3er DOMINGO DEL TIEMPO ORDINARIO

3rd SUNDAY IN ORDINARY TIME

"Come after me and I will make you fishers of men."

Mark 1:17

OUR LADY OF VICTORY & ST. PETER THE FISHERMAN PARISH

January 24, 2021 Third Sunday in Ordinary Time

OUR LADY OF VICTORY MASS SCHEDULE :

P.O. Box 29, 120 Oceanway Seaside, OR 97138
Office Phone: 503-738-6161

DAILY MASS: Tuesday — Saturday: 8 AM
WEEKENDS: Saturday Vigil: 4 PM, 7 PM (Spanish)
Sunday Mass: 11 AM
ROSARY: 30 MINUTES BEFORE SUNDAY MASSES

PRAYER SERVICE AND ROSARY: MONDAYS 8 AM
HOLY DAYS MASSES: 7:30 AM & 7 PM
SACRAMENT OF RECONCILIATION: Saturdays: 3-3:30 PM
EUCHARISTIC ADORATION: Fridays, 8:30 AM-Noon

Email: olvoffice@archdpdx.org

Religious Ed Office: Mon only, 9 AM - 4 PM
Front Office: Tue. - Fri.: 9 AM - 4 PM

ST. PETER THE FISHERMAN MASS SCHEDULE:

79441 Hwy 101 S. Arch Cape, OR 97102
503-436-2876

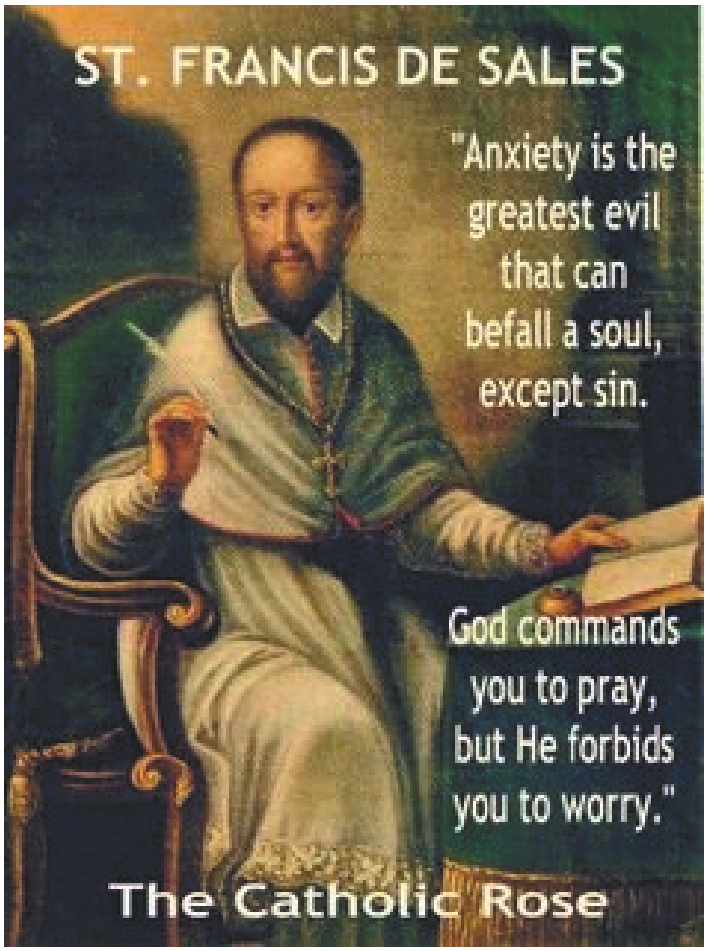
SUNDAY MASS: 9 AM

HOLY DAYS: 9:30 AM

ROSARY: 30 MINUTES BEFORE SUNDAY MASSES

SACRAMENT OF RECONCILIATION: FRIDAYS 10 AM

Website: www.ourladyofvictoryseaside.org



January 24, 2020

Our Lady of Victory and
St. Peter the Fisherman Parish

STEWARDSHIP

MAXIMIZING GOD'S BLESSINGS FOR HIS GLORY

Our Lady of Victory:

Offertory
Jan 10: **$1343**
Church Heater: **$13,529**
Maintenance: **$2757**

On-line Giving:
Jan 4 - 15
$ 945

St. Peter the Fisherman:

Offertory
Jan 10: **$350.**
Maintenance: **$455**

On-line Giving:
Jan 4 - 15
$ 955

You may also donate by checking account or credit card by going to *ourladyofvictoryseaside.org and click "donate".*
Please remember Our Lady of Victory/ St. Peter the Fisherman in your will.

