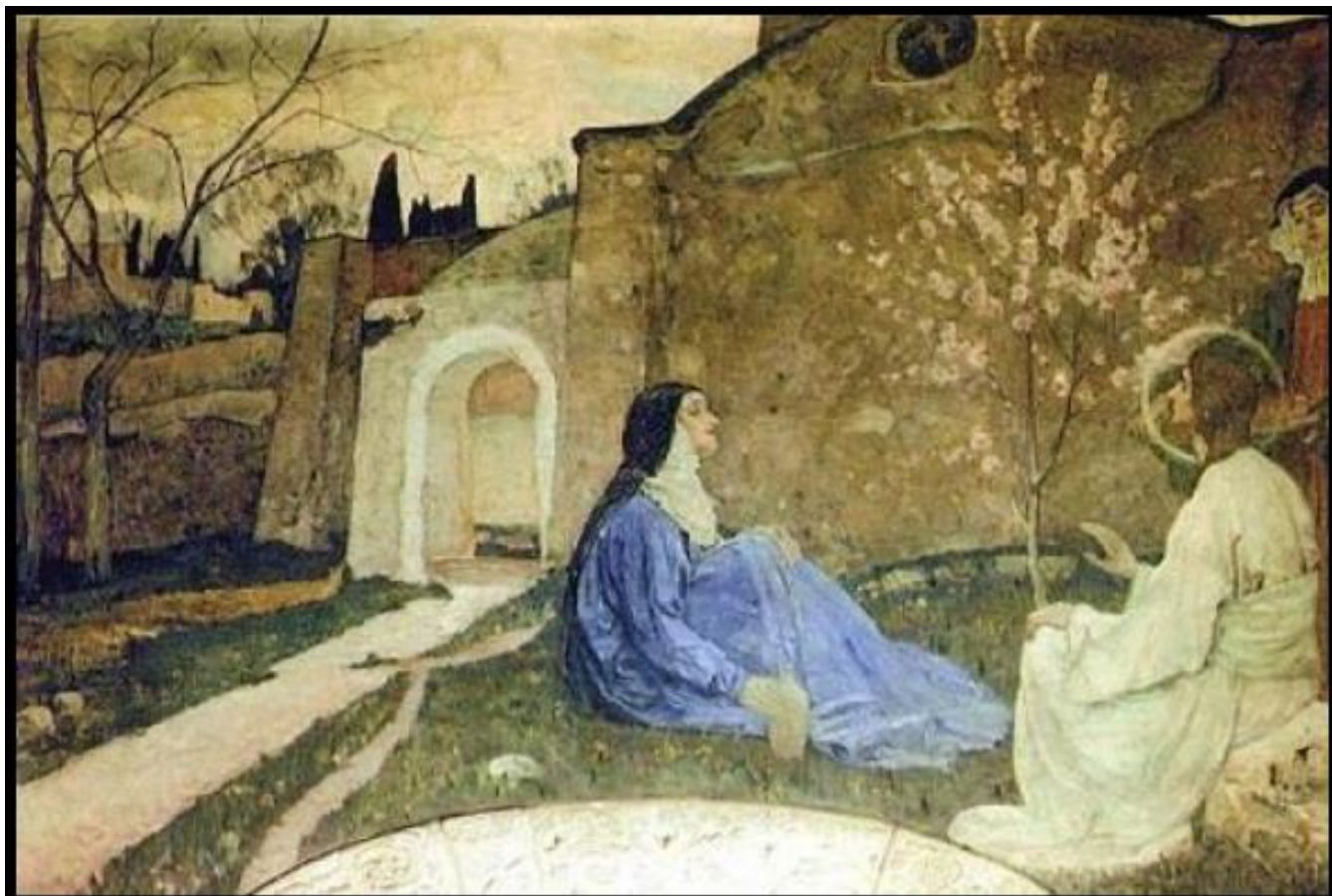


The Cathedral of the Immaculate Conception of the Blessed Virgin Mary, Mother of God

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,

Deacon: Deacon Blaine Barclay

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

Office Manager: Liz Ford (On Maternity Leave),

Interim Office Manager: Angela Gambin

Co-Ordinator of Evangelization: Ann Lyng,

Drop-In Centre Manager: Paty Velazquez,

5 pm Sat. Mass Music Director: Brent Nuevo

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

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

Sacristan and Custodian: Domenic Sanfilippo,

Custodian : Rick Menard

Rectory Chef: Anjelina Howell

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

Coat Drive Co-Ordinator: Mike Chase,

Queen's Newman House Catholic Chaplaincy:

Chaplain: Father Jan Kusyk

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

Mass Intentions

Monday July 21st	7:45 AM Intentions of Sandra Almeida	12:10 PM †Deceased Family Members of the Barrett, Cosgrove, Bossy, Dixon, and Myers Families
Tuesday July 22nd	7:45 AM Intentions of Suzanne Overvelde	12:10PM †Jane Kaduck (2 nd Anniversary)
Wednesday July 23rd	7:45 AM Special Intention	12:10PM †Mary Lyng
Thursday July 24th	7:45 AM Special Intention	12:10PM †Brian Cosgrove
Friday July 25th	10 AM †Joseph St Marseille	12:10PM †James Lyng (49 th Anniversary)
Saturday July 26th	5:00 PM Intentions of Joseph and Angela Gambin (16 th Wedding Anniversary)	
Sunday July 27th	8:00 AM †In thanksgiving for all living and deceased Benefactors of St. Marys	
	10:30 AM <i>Pro Populo</i>	7:30 PM Intentions of Archbishop Mulhall

MINISTRIES:		First Reading:	Second Reading:
Saturday July 26th	5:00 PM	Loretta Gaffney	Luigia Cimellaro
Sunday July 27th	8:00 AM	Ariella Fazari	Donna Fazari
Sunday July 27th	10:30 AM	Sarah Knill-McParland	Avery Collins
Sunday, July 27th	7:30 PM	Carmen Bycok	Lionel Ryan



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VISIT: stmaryscathedral.ca/give/

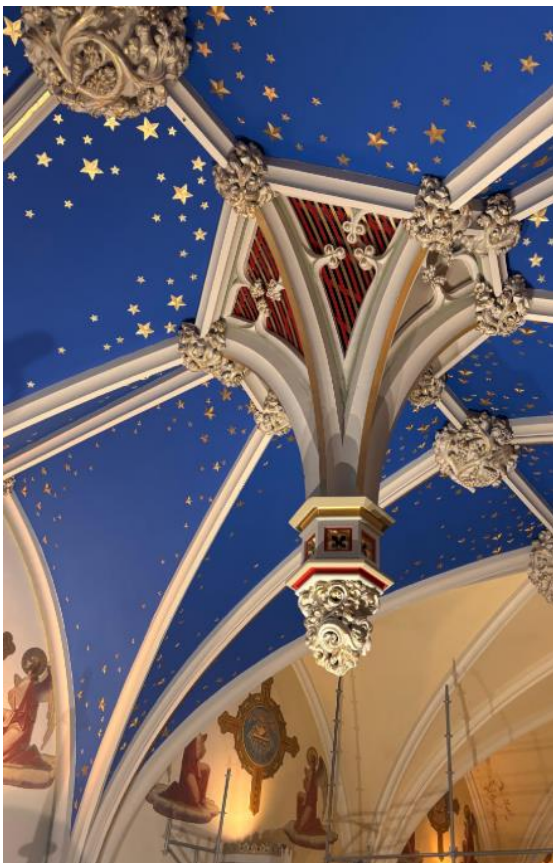
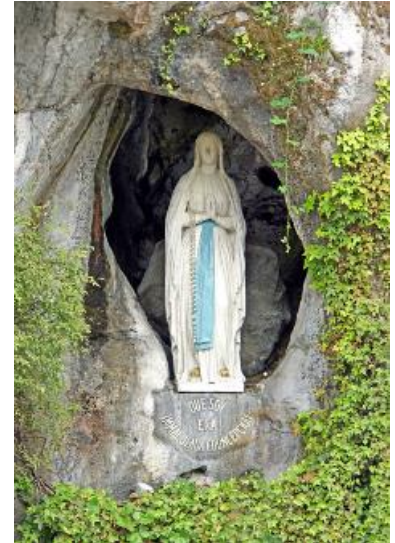


Summer office hours: For July & August there will be no one in the office on Friday afternoons. Monday to Thursday 8:30 am to 3:30 pm.

