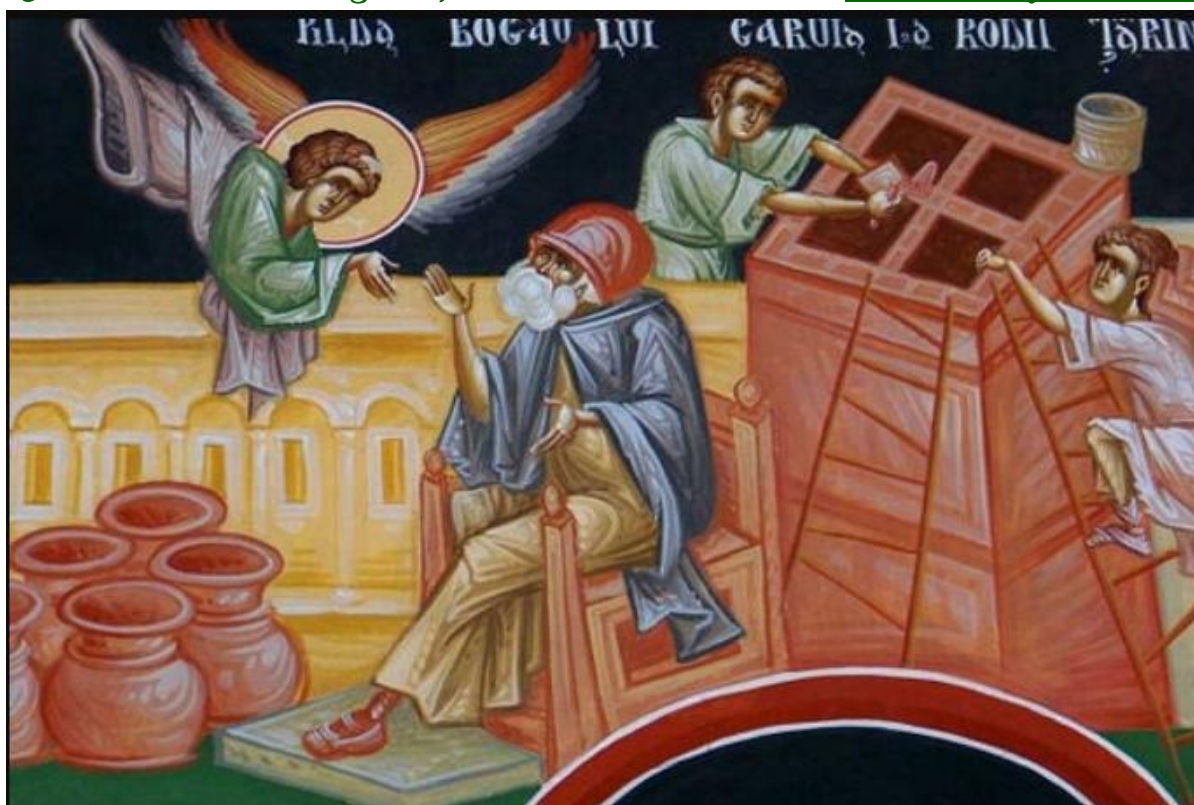


The Cathedral of the Immaculate Conception of the Blessed Virgin Mary, Mother of God

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



‘This night your soul is required of you; and the things you have prepared, whose will they be?’ Luke 12:20

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 Johnney Kunnath

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,

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: [@StMarysCathedral](https://www.youtube.com/@StMarysCathedral)**

