



Pastoral Staff

Rev. Thomas Zahuta, Ext. 105
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Pastor

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Religious Education/CCD

Robyn Hiatt, Ext. 103
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Weekend Mass Schedule

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

Weekday Masses

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

Reconciliation

Saturday 4:45pm - 5:15pm
Sunday 9:15am - 9:45am
Wednesday 5:15pm - 6:15pm
First Saturday 8:40am (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:

Rose Borchardt, Ext. 101
Office Assistant
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Lisa Minick, Bulletin Editor
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Office Hours: Wednesday & Friday:
10:00am - 3:00pm

Email: parishoffice@stpetertherock.com
Mailing Address:

St. Peter the Rock Catholic Church
P.O. Box 280
The Rock, Georgia 30285
Phone: 706.648.2599
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FEBRUARY 9, 2025 - FIFTH SUNDAY IN ORDINARY TIME



And when he had ceased speaking, [Jesus] said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, ... And they came and filled both the boats, so that they began to sink. 8 But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." (Lk 5:4-8)

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
February 8 - 16, 2025**

SATURDAY	February 8, 2025
5:30 PM	Mike & Sebrina Somers
SUNDAY	February 9, 2025
10:00 AM	For the People of the Parish
12:30 PM	Angelica Maria Flores Martinez †
MONDAY	February 10, 2025
8:00 AM	Jan Early
WEDNESDAY	February 12, 2025
6:30 PM	T.C. & Lynn Meuninck
THURSDAY	February 13, 2025
8:00 AM	
FRIDAY	February 14, 2025
8:00 AM	NO MASS OR ADORATION
SATURDAY	February 15, 2025
5:30 PM	
SUNDAY	February 16, 2025
10:00 AM	For the People of the Parish
12:30 PM	Angelica Maria Flores Martinez †

Mass Readings for the Week of February 9, 2025

Sunday: Is 6:1-2a, 3-8 Ps 138:1-5, 7-8 1 Cor 15:1-11 or 15:3-8, 11 Lk 5:1-11
Monday: Gn 1:1-19 Ps 104:1-2a, 5-6, 10, 12, 24, 35c Mk 6:53-56 *see 530: Sg 8:6-7 Lk 10:38-42*
Tuesday: Gn 1:20—2:4a Ps 8:4-9 Mk 7:1-13
Wednesday: Gn 2:4b-9, 15-17 Ps 104:1-2a, 27-28, 29b-30 Mk 7:14-23
Thursday: Gn 2:18-25 Ps 128:1-5 Mk 7:24-30
Friday: Gn 3:1-8 Ps 32:1-2, 5-7 Mk 7:31-37 *see 532: Acts 13:46-49 Lk 10:1-9*
Saturday: Gn 4:1-15, 25 Ps 50:1, 8, 16bc-17, 20-21 Mk 8:11-13



Prayer List ~ Lista de Oración

Michael Somers



The next Atlanta Magnificat Meal for Women will take place at Holy Cross Church on Saturday, March 8.

Sandy Russman Fohs, who received great comfort from the Lord after some devastating losses, will be the speaker. She is a parishioner at Saint Brendan the Navigator Church in Cumming.

All women of the archdiocese are invited to enjoy prayer, breakfast and fellowship, and to hear our speaker's testimony of the love of Christ in her life.

The event will take place from 9:30 a.m. to 12:30 p.m. in the Social Hall. Holy Cross is located at 3773 Chamblee Tucker Road, Atlanta GA 30341.

Reservations are \$25 and are required in advance. Register by Wednesday, February 26, at <https://tinyurl.com/Meal0325> or contact Debbie Dupont at 770-696-6216.



From the General Instruction of the Roman Missal (GIRM)



Incensation

276. Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2; Rev 8:3). Incense may be used optionally in any form of Mass:

- a) during the Entrance Procession;
- b) at the beginning of Mass, to incense the cross and the altar;
- c) at the procession before the Gospel and the proclamation of the Gospel itself;
- d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
- e) at the elevation of the host and the chalice after the Consecration.

277. The Priest, having put incense into the thurible, blesses it with the Sign of the Cross, without saying anything. Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the altar and the offerings for the Sacrifice of the Mass.

Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the Book of the Gospels, the paschal candle, the Priest, and the people. Two swings of the thurible are used to incense relics and images of the Saints exposed for public veneration; this should be done, however, only at the beginning of the celebration, following the incensation of the altar.

The altar is incensed with single swings of the thurible in this way:

- a) if the altar is freestanding with respect to the wall, the Priest incenses walking around it;
- b) if the altar is not freestanding, the Priest incenses it while walking first to the right hand side, then to the left. The cross, if situated on the altar or near it, is incensed by the Priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The Priest incenses the offerings with three swings of the thurible or by making the Sign of the Cross over the offerings with the thurible before going on to incense the cross and the altar.

Incensación

276. La incensación significa la reverencia y la oración, como viene expresado en la Sagrada Escritura (cfr. Sal 140, 2; Apoc 8, 3). El incienso puede libremente usarse en cualquier forma de Misa:

- a) durante la procesión de entrada;
- b) al comienzo de la Misa, para incensar la cruz y el altar;
- c) para la procesión y proclamación del Evangelio;
- d) cuando ya están colocados sobre el altar el pan y el vino, para incensar las ofrendas, la cruz y el altar, como también al sacerdote y al pueblo;
- e) en el momento de la ostensión de la hostia y del cáliz, después de la consagración.

