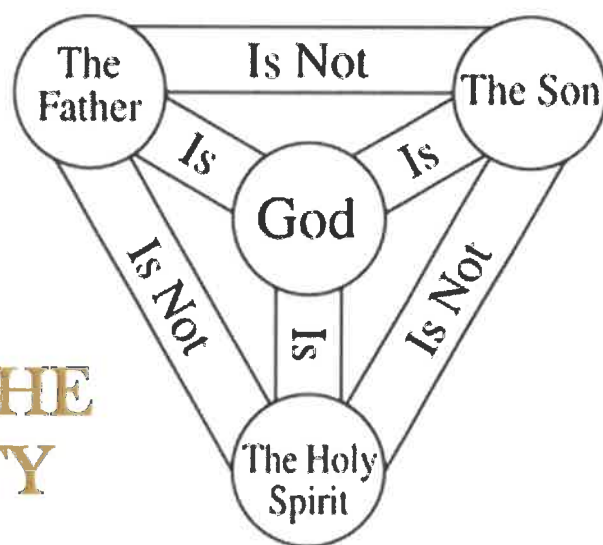




The Cathedral of St. Mary of the Immaculate Conception

The Mother Church of the Faithful
of the Archdiocese of Kingston
The Most Reverend Michael Mulhall,
Archbishop of Kingston



THE SOLEMNITY OF THE MOST HOLY TRINITY

279 Johnson Street, Kingston, ON K7L 1Y5

Telephone: 613-546-5521, Fax: 613-546-1947

email: smarys@cogeco.net Web Site: stmaryscathedral.ca

Parish Office Hours: Monday to Friday 10 am to 4 pm, Closed 12 noon to 1 pm

Mass Schedule:

St. James Chapel: Mon.-Sat. 7:45 am Cathedral: Mon.-Fri. 12:10 pm

Saturday Vigil: 5:00 pm (no incense) Sunday Masses: 8:00 am (no incense),
10:30 am (incense is used), 7:30 pm (incense is used)

Opportunities for Confession: "The Light is On!"

One half hour before each Mass held in the Cathedral

Additionally: Wednesdays 1 pm – 5 pm & Saturdays 4 pm – 4:50 pm

Masses:**Monday June 17th**

7:45 am Hugh & Betty Amo, estate

12:10 pm Mary & James Lyng

Tuesday June 18th

7:45 am Deceased Bishops &

Priests of Archdiocese of Kingston

12:10 pm Living & deceased

members of St. Mary's CWL

Wed. June 19th

7:45 am Hugh & Betty Amo, estate

12:10 pm Izibro Carreiro

Thursday June 20th

7:45 am Deceased Bishops &

Priests of Archdiocese of Kingston

12:10 pm Intentions of Susan &

Roger Audet

Friday June 21st

7:45 am Hugh & Betty Amo, estate

12:10 pm Kok Hong Tan

Saturday June 22nd

7:45 am Deceased Bishops &

Priests of Archdiocese of Kingston

5 pm Frank Braccioldietta

Sunday June 23rd

8 am Esther Shaver

10:30 am For the People

7:30 pm Sebastien, Mavis &

Antonette Rasiah

N.B. You are encouraged to take this bulletin home with you. If you are not taking it with you it would be most helpful if you would leave it on one of the tables near the exits of the cathedral on your way out. Many thanks.

Happy Father's Day!!!

Solemn Mass to celebrate the Feast Day of St. Josemaria

Escriva, founder of Opus Dei, on Wednesday, June 19 at 7:00 pm at St. Mary's Cathedral with light reception to follow. All are welcome.

Volunteers, Mark Your Calendars: Our Annual Volunteers Appreciation will be after the 10:30 am Mass, Sunday, June 23rd, 12-2 pm. See posters on boards.

Please pray for our Sick: Ruth Caron, Isaac Cassim, Bob Clancey, Ken Davies, Teresa Khidir, Janice Lumb, Maria Matias, Vernon Mulhall, Lynn Orellano, Susan Pottier, Larry Raycroft and Ted Schoenmakers.

Farewell Mass and Garden Party for Katherine Quinlan

All are invited to attend a Farewell Mass and Reception for Katherine Quinlan as she retires after 21 years of dedicated service to the Archdiocese of Kingston as Executive Assistant to four Archbishops. The Mass will take place at St. Joseph's Church in Kingston at 1:00 p.m. on Monday, July 8, 2019, and will be followed by a garden party on the church lawn. To assist with arrangements, please contact Elisabeth Santos at the Pastoral Centre (613) 548-4461 reception@romancatholic.kingston.on.ca, if you plan to attend.

Ministries: Sat. June 22nd, 5 pm

Altar Servers	Peter M.	Lucas M.
Lectors	Mark M.	Sandi W.
EM of the Eucharist	Ellen H.	Adora J.