Mass Intentions

Monday August 4th 7:45AM†Joseph St Marseille (24th Anniversary) **12:10 PM** Intentions of Remy Sison
Tuesday August 5th 7:45AM Intentions of Carmel Johnson Morrison **12:10PM**†Family Mbrs of the
Barrett, Cosgrove, Bossy, Dixon, & Myers Families
Wednesday August 6th 7:45AM Intentions of Jennifer DeNoble **12:10PM** †Frank Coffey
Thursday August 7th 7:45AM †Ivan Jakov **12:10PM** †Julio Abella
Friday August 8th 7:45AM †Cathy McGowan **12:10PM** Intentions of Remy Sison (96th Birthday)
Saturday August 9th 5:00 PM Intentions of Bill & Margit Thompson (56th Wedding Anniversary)
And Anne & Greg Hogarth (45th Wedding Anniversary)
Sunday August 10th 8:00 AM †Mary Vaughan-Neil **10:30 AM** *Pro Populo*
7:30 PM†Dr Faten Samy Shoukralla

MINISTRIES:		First Reading:	Second Reading:
Saturday August 9th	5:00 PM	Luigia Cimellaro	Elizabeth Neeley
Sunday August 10th	8:00 AM	Sarah Baines	Anne Hogarth
Sunday August 10th	10:30 AM	Gwyneth Fairfield	Paul Fairfield
Sunday, August 10th	7:30 PM	Isabel Chase	Mike Chase



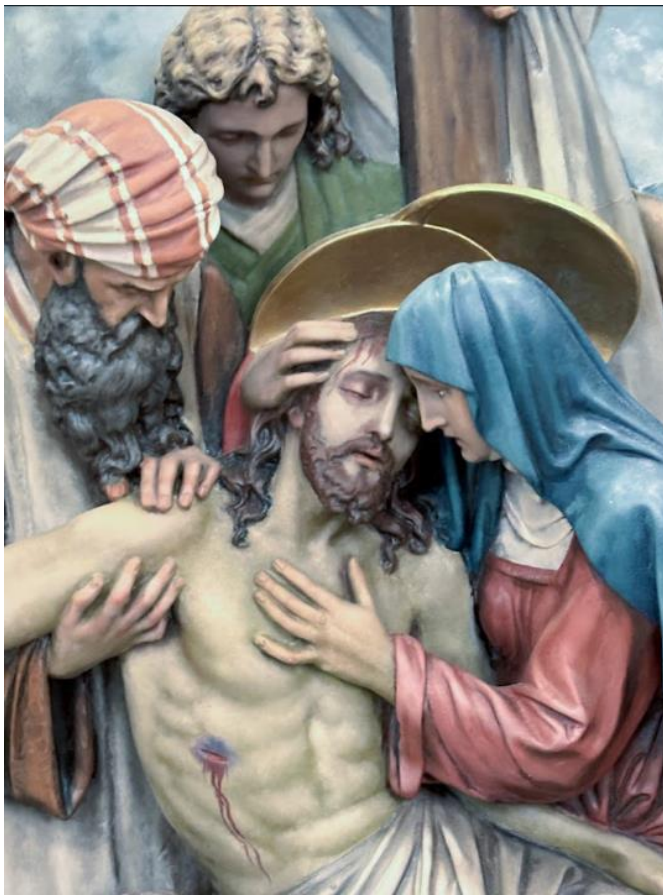
SCAN THE CODE TO GIVE

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.

THANK YOU FROM BIRTHRIGHT-To Father Shawn and the parishioners at St. Mary's Cathedral, we would like to express our appreciation for your generous participation in our annual baby bottle campaign. We received \$2309.88 from your parish. We were blessed with participation from 22 parishes in our Archdiocese and we raised \$42,000 so we can continue to assist pregnant women facing a difficult or unplanned pregnancy. We save the child by loving the mother without judgment. Thank you to Suzanne Renaud-Flanagan for all your help. Please consider Birthright as a place to volunteer your time. For more information please call us at 613-546-5433 or email info@kingstonbirthright.ca God bless you.



Restoration Updates

As you can see, we are covering the entire Cathedral ceiling with stars, so there are abundant stars available for sponsorship. Stars may be sponsored for \$50 each and Angels for \$1500. 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. Donations can be made at stars.plenty.com.

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



Psalm 90

God's Eternity and Human Frailty A Prayer of Moses, the man of God.

