



CATHEDRAL BASILICA of CHRIST *the* KING

714 King Street West
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905-522-5744
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WELCOME!

The Cathedral Basilica of Christ the King is the mother-church of the Diocese of Hamilton and home to the Bishop of Hamilton. The word "cathedral" comes from "cathedra" or Bishop's chair located in the church. On February 25th, 2013, in recognition of the significance of its design, and its importance in the Diocese, the Cathedral was given the status of a *Minor Basilica* by Pope Benedict XVI. The Cathedral Basilica was completed in 1933 and is a very beautiful structure that is reflective of the lively faith of its parishioners and the entire Diocese of Hamilton.

The Cathedral Basilica's *Coat of Arms* presents a shield sheltered by the *ombrellino*, and with crossed keys representing the papal designation of basilica status. The shield has a symbol for Christ with the crown of thorns and the crown of glory. The motto in Latin is *every eye shall see him*.

PASTORAL STAFF

The Most Reverend JOSEPH DABROWSKI, CSMA
Bishop of Hamilton

Very Reverend DAVID A. WYNEN, Rector, VF
Mrs. DEBRA ROCHE, Parish Secretary
Mrs. SANDRA GOULD, Pastoral Minister
Mr. ROBERT CORSO, Director of Music
Mr. SANDOR KOLLARICH, Maintenance
Sister LENA PETRUCCELLI, CSJB, Sacristan

PARISH OFFICE HOURS

Monday - Closed
Tuesday - Thursday 8:30 a.m. - 4:30 p.m.
Friday 8:30 a.m. - 12 Noon

SUNDAY MASS

(Saturday) 5:00 p.m.
Sunday 9:00 a.m. & 11:00 a.m.

RECONCILIATION

Saturday 4:00 p.m. - 4:30 p.m.

(3:30 p.m. - 4:30 p.m. in Advent & Lent)

DAILY MASS

Please refer to the schedule in this bulletin for times and intentions.

PARISH REGISTRATION

To register with the Parish and to request Sunday Offering envelopes or information about pre-authorized giving ... please complete a Registration Form - either online (parish website) or using a form found in the Tower entrance.

CARE OF THE SICK

To arrange pastoral visits to the sick in hospital or at home, please call the parish office.

VOCATIONS TO THE PRIESTHOOD

For information contact the Office of Vocations 905-528-7988.

CATHOLIC BURIAL NEEDS

Please contact The Catholic Cemeteries of the Diocese of Hamilton 905-522-7727.

Seventh Week of Easter		Mass Intention
Tuesday, May 19, 2026 <i>Acts 20.17-27; John 17.1-11a</i>	8:00 a.m. Mass	+Danny Shea
Wednesday, May 20, 2026 <i>Acts 20.28-38; John 17.11b-19</i>	12:00 p.m. (Cathedral)	(I) Tom & Georgina Minnes +Margaret Bowerbank
Thursday, May 21, 2026 <i>Acts 22.30, 23.6-11; John 17.20-26</i>	8:00 a.m. Mass	+Paul Blanche
Friday, May 22, 2026 <i>Acts 24.27, 25.13b-21++; John 21.15-19</i>	8:00 a.m. Mass	+Dwight Colpitts
Saturday, May 23, 2026	12:00 Noon	Wedding: Smith & Marques
	2:00 p.m.	Wedding: Kecskemeti & Cumuric
	4:00 – 4:30 p.m.	Sacrament of Reconciliation
	5:00 p.m.	Sunday Mass
Sunday, May 24, 2026 <i>Pentecost Sunday</i> <i>Acts 2.1-11; 1 Corinthians 12.3b-7, 12-13; John 20.19-23</i>	9:00 a.m.	Sunday Mass
	11:00 a.m.	Sunday Mass

COLLECTION REPORT

Sunday, May 3, 2026

Sunday Collection	\$5,141.00
Loose Collection	1,616.00
Stained Glass	55.00
Diocesan Collections	75.00
May PAD	11,101.00
	<hr/>
	\$17,988.00

Thank you for your ongoing support of the Cathedral Basilica Parish through your gifts of *time, talent, and treasure*. New Parishioners, and those returning after an absence, are welcome to request Sunday Offering envelopes, or sign up for *pre-authorized debits*, as ways to support the Parish. Annual income tax receipts are issued for recorded donations given through the weekly envelopes or monthly PAD.

MARY, MOTHER OF THE CHURCH

Join us for the celebration of Mary, Mother of the Church on **Monday, May 25** with Mass at **12:00 Noon** in the Cathedral Basilica. This feast, restored by Pope Francis, is celebrated the day after Pentecost. At the Cross, the beloved disciple was placed in the care of Jesus' mother, and she in the care of the beloved disciple. The Church has always looked to Mary's intercession and protection. We pray that our Blessed Mother continue to pray with and for the Church today.

ORDINATION OF DEACONS

His Excellency, Bishop Dabrowski, will ordain four men to the Diaconate for service in our Diocese on **Saturday, June 6** at **11:00 a.m.** Our Deacons-elect have participated in our Diocesan formation program and will serve in Parishes across the Diocese of Hamilton. The Diaconate in its current form was renewed after the Second Vatican Council. Deacons serve in an apostolate of service in the name of the Bishop. They may also preach and baptize to assist the pastor to whom they are assigned. Please pray for these men, their wives and families, as they prepare for Ordination.

