

JANUARY 2026

SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
28	Sunday in the Octave of Christmas	29		30		31		1		2	First Friday	3	First Saturday
4	Holy Name of Jesus	5		6	Epiphany	7		8		9	Pro-life Vigil	10	Roses of Mary Men's Schola
11	Holy Family Christmas Party	12		13		14		15		16		17	Altar Guild Men's Schola
18	Second Sunday after Epiphany	19		20		21		22		23		24	
25	Third Sunday after Epiphany	26		27		28		29		30	 All-Night Adoration	31	

Contact Us:

Sacramental Emergency:
(719) 464-6129

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Parish Registration, Records, Inquiries:
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Bulletin:
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Choir:
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Home-Schoolers' First Friday:
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Housekeeping:
Jennifer Villalobos (719) 651-8135

Pro-Life Events:
Michael Smiley (719) 502-9149
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St. Benedict Altar Guild:
Nathan Wike cosfssp.altarguild@gmail.com

Take-Them-a-Meal/Sunday Brunch:
Marcella Guilez dmjmfamilylove@aol.com

Ushers:
Kris McCowen (719) 352-1519

Website:
www.cosfssp.org
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Young Roses of Mary Girls' Group:
Amy Seltzer caseltzer@gmail.com

Please pray for:

Repose of the Souls of:

Pope Francis
Lamar Cole

Parishioners in the Military:

1st Lt. David Bentley, U.S. Air Force
Spec. 2 Victor Follis, U.S. Space Force
2nd Lt. Jacob Vore, U.S. Space Force
Sgt. Daniel Walsh, U.S. Army
Sr. Airman Thomas Walsh, U.S. Air Force
1st Lt. Adam Giammattei, U.S. Army
Command Sgt. Major Chad Keirns, U.S. Army
Master Sgt. A. Youngblood, U.S. Army
Sgt. 1st Class Cinthya Zuniga, U.S. Army

* IMMACULATE CONCEPTION CATHOLIC CHURCH *



Third SUNDAY after EPIPHANY
January 25, 2026

Sunday Schedule:
Low Mass: 7 a.m.
9 a.m.
Sung Mass: 11 a.m.

Confessions:
One-half hour before Mass and Saturdays at 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.



Priestly Fraternity of St. Peter parish in Colorado Springs

NATURE and DIGNITY of CHRISTIAN MARRIAGE

from *Casti Connubii*, by Pope Pius XI

And to begin with that same Encyclical [Arcanum, by Pope Leo XIII], which is wholly concerned in vindicating the divine institution of matrimony, its sacramental dignity and its perpetual stability, let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ Our Lord by Whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture (*Genesis 1:27-28, 2:22-23, Matthew 19:3, Ephesians 5:33*); this is the constant tradition of the Universal Church; this the solemn definition of the sacred Council of Trent, which declares and establishes from the

words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity and its firmness (*Council of Trent, Sess. 24*).

Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power. This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely inde-

pendent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring which is the fruit of marriage, says: "These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage" (*Summa Theologica, p.3, supplem. 9,49 art.3*).

By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls by God's decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part, and also from the haphazard unions of men, which are far removed from all true and honorable unions of will and enjoy none of the rights of family life.

From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature; but since it is a matter which flows from human nature itself, no less certain is the teaching of Our Predecessor, Leo XIII of happy memory: "In choosing a state

of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other: either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words 'Increase and multiply,' is beyond the power of any human law" (*Rerum Novarum, 15 May 1891*).

Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man....

The blessing of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely the power education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those to whom He had entrusted the power and right to beget them, the power also and the right to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed, and educated by others. Now it is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work

* MASS INTENTIONS *

FOR THIS WEEK

Monday, January 26 ~ St. Polycarp

8 a.m. — Anna Marie Evans

Tuesday, January 27 ~ St. John Chrysostom

8 a.m. — + Fr. Terrence Gordon, F.S.S.P.

Wednesday, January 28 ~ St. Peter Nolasco

8 a.m. — + Beatrice L. Gordon

Thursday, January 29 ~ St. Francis de Sales

6 p.m. — Private Intention

Friday, January 30 ~ St. Martina

8 a.m. — Barry Rieme

Saturday, January 31 ~ St. John Bosco

8 a.m. — Priestly Fraternity of St. Peter

Sunday, February 1 ~ Septuagesima Sunday

7 a.m. — In Reparation for Sins of Priests

9 a.m. — Private Intention

11 a.m. — *Pro Populo*

Fr. Gordon cannot accept Mass intentions at this time.

Upcoming Parish Events

January 30-31 ~ All-Night Adoration

Sign up in the vestibule to spend an hour in meditation, prayer and adoration before the Blessed Sacrament; times available from 7 p.m. on Friday to 7 a.m. Saturday.

February 2 ~ Candlemas Blessing of Candles

If you wish to have candles blessed on the Feast of the Purification, please leave them under the table used for blessing items (in the basement).

and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand.

Nor must We omit to remark, in fine, that since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state. + + +