- 1 Lord, you have been our dwelling place in all generations.
- 2 Before the mountains were brought forth or ever you had formed the earth and the world,
from everlasting to everlasting you are God.
- 3 You turn us back to dust and say, "Turn back, you mortals."
- 4 For a thousand years in your sight are like yesterday when it is past or like a watch in the night.
- 5 You sweep them away; they are like a dream, like grass that is renewed in the morning;
- 6 in the morning it flourishes and is renewed; in the evening it fades and withers.
- 7 For we are consumed by your anger; by your wrath we are overwhelmed.
- 8 You have set our iniquities before you, our secret sins in the light of your countenance.
- 9 For all our days pass away under your wrath; our years come to an end like a sigh.
- 10 The days of our life are seventy years or perhaps eighty, if we are strong;
even then their span is only toil and trouble; they are soon gone, and we fly away.
- 11 Who considers the power of your anger? Your wrath is as great as the fear that is due you.
- 12 So teach us to count our days that we may gain a wise heart.
- 13 Turn, O Lord! How long? Have compassion on your servants!
- 14 Satisfy us in the morning with your steadfast love, so that we may rejoice and be glad all our days.
- 15 Make us glad as many days as you have afflicted us and as many years as we have seen evil.
- 16 Let your work be manifest to your servants and your glorious power to their children.
- 17 Let the favor of the Lord our God be upon us and prosper for us the work of our hands—
O prosper the work of our hands!



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

Platinum



Gold



Silver



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

THE COUNCIL OF NICAIA 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.

51. That said, for Athanasius and the Cappadocian Fathers, it is not simply a matter of pronouncing the Trinitarian formula, but baptism presupposes faith in the divinity of Jesus Christ. Thus, the teaching of right faith is necessary and forms part of the proper practice of baptism. Athanasius cites as a basis the formulation of the precept in Mt 28:19: “Go ... teach ... and baptise.” [72] This is why Athanasius – like Basil and Gregory of Nyssa [73] – denies all efficacy to Arian baptism, because those who consider the Son to be a creature do not have a correct conception of God the Father: he who does not recognise the Son does not understand the Father either and does not ‘possess’ the Father, because the Father never began to be Father. [74]

2. The Symbol of Nicaea as a confession of faith

52. Not only is the Nicene confession of faith the expression of baptismal faith, but it may have come directly from a baptismal symbol of the Church of Caesarea in Palestine (if we believe what Eusebius says [75]). Three additions would have been made: ‘...that is, of the substance of the Father’, ‘begotten, not created’, and ‘consubstantial with the Father (homoousios)’. In this way, it is established with overwhelming clarity that the one who ‘took flesh for us human beings ... and suffered’ is God, homoousion tō Patri. Yet while he is ‘of the substance of the Father’ (ek tēs ousias tou Patros), he is distinct from the Father insofar as he is his Son. Through him, who ‘became human for our salvation’, we know what it means that the Triune God ‘is love’ (1 Jn 4:16). These additions are essential and mark the proper originality and decisive contribution of Nicaea, but at the same time it must be constantly emphasised that the Symbol, as a symbol of faith, is originally rooted in the framework of the liturgy, which is its vital environment and therefore the framework in which it takes on its full meaning. It is certainly not a theoretical exposition but an act of the baptismal celebration, which is enriched by the rest of the liturgy and in turn enlightens it. Our contemporaries may sometimes have the impression that the creed is a highly theoretical statement because they are unaware of its liturgical and baptismal roots.