CHANGE FOR LIFE

Thanks to all those who took a baby bottle from the Knights of Columbus to support Hamilton Pro-Life's *Change for Life* campaign. Please remember to return the bottle with your donation on Father's Day – **Sunday, June 21** – the Knights will collect them and hand them over to Hamilton Pro-Life. Please be generous – as you always are – in support of this important work of education, awareness and support for mothers and the child in the womb.

“WYNEN” CHEESE

All are welcome to the farewell for Father Dave as he departs the Cathedral for his new assignment. The “Wynen” Cheese will be held on **Saturday, June 20** following the 5:00 p.m. Mass. In addition to wine & cheese, there will be other finger foods, soft drinks and juice for children.

SACRAMENT OF CONFIRMATION

His Excellency, Bishop Dabrowski will celebrate the Sacrament of Confirmation with some of our young parishioners on Saturday, May 23 at the 5:00 p.m. Mass. Congratulations to our newly Confirmed!

POPE LEO (May 6 General Audience)

As we focus today on a section of Chapter VII of the [Second Vatican Council's Constitution](#) on the Church, let us reflect on one of its defining characteristics: its *eschatological dimension*. The Church, in fact, journeys through this earthly history always looking towards her final destination, which is the heavenly homeland. This is an essential dimension which, however, we often overlook or downplay, because we are too focused on what is immediately visible and on the more concrete dynamics of the life of the Christian community.

The Church is God's people journeying through history, which has the Kingdom of God as the purpose of all her action (cf. [LG](#), 9). Jesus initiated the Church precisely by proclaiming this Kingdom of love, justice and peace (cf. [LG](#), 5). We are therefore called to consider the community and cosmic dimension of salvation in Christ and to turn our eyes to this final horizon, to measure and evaluate everything from this perspective.

The Church lives in history in the service of the coming of the Kingdom of God in the world. She proclaims the words of this promise to all and always; she receives a pledge of it in the celebration of the Sacraments, particularly the Eucharist; she puts its logic into practice and experiences it in relationships of love and service. Furthermore, she knows that she is the place and the means where union with Christ is realized “more closely” ([LG](#), 48), whilst at the same time recognizing that salvation can be bestowed by God in the Holy Spirit even beyond her visible boundaries.

In this regard, the Constitution [Lumen gentium](#) makes an important statement: the Church is the “universal sacrament of salvation” ([LG](#), 48), that is, the sign and instrument of that fullness of life and peace promoted by God. This means that she does not identify perfectly with the Kingdom of God, but is its seed and beginning, for its fulfilment will be granted to humanity and the cosmos

only at the end. Believers in Christ, therefore, walk through this earthly history, marked by the maturation of good but also by injustices and sufferings, without being either deluded or despairing; they live guided by the promise received from the One who will “make all things new” ([Rev](#) 21:5). Therefore, the Church realizes her mission between the “already” of the beginning of the Kingdom of God in Jesus, and the “not yet” of the promised and anticipated fulfilment. As the guardian of a hope that enlightens the path, she is also invested with the mission of speaking clearly to reject everything that mortifies life and prevents its development, and to take a position in favour of the poor, the exploited, the victims of violence and war, and all those who suffer in body and in spirit (cf. [Compendium of the Social Doctrine of the Church](#), no. 159).

As the sign and sacrament of the Kingdom, the Church is the pilgrim people of God on earth who, drawing precisely on the final promise, reads and interprets the dynamics of history through the Gospel, denouncing evil in all its forms and proclaiming, in word and deed, the salvation that Christ wishes to bring about for all humanity and His Kingdom of justice, love and peace. The Church, therefore, does not proclaim herself; on the contrary, everything within her must point to salvation in Christ.

From this perspective, the Church is called to recognize humbly the human fragility and transience of her own institutions who, despite being at the service of the Kingdom of God, bear the fleeting image of this world (cf. [LG](#), 48). No ecclesial institution can be treated as absolute; indeed, since they exist within history and time, they are called to continual conversion, to the renewal of forms and the reform of structures, to the continual regeneration of relationships, so that they may truly fulfil their mission.

Within the horizon of the Kingdom of God, we must also understand the relationship between the Christians who are carrying out their mission today, and those who have already completed their earthly existence and are in a state of purification or beatitude. [Lumen gentium](#), in fact, affirms that all Christians form a single Church, that there is communion and sharing of spiritual goods founded on the union with Christ of all believers, a *fraterna sollicitudo* between the earthly Church and the heavenly Church: that communion of saints that is experienced in particular in the liturgy (cf. [LG](#), 49-51). By praying for the departed and following in the footsteps of those who have already lived as disciples of Jesus, we too are sustained on our journey and strengthen our worship of God: marked by the one Spirit and united in the one liturgy, together with those who have gone before us in faith, we praise and give glory to the Most Holy Trinity. Let us be grateful to the Council Fathers for reminding us of this most important and beautiful aspect of being Christian, and may we strive to cultivate it in our lives.

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