

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



“Light your lamps and be like servants who await their Master’s return” Luke 12:35

## **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 Tim Shea, Father Félix Roberge & Father Johny Kunnath

**rector@stmaryscathedral.ca**

**deacon@stmaryscathedral.ca**

**Office Manager:** Liz Ford (On Maternity Leave)

**Interim Office Manager:** Angela Gambin

**Co-Ordinator of Outreach:** 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

**Maintenance:** Rick Menard

**Rectory Chef:** Anjelina Howell (on leave)

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

**Coat Drive Co-Ordinator:** Mike Chase,

**Queen's Newman House Catholic Chaplaincy:**

**Chaplain:** Father Jan Kusyk

**officemanager@stmaryscathedral.ca**

**officemanager@stmaryscathedral.ca**

**ann@stmaryscathedral.ca**

**paty@stmaryscathedral.ca**

**brent@stmaryscathedral.ca**

**brent@stmaryscathedral.ca**

**liam@stmaryscathedral.ca**

**domenic@stmaryscathedral.ca**

**officemanager@stmaryscathedral.ca**

**officemanager@stmaryscathedral.ca**

**veronicasveil@stmaryscathedral.ca**

**coatdrive@stmaryscathedral.ca**

**frjankusyk@gmail.com**

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St Mary's Youtube Channel: [www.youtube.com/@StMarysCathedral](http://www.youtube.com/@StMarysCathedral)**

## Mass Intentions

**Monday August 11th**

**7:45AM** Jack and Norma Kearns

**12:10 PM** †Judy LaRush

**Tuesday August 12th**

**7:45AM** †Anneliese Kohar

**12:10PM** †Cathy McGowan

**Wednesday August 13th**

**7:45AM** †Mary Garrah

**12:10PM** †Mary Jane McCarthy

**Thursday August 14th**

**7:45AM** †Special Intention in Thanksgiving

**12:10PM** †Brian Letts,

And intentions of Marion Letts

**Friday August 15th**

**7:45AM** †Mary Jane McCarthy

**12:10PM** †James Hughes (15<sup>th</sup> Anniversary)

**Saturday August 16th**

**5:00 PM** †Brian Cosgrove

**Sunday August 17th**

**8:00 AM** Special Intention

**10:30 AM** *Pro Populo*

**7:30 PM** For the intentions of all benefactors of the Cathedral, living & deceased

<b>MINISTRIES:</b>		<b>First Reading:</b>	<b>Second Reading:</b>
<b>Saturday August 23rd</b>	<b>5:00 PM</b>	Lynn Pritchard	Elizabeth Neely
<b>Sunday August 24th</b>	<b>8:00 AM</b>	Donna Fazari	Ariella Fazari
<b>Sunday August 24th</b>	<b>10:30 AM</b>	Patricia Brady	Carmen Bycok
<b>Sunday, August 24th</b>	<b>7:30 PM</b>	Michelle Savoie	Hilary Legault



SCAN THE CODE TO GIVE

VISIT: [stmaryscathedral.ca/give/](http://stmaryscathedral.ca/give/)





**THIS FRIDAY AT 7 PM  
AUGUST 15<sup>TH</sup>, 2025  
*SOLEMN SUNG VESPERS*  
ON THE SOLEMNITY OF THE  
ASSUMPTION  
OF THE BLESSED VIRGIN MARY  
IN  
ST. JAMES CHAPEL  
PLEASE JOIN US!**



## **ALPHA AT ST. MARY'S CATHEDRAL**

**ALPHA is an OPPORTUNITY to unpack life's big  
questions in a SAFE environment!**

**ALPHA is for anyone who's CURIOUS about the  
Christian faith!**

This opportunity is for Catholics who have dropped away from the practice of the Faith, people who are interested in becoming Catholics and all those who have not been part of any Christian community and want to explore it. I encourage you to reach out to those in your life who fall into any of the above categories. If you want to be supportive and join them that would be great but this course is not for people already practising. Meet new people and explore the Christian faith together. Alpha is for anyone who's curious. **No judgement, no pressure.** Each session starts with a meal followed by a DVD presentation and discussion groups to unpack the big questions of life, faith, and purpose, and is designed to spark conversation.