53. In this sense, the faith of Nicaea remains a ‘symbolon’ (‘ekthesis’, ‘pistis’), i.e. a confession of faith. It can be distinguished from an interpretation or a more precise technical theological definition designed to protect the faith (‘oros’, ‘definitio’), as proposed, for example, by the Council of Chalcedon. As a symbol, the Nicene Confession is a positive formulation and clarification of biblical faith. [76] It does not claim to be a new definition, but rather an evocation of the faith of the apostles: ‘Christ gave this faith, the apostles proclaimed it, the Fathers of all our Oikoumenē gathered at Nicaea handed it on (paradosis).’ [77]

54. In the same way, it is because of its status as a confession of faith and precisely of the apostolic faith, and not as a definition or teaching, that the Nicene symbol is considered in the following period (at least until the end of the fifth century) as the decisive proof of orthodoxy. [78] This is why it was used as the basic text at subsequent councils. Thus, Ephesus and Chalcedon were intended to be interpretations of the Nicene Creed: they emphasised their agreement with Nicaea and opposed the positions taken by those who dissented from Nicaea. When the Nicene-Constantinopolitan Confession of Faith was read out at the Council of Chalcedon, the assembled bishops exclaimed: ‘This is our faith. This is what we were baptised in, this is what we baptise in! Pope Leo believed thus, Cyril believed thus.’ [79] Note that the profession of faith may be expressed in the singular – ‘I believe’ – but it is often in the plural: ‘we

believe'; similarly, the Lord's prayer is in the plural: 'Our Father...'. My radically personal and singular faith is just as radically part of that of the Church as a community of faith. The Nicene Symbol and the Greek original of the Nicene-Constantinopolitan Symbol open with the plural 'we believe, 'to bear witness that in this "We", all the Churches were in communion, and that all Christians professed the same faith.' [80]

55. As we mentioned in the previous chapter, to this day 'Nicaea' – 'the confession of faith of the 318 Orthodox Fathers' [81] – is regarded in the Eastern Churches as the Council par excellence, that is, not as 'one Council among others', nor even as 'the first in a series', but as the norm of the right Christian faith. The '318 Fathers' are explicitly mentioned in the liturgy of Jerusalem. Moreover, in the Eastern Churches, unlike the Western Churches, Nicaea has also been given its own commemoration in the liturgical calendar. It should be noted that the disciplinary issues dealt with at Nicaea were given a different weighting from the outset from that of the confession of faith. While majority decisions are possible for disciplinary matters, it is the apostolic tradition that is decisive for matters of faith: 'With regard to the date of Easter, the Fathers wrote: "It has been decided." As regards the faith, they did not write: "It has been decided", but "So believes the Catholic Church!" [82]

3. Going deeper in preaching and catechesis

56. The Fathers of the East and West did not content themselves with arguing with the help of theological treatises, but also clarified the Nicene faith in sermons addressed to the people, in order to protect the faithful against erroneous interpretations, generally designated by the term 'Arian' – even if the 'Homoeans' of the West at the time of Augustine differed greatly from the 'Neo-Arians' of the East in their argumentation. The theological view that the Son is not 'true God from true God', but only the Father's most eminent creature, and that he is not coeternal with him, was recognised by the Fathers as a persistent threat, and combated, even independently of actual opponents. The prologue to John's gospel offered just such an opportunity to explain the relationship between the Father and the Son, or between 'God' and his 'Word', in accordance with the Nicene confession. [83] Chromatius of Aquileia (ordained bishop in 387/388, died in 407), for example, passed on the Nicene faith to his followers without using technical terminology. [84] Even the Fathers of the Church, who were sceptical in principle about 'theological debates', took a very clear stand against 'Arian impiety' ('asebeia', 'impietas'): the Arians understood neither the 'eternal begetting of the Son' nor the 'original equality-eternity' of the Father and the Son. [85] They were even mistaken in their monotheism by accepting a second, subordinate divinity. Their worship was therefore depraved and erroneous.