Sunday, June 23rd, 8 am

Altar Servers	Doug S.	Allan S.
	Pene L.	
Lectors	Sarah B.	Dan K.
EM of the Eucharist	Diane D.	Theresa D.

Sunday, June 23rd, 10:30 am

Altar Servers	Nick B.	Dominic B.
	Jack R.	Sam M.
Lectors	Janet W.	Connie A.
EM of the Eucharist	Domenica B.	Karla C.
	Joe C.	Bob C.
	Betty G.	Carmen D.
	Dianne I.	

Sunday, June 23rd, 7:30 pm

Altar Servers	Students	
Lector	Joe A.	Sara B.
EM of the Eucharist	Anne H.	Grace G.

SOLEMN VESPERS ON THE SOLEMNITY OF THE

SACRED HEART OF JESUS.

FRIDAY, JUNE 28TH AT 5 PM

The solemnity of the Sacred Heart of Jesus is the World Day of Prayer for the Sanctification of Priests. This year the solemnity is Friday, June 28th. You are invited to observe this day by joining the priests of the Central Deanery in offering sung Evening Prayer at St. James Chapel of St. Mary's Cathedral at 5:00 p.m. Vespers will be led by Father John Brennan, the Dean of the Central Deanery and pastor of Our Lady of Lourdes Parish. Music will be led by Jeffrey Moellman and members of the Cathedral Choir. Sacred Heart of Jesus reminds us that we are called through the love of Jesus. All are most welcome to join the priests in this time of prayer.



ADORATION OF THE BLESSED SACRAMENT:

Adorers needed Saturdays from 2:30 pm to 3:30 pm, Sundays 2-3 pm. Might you be available and willing to commit to spending time before the Lord, exposed in the Blessed Sacrament. As Jesus said to the Apostles: "Can you not pray one hour with me?"

Contacts

Rector: Father Shawn J. Hughes,
fathershawnjhughes@gmail.com

Associate-Pastor (Half-time)

Father Paul Mawalla

paul.mawalla54@gmail.com

Deacon: Deacon Blaine Barclay,

blainebarclay31@gmail.com

In Residence:

Father Dan Ryan

Father Killian Eke

Father Paul Finn

Seminarian: Michel Quenneville

j.a.michel.quenneville@gmail.com

Parish Office Administrator:

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Pastoral Caring Coordinator, and
Catholic Women's League**

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Stephanie Dresch: Campus Leader

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Billings Method Natural Family

Planning: Ann Murray,

kingston@naturalfamilyplanning.ca

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Sympto-Thermal Method of

Family Planning: www.serena.ca

serenakingston@gmail.com

Adoration: Natalie Holland,

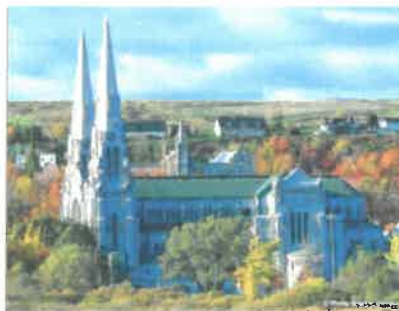
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St. Mary's Refugee Sponsorship:

Angela Gambin,

stmarysrefugee@gmail.com



and reservation: Mike Budge: 613 224-8110. Space is limited with regards to Motels therefore, it is recommended you reserve early. www.ste-anne-de-beaupre.com



THIS WEEKEND LVIV, UKRAINE FOLKLORE FESTIVAL 2019

Join us for the 50th Anniversary of the Lviv, Ukraine Folklore Festival, one of Canada's longest running Ukrainian festivals! **June 14 - 16, 2019** Regiopolis Notre Dame High School, 130 Russell Street
Passports (Admission): \$5 for all three days; 613-549-5060
Follow us on our Facebook page - **Lviv, Ukraine Folklore Festival** - for updates!

Campaign Life

Coalition



Coins for Life: On **June 22/23 2019** containers will be available for you to take home after all Masses. Please fill the containers over the summer and return them on **September 21/22, 2019**. Your spare change will help to fuel our efforts on behalf of **Life**. Please take a container if you would like to participate. Sponsored by **Campaign Life Coalition** 613-389-4472 or 613- 382-1084.

REGISTRATION DEADLINE JUNE 20TH

CURSILLO WOMEN'S WEEKEND

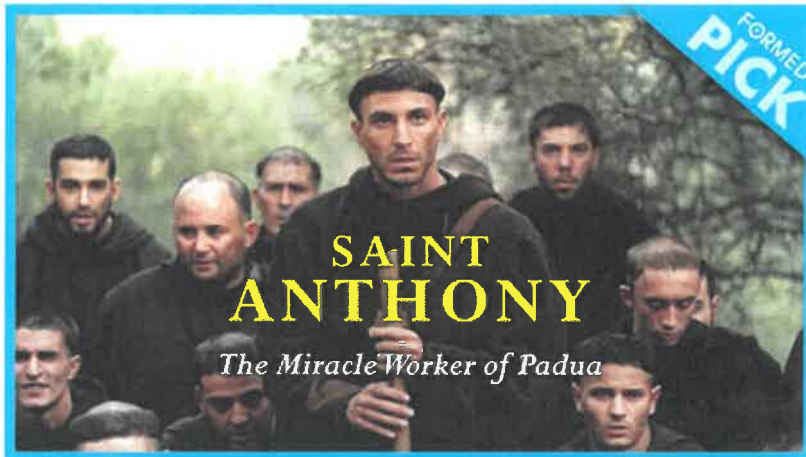
Cursillo Weekend for Women to be Held in Kingston