**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



Restoration Updates

Ceiling Stars and Angel Paintings are still available to be sponsored. Stars may be sponsored for \$50 each and Angels for \$1500. The Stars will be continued all the way down nave (main body) of the church, so many more are available. Donations are a tremendous blessing and will aid significantly to the success of this work. You can make your offering in memory of a deceased loved one, or mark significant occasions or anniversaries in yours or another's life.

The stars will be numbered, and you will be provided with a map and the locations of your star(s). If you would like to sponsor the restoration, please feel free to speak to Angela at 613 546 5521 x.3 or officemanager@stmaryscathedral.ca.

I am counting on your prayers for our renovation efforts through the intercession of Our Blessed Mother of the Immaculate Conception.

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.

2. Grasping the immensity of Christ the Saviour and his saving act

21. At the heart of the second article of the Nicene-Constantinopolitan symbol is the confession of the incarnation and redemptive act of the Son. After professing the divinity of Christ, the Son of God, we also confess that:

[We believe in one Lord Jesus Christ]

who for the sake of us human beings and for our salvation came down from heaven, was incarnate of the Holy Spirit and of the Virgin Mary^[32] and became human, was crucified for us under Pontius Pilate, suffered and was buried, was raised on the third day according to the Scriptures and ascended into heaven, sits at the right hand of the Father and will come again in glory to judge the living and the dead, and his kingdom will have no end.

2.1 Seeing Christ in all his greatness

22. Nicaea allows us to 'see Christ in all his greatness'.^[33] The two dimensions that make him the unique mediator between God and humanity are marked by the mention of the two agents in the incarnation: "He became incarnate of the Holy Spirit and of the Virgin Mary." He is fully God, coming from a Virgin by the power of the Spirit of God; he is fully human, born of a woman. He is *homoousios* with the Father but also with us, according to the later double statement of Chalcedon^[34] - bearing in mind that the term *homoousios* cannot have a univocal meaning when it comes to relating the incarnate Son to the Father and to human beings. The Word made flesh is the Word of God itself, which assumes in a unique and irreversible way a singular and finite humanity. It is because Jesus was personally (hypostatically) identical with the eternal Son that he was able, by suffering human death in a tragic way, to remain in a living relationship with the Father and transform separation from God, sin and death (cf. Rom 6:23) into access to God (cf. 1 Cor 15:54-56; Jn 14:6b). It is because Jesus was a true human being – 'in all respects like us, except for sin' (Heb 4:15) – that he was able to bear our sin and pass through death. This double consubstantiality means that Christ alone can save. He alone can *work* salvation. He alone *is* the communion of human beings with the Father.^[35] He alone is the Saviour of *all* human beings of *all* times. No other human being can be this before him or after him. The unheard-of perfect communion between God and humanity has been realised in Christ, beyond any form of realisation that human beings themselves can imagine.²³ There is no disguising the current difficulty of believing in the full divinity and humanity of Christ. Throughout the history of Christianity, and even today, there is a real resistance to recognising the full divinity of Christ. Jesus can more easily be seen as a master who initiates others into the spiritual life or as a *political messiah* preaching justice, whereas in his humanity he lives out his eternal relationship with the Father. But there is also a great difficulty in admitting the full humanity of Christ, who can experience fatigue (Jn 4:6), feelings of sadness and abandonment (Jn 11:35; Gethsemane) and even anger (Jn 2:14-17) and who, mysteriously but truly, does not know certain things ("only the Father knows the time...", Mt 24:36). The eternal Son chose to live all that he is because of the infinity of his divine nature, which dwells in and through the finitude of his human nature.

24. It should be noted, however, that even if the part of the Creed devoted to the second person is the most developed, the Christological perspective contained in the Nicene faith is necessarily Trinitarian. Christ is *semper major* precisely because where he is, there is always more than him: the Father remains the Father, the 'Holy One of Israel'. Of course, 'he who has seen [*Christ*] has seen the Father' (Jn 14:9), but, as Jesus says, 'the Father is greater than I.' (Jn 14:28) Arius himself saw this clearly when he quoted the Gospel: "Only one is good." (Mt 19:17)[36] Moreover, Christ cannot be understood without the Father and the Holy Spirit: before being conceived as the God-Man and the Bridegroom, he is presented in the New Testament as Son of the Father and Anointed by the Spirit. In the same way, he does not save people without the Father, who is the source and end of all things - for he is filial union with the Father. He does not save people without the Spirit, who makes them cry 'Abba, Father' (Rom 8:15) and whose interior action enables human beings to be transformed and to enter actively into the movement that leads them to the Father.