277. Cuando el sacerdote pone el incienso en el incensario, lo bendice con la señal de la cruz, sin decir nada.

Antes y después de la incensación se hace una inclinación profunda hacia la persona u objeto que se incienso, exceptuando el altar y las ofrendas para la Misa.

Se incensan con tres movimientos del incensario: el Santísimo Sacramento, las reliquias de la Santa Cruz y las imágenes del Señor expuestas a la veneración pública, los dones para el sacrificio de la Misa, la cruz del altar, el Evangelionario, el cirio pascual, el sacerdote y el pueblo.

Se incensan con dos movimientos del incensario las reliquias e imágenes de los santos expuestas a la veneración pública, pero únicamente al inicio de la celebración, después de que se incienso el altar.

La incensación del altar se hace con movimientos sencillos del incensario de esta manera:

- a) si el altar está separado de la pared, el sacerdote lo incienso rodeándolo;
 - b) pero si el altar no está separado de la pared, el sacerdote, mientras pasa, incienso primero la parte derecha, luego la parte izquierda del altar.
- Si la cruz está sobre el altar o junto a él, se incienso antes que el mismo altar. En otro caso, el sacerdote la incensará cuando pase ante ella.

El sacerdote incienso los dones antes de la incensación de la cruz y del altar, con tres movimientos del incensario o trazando una señal de la cruz sobre los dones.

NATURAL FAMILY PLANNING CLASS

The Quest Catholic Radio and the Pregnancy Aid Clinic (PAC) are collaborating to offer a free Natural Family Planning (NFP) class at St. Michael the Archangel church in Woodstock on

Saturday, February 8, 9 a.m.-12 noon.

Participants will get an introduction to the idea of NFP, learn about the various methods, join interactive activities and have the opportunity to ask questions to a panel of fertility educators. The class will explore the interpersonal, theological and medical reasons for using NFP.

Adults of all ages welcome.

Full information and registration can be found here:

<https://www.pregnancyaidclinic.com/lovinginvirtue.html>



Gifts Providing Tax Benefits: With a gift of appreciated stock, you can support your parish now and in the future without impacting you or your family. To make a gift to your parish endowment fund by transferring securities, please contact Juliet Greco at the Catholic Foundation (jgreco@cfnga.org or 404-497-9440) or visit cfnga.org to learn more.

Donaciones que le proporcionan beneficios fiscales: Con una donación de acciones apreciadas, usted puede apoyar a su parroquia ahora y en el futuro sin afectar sus ingresos actuales ni los de su familia. Para hacer una donación al fondo patrimonial de su parroquia mediante la transferencia de valores, comuníquese con Juliet Greco en la Fundación Católica (jgreco@cfnga.org o 404-497-9440) u obtenga más información en cfnga.org.

Catechism Class - Mon. 6 PM
No class 2/17

Bible Study - Thu. 6 PM
No class 2/13 & 2/20

Clase de estudio bíblico en español Miércoles 7:15pm

CCC - III. The Holy Trinity in the Teaching of the Faith

254 The divine persons are really distinct from one another. "God is one but not solitary."⁸⁶ "Father," "Son," "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son."⁸⁷ They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."⁸⁸ The divine Unity is Triune. (468, 689)

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance."⁸⁹ Indeed "everything (in them) is one where there is no opposition of relationship."⁹⁰ "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."⁹¹ (240)

256 St. Gregory of Nazianzus, also called "the Theologian," entrusts this summary of Trinitarian faith to the catechumens of Constantinople: (236, 684, 84)

Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down... the infinite co-naturality of three infinities. Each person considered in himself is entirely God... the three considered together.... I have not even begun to think of unity when the Trinity bathes me in its splendor. I have not even begun to think of the Trinity when unity grasps me.... 92

86 Fides Damasi: DS 71. 87 Council of Toledo XI (675): DS 530:25. 88 Lateran Council IV (1215): DS 804. 89 Council of Toledo XI (675): DS 528. 90 Council of Florence (1442): DS 1330. 91 Council of Florence (1442): DS 1331. 92 St. Gregory of Nazianzus, Oratio 40, 41: PG 36, 417.

CCD SCHEDULE (11:15 am—12:15 pm)

02/09/25 - 23rd Class

02/16/25 - No Class / Winter Break

02/23/25 - 24th Class

03/02/25 - 25th Class



ROSARY AND POTLUCK MEAL



Join us on Sunday, February 16, 2025 at 2:00 PM to pray the rosary as a church followed by a potluck meal. Bring your favorite dish to share.



Last Will and Testament

Please prayerfully consider St. Peter the Rock in your estate.

INCOME FY 2024-2025

Weekly offertory	week ending Jan. 26th	\$3,366
Weekly budget		\$3,592
over/(under)		(\$226)

KIDS CORNER

From the YOUCAT for Kids A Catholic Catechism for children and parents

FACT 5

... descended into hell; on the third day he rose again ... from the dead

Jesus Christ went among the dead and rose again on the third day. He lives.

No. 37 Why do we celebrate Easter?

Jesus' friends came to the tomb and found it open and empty! The women first thought that someone had stolen the body of Jesus. But his body had not been stolen. Jesus had risen from the dead, just as he had foretold.

Saint Quote:

When we look at the Cross, we understand the greatness of his love. When we look at the crib, we understand the tenderness of his love for you and for me, for your family and every family. St. Teresa of Calcutta (1910-1997)

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