57. Thus, in his catecheses, John Chrysostom explains the baptismal faith that had been validly formulated at Nicaea, [86] and distinguishes the right faith not only from Homoean doctrine, but also from Sabellian doctrine: Christians believe in God as 'one essence, three hypostases'. Augustine makes a similar argument in his instructions to candidates for baptism. [87] Gregory of Nyssa's *Oratio catechetica magna*, the most voluminous parts of which are devoted to the eternal and incarnate Word of God, can be considered the masterpiece of a catechesis that was clearly intended for those who should relay it, namely bishops and catechists. The theme is not only the relationship between the Son-Word and the Father (chapters 1, 3, 4), but also the significance of the Incarnation as a redemptive action (chapter 5). Gregory wants to make it clear that birth and death are not something unworthy of God or incompatible with his perfection (chapters 9 and 10), and explains the Incarnation in terms of God's love for human beings. But he insists above all on the fact that Christian baptism is accomplished in the 'uncreated Trinity', that is, in the three co-eternal Persons. It is only in this way that baptism confers eternal and immortal life: 'Indeed, he who subjects himself to a created being, unwittingly places his hope of salvation in that being and not in the divinity.' [88]

58. The heart of the debate is indeed an existential question rather than a theoretical problem: is baptism linked to 'establishment in filiation' (Basil), to 'the beginning of eternal life' (Gregory of Nyssa), to 'salvation from sin and death' (Ambrose [89])? This is only possible if the Son (and the Holy Spirit) is God. It is only when God himself becomes 'one of us' that there is a real possibility for human beings to participate in the life of the Trinity, that is, to be 'divinised'.

4. Prayer to the Son and doxologies

59. The faith of Nicaea serves as a rule for personal and liturgical prayer [90] and these are marked by Nicaea. Although the 'invocation of the name of the Lord (Jesus)' is already attested to in the New Testament writings [91] and, above all, the hymns to Christ [92] bear witness to the offering of praise and adoration to him, prayer to the Son became a source of controversy in the Arian crisis.

60. Taking their cue from certain texts of Origen, [93] the Arians of the fourth century, as well as followers of Origen in the fifth and seventh centuries, were particularly opposed to liturgical prayer to the Son. The Arians had an interest in highlighting the passages of Scripture that show Jesus himself praying, in order to emphasise his inferiority in relation to the Father. Combined with the (Apollinarian) conception, also widespread among the Arians, according to which the Logos takes the place of Jesus' soul, the subordination of the Logos to the Father thus seemed to be proven. For them, therefore, prayer to the Son was inappropriate. In favour of their point of view, the Arians argued using the traditional wording of the doxology, which is of great importance, particularly in Eastern liturgies: 'Glory and adoration to the Father through (dia / per) the Son in (en / in) the Holy Spirit.' [94]. The difference in prepositions was invoked as proof of an essential difference in persons. The Arians sought to use the liturgy – recognised as a witness to the faith of the Church – to prove what they considered to be theologically justified.

61. On the other hand, the defenders of Nicaea argued that the practice of prayer should correspond to faith, but that faith in turn corresponded to baptism. The baptismal formula manifests the equal dignity of the Father, the Son and the Holy Spirit. It follows that prayer – whether personal or liturgical – can and must also be addressed to the Son. Although they did not reject the ancient formula of the doxology, but defended its orthodox meaning, [95] they preferred other formulations and prepositions: 'tō Patri, kai...kai', 'tōi Patri, dia... sun', which are also attested in the biblical and liturgical tradition. [96] Basil thus refers, among others, to the very ancient hymn 'Phōs hilāron' (perhaps from the 2nd century), in which the Father, Son, and Spirit are the object of a song of adoration. [97]

62. The principle, «we are baptized, so, also, do we believe; as we believe, so, also, do we give glory» [98] also applies to personal prayer. The invocation of Jesus – as practised in forms of prayer to Jesus, especially in monastic circles – is explicitly justified by the invocation of 'homoousios tōi Patri'. 'When we say "Jesus", explains Chenouté, a Coptic father of the fifth century, 'the Most Holy Trinity is also named.' When the Incarnate Son is invoked, he is not invoked separately from the Father and the Holy Spirit. Anyone who does not want to pray to Jesus is following the 'new impiety'; he does not understand anything about the Trinity, nor does he understand anything about "Jesus".' [99] The way someone prays shows what they believe.