

The Cathedral of the Immaculate Conception of the Blessed Virgin Mary, Mother of God

The Mother Church of the Faithful of the Archdiocese of Kingston

The Most Reverend Michael Mulhall, Archbishop of Kingston

279 Johnson Street Kingston, Ontario 613-546-5521 www.stmaryscathedral.ca



Mass Schedule

St. James Chapel: Monday to Friday at 7:45 am

St. James Chapel: Monday to Friday at 12:10 pm

St. Mary's Cathedral: Sunday Vigil: Saturday at 5pm Sunday: 8am, 10:30am, 7:30pm

The Light is On! Opportunities for Confession

Weekday Confessions: Monday to Friday 11:30 am to 12 pm

Saturday Confessions: 4:00-4:50

Sunday Confessions: 7:30 am to 7:55 am, 9:50 to 10:20 am & 7:00 to 7:25 pm

Adoration and Confession: Wednesday 6-9pm in the Cathedral

Adoration of the Blessed Sacrament in St. James Chapel

Monday- Friday 8:15am-9pm Saturday : 9am-4pm

Clergy & Staff Contacts

Rector: Father Shawn J. Hughes,

rector@stmaryscathedral.ca

Deacon: Deacon Blaine Barclay

deacon@stmaryscathedral.ca

In Residence: Father Paul Finn, Father Timothy, Father Félix Roberge & Father Johney Kunnath

Office Manager: Liz Ford (On Maternity Leave),

officemanager@stmaryscathedral.ca

Interim Office Manager: Angela Gambin

officemanager@stmaryscathedral.ca

Co-Ordinator of Evangelization: Ann Lyng,

ann@stmaryscathedral.ca

Drop-In Centre Manager: Paty Velazquez,

paty@stmaryscathedral.ca

5 pm Sat. Mass Music Director: Brent Nuevo

brent@stmaryscathedral.ca

10:30 am Sun. Mass Music Director: Brent Nuevo

brent@stmaryscathedral.ca

7:30 pm Sun. Mass Music Director: Liam Noronha

liam@stmaryscathedral.ca

Sacristan and Custodian: Domenic Sanfilippo,

domenic@stmaryscathedral.ca

Custodian : Rick Menard

officemanager@stmaryscathedral.ca

Rectory Chef: Anjelina Howell

officemanager@stmaryscathedral.ca

Veronica's Veil Shelter Co-Ordinator: Ann Lyng,

veronicasveil@stmaryscathedral.ca

Coat Drive Co-Ordinator: Mike Chase,

coatdrive@stmaryscathedral.ca

Queen's Newman House Catholic Chaplaincy:

Chaplain: Father Jan Kusyk

frjankusyk@gmail.com

**Sign Up for the Daily Flocknote at stmaryscathedral.ca/flocknote/
St Mary's Youtube Channel: www.youtube.com/@StMarysCathedral**

Mass Intentions

Monday July 14th	7:45 AM Intentions of Austin Vanderwell	12:10 PM Intentions of Matthew Trolio
Tuesday July 15th	7:45 AM †Souls in Purgatory	12:10PM Intentions of Rosarie Coughlan
Wednesday July 16th	7:45 AM Intentions of the Holy Father	12:10PM †Deceased Mbrs of the Barrett Cosgrove, Bossy, Dixon, and Myers Families
Thursday July 17th	7:45 AM Intentions of Denise Sammon	12:10PM †Janice Lumb
Friday July 18th	10 AM Funeral Mass of Lois Furrie	12:10PM †Brian Cosgrove
Saturday July 19th	5:00 PM †Ron Blendeman	
Sunday July 20th	8:00 AM †Mary Lois Furrie	
	10:30 AM <i>Pro Populo</i>	7:30 PM Intentions of Archbishop Mulhall

MINISTRIES:		First Reading:	Second Reading:
Saturday July 19th	5:00 PM	Elizabeth Neeley	Mark Murphy
Sunday July 20th	8:00 AM	Sarah Baines	Janet Woo
Sunday July 20th	10:30 AM	Paul Fairfield	Gwyneth Fairfield
Sunday, July 20th	7:30 PM	Mike Chase	Isabel Chase



SCAN THE CODE TO GIVE

VISIT: stmaryscathedral.ca/give/



Summer office hours: For July & August there will be no one in the office on Friday afternoons. Monday to Thursday 8:30 am to 3:30 pm.