**TRY ALPHA! YOU'RE INVITED TO REACH OUT  
TO THOSE YOU KNOW WHO MIGHT BE OPEN TO  
THIS.**

**WHEN:** Tuesday evenings: 6-9 pm  
September 8 – October 28, 2025

**WHERE:** St. Mary's Parish Centre  
260 Brock Street,



## **RCIA (Rite of Christian Initiation of Adults)**

Classes will be commencing again this year. If you are not a Catholic and are thinking of becoming a Catholic or if you would like to explore the Catholic Church's teachings as a non-Catholic or perhaps you are a baptized Catholic but never finished the Sacraments of Initiation (Confirmation and Holy Communion) RCIA classes will commence once again on Tuesday evenings beginning September 9<sup>th</sup>. As in the past Deacon Blaine will be the primary instructor of these classes. Please be in touch with Father Shawn at [rector@stmaryscathedral.ca](mailto:rector@stmaryscathedral.ca) to arrange an initial meeting.

## **St. Rita's Drop-in Centre needs your assistance:**

Would you be able to provide a quantity of one or more of the following items? -Hellmann's mayonnaise, canned tuna, canned ham, canned chicken, chicken soup, tomato soup, vegetable soup, white rice, evaporated milk, spaghetti (pasta), sugar, canned tomatoes, mustard, jam. St. Rita's Drop-in Centre is open 1 pm to 4 pm Monday to Friday. You can drop them off there or in the mornings at the office in the rectory. Many thanks in advance for your ongoing generosity.

## **Restoration Updates**

Two spectacular pieces. Our Sanctuary lamp and monstrance have been restored. I have seen a good number of monstrances around the world and I think the one here at St. Mary's is one of the most beautiful. It has been beautifully refurbished with gold and silver plating, thanks to the generous donation of a parishioner. It is now being used again in St. James' Chapel.



# Declutter Donation Day

## Kingston Fundraiser for the homeless

Sanctuary Support Team at St. Paul the Apostle Church is proud to partner with St Mary's Drop-In Centre of St Mary's Cathedral and the Veronica's Veil Overnight Shelter for men to raise fund in support of the less fortunate and the homeless. The Drop-In Centre serves over 300 meals every week. The Shelter accommodates 12 men overnight during the winter months. Your clothing and houseware donations are sold to the FUNDrive For Charities program, with the proceeds going to help our vital programs.

To donate on behalf of yourself, your family or in memory of a loved one, scan the QR code to visit and follow us on Facebook. Any questions, please contact Cathy at [Cathy.Robichaud@gmail.com](mailto:Cathy.Robichaud@gmail.com)



### KEEP YOUR ITEMS OUT OF LANDFILLS WHILE HELPING US RAISE FUNDS

#### WE EARN FUNDS FOR THESE ITEMS:

- |                  |                  |
|------------------|------------------|
| CLOTHING         | ELECTRICAL ITEMS |
| SHOES            | TOYS & GAMES     |
| BEDDING / TOWELS | KITCHEN ITEMS    |
| ACCESSORIES      | KNICK-KNACKS     |
| CDS, DVDS        | SPORTING GOODS   |

#### LESS GAS, MORE GREEN

PRECOLLECT WITH YOUR FRIENDS AND MAKE ONE TRIP TO DROP OFF ALL YOUR ITEMS!



Sorry, no furniture, mattresses or large items

**WHEN:** Saturday, October 18, 2025  
10:00am - 2:00pm

**WHERE:** Mercedes-Benz Kingston  
1432 Bath Rd, Kingston, ON

#### RAFFLE

Grand Prize valued at \$400  
Every large green garbage bag or Med/LG box donated will receive a raffle ticket.  
The more bags/boxes, the more tickets and more chances to win!



#### Our Platinum Partner

Located at  
1432 Bath Rd

**Thank You  
to All Our  
Supporters!**

#### Our Sponsors

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##### Silver



More sponsorship opportunities available. Contact Cathy at [Cathy.Robichaud@gmail.com](mailto:Cathy.Robichaud@gmail.com) for details.

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

63. Correctness in prayer has a soteriological dimension. It is Gregory of Nyssa who issues the most forceful warning here: the hope of the believer is more than morality in the current sense of the term, but is also expressed in prayer. Hope is directed towards the divinisation worked by God: if 'the first great hope is no longer present in those who allow themselves to be led into doctrinal error', the consequence is that 'there was no advantage in behaving correctly with the help of the commandments'. And Gregory continues

So we are baptised as we received it, in the name of the Father and of the Son and of the Holy Spirit; we believe as we are baptised; for it is fitting that faith should be in accord with confession; we glorify as we believe, for it is not natural that glory should fight against faith. But that in which we believe we also glorify. Also, since faith is in the Father, the Son and the Holy Spirit, and since faith, glory and baptism are mutually dependent, we do not distinguish between the glory of the Father, of the Son, and of the Holy Spirit. [100]

64. The addition of the Trinitarian doxology at the end of each psalm, the order of which is attributed to Pope Damasus (d. 384 AD), can be understood along these lines. Cassiodorus notes that all heresies are thus reduced to nothing:

O truly holy, spotless, perfect mother Church! [...] Through all the psalms and all the canticles you interpose praise of the holy Trinity, so that confession and the sweetest glory might be rendered to the Persons of God to whom belong the consecrated words we utter [...]. Though Sabellius goes detestably astray on the issue of the Father, though Arius like a madman is awry on the Son, though Manes sacrilegiously denies the Holy Spirit, though others evilly detract from the Old Testament and some do not pursue the grace of the New. [101]

This is particularly the case with the addition 'sicut erat in principio...', which has been understood as an unequivocal profession of anti-Arian faith. [102]

### **5. Theology in hymns**

65. Finally, hymns were a locus that gave expression to the Nicene faith, which found a place in the life of the believer, informed by Nicaea. Thus many hymns end with the Trinitarian doxology. Moreover, confrontation with the Arian heresy played an important role in the development of Christian poetry. Hymns and songs were first composed in the East, [103] in response to the propaganda poems of heterodox groups. As for the West, it could even be said that its most important theological contribution in the fourth century was the composition of hymns.

66. Apart from John Chrysostom, it was above all Ephrem the Syrian (306-373) who, in his theological poetry (which later left its mark on all classical Syriac literature) and especially in the hymns *De fide* and *De nativitate*, sang of the mystery of Christ: Christ is God, despite the weakness of his human nature; Christ's kenosis is such a great miracle only because he is God and remains God in this self-emptying. [104] It is with profound piety that Ephrem describes the intra-trinitarian relations: the Son is in the Father 'before all time', he is 'equal to the Father and yet distinct from him.' [105] He readily uses the image of the sun, its light and its heat, which are joined in unity. [106] He constantly refers to the three 'names' to which the divine reality corresponds and in which 'our baptism and justification



consist.’ [107] He does all this while making clear the context of the Nicene faith, since he cites ‘the glorious synod’, clearly referring to Nicaea. [108] Other Syriac theologian-poets of the fifth century, such as Isaac of Antioch and Mar Balai, composed sermons and metrical chants addressed to Christ himself, explicitly glorifying him with divine attributes: ‘Praise be to Him [Jesus Christ] and to His Father, and glory to the Holy Spirit’ – ‘Praise be to Him, the Most High, who came to redeem us, praise be to Him, the Almighty, whose movement of the head governs the world.’ [109]

67. Hilary learned to sing hymns during his exile and introduced them to Gaul; Ambrose also attests to having adopted the ‘custom of the East’ during the fierce conflicts with the Arians in Milan in 386-87. The Son is ‘always Son, just as the Father is always Father. How else could the Father bear this name if he had no Son?’, Hilary points out in the hymn *Ante saecula qui manens*, in which he describes the ‘double birth of the Son, who was born of the Father, for the Father who knows no birth, and born of the Virgin Mary, for the world’.

68. Unlike Hilary’s highly theological hymns, which scarcely found a place in the liturgy, Ambrose’s hymns quickly became famous everywhere and gave powerful encouragement to the faith, as Ambrose himself intended them. His morning hymn *Splendor paternae gloriae* could be seen as a commentary on the Nicene Confession. Particularly striking are the final stanzas of some hymns, which emphasise the equality of the Son with the Father, ‘*Aequalis aeterno Patri...*’, or which address the Son directly, ‘*Iesu, tibi sit gloria ... cum Patre et almo Spiritu*’. In a very short hymn, perhaps written by Ambrose, the confession of the one God in three persons is almost set down in verse as a key phrase for the faithful: “*O lux beata trinitas, et principalis unitas...*”.

69. Besides Ambrose, it is above all Prudentius (Aurelius Prudentius Clemens, 348-415/25) whose hymns are important for Christology. The Spanish poet was particularly impressed by the true divinity and humanity of the Redeemer, in whom our new creation is founded:

Christ is the figure of the Father, and we the figure and image of Christ ; we are made after the likeness of the Lord by the goodness of the Father, and Christ was to come into our likeness after ages of time.