2.2 The immensity of the act of salvation: its historical density

25. The greatness of the Saviour is also revealed in the superabundant fullness of the economy of salvation. Nicaea presents the realism of the work of redemption. In Christ, God saves us by entering history. He does not send an angel or a human hero, but comes himself into human history by being born of a woman, Mary, into the Jewish people ('born of a woman, born under the law', Gal 4:4), and by dying in a specific historical period, 'under Pontius Pilate' (cf. 1 Tim 6:13; see also Acts 3:13). [37] If God himself entered history, the economy of salvation is the place of his Revelation: in history, Christ authentically reveals the Father and the Spirit and gives full access to the Father in the Spirit. Moreover, because God enters into history, it is not just a question of a teaching to be put into practice, as in Marcionism or the 'lyingly named' gnosis, but of an effective action by God. The economy will be the place of God's saving work. We confess that a historical event has radically changed the situation of all human beings. We confess that the transcendent Truth is present in history and acts within it. This is why the message of Jesus cannot be dissociated from his person: he *is* for all of us 'the way, the truth and the life' (Jn 14:6) and not just another teacher of wisdom.

26. Despite its emphasis on history, the Symbol does not explicitly mention or refer to much of the content of the Old Testament or, in particular, the election and history of Israel. Obviously, a Symbol is not intended to be exhaustive. However, it is worth pointing out that this silence in no way means that the election of the people of the Old Covenant has lapsed.[38] What the Hebrew Bible reveals is not merely a preparation, but is already the history of salvation, which will continue and be fulfilled in Christ: 'The Church of Christ recognises that the beginnings (*initia*) of her faith and her election are already to be found, according to the divine mystery of salvation, in the patriarchs, Moses and the prophets.' [39] The God of Jesus Christ is the 'God of Abraham, Isaac and Jacob', the 'God of Israel'. Moreover, the Symbol discreetly emphasises the continuity between the Jewish people and the people of the New Covenant by mentioning 'the virgin Mary', which places the Messiah in the context of a Jewish family and a Jewish genealogy, and which also echoes the Old Testament text (Is 7:14 LXX). This creates a bridge between the promises of the Old Testament and the New, as will the expression 'he was raised on the third day according to the Scriptures' in the remainder of the article, where 'Scriptures' means the Old Testament (cf. 1 Cor 15:4). The continuity between the Old and New Testaments is seen again when the article on the Spirit states that he 'has spoken through the prophets', which perhaps represents an anti-Marcionite note.[40] Be that as it may, to be fully understood, this Symbol born of the liturgy takes on its full meaning when it is proclaimed *in* the liturgy and articulated together with the reading of the whole of the Holy Scriptures, Old Testament and New Testament. This places the Christian faith within

the framework of the economy of salvation, which naturally and structurally includes the chosen people and their history.

2.3 The greatness of the act of salvation: the paschal mystery

27. The realism and Trinitarian dimension of salvation in Christ find their culmination in the Paschal Mystery. The Son, the light of God and true God, becomes incarnate, suffers, dies, descends into hell and rises again. This is another unprecedented innovation. Arius' difficulty concerned not only the unity of God as incompatible with the generation of a Son, but also the understanding of his divinity as incompatible with Christ's passion. Yet it is precisely in Christ and only in Christ that we understand what God is capable of in his own right, beyond all the limits of our pre-comprehension. We must take seriously the cry of Jesus as the cry of the Son of God, expressed in the sweat of blood and in fear: 'Father, if it is possible, let this cup pass from me' (Mt 26:39b). The word *homoousios* itself helps us to realise the unheard-of nature of the kenosis of the Incarnation: only the affirmation that the Son is 'consubstantial' with the Father makes it possible to realise the radical nature and depth of what this same Son consented to by assuming the human condition. In a sense, we could say that the Son, *semper major*, truly becomes a minor, and that the Most High God descends to the lowest depths in Jesus Christ (cf. Phil 2:5-11). Now, even if Christ alone is born, suffers the Passion and dies, we can say that '*unus de Trinitate passus est*'.^[41] The whole Trinity is involved, each person singularly, in the saving passion of Christ. In this way, the Passion reveals to us the truly divine meaning of 'omnipotence'. The omnipotence of the Triune God is identical with self-giving and love. The crucified Redeemer is therefore not a concealment, but a revelation of the Father's omnipotence.

