

MAY 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <i>Low Sunday</i> <i>Divine Mercy Sunday</i>	28 <i>Adult Catechism</i> 7 p.m.	29 <i>Requiem Mass</i> <i>for Pope Francis</i>	30	1 <i>St. Joseph</i>	2 <i>1st Friday</i> <i>Homeschooler Event</i>	3 <i>1st Saturday</i>
4 <i>2nd Sunday</i> <i>after Easter</i> <i>1st Communion</i> <i>Class</i>	5 <i>Bible Study</i> 7 p.m.	6	7	8	9 <i>Pro-Life Vigil</i> noon	10 <i>Ladies' Tea</i> 10 a.m. <i>Schola Rehearsal</i>
11 <i>3rd Sunday</i> <i>after Easter</i> <i>Confirmation Class</i>	12	13 <i>Confirmations</i> 6 p.m. <i>Potluck Dinner</i>	14	15	16	17 <i>Altar Guild</i> <i>Choir Rehearsal</i>
18 <i>4th Sunday</i> <i>after Easter</i> <i>First Communion</i> <i>May Crowning</i>	19	20	21	22 <i>St. Rita</i>	23	24 <i>Choir Rehearsal</i>
25 <i>5th Sunday</i> <i>after Easter</i>	26	27	28	29 <i>Ascension</i>	30 <i>All-Night</i> <i>Adoration</i> <i>begins 7 p.m.</i>	31 <i>All-Night</i> <i>Adoration</i> <i>ends 7:30 a.m.</i>

Church Location:

626 Aspen Dr.
Security, Colo. 80911
(719) 382-0121

Mailing Address:

P.O. Box 5211
Colorado Springs,
Colo. 80931-5211

Sacramental Emergency:
(719) 464-6129

Parish Registration,
Records, Inquiries:
cosfssp@gmail.com

www.cofssp.org

Volunteers

St. Benedict Altar Guild

Nathan Wike: cosfssp.altarguild@gmail.com

Choir

Kelsey Villalobos: (719) 651-9800

Ushers

Kris McCowen: (719) 352-1519

Pro-Life Events

Michael Smiley (719) 502-9149

Michele Smiley (719) 447-7236

Home-Schoolers' First Friday

Gracey Wike:

cosfssp.homeschoolgroup@gmail.com

Young Roses of Mary Girls' Group

Amy Seltzer: caseltzer@gmail.com

Take-Them-a-Meal/Sunday Brunch

Marcella Guilez dmjmfamilyllove@aol.com

Housekeeping

Jennifer Villalobos: (719) 651-8135

Bulletin

Jill Demian: (719) 579-9439

Please pray for:

Repose of the Souls of:

Pope Francis
Jeff Nelson

2nd Lt. Alexander Kleitz, U.S. Space Force

1st Lt. Mary McCowen, U.S. Army

Parishioners who serve our nation:

2nd Lt. David Bentley, U.S. Air Force

Master Sgt. Chris Biery, U.S. Air Force

Spec. 2 Victor Follis, U.S. Space Force

Petty Officer 1st Class Paula Gennitti,

U.S. Navy

1st Lt. Adam Giammattei, U.S. Army

Sgt. Major Chad Keirns, U.S. Army

Lt. Col. Lynn W. Sullivan, U.S. Army

Staff Sgt. Marc Snyder, U.S. Marine Corps

2nd Lt. Jacob Vore, U.S. Space Force

Sgt. Daniel Walsh, U.S. Army

Sr. Airman Thomas Walsh, U.S. Air Force

Lt. Col. Nathan Wike, U.S. Army

Master Sgt. A. Youngblood, U.S. Army

Sgt. 1st Class Cinthya Zuniga, U.S. Army

+ IMMACULATE + CONCEPTION CATHOLIC CHURCH

Priestly Fraternity of St. Peter



*"O Mary, through thine Immaculate Conception
make my body pure and my soul holy."*

MAY 25, 2025

**FIFTH SUNDAY
AFTER EASTER**

Sunday Schedule:

Low Mass: 7 a.m.
9 a.m.

Sung Mass: 11 a.m.

Confessions:

One-half hour before Mass
Saturdays 4 p.m.

Daily Mass Schedule:

Monday, Tuesday,

Wednesday: 8 a.m.

Thursday: 6 p.m.

Friday, Saturday: 8 a.m.

Holy Hour:

Thursday: 7 p.m.

PASTOR:

FR. JAMES GORDON, F.S.S.P.

ASSISTANT PASTOR:

FR. DENNIS GORDON, F.S.S.P.



SUPERNATURAL MOTIVE

The Yoke of Divine Love, by Dom Hubert Van Zeller

The service of religion stands or falls by its impulse and direction. Unless love is its inspiration it has little to commend it. It will be on the quality of his love that the religious will be judged.

Love alone gives its character to obedience, and obedience in its turn tests the character of love. Without love, obedience can be laziness, orderliness, desire to please, vanity. Given love, every act of obedience is an act of worship.

The problem of religious service is how to make it truly an activity of love. Unless it is interior and supernatural, life under the vows of religion is not more nor less a life of worship than a life under the vows of marriage.

The man who loves God in his marriage is obviously giving more glory to God than the religious who loves something other than God in the service of his vows. The religious must keep his vow, not because he loves his vows, but because he loves God.

The religious must keep his vows because God wants his service of love. It is not enough to keep vows for fear of denying to God the service of love. Or would it, over the whole course of a religious career, be possible to do so?

If we think of religious obedience more as the ban on certain things than as the summons to certain things — particularly to love — we have not learned much of the virtue. The religious vocation is nothing else than the call of divine love to respond with divine love.

