



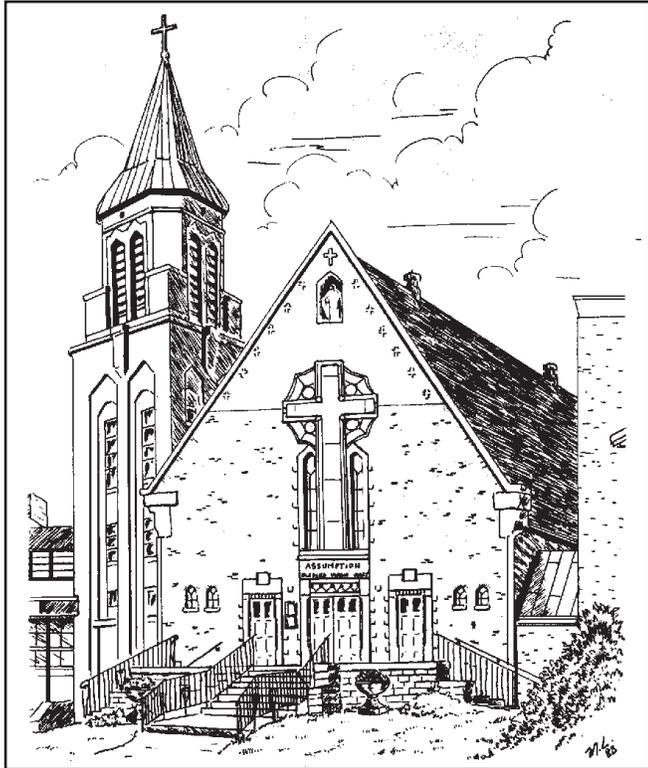
Assumption of the Blessed Virgin Mary Parish



Served by the Franciscan Friars Conventual

320 Olmstead Street, Vanier, Ontario K1L 7K3 • Tel: 613-695-6079

Website: www.assumptionparishottawa.ca



OUR PARISH MISSION STATEMENT

"We endeavour to build for this community a viable Christian Family that all will consider home."

MASS SCHEDULES

Saturdays: 9 am & 4 pm (Sunday Liturgy)

Sundays: 9:30 am, 12:00 pm (Filipino Mass), 7 pm

Mondays to Fridays: 8:00 am (except for School Masses, on Feast and Solemnities)

DEVOTIONS

Rosary: 30 Minutes Before Weekday Masses and Every First Saturday of the Month (after the 9:00 am Mass)

Devotion To Our Lady of Perpetual Help: Every Wednesday After The 8:00 am Mass

Eucharistic Adoration: Every 1st Friday at 8:30 am (after the Morning Mass) and every Friday at 6:00 pm

Stations of the Cross: Every Friday During Lent and Good Friday (time to be announced)

PASTORAL TEAM

Pastor: Rev. Fr. Victor Mateo, OFM Conv.

Pastoral Council Chair: Nick Murillo

Finance Council Chair: Mary Stanton

Administrative Assistant: Nora Arriola

PARISH OFFICE HOURS

Monday to Friday, 10 am - 12 noon, 1:00 pm - 4:00 pm
(closed on holidays)

PASTORAL & SACRAMENTAL CARE

Baptism: Please call the Parish Office to make an appointment to register your child for Baptism and to discuss all the requirements. If you belong to another parish, a letter of permission from your pastor is required. If you are not a parishioner of any parish, you must register and attend Mass regularly, and there is a three-month waiting period before your child can be baptized.

Confessions: Weekdays, after the 8 am morning Mass (approach the priest); First Fridays - 8:45 am to 9:15 am; First Saturdays - 9:30 am to 10:00 am, 3:30 pm to 4:00 pm (by appointment) Every Sunday - 11:30 am to 12noon

Marriages: One of the couples must be a registered member of the parish for at least 6 months and attend Mass here regularly. Please make arrangements at least six months before the wedding date. Marriage Preparation Course required.

Sacrament of the Sick & Communion for Shut-ins: Please contact the Parish Office

Funerals: Arrangements should be made firstly with the church, and then with the funeral director to insure proper Christian burial Assisted by the Bereavement Ministry

Youth Ministry: Every 1st Saturday of the month, 30 to 45 min. session (after the 4 pm Mass) at Carlo Acutis Hall.

Welcome

To the new and current MEMBERS of our PARISH.



Mass Intentions

Kindly visit our website <https://www.assumptionparishottawa.ca>

PRAYER REQUESTS: Let us pray for the healing or better health of the following:



Lina Groulx, Claire Kiruhira, Glenda Hadloc, Charles Hebert, Jim Ford, Christopher Finnerty, Charity Joyce Marohombsar, Michael and Arnita Sabong, Maxima de Leon, Jack Beltran, Nelia Samonte, Rosie Nabong, Bradley Ken, Feliza Daiz, Kier Villanueva, Maximilia Arano, Marlyn Serrano, Arlene Magpayo, George Ethier, Cora Guillermo and Theresa Akan.

