

# *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](http://www.assumptionparishottawa.ca)

## **PASTORAL TEAM**

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

**Pastoral Council Chair:** Art Guillermo

**Finance Council Chair:** Mary Stanton

**Administrative Assistant:** Nora Arriola



## *A Thanksgiving Prayer*

*Heavenly Creator,*

*In this season of gratitude and abundance,  
we give You thanks for our many blessings  
as we pray for all who struggle with hunger and want.  
Be with them in the dark of night, when all hope seems lost.*

*Keep their faith strong as they await relief.*

*And let Your goodness flow through our  
hearts and hands as we reach out to one  
another in the full, true joy of Thanksgiving in Christ.*

*Amen*

Welcome

To the new and current  
**MEMBERS** of our  
**PARISH.**

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, Christopher Finnerty, Charity Joyce Marohombsar, Michael and Arnita Sabong, Nelia Samonte, Feliza Daiz, Arlene Magpayo, Theresa Akan, Reynaldo Ramos, Virgie Bautista and Manuel Belay*

**Pope Leo's Monthly Prayer Intention**  
**For collaboration between different religious traditions**

*"Let us pray that believers in different religious traditions might work together to defend and promote peace, justice and human fraternity."*

**SCHEDULE of LITURGICAL MINISTERS**

**Oct. 18, 4:00 PM** – Lori Scott, Joan Lepage, Kato Ankunda with Yola Belay. **Oct. 19, 9:30 AM** – Emilyn Suficiencia, Melchor Tejero, Gina Distor with Lynn Obero, Manny Belay; **12 NOON** – Helen Belda, Nora Cerda, Elisa Pulmano with Juanita Managuira, Novie Ramos, Noly Formoso; **7:00 PM** – Chit Villanueva, Andrew Samonte, Nora Mercader with Helen Belda.



**Mass Intentions**

OCTOBER 11, Saturday, **OUR LADY'S SATURDAY** (white), 9:00 AM – †Anselmo & Cirila Alcala by *Nena Coronel*; 4:00PM (Sunday Liturgy) – Thanksgiving for the anniversary of Elim Group; †Manuel & Naty Forro by *Nena Coronel*; †Ann Toth by *Peter & Nenita Clark*; †Germain Groulx by *Lina Groulx*

OCTOBER 12, Sunday, **28<sup>th</sup> Sunday in Ordinary Time** (green) 9:30 AM – †Rev. Paul Beaudoin by *Beaudoin Family*; †Eddy Potvin by *Linda Tennant*; † 12:00Noon – Cherrylyn Pineda & Jayson Tadena; †Zacarias & Enrica Sabarre by *Roselyn Sabarre*; †Cora Guillermo by *Art Guillermo*; †Cristina Ma. Rosario Pineda 7:00 PM – Pro Populo (esp. Active volunteers, donors, and the sick); Thanksgiving by Elim Group

OCTOBER 13, Monday, **Thanksgiving Day** (white) 8:00 AM – †Ponciano, Flaviano & Danilo Forro by *Nena Coronel*

OCTOBER 14, Tuesday, **VOTIVE MASS, ST. ANTHONY OF PADUA** (white) 8:00 AM – For all those who are ill; †Cesar Marso by *Nena Coronel*

OCTOBER 15, Wednesday, **Memorial of St. Teresa of Jesus** (white) 9:30AM(School Mass) – Sr. Carmela Forro (birthday) by *Nena Coronel*

OCTOBER 16, Thursday, **Memorial of St. Marguerite D'Youville** (white) 8:00 AM – Thanksgiving to Our Lady of the Holy Rosary by *Nena Coronel*; Well-being of all Militia Immaculatae member

OCTOBER 17, Friday, **Memorial of St. Ignatius of Antioch** (red) 8:00 AM –Rose Bocboc (well-being) by *Nena Coronel*