St. Peter urges us in his first epistle to “purify our souls in the obedience of charity.” He might equally have urged us to do so in the charity of obedience. If religious service is

rightly understood, the terms are interchangeable.

It is our mistake that we think of religious service too much as submission to the rules which govern it, and not enough as the purpose for which it exists. The rules are a caretaker government; the supreme authority is love.

It is our mistake that we spend more of our time examining how we have responded to rule than how we have responded to God. If God were the end of our whole endeavor, we would spend little time on examination.

It is our mistake that we let ourselves become more and more dependent upon means and methods, less and less dependent upon God. We can come to keep rules as we would deep pets: to give us a sense of comfort. As pets can be a substitute for people, so rules can be a substitute for God.

Most of us obey rules in the general belief that the letter is safeguarding the spirit. It should do, but there is no absolute guarantee. We know from Scripture that the letter can as easily kill the spirit as quicken it.

We honor rules in the general belief that they are byproducts of the love of God. They should be, but there is no absolute guarantee. Experience shows that they can be parasites as much as offshoots.

Rules are meant to be obeyed, not worshipped. They are designed for our use, for our greater liberty; they are not meant to tie us up in knots. We are subject to rule because we are subject to God.

God is the authority; the rule is the channel of His will. We observe rules, and so dispose ourselves towards God. We do not observe them so as to dispose ourselves towards

Upcoming Parish Events

May 25 ~ Meeting for Camp St. Alphonsus Attendees
Campers and fathers are invited to meet after 11 a.m. Mass to submit sign-up sheets, and discuss details for the boys’ camp. For more information contact Chris Seltzer, (575) 545-1734.

May 30-31 ~ All-Night Adoration
Sign up in the vestibule to spend an hour (*or two!*) with our Lord. Times available from 7 p.m. on Friday to 7 a.m. Saturday.

more rules.

We have to be obedient to legislation because the love of God commands it. It is not a case of having to love God because a law commands it.

Although the first commandment enjoins the love of God, there has to be a readiness to love before the commandment can be obeyed. And the readiness to love is already love.

Law is to be respected, and even loved, in that it expresses the mind of God. God’s law represents His will, and His will is as much Himself as His Sacred Heart, so we are clearly right I respecting and loving the law of God.

The only thing is that God must be seen in His law. The law may not be seen so large on the horizon as to block out the vision of God. Man is apt to magnify the law and forget about the mind of the Lawgiver.

Man is apt to invent a whole lot of laws of his own, and bow down in worship before them. When this happens, the whole point of the law is lost sight of. God is lost sight of.

Where laws are multiplied you get legalism instead of love. You get system instead of service. You get religiosity instead of religion. It was from such an anomaly that the temple priesthood was suffering in the time of our Lord. The religious life in every age is prone to the

same evil.

Where the law is either misconceived, misapplied or misdirected, it runs contrary to the purpose of God. It is not merely waste material, it is bad material. Instead of enlarging, it narrows. Instead of generating love, it embitters.

It is as though the law were able to say to man: “By making me an end in itself, you have cause me to be false to my nature. You have taken me out of my condition and station. I will revenge myself upon you by making you my slave. Henceforth you will not see God in me; you will see only me.” This is called the curse of the religious life.

Rightly understood, the religious life should be proof against such an inversion. A vocation carries with it the grace to go all the way in love. Only where self remains unrenounced can the letter take over from the spirit and impose a slavery.

Where charity and humility exist together in the soul, there can be no danger that the substance of the religious life will be missed. Charity aims at communicating itself to everything — and consequently to the observance of the law — while humility subjects itself primarily to the spirit of the law — which is ultimately the Spirit of God — and therefore finds no difficulty in observing the letter according to God.

Without charity and humility the

MASS INTENTIONS

FOR THIS WEEK

Monday, May 26 ~ St. Philip Neri
8 a.m. — Joshua & Sandra Smith, by the Smith Family

Tuesday, May 27 ~ St. Bede the Venerable
8 a.m. — + Carlos Bonilla Castellano, by the Medina Family

Wednesday, May 28 ~ Vigil of the Ascension
8 a.m. — F.S.S.P. Priestly *Ordinandi*

Thursday, May 29 ~ Ascension of the Lord
6 p.m. — Private Intention

Friday, May 30 ~ Feria after Ascension
8 a.m. — Fr. Dennis Gordon, F.S.S.P.

Saturday, May 31 ~ Queenship of Our Lady
8 a.m. — Special Intention

Sunday, June 1 ~ Sunday after the Ascension
7 a.m. — Private Intention
9 a.m. — Irene Tison, by the McCowen Family
11 a.m. — *Pro Populo*

Our priests cannot accept Mass intentions at this time.

religious life would be meaningless. It would also be much harder than it is. Then indeed would the yoke be heavy and bitter. But because men take up the burden in charity, and bear the yoke in voluntary subjection with Christ, the religious life holds the promise of happiness as well as holiness.

Isaias’s attack upon the religious life of his period exposes the fatal tendency of those dedicated to the service of God. “In the day of your fast your own will is found... is this such a fast as I have chosen?”

If we fast for the love of fasting and not for the love of God, what is there to choose between fasting and feasting? If we sacrifice to God be-

cause we like the idea of sacrifice, or the ceremony of sacrifice, or the reputation which our sacrifice gains us, we do not sacrifice to God but to self.

“Offer sacrifice no more in vain,” says Isaias, “incense is an abomination to me. The new moons and sabbaths and other festivals I will not abide... My soul hateth your new moons and your solemnities; they are become troublesome to me, and I am weary of bearing them.” What have been lacking are charity and humility. It is only the humble religious who can accept the doctrine that sacrifice is less important than obedience.

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