85th Annual Pilgrimage to the Shrine of St. Ann in Cormac and Diocesan Celebration of the Jubilee Year of Hope

This pilgrimage will take place on Sunday, July 27th, 2025. The Triduum of Preparation and Pilgrimage Sunday will be led by Bishop Michael Brehl, C.S.S.R., Bishop of the Diocese of Pembroke. The principal Pilgrimage Mass will be at 11:00 a.m. at the Shrine. A Mass of Healing with the Anointing of St. Ann's oil will be celebrated at 2:00 p.m. The Sacrament of Confession is available throughout the day. Pilgrims have the opportunity of receiving the Jubilee Indulgence. Triduum Masses on Thursday, July 24th, Friday, July 25th and Saturday, July 26th at 7:00 p.m. each evening. For more information:

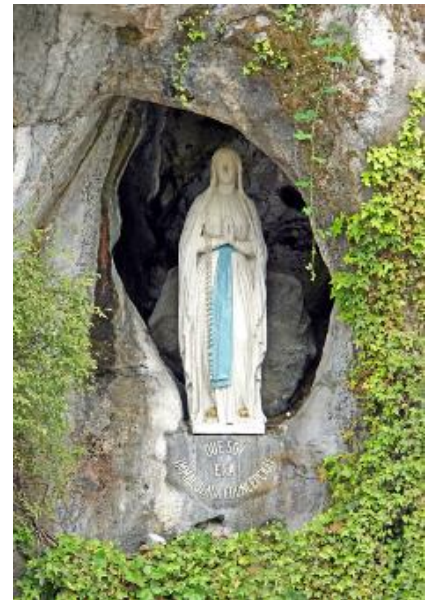
<http://www.cormacpilgrimage.com> or <http://www.facebook.com/CormacStAnn>. Everyone is welcome!

**Jubilee Year of Hope Pilgrimage to Fatima, Lourdes, Rome and Assisi
A few spots remaining! All pilgrims will receive the Jubilee
Indulgence. If you are considering this please let Father Shawn or
Father Justin know.**

November 5–17, 2025

Please join Father Justin Pulikunnel and Father Shawn Hughes who will travel November 5 to November 17 to Europe to receive the great graces of pilgrimage in this Jubilee Year. The Pilgrimage will travel to Fatima, Lourdes, Assisi and Rome. In Rome we will visit Saint Peter's Basilica, the Sistine Chapel, and more. Entrust yourself to the Blessed Virgin Mary in Lourdes and Fatima ... be a Pilgrim of Hope in 2025! And we will visit the tomb of St. Francis of Assisi and Blessed Carlo Acutis (who will become St. Carlo Acutis on September 6th) For further information please do not hesitate to contact Ann Lyng:

ann@stmaryscathedral.ca



Youth Impact Coordinator

At St. Paul the Apostle Parish, Kingston. We're hiring a Youth Impact Coordinator to lead our fun and faith-filled program for children in **Grades 5–8** starting **mid-September 2025!** Time Commitment: **3–4 hours/week.** Includes: **1.5-hour session** with children on **Wednesday evenings.** Remuneration provided. Applicants must be comfortable sharing and being:

- A love for sharing the Catholic faith and values
- A heart for evangelization
- A collaborative team player

Apply or inquire at: pastor@stpaulkingston.com. Come help inspire the next generation!

THE COUNCIL OF NICAEA WAS HELD FROM MAY TO JULY OF THE YEAR 325. We are celebrating the 1700th anniversary of the Council and the writing of the Nicene Creed we use at Holy Mass.

PART III:

Our slow read through the Vatican Theological Document on the 1700th Anniversary of the Council of Nicaea which together with the Council of Constantinople in 381 A.D. produced the Nicene Creed we pray at Mass

