

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



**“I have come to set the earth on fire,
and how I wish it were already blazing!” Matthew 12:49**

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

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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 August 18th	7:45AM Intentions of Denise and Mike Sammon (25 th Wedding Anniversary)	12:10 PM For the priests of the Archdiocese
Tuesday August 19th	7:45AM Intentions of Herman Overvelde	12:10PM †Gigi Unteregels Bacher
Wednesday August 20th	7:45AM For the intentions of the Benefactors of St. Mary's, Living & deceased	12:10PM †John White
Thursday August 21st	7:45AM The intentions of our seminarians	12:10PM †Cathy McGowan
Friday August 22nd	7:45AM For Archbishop Mulhall	12:10PM Intentions of Margit Thompson
Saturday August 23rd	5:00 PM For the intentions of all benefactors of the Cathedral, living & deceased	
Sunday August 24th	8:00 AM For the intentions of all benefactors of the Cathedral, living & deceased	
	10:30 AM Pro Populo	7:30 PM Intentions of John Chase and Amanda Fernandez

MINISTRIES:		First Reading:	Second Reading:
Saturday August 30th	5:00 PM	Mark Murphy	Luigia Cimellaro
Sunday August 31st	8:00 AM	Janet Woo	Ann Lyng
Sunday August 31st	10:30 AM	Avery Collins	Sarah Knill-McParland
Sunday, August 31st	7:30 PM	Isabel Chase	Mike Chase



SCAN THE CODE TO GIVE

VISIT: stmaryscathedral.ca/give/





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 9th. 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 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

Major renovations last week. Removing the marble and jackhammering the supporting cement out of what was the Archbishop's throne platform and will become the centre tabernacle altar.





“What do you seek?”

Deeper Prayer
Power of the Gospel
Abiding Fruit

**“Come
& See”**

ENCOUNTER
— SCHOOL OF MINISTRY —
KINGSTON CAMPUS

3 Evenings

Mon. Sep. 8, 15, & 22, 2025

6:15 - 9:30 pm

St. Paul the Apostle

No Charge

Registration Required



<https://ourladyofdivinefire.regfox.com/2025-come-and-see>

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

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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Gold



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More sponsorship opportunities available. Contact Cathy at Cathy.Robichaud@gmail.com for details.

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.

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]

74. The knowledge of God through Christ does not offer a simple doctrinal content, but brings us into salvific communion with God, because it plunges us, so to speak, into the very heart of the reality, or better, the person to be known and loved. The prologue to John's Gospel is an expression of the highest contemplation of the mystery of God, manifested to us in Jesus so that we may enter, in the grace of the Holy Spirit poured out 'without measure' (Jn 3:34), into the very life of the Triune God revealed by the Logos. The figure of this Logos echoes not only the divine Logos discerned by Greek thought, but also, even more profoundly, the Old Testament heritage of the Word of God, the Dābār witnessed by the Old Testament. For the revelation made to Israel and passed on in the Old Testament already introduces us to a radically new knowledge of God that inaugurates this event of Revelation. This Logos, the Son, "God from God", who has been with God from the beginning as his Word that expresses him in all truth, is also God like the Father. In the fullness of time, the Logos "became flesh and made his dwelling amongst us" (Jn 1:14), so that those who welcome him receive "the power (exousia) to become children of God" (Jn 1:14). Admitting human beings to full communion with him, the Logos made flesh has thus "made them partakers of the divine nature." [117]

75. This unprecedented and authentic knowledge of and communion with God also brings about a salvific communion with the human brothers and sisters loved by God, because the event of Jesus Christ is inseparably communion with God and with every human being. The faith of the Apostolic Church bears witness to this communion in Christ and through Christ, within the Trinitarian communion: We proclaim to you that which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have looked upon and touched with our hands, the Word of life [...], so that you too may have communion with us. Our communion is with the Father and with the Son, Jesus Christ. We write these things to you so that our joy may be complete (1 Jn 1:1, 3-4). Theological tradition emphasises that charity makes us love God and our neighbour, insofar as the neighbour is a friend of God. [118] We may think that the three theological virtues introduce us to a full and radically new knowledge of God and communion with him. But according to the renewed access to God that they offer, they give us, in addition, a path of faith towards fraternity, an unheard-of hope in our neighbour, and that charity which forgives all and urges us to give of ourselves.