**WEEKEND COLLECTION REPORT**  
**Oct. 4 & 5, 2025 - \$2,431.**

**HOSPITALITY MINISTRY.** Last September 28 (Sunday) at the 12noon Mass, we had the Commissioning of our Parish Hospitality Ministers --- **WE THANK THEM FOR THEIR SERVICE and AVAILABILITY.** These volunteers are SUSAN TEODORO (*Ministry Coordinator*), Lanie Ellema Agustin, Helen Belda, Manny Beloy, Yola dela Cuesta Beloy, Jocelyn Bernabe, Jonna Blance, Nora Cerda, Lolita Gapas, Rejean Jalulle, Donatila Medrano, Clotilde Quebec, Rosiel Samonte, Anastacia Valenzuela.

LET THE SCRIPTURES SPEAK

Dennis Hamm, SJ

*What the Samaritan Sees*

*When Naaman the Syrian is cured of his skin disease, he asks Elisha permission to haul off a pile of dirt. What is the deal about the dirt?*

This is a puzzlement for us present-day readers because we do not link the presence of God with geography. The world of the Ancient Near East was different, providing the context for Elisha's healing of Naaman. In that time and place, every group had its own local god. It was a breakthrough for the Israelites to acknowledge that their god, Yahweh, was not just the god of Israel; **Yahweh was the creator of all and therefore the God of all.** Thus, when Naaman is healed in the name of the God of the Israelites, he comes to the same insight: **"Now I know that there is no God in all the earth, except in Israel"** (FIRST READING). But, since he has come to recognize that the God of all is especially the God of Israel, he wants to honor that fact by taking home as much of the land of Israel as he can pack into a two-mule cart.

This interest in the proper place to find the presence of God carries over into the GOSPEL account of Jesus' healing of the ten lepers. In subtle ways, Luke makes much of sacred geography in this narrative. Luke is careful to note that this episode occurs "along the borders of Samaria and Galilee" (apart from Jericho, this is the only location he mentions during the whole nine-chapter journey from Galilee to Jerusalem). When

Jesus instructs the ten lepers to "show [themselves] to the priests," two things are implied. **First**, he instructs them to do what Leviticus instructs those who recover from quarantined skin diseases to do: to obtain certification from Temple personnel as cured, so that they may resume everyday life in the community. **Second**, the lone Samaritan (whom we learn later is among the ten) has a dilemma: to which temple should he report? Jesus surely means the Jerusalem Temple, but as a Samaritan, he recognizes Mount Gerizim as the proper place to worship God, and his priests are, of course, the Samaritan priests at Gerizim.

Since both Gerizim and Jerusalem are south of Galilee, the Samaritans can begin heading south with the gang of ten. Still, eventually, he must face this choice of the proper place to meet God's mediators. On the way, the ten are cleansed from their disease. The Samaritan, alone among the ten, gets an insight: neither Jerusalem nor Gerizim is the sacred place to meet the mediation of God's presence. **That "sacred space" is now the person of Jesus.** And so he comes back to Jesus, "praising God in a loud voice." He falls at the feet of Jesus, thanking him. There is more to that word "thanking" than meets the English-reading eye and ear, for Luke writes *euchariston* — a word that is used in the Greek Bible only for thanks and praise given to God. And "God" in Luke's writings is reserved for the Father. Thus, in Luke's language, this sentence is saying, in effect, that **the Samaritan acknowledges the proper place to encounter God's presence is in the person of Jesus.**

Jesus' own words affirm this insight: **"Was no one found who turned back to give glory to God except this foreigner?"** Even the Greek word used here for "foreigner" (*allogenes*) is a tip-off. It was the word used on the signs posted on the balustrade in the Jerusalem Temple precincts, separating the Court of the Gentiles from the Court of Israel, banning non-Jews such as Samaritans from that more sacred inner court on pain of death.

Ironically, as Luke will spell out in the Acts of the Apostles, **it is the foreigner who comes to see that Jesus is now the privileged "place" to meet the presence and healing power of the God of all.**



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