*Christus forma Patris, nos Christi forma et imago;*

*Condimur in faciem Domini bonitate paterna*

*Venturo in nostram faciem post saecula Christo.* [110]

### Chapter 3

#### Nicaea as a theological and ecclesial event

70. To celebrate Nicaea is to grasp how the Council remains new. This eschatological newness, inaugurated on Easter morning, continues to renew the Church 1,700 years after the event of the resurrection. It is indeed an event in the strongest sense, a turning-point that is part of the fabric of history with its concatenations, but is also a point of concentration, introducing a real novelty and exerting a decisive influence on what follows. Depending on the language, the term ‘event’ refers to what ‘comes to’, the *ad-ventus* (*avènement*, *Avent*, *avvenimento*), or what ‘comes from’ (*évènement*, *event*), to the production of a fact (*acontecimiento*) or to the appearance of the new (*Ereignis*). Thus, Nicaea is the expression of a turning-point in human thought that comes to, comes forth, occurs, which has come about through the Revelation of the One and Triune God in Jesus, which makes the human spirit fruitful by giving it new content and new capacities. It is an ‘Event of Wisdom’. Likewise, Nicaea, which was after the event described as the first ecumenical council, was also the expression of a turning point in the way the Church structured herself and ensured her unity and the truth of her doctrine through the same confession of faith: it was an ‘Ecclesial Event’. Evidently, in both cases, the newness is based on a prior process, on a given reality, the very reality it transforms. The Event of Wisdom presupposes human culture, assumes it, so to speak, in order to purify and transfigure it. The Ecclesial Event is based on the preceding evolution of the structures of the Church of the first centuries, itself rooted in the Jewish and Greco-Roman heritage.

71. Now the source of these two events is another, of divine initiative, the event of God's Revelation, the 'event of Jesus Christ'. This is the Newness par excellence: the Novus is the Novum. [111] It is Revelation itself, while the Wisdom Event and the Ecclesial Event are part of the transmission of this primordial gift. [112] In it, God makes a covenant with a people in order to make a covenant with all peoples; he assumes a humanity in order to assume all humanity. Nicaea is the expression and the fruit of the Newness of Revelation, and it is for this reason that the Council of 325 offers a paradigm for every period of renewal of Christian thought, as well as of the structures of the Church. What is more, because Nicaea is born of the Novum that is Christ, it can be understood in a way that is ever renewed and it can continually enrich the life of the Church. It is therefore a question of first exploring the event that is the source, the event of Jesus Christ, and then examining its consequences for human thought and for the structures of the Church.

1. The Christ event: 'No one has ever seen God. The one-begotten Son has revealed him.' (Jn 1:18).

1.1 Christ, the Incarnate Word, reveals the Father

72. The Nicene symbol is the expression, the putting into words, of an unheard-of, assured and fully salvific access to God, offered by the event of Jesus Christ. In the Incarnation, life, Passion, Resurrection and Ascension into Heaven of the Word consubstantial with the Father, witnessed in Sacred Scripture and in the faith of the Apostolic Church, God semper major offers, on his own initiative, a knowledge and access to himself that only he can give, and which are themselves beyond what human beings can imagine and even hope for. [113] In fact, the New Testament transmits to the Church of all times, down the centuries, the testimony that Jesus gave of himself and that the Father, in the light and power of the Holy Spirit, confirmed it once and for all [114] in the Pasover of the death, resurrection and ascension into heaven of the Son made flesh and the pentecostal outpouring of the Spirit, in the fullness of time, 'propter nos homines et propter nostram salutem'. So, if it is true that 'no one has ever seen God', the faith of the Church testifies that Jesus, 'the only Son of the Father, revealed him' (Jn 1:18; cf. Jn 3:16.18 and 1 Jn 4:9). This testimony is summed up in the answer Jesus gave to the apostle Philip, who asked him: 'Lord, show us the Father and we shall be satisfied.' Jesus replied, Philip, have I been with you for so long and you do not know me? He who has seen me has seen the Father. How can you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father is in me? What I say to you I am not speaking from myself, but the Father, dwelling in me, does his works (Jn 14:8-11).

73. If Jesus makes us see the Father, everything in him is access to the Father. Christ, in his fragile and vulnerable humanity, is the true expression of God the Father: 'to see him is to see the Father. (cf. Jn 14:9) [115] As a result, God did not first hide himself on Golgotha under the powerlessness of the Crucified One, only to manifest himself on Easter morning, showing himself at last as he really is, as all-powerful. On the contrary, the love of Jesus Christ, who permits himself to be crucified and who, by suffering physical death, descends to the place where the sinner is imprisoned by sin (the šə'ôl or hell), is the revelation of the Love of the Triune God who does not operate by force, but who is precisely stronger than death and sin. It was precisely before the cross that Mark has a pagan centurion say: "Truly, this was the Son of God." (Mk 15:39) As Pope Benedict XVI said in his book on Jesus, The Cross is the true 'summit'. It is the summit of love 'to the end' (Jn 13:1). On the cross, Jesus is 'at the summit', at the same height as God, who is love. It is there that we can 'know', that we can understand the 'I am'. The burning bush is the Cross. The highest claim to revelation, the 'I am' and the cross of Jesus are inseparable. [116]