4. A clarification is in order before going any further. We are basing ourselves on the symbol of Nicaea-Constantinople (381) and not, strictly speaking, on the one composed at Nicaea (325). In fact, it took about fifty years to accept the vocabulary of Nicaea's Symbol and to agree on the universal significance of the first Council. The process of accepting the Nicene symbol continued during the conflict with the Pneumatomachi between Nicaea and Constantinople, introducing some significant textual changes, particularly in the third article. In the opinion of the Fathers, however, this process, which culminated in the Nicene-Constantinopolitan Symbol, did not involve any alteration of the Nicene faith, but its authentic preservation. In this sense, the preamble to the dogmatic definition of Chalcedon, which was preceded by the transcription of the symbol of Nicaea and the symbol of Nicaea-Constantinople, 'confirms' what was said in the symbol of the '150 Fathers' (Constantinople), since its meaning lies, in its own terms, in the specification of what concerns the Holy Spirit against those who deny his lordship. The magnitude of what happened at Nicaea can be seen in the prohibition of the Council of Ephesus against promulgating any other formula of faith, for in the period after Nicaea, the proponents of orthodoxy thought that the discernment crystallised in the Nicene symbol would suffice to guarantee the faith of the Church for all time. Athanasius, for example, said of Nicaea that it is 'the word of God that abides forever' (Is 40:8). This living and normative process of Tradition continued between the fourth and ninth centuries, with its adoption in baptismal liturgies, particularly in the East, and then in Eucharistic liturgies. It should be noted that the *Filioque*, which is found in the current Western versions of the Creed, is not part of the original text of the Nicene-Constantinopolitan Creed, on which this document is based. This point continues to be a subject of misunderstanding between the Christian confessions, such that the dialogue between East and West continues to this day.

5. So, in the first chapter, we shall propose a *doxological* reading of the Symbol in order to draw out its soteriological and therefore Christological, Trinitarian and anthropological resources. This will be an opportunity to underline its significance and to receive from it a new impetus for Christian unity. But welcoming the richness of the Council of Nicaea, 1,700 years on, also leads us to perceive how the Council nourishes and guides everyday Christian life: in a second chapter, with its patristic content, we shall explore how liturgical life and the life of prayer were made fruitful in the Church after the Council. Nicaea was such a turning-point in the history of Christianity that, in the third chapter, we shall look at how the Symbol and the Council bear witness to the event of Jesus Christ himself, whose irruption into history offers unprecedented access to God and introduces a transformation of human thought, in other words, an event of Wisdom. The Symbol and the Council also bear witness to something new in the way the Church of Christ structures herself and accomplishes her mission: they translate what was an Ecclesial event. Finally, in the fourth chapter, we shall analyse the conditions of credibility of the faith professed at Nicaea in a moment of fundamental theology, which will revisit the nature and identity of the Church as the authentic interpreter of the normative truth of the faith through the Magisterium, guardian of believers, especially the smallest and most vulnerable.

6. 'When a lamp is lit, it is not put under a bushel, but on the lampstand, and it shines for all who are in the house' (Mt 5:15). This light is Christ, 'the light from light'. To wonder at this light is also to find a new impetus to present this good news with even greater strength and creativity in the Holy Spirit. This light shines vividly

on our times, which are plagued by violence and injustice, filled with uncertainty and a complex relationship with the truth, and in which faith and belonging to the Church seem to be under threat. The light is all the more vivid and radiant when it is shared by all Christians who can confess their faith in the same *martýria*, the same witness, in order to help draw the men and women of today to Jesus Christ, Son of God and Saviour: What is essential, most beautiful, most attractive and at the same time most necessary for us is faith in Jesus Christ. Together, God willing, we will solemnly renew our faith in the forthcoming Jubilee, and each one of us is called to proclaim it to every man and woman on earth. This is the fundamental task of the Church.

Chapter 1

The Symbol for salvation: doxology and theology of the Nicene dogma

7. To celebrate Nicaea on its 1,700th anniversary is, first and foremost, to wonder at the Symbol bequeathed to us by the Council and at the beauty of the gift offered in Jesus Christ, of which it is like an icon in words. We shall therefore begin our study of Nicaea by examining this Symbol in order to bring out the extraordinary immensity of the Trinitarian faith, Christology, and soteriology it expresses, as well as its anthropological and ecclesiological implications, before concluding with its ecumenical significance. It is, so to speak, an act of *doxological theology*. It does not aim to go into depth on each theme of this ‘concentrate’ of Christian faith that is the Creed – a task that would have been of little use and in any case impossible within the framework of the present work – but it does seek to draw out the richness of the statements and truths offered by the Nicene Creed from a dogmatic point of view, particularly those that present the greatest challenge and fruitfulness for this period in the history of the Church and the world, at the very moment when we are celebrating the anniversary of Nicaea.