June 14, SATURDAY, Our Lady's Saturday (white), 9:00AM; - †Souls in Purgatory by Nena Coronel; - 4:00PM - SUNDAY LITURGY - †Charles Stanton by Mary Stanton

June 15, SUNDAY, MOST HOLY TRINITY (white) 9:30 AM - Thanksgiving to the Holy Trinity by Marie-Pauline Desjardins; †Rev. Paul Beaudoin and †Frank Hughes by the Beaudoin Family; 12:00Noon - Thanksgiving by the Belda Family; Thanksgiving by El Shaddai; Thanksgiving by EJ & Shai Sison; Safe travels of Nestor & Lani Agustin †Cristina Pineda; †Arturo Demigillo by Terry Godin; †Engracia Lagoy & Juanito Cayabyab by A. Malicdem; 7:00 PM - Pro Populo

June 16, MONDAY, FERIAI DAY (green) 8AM - Danny & Nora Arriola by Mary Stanton

June 17, TUESDAY, Votive Mass of St. Anthony of Padua (white) 8AM - †John Cassidy by Mary Stanton

June 18, WEDNESDAY, Votive Mass of Our Lady of Perpetual Help (white) 8AM - Marcelle Bergevin by Mary Stanton

June 19, THURSDAY, FERIAI DAY (green) 8 AM - Juanita Kuiack by Mary Stanton

June 20, FRIDAY, FERIAI DAY (green) 8 AM - Thanksgiving by the Alcala and Forro Families

SCHEDULE of LITURGICAL MINISTERS

June 21, 4 PM - Lori Scott, Joan Lepage, Chit Villanueva with Nora Arriola; JUNE 22, 9:30AM - Kingsley Nze, Helen Belda, Nena Coronel with Cora Guillermo, Art Guillermo; 12NooN - Nieves Murillo, Nick Murillo, Noly Formoso with Andrew Samonte, Cristy Collado, Novie Ramos; 7PM - Mariz del Castillo, Don del Castillo, Andrew Samonte with Nick Murillo



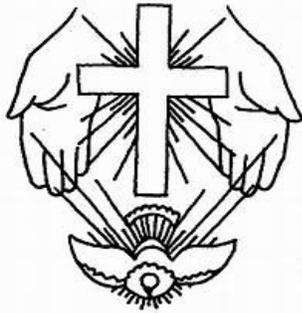
WEEK ENDING COLLECTION REPORT June 7 & 8, 2025 - \$2,582.

ALL ARE INVITED after the morning Mass of FIRST FRIDAYS for an HOUR of REPARATION to the SACRED HEART and PRAYER FOR VOCATIONS

From Experience to Doctrine

Dennis Hamm, SJ

Our sense of God as triune is a doctrine that came from reflecting on God's revelation in the life, death, and resurrection of Jesus, who is called Christ and Lord.



A divine Christ raised the challenge of integrating it with the oneness of the God of Israel. It is the Christian experience of Jesus that gave rise to the teaching on the Trinity, then the only way even to begin to understand the doctrine is to reflect on the experience that prompted it.

This Sunday's reading from the letter to the Romans provides a fine entrance into such reflection. The death and resurrection of Jesus founds a hope of sharing in the very glory of God. Romans 5 gives us a privileged glimpse into the heart of St. Paul's understanding of Christian life and faith. Paul writes to the Roman Christians for several purposes. He wants, for example, to demonstrate his way of teaching the faith and to help ease tensions arising naturally from the fact that the Christian community of Rome is comprised of people from two diverse and sometimes mutually hostile backgrounds—Gentile and Jewish. Up to this point in the letter, he has argued that **all of them needed the gift of God that came in Christ Jesus**; and Jew and Gentile alike, **they had all come into that new relationship with the Creator through the kind of faith modeled by Abraham, who trusted that God could bring life out of sterility.** At the point of today's reading, Paul begins a four-chapter section in which he rehearses some of his favorite ways of describing the transformation they have all experienced as baptized and believing Christians. He describes this, for instance, as moving from sinful solidarity with Adam to life-giving solidarity with the new Adam, Christ, or as moving from death to a new life, or as like being adopted slaves

who gain a new family and an astounding inheritance as children of God. Here, in **Romans 5:1-5**, Paul gives his resume of the Christian experience, which he knows the Roman Christians have shared even though he has not met them yet. Without fear of being presumptuous or misunderstood, Paul can assert that he and his readers are people who have peace with God. When we read “peace” in Paul we should think shalom, which means not simply the absence of strife or guilt but the fullness of shared covenant life in relationship with the Creator. Paul uses language from his Jewish heritage to describe what he has come to see as the fulfillment of that heritage. He adds that **this new realization of life with God has been enabled by “our Lord Jesus Christ.”** That is the creed in a nutshell: Paul knows that, with the Roman Christians, he claims the Galilean Jesus of Nazareth is the long-awaited Messiah of his people, and, leaping beyond his past Jewish expectations, this Jesus is worthy of the divine title “Lord.” He writes, *“through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God.”* This shalom in Christ Jesus has a future. The death and resurrection of Jesus founds a hope of sharing in the very glory of God. Meanwhile, **this relationship sustains us amid the hard stuff of life:** *“we even boast of our afflictions, knowing that affliction produces endurance, and endurance proven character, and proven character hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.”*

“Love of God” here is not our love of God but God's love of us.

There we have it — the seeds of the later full-blown doctrine of the Trinity rooted in experience. Like the cross, the sense of God as Trinity is “scandal to Jews and folly to Gentiles.” **But for those who believe in Jesus as Messiah and Lord, the doctrine of God as three Persons is not mainly an intellectual puzzle but a necessary description of the experience of those who are enabled by faith to pray through the Son to the Father in the Holy Spirit.**



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