

JUNE 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
31 Trinity Sunday	1	2	3	4 Corpus Christi	5 First Friday	6 First Saturday
7 External Solemnity of Corpus Christi	8	9	10	11	12 Sacred Heart of Jesus Pro-Life Vigil	13
14 External Solemnity of the Sacred Heart	15 Adult Convert Class 7 p.m.	16	17	18	19	20
21 Fourth Sunday after Pentecost Fathers Day	22 Adult Convert Class 7 p.m.	23	24 Nativity of St. John the Baptist	25	26 All-Night Adoration	27
28 Fifth Sunday after Pentecost	29 Sts. Peter and Paul	30	1 Most Precious Blood of our Lord Jesus Christ	2	3 First Friday	4 Independence Day First Saturday

CONTACT US:

Sacramental Emergency:

(719) 464-6129

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Security, Colo. 80911
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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
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Take-Them-a-Meal/Sunday Brunch:
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Ushers:
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Website:
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Alex Baburnic
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Young Roses of Mary Girls' Group:
Amy Seltzer caseltzer@gmail.com

PLEASE PRAY FOR:

Repose of the Souls of:

Lamar Cole
Nicholas Esser

Parishioners in the Military:

1st Lt. David Bentley, U.S. Air Force
Spec. 2 Victor Follis, U.S. Space Force
Spec. Moises R. Garcia, U.S. Army
Command Sgt. Major Chad Keirns, U.S. Army
1st Lt. Andrew Rodgers, U.S. Army
Staff Sgt. Marc Snyder, U.S. Marine Corps

Spec. 3 Patryk Stepien, U.S. Space Force
Sr. Airman Joseph Tuttle, U.S. Air Force
Spec. 3 Noah Velasco, 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
Lt. Col. Nathan Wike, U.S. Army

IMMACULATE CONCEPTION CATHOLIC CHURCH

Fourth Sunday after Pentecost ~ June 21, 2026



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

Sunday Schedule:

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

Daily Mass Schedule:

Monday, Tuesday,
Wednesday: 8 a.m.
Thursday: 6 p.m.
Friday, Saturday: 8 a.m.

Confessions:

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

Holy Hour, Benediction:

Thursday: 7 p.m.

Pastor: **FR. JAMES J. GORDON, F.S.S.P.**

Parochial Vicar: **FR. DENNIS GORDON, F.S.S.P.**

On the Study of HOLY SCRIPTURE, *continued*

Providentissimus Deus, Encyclical Letter of Pope Leo XIII

The professor, following the tradition of antiquity will make use of the Vulgate as his text; for the Council of Trent decreed that in public lectures, disputations, preaching, and exposition, the Vulgate is the authentic version; and this is the existing custom of the Church. At the same time, the other versions which Christian antiquity has approved, should not be neglected, more especially the more ancient [manuscripts]. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the “examination of older tongues,” to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the “office of a commentator,” as St. Jerome says, “is to set forth not what he himself would prefer, but what his author says.” The question

of “reading” having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: that the more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence whilst weighing the meanings of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the sacred books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help. The professor may now safely pass on to the use of Scrip-

ture in matters of theology. On this head it must be observed that, in addition to the usual reasons which make ancient writings more or less difficult to understand, there are some which are peculiar to the Bible. For the language of the Bible is employed to express, under the inspiration of the Holy Spirit, many things which are beyond the power and scope of the reason of man — that is to say, divine mysteries and all that is related to them. There is sometimes in such passages a fullness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant. Moreover, the literal sense itself admits other senses, adapted to illustrate dogma or to confirm morality. Wherefore, it must be recognized that the sacred writings are wrapt in a certain religious obscurity, and that no one can enter into their interior without a guide; God so disposing, as the holy Fathers commonly teach, in order that men may investigate them with greater ardor and earnestness, and that what is attained with difficulty may sink more deeply into the mind and heart, and, most of all, that they may understand that God has delivered the Holy Scripture to the Church, and that in reading and making use of His Word, they must follow the Church as their guide and their teacher. St. Irenaeus long since laid down, that where the *charisma* of God were, there the truth was to be learned, and the Holy Scripture was safely interpreted by those who had the apostolic succession.

His teaching, and that of other holy Fathers, is taken up by the [First] Council of the Vatican, which in renewing the decree of Trent declares its “mind” to be this — that “in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture, which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and, therefore, that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers.” By this most wise decree the Church by no means prevents or restrains the pursuit of biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture, which have not as yet received a certain and definite interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skillfully to scholars, or by defending them more powerfully from hostile attack. Wherefore the first and dearest object of the Catholic commentator should be to in-

MASS INTENTIONS

FOR THIS WEEK

Monday, June 22 ~ St. Paulinus of Nola
8 a.m. — Private Intention

Tuesday, June 23 ~ Vigil of the Nativity of St. John the Baptist
8 a.m. — Private Intention

Wednesday, June 24 ~ Nativity of St. John the Baptist
8 a.m. — Private Intention

Thursday, June 25 ~ St. William
6 p.m. — Private Intention

Friday, June 26 ~ Sts. John & Paul
8 a.m. — Private Intention

Saturday, June 27 ~ Saturday of Our Lady
8 a.m. — Private Intention

Sunday, June 28 ~ Fifth Sunday after Pentecost
7 a.m. — Private Intention
9 a.m. — Private Intention
11 a.m. — *Pro Populo*

Fr. Dennis Gordon is accepting Mass intentions.

terpret those passages which have received an authentic interpretation either from the sacred writers themselves, under the inspiration of the Holy Spirit (as in many places of the New Testament), or from the Church, under the assistance of the same Holy Spirit, whether by her solemn judgment or her ordinary and universal magisterium — to interpret these passages in that identical sense, and to prove by all the resources of science, that sound hermeneutical laws admit of no other interpretation.

In the other passages the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for seeing that the same God is the author both of the sacred books and of the doctrine committed to the Church, it is clearly impossible that any teaching can... be at variance with the latter. Hence it follows that all interpretation is foolish and false which either makes the sacred writers disagree one with another, or is opposed to the doctrine of the Church. ✠

UPCOMING PARISH EVENTS

- June 22 ~ Adult Catechumen Class**
Class for adult converts will be held in the Parish Hall at 7 p.m.
- June 26-27 ~ 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.