28. The fullness of Christ's redemptive act is only fully manifested in his resurrection, the fulfilment of salvation, in which all aspects of the new creation are confirmed. The resurrection bears witness to Christ's full divinity, which alone is capable of passing through and overcoming death, but also to his humanity, since it is the same humanity, numerically identical to that of his earthly life, that is transfigured and glorified. This is not a symbol or a metaphor: Christ is resurrected in his humanity and in his body. The resurrection transcends history, but took place at the heart of the history of human beings and of this human being Jesus. Moreover, it is profoundly Trinitarian: the Father is its source, the Spirit is its life-giving breath, and the glorified Christ lives – still in his humanity – within the divine glory and in unalterable communion with the Father and the Spirit. Let us note that it is the resurrection of Christ, 'first-born from the dead' (Col 1:18; cf. Rom 8:29), that reveals the eternal begetting of the Son, 'first-born of all creatures' (Col 1:15). Thus, divine fatherhood and sonship are not primarily developments of human models, even if they are expressed in culturally marked human words, but are *sui generis* realities of the divine life.

29. The Symbol emphasises that the resurrection of Jesus Christ continues until the end of time, when Christ 'will come again in glory to judge the living and the dead, and his kingdom will have no end'. With the resurrection, victory is definitively won, but it must be fully realised in the Parousia. Christian hope is plenary: it is based not only on the *ephapax* of the Passion and Resurrection, or on the present gift of grace, but also on the 'to come' of the glorious return of Christ and his Kingdom. It should be noted that this aspect of the faith of Nicaea is better understood and receives greater force if it is also read in a context in which the Church listens to the Old Testament and to the faith of the Jewish people of today. The current messianic expectation of the people of Israel highlights the completeness of the messianic promises of peace on all the earth and justice for all in a completely renewed world (Is 2:4; 61:1-2; Mi 4:1-3), which Christians await with the Parousia. This can and must awaken Christian hope for the return of the Risen Lord, because only then will his redemptive work be fully visible.^[42]

3.1 The greatness of salvation: entering into the life of God

31. Because Christ saves us, the Nicene faith confesses the 'forgiveness of sins' and 'the resurrection of the dead'. The Symbol mentions sin because we need to know from what evil we have been delivered. Sin, in the strict theological sense, is not only the vice or fault that offends against the Creator's intentions in the creature (cf. Rom 2:14-15), but also a deliberate rupture with God within a 'theological' relationship with him. In this full sense, sinners become aware of their sin in the light of God's merciful love: sin must be 'discovered' by the work of grace itself so that it can convert hearts. [43] Thus, the revelation of sin is the first step in redemption and must be confessed as such.

32. With the exorbitant claim of the resurrection of the dead, the Nicene faith professes that salvation is full and complete. Humanity is freed from all evil, including the 'last enemy', which must be destroyed by Christ so that everything is submitted to God (cf. 1 Cor 15:25-26). Faith in the resurrection implies not simply the survival of the soul, but victory over death. [44] Moreover, human beings are saved not only in soul but in the body itself. Nothing that makes up a human being's identity and humanity remains outside the new creation offered by Christ. Finally, this gift will be acquired for ever, because it unfolds in 'the life of the world to come', the *eschaton* fully realised. Since Easter, no sin has the power to separate sinners from God - at least if they grasp the hand of the Risen Crucified One, who reaches out to the depths of the abyss to offer himself to the lost sheep: 'Neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, will be able to separate us from the love of God made manifest in Christ Jesus our Lord' (Rom 8:38-39).

33. Because Christ saves us as true God, the resurrection means for us entry into divine life, humanisation and divinisation at the same time, as Jesus' commentary on Psalm 81:6 in John 10:14 testifies: 'You are gods'. [45] And because he saves us as Son, begotten of the Father, this divinisation is adoptive filiation and conformation to Christ; it is entry by the Holy Spirit into the Father's love. We are loved and regenerated by the very love with which the Father eternally loves and begets the Son. This is the soteriological implication of the fatherhood of God professed by Nicaea. Finally, because Christ saves us as Son, together with the Father and the Holy Spirit, this filiation is a real immersion into the Trinitarian relations. This is why the Symbol is born of the Trinitarian profession of baptismal faith, and why baptism is performed 'in the name of the Father, and of the Son, and of the Holy Spirit.' The immensity of the gift thus revealed is realised in the mystery of Christ's Ascension: 'he ascended into heaven', showing that Christ himself is 'our heaven.' [46] The exalted Son will send the promised gift of God, the Spirit of Pentecost. Any more restricted vision of salvation would not be truly Christian.