1. Grasping the immensity of the three divine Persons who save us: ‘God is Love’ – infinitely

8. The Nicene-Constantinopolitan symbol is structured around the affirmation of the Trinitarian faith:

*We believe in one God the Father Almighty, creator of heaven and earth,
of all things visible and invisible,*

*And in one Lord Jesus Christ, the Son of God, the only-begotten,
who was begotten of the Father before all ages, light from light,
true God from true God, begotten not created, consubstantial with the Father,
by whom all things were made; [...]*

*And in the Holy Spirit, who is the Lord and giver of life, who proceeds from the Father,
who with the Father and the Son is co-adored and co-glorified,
who has spoken through the prophets [...]*

1.1 The greatness of the fatherhood of God the Father, foundation of the greatness of the Son and the Spirit

9. The starting-point of the Nicene faith is the affirmation of the unity of God. Christianity is fundamentally a monotheism, in continuity with the revelation made to Israel. However, the Symbol does not first of all posit ‘God’ as such, and even less so the one divine nature, but rather the First divine hypostasis, which is the Father. As ‘creator of heaven and earth’ (cf. Gen 1:1; Ne 9:6; Rev 10:6), he is Father of all things. Moreover, Christ reveals God’s unheard-of intra-divine paternity, the foundation of his paternity *ad extra*. If Christ is the divine Son in a unique way, this implies that there is a generation in God: God the Father gives everything he has and everything he is. God is not a poor and selfish principle: he is *sine invidia*. His fatherhood, like his omnipotence, is the capacity to give himself entirely. This paternal gift is not merely one aspect among others, but defines the Father, who is entirely fatherhood. God has always been a Father, and has never been a ‘solitary’ God. This fatherhood of the One God is the first aspect of the Christian faith that provokes wonder and whose immensity we must celebrate by rediscovering Nicaea 1,700 years on. Our aim is to explore the implications of this for our understanding of the Trinitarian mystery.

10. Faith in the Father bears witness to the superabundant fullness of God. The first article is not simply a definition of God, but first and foremost a praise that is part of the doxological tradition of the Jewish liturgy

and the first Christian liturgies. The 'all-powerful (*pantokratōr*)' God echoes various Old Testament expressions, such as, for example, 'Lord Sabaoth', taken up in the New Testament as part of the heavenly liturgies (Rev 4:8; 11:17; 15:3; 16:14; 19:6).

11. The revelation in Christ of the fatherhood of God also manifests the immensity of the Son and of the Spirit. If God the Father gives everything but his fatherhood, this means that the Son and the Spirit are fully equal to the Father in their divinity. In the Symbol, the Son is 'one', he is 'Lord' (*Kyrios*, which translates the Tetragrammaton in the Septuagint), 'Son of God', 'the only begotten' (*ho monogenēs*) in the Father's intimacy, 'God from God', 'light from light', 'true God from true God', consubstantial (*homoousios*) with the Father. We should note, for example, that in the Fourth Gospel, the Son is called *theos* several times: Jn 1:1; 5:18; 20:28. The Son is begotten 'before all ages, which means in the Symbol that he is co-eternal with the Father (cf. Jn 1:1). This is aimed at the positions of Arius, according to whom 'there was a time when [the Son] was not', 'before he was born he was not', and 'he came to be from what was not', or 'the Son is from nothing' by the 'will and counsel' of the Father. This is why the Son can be confessed as the one 'through whom all things were made' (cf. 1 Cor 8:6; Jn 1:3). God is so great that the Father is able to beget another who is equal to him in divinity. God exceeds all that we can conceive or imagine, because his Unity assumes a real plurality that does not rupture the Unity.

12. The Father also gives everything to the Spirit, who is defined in terms specific and reserved to the divinity: 'Spirit', 'Holy' and 'Lord' (once again recalling the Tetragrammaton). Just as the Father is the creator and the Son is the Word through whom the Father creates all things, the Spirit is professed to be the 'giver of life'. Just as the Son is begotten of the Father, the Spirit 'proceeds from the Father'. The statements on the Spirit intentionally echo the article on the Son. Consequently, the Spirit can and must be worshipped with the Father and the Son – this confirms the doxological character of the Symbol.

13. It is essential to maintain both the divinity of the Spirit as the 'third' in God and his bond with the Father, as well as with the Son. Indeed, even today there are still difficulties in considering him as a divine Person in his own right and not as a mere divine or even cosmic force. We sometimes pray to the Father and the Son, omitting the Spirit, contrary to the prayer of the Church, which is always addressed to the Father, through the Son, in the Holy Spirit. One can recognise the rightful importance of the Eucharist, the Virgin Mary and the Church, without realising how precious they are precisely because they are given life by the Spirit. Conversely, others will give a central, even exclusive place to the Holy Spirit, to the point of pushing the Father and the Son into the background, which paradoxically amounts to a form of pneumatological reductionism, since he is the Spirit *of the Father* and Spirit *of the Son* (Gal 4:6; Rom 8:9). The superabundant greatness of the Holy Spirit expressed in the faith of Nicaea is a protection against such reductionism.

