33  
**Tuesday:** Acts 1:15-17, 20-26 Ps 113:1-8 Jn 15:9-17  
**Wednesday:** Acts 20:28-38 Ps 68:29-30, 33-36b Jn 17:11b-19  
**Thursday:** Acts 22:30; 23:6-11 Ps 16:1-2a, 5, 7-11 Jn 17:20-26  
**Friday:** Acts 25:13b-21 Ps 103:1-2, 11-12, 19-20b Jn 21:15-19  
**Saturday:** Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5 Ps 104:1-2a, 24, 35c, 27-28, 29c-30 Rom 8:22-27 Jn 7:37-39



### Prayer List ~ Lista de Oración

Dave Hoffman



St. Peter the Rock Catholic Church is pleased to announce that we received a disbursement check of \$3,100.00 from our Saint Peter the Rock Catholic Church Endowment Fund at the Catholic Foundation of North Georgia. These funds were used to assist with HVAC repairs. To make a gift to the fund to benefit our parish now and in the future, please go to [www.cfnga.org/give](http://www.cfnga.org/give).

In addition, St. Peter the Rock Catholic Church is pleased to announce we received a disbursement check of \$5,000.00 from the Parish Assistance Fund at the Catholic Foundation of North Georgia. At this time, St. Peter the Rock Catholic Church has not decided how these funds will be used.



## From the General Instruction of the Roman Missal (GIRM)



### The Eucharistic Prayer

79. The main elements of which the Eucharistic Prayer consists may be distinguished from one another in this way:

- The *thanksgiving* (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.
- The *acclamation*, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest.
- The *epiclesis*, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.
- The *institution narrative* and *Consecration*, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.
- The *anamnesis*, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.
- The *oblation*, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves,<sup>[70]</sup> and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.<sup>[71]</sup>

## De la Instrucción General del Misal Romano (IGMR)

### Plegaria eucarística

79. Los principales elementos de que consta la Plegaria eucarística pueden distinguirse de esta manera:

- Acción de gracias* (que se expresa sobre todo en el Prefacio): en la que el sacerdote, en nombre de todo el pueblo santo, glorifica a Dios Padre y le da gracias por toda la obra de salvación o por alguno de sus aspectos particulares, según las variantes del día, de la festividad o del tiempo litúrgico.
- Aclamación*: con la que toda la asamblea, uniéndose a las potestades celestiales, canta el Santo. Esta aclamación, que constituye una parte de la Plegaria eucarística, la pronuncia todo el pueblo con el sacerdote.
- Epiclesis*: con la que la Iglesia, por medio de determinadas invocaciones, implora el poder del Espíritu Santo para que los dones que han ofrecido los hombres, sean consagrados, es decir, se conviertan en el Cuerpo y la Sangre de Cristo, y para que la víctima inmaculada que se va a recibir en la Comunión sea para salvación de quienes la reciban.
- Narración de la institución y consagración*: mediante las palabras y acciones de Cristo se lleva a cabo el sacrificio que Cristo mismo instituyó en la Última Cena, cuando bajo las especies de pan y vino ofreció su Cuerpo y su Sangre y se lo dio a los Apóstoles en forma de alimento y bebida, y les dejó el mandato de perpetuar este mismo misterio.
- Anámnesis*: con la que la Iglesia, al cumplir este encargo que, a través de los Apóstoles, recibió de Cristo Señor, realiza el memorial del mismo Cristo, recordando principalmente su bienaventurada pasión, su gloriosa resurrección y la ascensión al cielo.
- Oblación*: con la que la Iglesia, sobre todo la reunida aquí y ahora, ofrece en este memorial al Padre en el Espíritu Santo, la víctima inmaculada. La Iglesia pretende que los fieles no sólo ofrezcan la víctima inmaculada, sino que aprendan a ofrecerse a sí mismos<sup>[70]</sup>, y que de día en día perfeccionen, con la mediación de Cristo, la unidad con Dios y entre sí, para que, finalmente, Dios lo sea todo en todos<sup>[71]</sup>.