3.2 The immensity of the human vocation to divine Love

34. All of the above cannot fail to have consequences for the Christian vision of the human being. The human being is also revealed in the superabundant greatness of his or her vocation as *homo semper major*. The Nicene symbol does not include an anthropological article in the strict sense, but human beings, in their vocation to divine filiation in Jesus, could be described as an *object of faith*. In accordance with the Sacred Scriptures, their true identity is revealed by the mystery of Christ and the mystery of salvation as a *mystery* in the strict sense, analogous to that of God and Christ, even if they surpass it incomparably.

35. This great mystery is linked first and foremost to that of the Triune God and of Christ. The revelation of the fatherhood of God is the revelation of the mystery of fatherhood itself: 'I bow my knees before the Father, from whom all fatherhood in heaven and on earth is named.' (Eph 3:14) The revelation of the Only-begotten Son, particularly in John, is the manifestation of filiation in the proper sense, which flows ontologically from the First Begetting and points to the mystery of the Trinity itself. In a kind of inversion of the relationship of understanding, it is Trinitarian paternity and filiation that illuminate and purify human paternity, maternity, filiation and fraternity, which are culturally situated and marked by sin. First of all, divine paternity shows that filiation is the most profound characteristic of human beings: each one is a gift given to himself or herself by God the Father and called to receive himself or herself from God and, in Him, from others and from the created world around them in order to become ever more themselves. For this reason, their identity and vocation are particularly revealed in Christ, the Incarnate Son, the 'perfect human being' who, 'in the very revelation of the mystery of the Father and of his love, fully reveals human beings to themselves and makes clear to them the sublimity of their vocation.'^[47] On the other hand, human beings are also called to participate in the mystery of fatherhood by being fathers and mothers in flesh and spirit. In the image of divine fatherhood, human fatherhood and motherhood imply self-giving, a full equality between parents and children, between those who give and those who receive, but also a difference and a *taxis* between them. Finally, there is no truly Christian anthropology that is not pneumatological. Only the Spirit 'who gives life' fully humanises human beings, making them sons and daughters, fathers and mothers. Analogously, we can undoubtedly speak of a form of *co-spiration* of the Spirit, or of a *conjoined inspiration*,^[48] because our most fruitful actions and words are commensurate with the cooperation they offer to the Spirit, who through them consoles, elevates and guides. In this way, the truth and meaning of human fatherhood, filiation and fecundity must be revealed, because they are not just natural or cultural realities, but a participation in the way of being of the Triune God. They cannot be understood in depth without Revelation, nor can they be exercised without grace. This is yet more good news to be rediscovered today from Nicaea.

36. In a sense, the *homoousios* itself can have an anthropological significance. A human being has given access to God. Of course, Christ says in his own unique way: 'He who sees me sees the Father' (Jn 14:9), because of the mystery of the hypostatic union. However, this unique union in him is consistent with the mystery of the human being 'created in the image and likeness of God' (Gen 1:27). In this sense, every human being truly reflects God, and makes God known and accessible. Pope Paul VI expressed this paradox by emphasising that 'to know the human being, the true human being, the integral human being, we must know God', but also that 'to know God, we must know the human being.'^[49] These words must be taken in their fullest sense: not only does every human being show us the image of God, but it is not possible to know God without going via the human being. Moreover, as we saw above (§ 22), the Church will use the expression *homoousios* to express the community of nature of Christ as a true human being, 'born of a woman (Gal 4:4), the Virgin Mary, with all human beings.'^[50] The two sides of this double 'consubstantiality' of the Incarnate Son reinforce each other to provide a profound and effective foundation for the fraternity of all human beings. We are, in a sense, brothers and sisters of Christ in the unity of the same human nature: "So he had to make himself like his brothers in every way." (Heb 2:17; cf. 2:11-12) It is this bond in humanity that enables Christ, consubstantial with the Father, to draw us into his Sonship with the Father, and to make us children of God, his own brothers and sisters, and, consequently, brothers and sisters to one another in a new, radical, and indestructible sense.