14. Thus, from the fountal fullness of the fatherhood of God flows the superabundant fullness of God the Father, Son and Spirit, *semper major*. Now the fountal fullness of the Father implies a *taxis* (an order) in the life of the Triune God. The Father is the source of all divinity. The second person is indeed God and light, but he is God *from* God and light *from* light. While the Spirit is confessed to be equal in divinity with the Son and the Father, he is presented in a rather different way from the other two. We have just seen (cf. *supra* § 12) that he is presented with divine characteristics and must be adored with the Father and the Son. Having said this, the differences in expression are notable: what is said of the Father and the Son as 'one' or of the Son as 'consubstantial' is not repeated with regard to the Spirit. Without taking anything away from his co-divinity, the way in which the Spirit is mentioned in the Symbol emphasises his personal distinction. In this way, the Holy Spirit's uniqueness highlights the uniqueness of *each* divine person. In a way, in God, 'hypostasis' or 'person' is an analogous term, in the sense that each of the three divine 'names' is fully a person, but is so in a unique way. This uniqueness also shows that equality, on the one hand, and difference and order, on the other, do not contradict each other. This too is the fruit of the Father's superabundant fatherhood. Receiving Nicaea means receiving the richness of the divine fatherhood that establishes equality but also difference and oneness.

1.2 A reflection on recourse to the expression *homoousios*

15. One of the central contributions of Nicaea is the definition of the divinity of the Son in terms of consubstantiality: the Son is 'consubstantial' (*homoousios*) with the Father, 'begotten of the Father', 'that is, of the substance of the Father'.^[21] The generation of the Son is something other than creation, because it is a communication of the unique substance of the Father. The Son is not only fully God like the Father, but of a substance numerically identical to his own, for there is no division in the one God.^[22] Let us repeat: the Father gives everything to the Son, according to the logic of a divine life, which is *agapē* and which always exceeds what the human mind can conceive.

16. For the first time, non-scriptural terms are used in an official and normative ecclesial text - we shall come back to this in chapters III and IV. The intention of the Council Fathers was not to introduce something new into the apostolic faith, but to protect it by making explicit what generation in God really is. This is why, in the symbol of 325, *homoousios* is introduced by the expression 'that is to say': ontological Greek terminology is at the service of traditional scriptural expressions.^[23] The term, of Gnostic origin and condemned by the regional synod of Antioch (264-269), was hotly disputed in the decades following Nicaea. But from the 360s onwards, the number of its adherents increased, until it was fully and peacefully ratified at Constantinople (381). At that time, its role in clarifying and protecting the faith was recognised, as was the creative capacity of human reason, philosophy and culture in accepting Revelation. As with the Sacred Scriptures, this underlines the fact that Revelation implies a dialogue between God and humanity, a dialogue that takes place on both sides through human words that are situated, limited, and therefore always to be interpreted. Not only is divine life revealed as superabundance, but the very form of Revelation, capable of being expressed in human words, and soon to be translated into every language, is shown here to be *semper major*.

17. However, this expression is not the only one used in the symbol to express the saving divinity of the Son. It is inserted among a series of terms of scriptural and liturgical origin: 'true God from true God', 'God from God'^[24] and 'light from light'. No single term can exhaust the superabundant fullness of Revelation. Faith needs the articulation of scriptural, philosophical and liturgical expressions, concepts, images and divine names (Father, Son, Holy Spirit) to express itself in the most accurate and complete way. The ways in which the different Churches and ecclesial communities express themselves can be mutually supportive in this rediscovery, as some place greater emphasis on one or other: for example, the Eastern tradition emphasises the understanding of Christ as 'light from light'.^[25] The plurality of vocabulary certainly helps to make the faith it expresses accessible in different cultures and according to the *forma mentis* of each human being.

1.3 The unity of the history of salvation

18. To fully understand the significance of the Nicene-Constantinopolitan symbol, it is necessary to understand the unity of the framework of salvation history that informs the profession of faith. In fact, the attribution of creation or the 'gift of life' to the three Persons underlines the unity between the order of creation and the order of salvation. Divinisation begins with the creative act, and salvation history begins with creation. Against Marcionism and the various forms of Gnosticism, we must hold that it is the same God who creates and saves, and the same created reality, good because willed by God, which is restored in redemption. Thus, grace does not introduce a rupture but offers a fulfilment, because it is already at work in the creation that is ordered to it.