1.2 'We have the mind (νοῦς) of Christ' (1 Cor 2:16): analogy of creation and analogy of charity

76. The event of Jesus Christ, by giving us access to God in an incomparable way, both gives rise to and implies a 'way' of access which is also new and unique: to accept the Symbol in faith and with understanding, better still to accept the God who is manifested in it, is to enter into the gaze of Christ consubstantial with the Father, into the 'thought' or the very mens of Christ and into his relationship with the Father and with others. 'We have the mind of Christ (noun Christou),' exclaims Saint Paul (1 Cor 2:16). [119] It is a cry of wonder. Here again, Nicaea shows the immensity of God's gift. But Nicaea also indicates that this is the only way to gain access to what the Creed expresses, both in letter and in spirit. We cannot contemplate the God of Jesus Christ, the redemption offered to us, the beauty of the Church and of the human vocation, and participate in them, without 'having the mind of Christ'. Not simply by knowing Christ, but by entering into the very understanding of Christ, in the sense of a subjective genitive. One cannot fully adhere to the Symbol or confess it with one's whole being without "the wisdom that is not of this world", "revealed by the Holy Spirit", who alone "searches the depths of God" (cf. 1 Cor 2:6, 10):

In faith, Christ is not only the one we believe in – the greatest manifestation of God's love – but also the one with whom we are united precisely in order to believe. Faith not only looks to Jesus, but looks from Jesus' point of view, with his eyes: it is a participation in his way of seeing. [...] Christ's life, his way of knowing the Father, of living totally in relationship with him, opens up a new space for human experience, and we can enter into it. [120]

77. This is possible because Christ sees the Father through his human eyes and invites us to enter into his gaze. On the other hand, this path requires a profound transformation of our thinking, of our minds, which must involve conversion and elevation: 'Do not be conformed to this world, but be transformed by the renewal of your mind.' (Rom 12:2) And this is precisely what the event of Jesus Christ brings: the mind, the will, the capacity to love, are literally saved by the Revelation professed at Nicaea. They are purified, oriented, and transfigured. They take on new strength and unheard-of form and content. Our faculties can only enter into communion with Christ by being conformed to him in a process that makes believers 'like (symmorphizomenos)' (Phil 3:10) to the Risen Crucified One in their minds. This new way of thinking is characterised by the inseparability of knowledge and love. As Pope Francis points out: 'Saint Gregory the Great wrote that "amor ipse notitia est", love itself is knowledge, bearing within itself a new logic.' [121] It is merciful and compassionate knowledge, since mercy is the substance of the Gospel [122] and reflects the very character of the God of Jesus Christ, professed in the Nicene symbol. The renewed mens implies an understanding of analogy revisited in the light of the mystery of Christ. It holds together what we might call the 'analogy of creation', by virtue of which we perceive the divine presence in the peace of the cosmic order, [123] and what we might call the 'analogy of charity'. [124] This analogy, inverted so to speak, in the face of the mystery of iniquity and destruction but illuminated by the stronger mystery of Christ's Passion and Resurrection, discerns the presence of the God of love at the heart of vulnerability and suffering. This wisdom of Christ is described in the First Letter to the Corinthians as that which 'has made foolish the wisdom of the world': For Christ did not send me to baptise, but to preach the gospel, and to do so without using the language of human wisdom, which would empty the cross of Christ of meaning. For the language of the cross is foolishness to those who are on their way to their ruin, but to those who are on their way to their salvation it is the power of God. For Scripture says: 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will reject. Where is the wise man? Where is the scribe? Where is the debater of this world? Has not God made foolish the wisdom of the world? Since the world, with all its wisdom, failed to recognise God, God was pleased, by a provision of his wisdom, to save believers by the proclamation of the Gospel (1 Cor 1:17-25).