2279 Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such it should be encouraged.

**Lyke House Digital Library presentation**

It is my joy to inform you that the Lyke House Digital Library Project, sponsored by a grant from PORTICUS North America, was successfully completed and launched.

In this Easter season, Lyke House would love to share with you the link to the digital library <https://lykehousedigitallibrary.com/>, as well as a link to a 30 minutes video of the presentation of this project that you can access on your phones, [https://youtu.be/P4\\_aDfl\\_cHw?feature=shared](https://youtu.be/P4_aDfl_cHw?feature=shared).

We recommend you use laptop or iPad or PC to get the best experience of the digital library since it has a great 3D experience. Access to the Digital Library also gives you the experience of a virtual tour of the Archbishop James P. Lyke Museum-Gallery at the Lyke House and a tour of the facility. Using phones may undermine the 3D effect and experience.

Wishing you God's Love and Blessings,  
Fr. Urey Patrick Mark, Director & Chaplain

**Join us for the Rosary in the Chapel before Mass**

**Saturday @ 4:55PM Sunday @ 9:30 AM**

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

**CCD SCHEDULE ( 11:15 am—12:15 pm)**

5/19/24 - 35th Class  
5/26/24 - 36th Class  
**CCD Celebration - 1:30 PM to 3:30 PM**

**Teen Bible Study—This Summer**

Teen Bible Study. Beginning June 2nd at the normal CCD time. See Fr. Zahuta if interested.

**TRAUMA RECOVERY GROUP**

The Archdiocese of Atlanta Victim Assistance Program is offering a Trauma Recovery Group for survivors of childhood trauma on Thursday evenings beginning June 6. Registration deadline is May 16. The group is limited to 10 participants.

Location: Chancery of the Archdiocese  
Dates: Nine Sessions: Thursday nights Jun.6 – Aug.8  
Time: 6 – 8 p.m.  
Cost: \$25 per session (partial scholarships available)  
Co-Leaders: Sue Stubbs MS, NCC, CCPT-II & Wendy Baribeau MS, LMFT Please contact Sue Stubbs at 404-920-7554 or sstubbs@archatl.com for an application. Read more about the Trauma Group on-line at <http://archatl.com/ministries-services/victim-assistance/healing-opportunities/trauma-recovery-group/>

**INCOME FY 2023-2024**

<b>Weekly offertory week ending Apr. 28th</b>	<b>\$3,685</b>
<b>Weekly budget</b>	<b>\$3,338</b>
<b>over/(under)</b>	<b>\$347</b>

**Catechism of the Catholic Church — III. Christ Jesus — “Mediator and Fullness of All Revelation”25**

God has said everything in his Word

65 “In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son.”26 Christ, the Son of God made man, is the Father’s one, perfect, and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1:1-2: (102, 516, 2717)

In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word—and he has no more to say... because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.27

There will be no further Revelation

66 “The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.”28 Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries. (94)

67 Throughout the ages, there have been so-called “private” revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ’s definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the sensus fidelium knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church. (84, 93) Christian faith cannot accept “revelations” that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such “revelations.”

**IN BRIEF**

68 By love, God has revealed himself and given himself to man. He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life.

69 God has revealed himself to man by gradually communicating his own mystery in deeds and in words.

70 Beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation (cf. Gen 3:15) and offered them his covenant.

71 God made an everlasting covenant with Noah and with all living beings (cf. Gen 9:16). It will remain in force as long as the world lasts.

72 God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity.

73 God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever. The Son is his Father’s definitive Word; so there will be no further Revelation after him.

25 DV 2. 26 Heb 1:1-2. 27 St. John of the Cross, The Ascent of Mount Carmel, 2, 22, 3-5, in The Collected Works, tr. K. Kavanaugh, OCD, and O. Rodriguez, OCD (Washington DC: Institute of Carmelite Studies, 1979), 179-180: LH, OR Advent, wk 2, Mon. 28 DV 4; cf. 1 Tim 6:14; Titus 2:13.