19. In the same way, the economy of salvation accomplished in Christ is presented in its true and full meaning only if its fidelity to the revelation made to the people of Israel is emphasised, without which the faith expressed at Nicaea would lose its legitimacy and the fullness of its historical dimension. Obviously, the Trinitarian and Christological dimension of the Nicene faith is not accepted by the rabbinic tradition but, from

a Christian point of view, it is understood in an essential way as a *newness* that is nevertheless in *continuity* with the revelation entrusted to the chosen people. The doctrine of the Trinity is certainly not intended as a relativisation, but as a deepening of faith in the one and only God of Israel.^[26] We have already emphasised that references to God as 'one' and 'creator of heaven and earth' echo the Old Testament, where God is revealed as the one who creates out of love, enters into relationships out of love and calls to be loved in return. God calls Abraham his 'friend', 'the one he loves' (Is 41:8; 2 Chr 20:7; Jas 2:23), and he speaks with Moses 'face to face, as one speaks with another' (Ex 33:11). Similarly, the choice of *homoousios* is made precisely to protect the monotheistic character of the Christian faith: in God, there is no reality other than the divine reality. The Son and the Spirit are none other than God himself, and not intermediary beings between God and the world or mere creatures. Furthermore, the revelation made to Israel bears witness to the Lord as the One and Only who commits himself, vows himself, and communicates himself in the history of humankind. Christianity understands the Incarnation as the unprecedented fullness of the way of acting (the economy) of the God of Israel who descends and dwells in the midst of his people, realised in the union of God with a singular humanity, Jesus.^[27]

20. Moreover, the development of the Trinitarian faith as expressed at Nicaea is not without a Jewish background. The Symbol is structured by a threefold repetition: 'We believe in one God the Father... and in one Lord Jesus Christ... and in the Holy Spirit.' Indeed, the emerging Trinitarian faith of the first centuries developed the unity of the divine names, Father, Son and Spirit, from the monotheistic faith of Israel expressed at the beginning of the *Sh'ma Israel*, 'the Lord our God is one' (Dt 6:4), by repeating this central prayer of Judaism, extending the attribute of the unity of the One God to the Son: 'I believe in *one* God... and in *one* Lord...'. This is already the case in the early New Testament expressions of Trinitarian faith: 'For us there is *one* God, the Father, from whom all things come, and we are for him; and *one* Lord Jesus Christ, through whom all things exist, and we exist through him' (1 Cor. 8:6, emphasis added). These 'binitarian' formulae co-exist with 'trinitarian' formulae: 'There is *one* body and one Spirit [...]; there is *one* Lord, one faith, one baptism; there is *one* God and Father of all, who is above all and through all and in all' (Eph 4:4-6, emphasis added; cf. also 1 Cor 12:4-6). Obviously, the content of the liturgy quickly evolved towards conceptions that could not be accepted by the rabbinic tradition, but the Christian faith developed from within Jewish liturgical structures. We should also emphasise the polyhedral richness of Israel's monotheism, as revealed in the Hebrew Bible and the writings of the Second Temple period. There is the idea of a superabundant richness in God that does not contradict his unicity and unity. This can be seen in the multiplicity of the figures of God, such as the 'binitarian' dimension, in a certain sense, that some specialists perceive in the duality between the 'Ancient of Days' and the one who is 'like a son of man' (Dan 7:9-14). This richness is further manifested in the different figures of God employed during his action in the world: the Angel of the Lord, the Word (*dābār*), the Spirit (*rūah*) and Wisdom (*hākṁā*). Some contemporary exegetes, moreover, maintain that there was an initial binitarian stage in the Christian confession of faith, which naturally inscribed the confession of faith in Jesus of Nazareth as *Kyrios* exalted after death, with a properly divine rank, within the continuity of the monotheism expressed in the Bible. Thus, even if it is vital not to project Trinitarian faith back onto the Old Testament, it is nevertheless possible to perceive between the Old and New Testaments a process of development, albeit non-linear, a form of *bringing together* these different realities in two figures: the Son-Logos and the Spirit. When the affirmation of two other divine persons was seen as an *association* extrinsic to the one God, the recognition of the Christian idea of an intrinsic fruitfulness of the Father within the one and indivisible substance of the three co-eternal persons was missed.