scheduled for Thursday evening, July 11th through to Sunday, July 14th, 2019 incl., at Providence Spirituality Centre in Kingston. For more information, please contact Lionel Ryan at 613.634.9588 / ryanlionel07@gmail.com, or Diane Foley at 613.546.6224 / mfoley8@cogeco.ca, or Father Shawn J. Hughes at 613.546.5521 Ext. 4 / fathershawnjhughes@gmail.com



OFFERTORY GIFT BEARER

An Offertory Gift Bearer represents the congregation when bringing forward the gifts of bread and wine during Mass. It is an honour to carry the wine and hosts to the priest at Mass for consecration! This is a wonderful opportunity for every person in the parish to take an active part in the celebration of the Eucharist. No special skill or permanent ministerial duty is required, yet it is a beautiful and significant part of the Mass performed by lay people. Often we have the same people taking up the gifts. It would be nice to have a much broader representation from the parish. Families and couples are invited to sign up to bring the gifts at the Mass that they designate as their preference. Perhaps you might consider participating in this ministry, particularly on special weekends that mark significant events in your life, such as anniversaries and birthdays (including those of deceased loved ones). If you are interested in volunteering as an offertory gift bearer or would like more information about this ministry, please contact Ann at 613-546-5521 Ext 5; alyng@cogeco.ca.



ANOTHER GREAT CATHOLIC MOVIE ON FORMED.ORG

Saint Anthony of Padua's feast day was this past Thursday, June 13th.

This is the first major feature length drama on the life of St. Anthony of Padua, the beloved miracle worker and one of the most popular saints in Christian history. Made in Italy with top-notch acting talent, and superb cinematography, this is an outstanding film on the amazing life of St. Anthony. It presents Anthony as a dynamic and appealing person

who sacrificed wealth, popularity, and family for the Kingdom of God. Born into a Portuguese noble family in 1195, Anthony defied his father's wishes that he become a knight and, instead, followed the call of God to become a monk, eventually joining the Franciscans as a follower of St. Francis of Assisi. Anthony became renowned for his powerful preaching and his miracles that won countless souls to Christ. The film follows his travels through Italy, his mission to Morocco, and his meeting with St. Francis. It beautifully portrays the power of his preaching, the holiness of his life, his love for the poor and oppressed, and the wonders of his miracles. Actor Daniele Liotti gives a truly memorable inspiring and performance as St. Anthony.

If you are not on formed.org. Go to formed.org and enter the parish code QHVJWV and follow the directions.



THE MOST HOLY TRINITY IN THE CATECHISM OF THE CATHOLIC CHURCH:

III. THE HOLY TRINITY IN THE TEACHING OF THE FAITH

The formation of the Trinitarian dogma

249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."⁸¹

250 During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the

theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".⁸²

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵

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.

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

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

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

IV. THE DIVINE WORKS AND THE TRINITARIAN MISSIONS

257 "O blessed light, O Trinity and first Unity!"⁹³ God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship".⁹⁴ This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love.⁹⁵ It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.⁹⁶

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same natures so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."⁹⁷ However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".⁹⁸ It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons, and their one divine nature. Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.⁹⁹

260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity.¹⁰⁰ But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him";¹⁰¹ O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.¹⁰²

IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn* 14:26) and by the Son "from the Father" (*Jn* 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, *CPG* § 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

81 2 *Cor* 13:14; cf. 1 *Cor* 12:4-6; *Eph* 4:4-6.; 82 Paul VI, *CPG* § 2.; 83 Council of Constantinople II (553): DS 421.; 84 Council of Toledo XI (675): DS 530:26.; 85 Lateran Council IV (1215): DS 804.; 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.; 93 *LH*, Hymn for Evening Prayer.; 94 *Eph* 1:4-5,9; *Rom* 8:15,29.; 95 2 *Tim* 1:9-10.; 96 Cf. *AG* 2-9.

97 Council of Florence (1442): DS 1331; cf. Council of Constantinople II (553): DS 421.; 98 Council of Constantinople II: DS 421.; 99 Cf. *Jn* 6:44; *Rom* 8:14.; 100 Cf. *Jn* 17:21-23.; 101 *Jn* 14:23.; 102 Prayer of Blessed Elizabeth of the Trinity.



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