BULLETIN ADVERTISER OF THE WEEK

William J. MacLean
Public Accountant
503-738-9543

Mass Intentions

FOR Tuesday, January 26 — Sunday, January 31

OUR LADY OF VICTORY

Tue 8 am: +Elizabeth Gazewood by Robert Gazewood
Wed 8 am: I/O Susan Bush by Parish
Thu 8 am: I/O Miller and Lombardi Family by Parish
Fri 8 am: I/O Marina Ihunwo by Cade Family
Sat 8 am: +Fr. Tom McCarthy by Parish
Sat 4 pm: I/O Susan Bush by Dahne Family
Sat 7 pm: I/O Slawek Gawlik by Parish
Sun 11 am: I/O Connie Mork by Parish

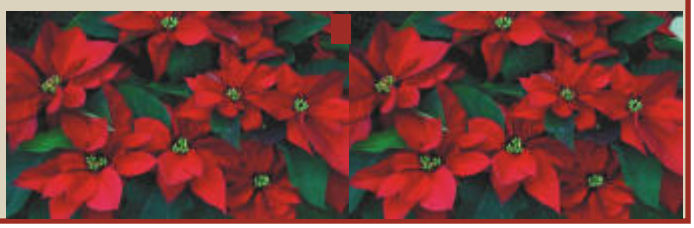
ST PETER THE FISHERMAN

Sun 9 am: I/O Tom Belezos by Parish

Thank you!

To all who honored and remembered their loved one with poinsettias at Christmas.

The altar was amazingly beautiful this year!



Masses are Open

Mass Times:

No sign up needed.
Please wear a mask
And keep a 6 ft distance

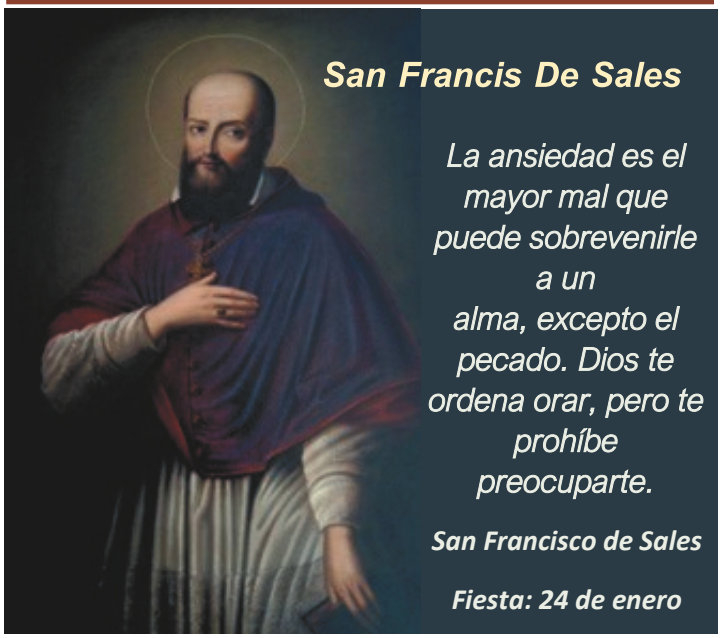
Our Lady of Victory
120 Oceanway St., Seaside, OR 97138

Saturdays 4 pm
7 pm
Sundays 11 am
(Daily masses: Tues-Sat 8 am)

St. Peter the Fisherman
79441 Hwy 101, Arch Cape, OR 97102

Sundays 9 am

Please only visit the church if you are healthy and do not consider yourself high risk for the virus. The Dispensation of Sunday Obligation by Archbishop Sample is still in place..



San Francis De Sales

La ansiedad es el mayor mal que puede sobrevenirle a un alma, excepto el pecado. Dios te ordena orar, pero te prohíbe preocuparte.

San Francisco de Sales

Fiesta: 24 de enero

Silence in Church

MSGR. M. FRANCIS MANNION

The 2002 General Instruction of the Roman Missal (GIRM) speaks very specifically about silence before and during the liturgy. We read: "Sacred silence also, as part of the celebration, is to be observed at the designated times. Its purpose, however, depends on the time it occurs in each part of the celebration. Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or a homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts."

There should also be silence before the liturgy: "Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner" (No. 45).

Though not mentioned in the GIRM, there is a long practice of maintaining silence within the body of the church after Mass. Some churches erupt in noise once Mass is over. This destroys the atmosphere of prayer that is conducive and appropriate to private prayer after Mass.

One of the devices I use is always to respond in a whisper when people come to talk to me in the church before Mass. Mostly, they take the hint (that they should be speaking quietly) and are not offended.

For God alone, O my soul,
wait in silence,
for my hope is from him.
Psalm 62.5

ST. ANGELA MERICI
1470-1540

"Recuerda que el diablo nunca duerme, sino que busca nuestra ruina de mil maneras diferentes".

Fiesta: 27 de Enero

ST. ANGELA MERICI
1470-1540

"Remember the devil never sleeps, but seeks our ruin in a thousand different ways."

Feast day: January 27

SALT AND LIGHT

Reflections from the Sidewalk

A reflection on the dignity of human life and how to protect it by Tom Grenchik.
Tom Grenchik is the Executive Director of the USCCB Secretariat of Pro-Life Activities.

