

APRIL 28, 2024 - FIFTH SUNDAY OF EASTER

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
robynhiatt@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:

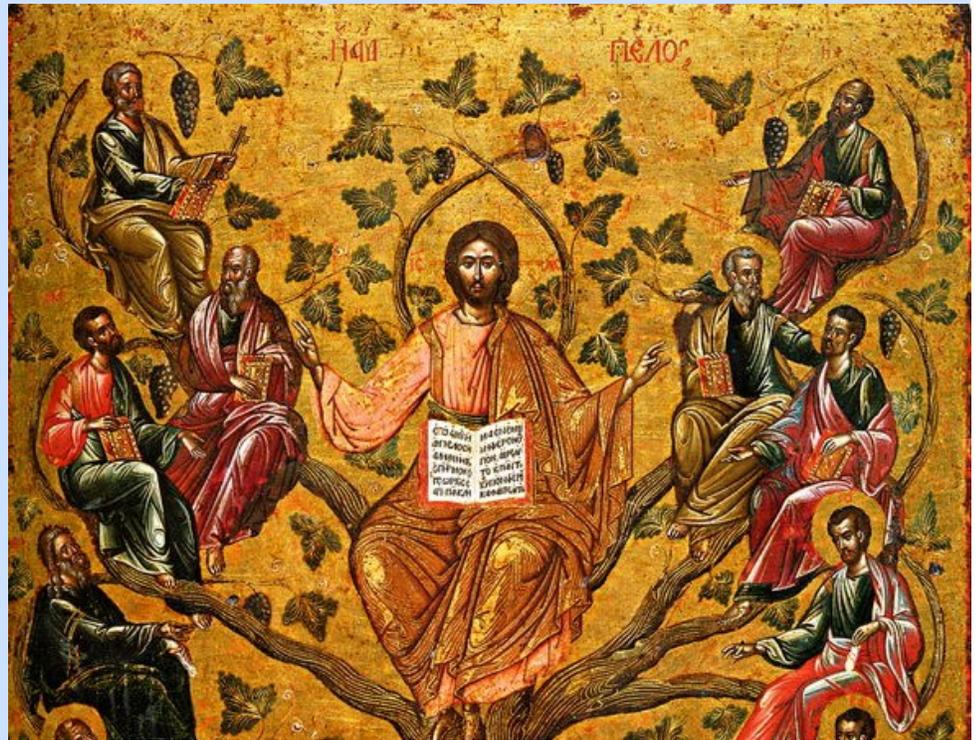
Contact:
Lisa Minick, Ext. 101
lisajm8212@gmail.com
Office Assistant

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



I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. (Jn 15:5,7-8)

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 April 27 - May 5, 2024

SATURDAY	April 27, 2024
5:30 PM	Fred & Veronica Smith †
SUNDAY	April 28, 2024
10:00 AM	Daniel Camburn †
12:30 PM	For the People of the Parish
MONDAY	April 29, 2024
8:00 AM	Doug & Betty Schmude †
WEDNESDAY	May 1, 2024
6:30 PM	Barbara Buck †
THURSDAY	May 2, 2024
8:00 AM	Denny Buck †
FRIDAY	May 3, 2024
8:00 AM	Mike Thrall †
SATURDAY	May 4, 2024
8:30 AM	Sid Cox †
5:30 PM	
SUNDAY	May 5, 2024
10:00 AM	First Communicants
12:30 PM	For the People of the Parish

Mass Readings for the Week of April 28, 2024

Sunday: Acts 9:26-31 Ps 22:26-27, 28, 30, 31-32
1 Jn 3:18-24 Jn 15:1-8

Monday: Acts 14:5-8 Ps 115:1-4, 15-16 Jn 14:21-26
see 557: 1 Jn 1:5—2:2 Mt 11:25-30

Tuesday: Acts 14:19-28 Ps 145:10-13ab, 21 Jn 14:27-31a

Wednesday: Acts 15:1-6 Ps 122:1-5 Jn 15:1-8

Thursday: Acts 15:7-21 Ps 96:1-3, 10 Jn 15:9-11
see 560: 1 Jn 5:1-5 Mt 10:22-25

Friday: 1 Cor 15:1-8 Ps 19:2-5 Jn 14:6-14

Saturday: Acts 16:1-10 Ps 100:1b-2, 3, 5 Jn 15:18-21



Prayer List ~ Lista de Oración

Joanne Clark, Jim & Nancy Shaw

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 Preparation of the Gifts cont.

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the Deacon to be carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance.

Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the Eucharistic table.

74. The procession bringing the gifts is accompanied by the Offertory Chant (cf. no. 37 b), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance Chant (cf. no. 48). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.

75. The bread and wine are placed on the altar by the Priest to the accompaniment of the prescribed formulas; the Priest may incense the gifts placed on the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the Priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the Deacon or by another minister.

76. Then the Priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression.

De la Instrucción General del Misal Romano (IGMR)

Preparación de los dones continuación.

Se traen a continuación las ofrendas: es de alabar que el pan y el vino lo presenten los mismos fieles. El sacerdote o el diácono los recibirá en un lugar oportuno y los llevará al altar. Aunque los fieles no traigan pan y vino suyo, como se hacía antiguamente, con este destino litúrgico, el rito de presentarlos conserva igualmente su sentido y significado espiritual.

También se puede aportar dinero u ofrecer otros dones para los pobres o para la Iglesia, que los fieles mismos pueden aportar o que pueden ser recolectados en la iglesia, y que se colocarán en un lugar oportuno, fuera de la mesa eucarística.

74. Acompaña a esta procesión en que se llevan los dones el canto del ofertorio (cfr. n. 37, b), que se prolonga por lo menos hasta que los dones han sido depositados sobre el altar. Las normas sobre el modo de hacer este canto son las mismas dadas para el canto de entrada (cfr. n. 48). El canto puede siempre acompañar los ritos del ofertorio, aun cuando no haya procesión de ofrendas.

75. El sacerdote coloca el pan y el vino sobre el altar recitando las fórmulas prescritas. El sacerdote puede incensar los dones colocados sobre el altar, y después la cruz y el altar mismo, para significar que la ofrenda de la Iglesia y su oración suben ante el trono de Dios como el incienso. Después el sacerdote, en virtud del ministerio sagrado, y el pueblo, en virtud de la dignidad bautismal, pueden ser incensados por el diácono u otro ministro.

76. A continuación el sacerdote se lava las manos a un lado del altar. Con este rito se expresa el deseo de purificación interior.

Spring Picnic at St. Peter the Rock

Everyone is invited for some food, games and fellowship at the church on May 5th at 2:00 PM. Bring food to share and your lawn chairs. We will have games for everyone. We will also have a religious subject and opportunity for questions and discussion. We will put a sign-up sheet in the Narthex for ideas or questions on a subject to discuss. *This is open to parishioners, non-parishioners, family members and friends.*

CCD SCHEDULE (11:15 am—12:15 pm)

4/28/24 - 32nd Class
 5/04/24 - First Communion Rehearsal 10:00AM
 5/05/24 - First Communion 10:00AM Mass
 5/12/24 - 34th Class
 5/19/24 - 35th Class

SECOND COLLECTION - CATHOLIC HOME MISSIONS

Support the Catholic Home Missions Appeal today! Nearly 40 percent of dioceses in the United States and its territories are considered mission territories because they are unable to fund essential pastoral activities needed in their communities. Your support funds religious education, seminary formation, lay ministry training and other programs that build vibrant faith communities right here in the United States. Please be generous. More information can be found at lifeofthechurch.com/donate.

¡Apoyen hoy a la colecta para las Misiones Católicas! Cerca del 40 por ciento de las diócesis en los Estados Unidos y en sus territorios son consideradas territorio misionero, ya que no pueden financiar las labores pastorales básicas que se necesitan en sus comunidades. Su apoyo financia la educación religiosa, la formación de seminaristas, la capacitación de ministros laicos y otros programas que forman comunidades de fe entusiastas, aquí mismo, en los Estados Unidos. Por favor, sean generosos. Pueden encontrar más información en lifeofthechurch.com/donate.

Last Will and Testament

Prayerfully consider St. Peter the Rock

Join us for the Rosary in the Chapel before Mass
 Saturday @ 4:55PM Sunday @ 9:30 AM

INCOME FY 2023-2024

Weekly offertory	week ending Apr. 14th	\$2,340
Weekly budget		\$3,338
over/(under)		(\$998)

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

Catechism of the Catholic Church — Article 6 “He Ascended Into Heaven and is Seated at the Right Hand of the Father” cont.

660 The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: “I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.”⁵³⁷ This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father’s right hand, a transition marked by the historical and transcendent event of the Ascension.

661 This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation. Only the one who “came from the Father” can return to the Father: Christ Jesus.⁵³⁸ “No one has ascended into heaven but he who descended from heaven, the Son of man.”⁵³⁹ Left to its own natural powers humanity does not have access to the “Father’s house,” to God’s life and happiness.⁵⁴⁰ Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.⁵⁴¹ (461, 792)

662 “And I, when I am lifted up from the earth, will draw all men to myself.”⁵⁴² The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, “entered, not into a sanctuary made by human hands... but into heaven itself, now to appear in the presence of God on our behalf.”⁵⁴³ There Christ permanently exercises his priesthood, for he “always lives to make intercession” for “those who draw near to God through him.”⁵⁴⁴ As “high priest of the good things to come” he is the center and the principal actor of the liturgy that honors the Father in heaven.⁵⁴⁵ (1545, 1137)

663 Henceforth Christ is seated at the right hand of the Father: “By ‘the Father’s right hand’ we understand the glory and honor of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified.”⁵⁴⁶ (648)

664 Being seated at the Father’s right hand signifies the inauguration of the Messiah’s kingdom, the fulfillment of the prophet Daniel’s vision concerning the Son of man: “To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”⁵⁴⁷ After this event the apostles became witnesses of the “kingdom [that] will have no end.”⁵⁴⁸ (541)

IN BRIEF

665 Christ’s ascension marks the definitive entrance of Jesus’ humanity into God’s heavenly domain, whence he will come again (cf. Acts 1:11); this humanity in the meantime hides him from the eyes of men (cf. Col 3:3).

666 Jesus Christ, the head of the Church, precedes us into the Father’s glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.

667 Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.

537 Jn 20:17. 538 Cf. Jn 16:28. 539 Jn 3:13; cf. Eph 4:8-10. 540 Jn 14:2. 541 Roman Missal, Preface of the Ascension: “sed ut illuc confideremus, sua membra, nos subsequi quo ipse, caput nostrum principiumque, praecessit.” 542 Jn 12:32. 543 Heb 9:24. 544 Heb 7:25. 545 Heb 9:11; cf. Rev 4:6-11. 546 St. John Damascene, De fide orth., 4, 2: PG 94, 1104C. 547 Dan 7:14. 548 Nicene Creed.