I was praying the rosary recently on the sidewalk outside of a very busy abortion center in the Washington, D.C., area, where I live. The building, a seedy-looking structure that used to be a convenience store, is located on a busy, divided thoroughfare. Three lanes of traffic head in one direction, and three lanes run the opposite direction. With a major intersection a half block away, heavy traffic often backs up at the red light. Some drivers pretend not to notice the peaceful folks praying or offering pro-life assistance to the mothers, fathers and family members heading into the abortion facility. Some drivers give encouragement, and some will occasionally shout a profanity or give a "thumbs-down."

The sidewalk is in such a busy location, one really must tune out much of the noise to pray with any concentration for the mothers heading into the abortion facility.

During one of the green light cycles when the cars began to move again, a driver yelled out "Black lives matter!" as he sped off. As his comment sunk in, I realized that his words were both prophetic and challenging. Most of the mothers heading into the abortion facility were black. Most of the children who would die there that day were also black. Their lives have incredible significance to all of us outside the abortion facility who were offering prayers and life-affirming alternatives. To those doing business inside the abortion center, little mattered other than the money.

The abortion industry itself admits that, in the United States, the abortion rate for black women is almost five times that for white women. While every abortion is a tragedy, we should ask ourselves why black children are dying so disproportionately. Why are so many black women abandoned to, and victimized by, abortion? Why has the disproportionate rate of abortion among black women been so ignored by the media, policy makers and abortion advocates? From the child in the womb to her strong and courageous mother, every life matters. But do I really act accordingly, as the driver proposed? Am I supporting or volunteering at my local pro-life pregnancy care center, maternity home or prenatal care program? Do I work to alleviate poverty, as many women cite lack of financial support as a reason for seeking an abortion? Am I regularly praying for those in great need? Am I working to address racial disparity in its many forms? Now, every time that I return to pray outside that abortion center, I am reminded anew that all black lives matter, and I recommit myself to ensuring their right to life.

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SAL
Y LIGERO

Reflexiones
Desde la acera

Una reflexión sobre la dignidad de la vida humana y cómo protegerla por Tom Grenchik.Tom Grenchik es el Director Ejecutivo de la Secretaría de Actividades Pro-Vida de la USCCB.

Recientemente estaba rezando el rosario en la acera de un centro de abortos muy concurrido en el área de Washington, D.C., donde vivo. El edificio, una estructura de aspecto sór dido que solía ser una tienda de conveniencia, está ubicado en una calle concurrida y dividida. Tres carriles de tráfico van en una dirección y tres carriles en la dirección opuesta. Con una intersección importante a media cuadra de distancia, el tráfico pesado a menudo retrocede en el semáforo en rojo. Algunos conductores fingen no darse cuenta de que la gente pacífica ora u ofrece asistencia provida a las madres, los padres y los miembros de la familia que se dirigen al centro de aborto. Algunos conductores dan ánimos y, de vez en cuando, algunos gritan una blasfemia o dan un "pulgar hacia abajo".

La acera está en un lugar tan concurrido que uno realmente debe desconectarse de gran parte del ruido para orar con concentración por las madres que se dirigen al centro de aborto.

Durante uno de los ciclos de luz verde cuando los autos comenzaron a moverse nuevamente, un conductor gritó "¡Las vidas de los negros importan!" mientras aceleraba. A medida que asimilaba su comentario, me di cuenta de que sus palabras eran tanto proféticas como desafiantes. La mayoría de las madres que se dirigían al centro de abortos eran negras. La mayoría de los niños que morirían allí ese día también eran negros. Sus vidas tienen un significado increíble para todos nosotros, fuera de las instalaciones de aborto, que estábamos ofreciendo oraciones y alternativas que afirman la vida. Para quienes hacen negocios dentro del centro de abortos, poco importaba más que el dinero.La propia industria del aborto admite que, en los Estados Unidos, la tasa de abortos de las mujeres negras es casi cinco veces mayor que la de las mujeres blancas. Si bien todo aborto es una tragedia, deberíamos preguntarnos por qué los niños negros mueren de manera tan desproporcionada. ¿Por qué tantas mujeres negras son abandonadas y victimizadas por el aborto? ¿Por qué la desproporcionada tasa de abortos entre las mujeres negras ha sido tan ignorada por los medios de comunicación, los legisladores y los defensores del aborto?

Desde el niño en el útero hasta su madre fuerte y valiente, cada vida importa. ¿Pero realmente actúo en consecuencia, como propuso el conductor? ¿Estoy apoyando o haciendo trabajo voluntario en mi centro de atención para el embarazo pro-vida, hogar de maternidad o programa de atención prenatal local? ¿Trabajo para aliviar la pobreza, ya que muchas mujeres citan la falta de apoyo financiero como una razón para buscar un aborto? ¿Estoy orando con regularidad por los más necesitados? ¿Estoy trabajando para abordar la disparidad racial en sus muchas formas? Ahora, cada vez que vuelvo a orar fuera de ese centro de abortos, recuerdo de nuevo que todas las vidas de los negros son importantes y me comprometo de nuevo a garantizar su derecho a la vida.

Catholic Current
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William J. MacLean

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