

MARCH 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 First Saturday
2 Quinquagesima Sunday 1st Communion class	3 Bible Study 7 p.m.	4	5 Ash Wednesday	6	7 First Friday Stations of the Cross	8 Roses of Mary Men's Schola
9 1st Sunday of Lent Confirmation class	10 Adult Catechism 7 p.m.	11	12 Ember Day	13	14 Ember Day Pro-Life Vigil Stations of the Cross	15 Ember Day Altar Guild Men's Schola
16 2nd Sunday of Lent 1st. Communion class	17  St. Patrick Bible Study 7 p.m.	18	19 St. Joseph	20	21 St. Benedict Stations of the Cross	22
23 3rd Sunday of Lent Confirmation class	24 Adult Catechism 7 p.m.	25 Annunciation of the Blessed Virgin Mary	26	27	28 Stations of the Cross All-night Adoration	29 All-night Adoration
30 4th Sunday of Lent 1st Communion class	31 Bible Study 7 p.m.	1	2	3	4 First Friday Stations of the Cross	5 First Saturday

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@pm.me

www.cosfssp.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: jmdemian@tutanota.com

Please pray for:

Rest of the Soul of:
Jeff Nelson

Parishioners who serve our nation:

1st Lt. Mary McCowen, 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	

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

+ IMMACULATE +

CONCEPTION

CATHOLIC CHURCH

Priestly Fraternity of St. Peter

MARCH 16, 2025

SECOND SUNDAY of LENT

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.



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

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

ASSISTANT PASTOR:
FR. DENNIS GORDON, F.S.S.P.



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Making RELIGION a Mere Machine to RID OURSELVES of SIN

Why the Cross?, by Edward Leen, C.S.SP.

“Christ,” says St. John, “hath appeared to take away our sins” (*I John 3:5*). Too many Catholics understand this in a negative sense. They do not advert to the truth that the taking away of sins means not only the absolution from guilt, but also the provision of the means to grow in spirituality.

Persons with a narrow and self-interested view of religion may have faith enough to recognize the grave consequences of wrongdoing and to dread God’s judgments, and yet have no inclination to use the spiritual resources of their faith with a view to noble living. They tend to use their religion as a mere means to escape the penal consequences of wrong living and not as an aid to the acquisition of habits of upright action. For such persons, religion is not so much an instrument of doing rightly in this world as an assurance against faring badly in the next.

To live has been defined as the laying hold of that good which is capable of perfecting us. Christ came to put such a good in our power, and that is His positive way of taking away sins. His object is to furnish men with the means of becoming perfect, and not merely with the means of escaping the painful consequence of being imperfect. What the Savior intended should effect man’s emancipation from sinfulness, man strives to turn into a mere means of emancipation from sin.

Too many use their religion as medicine and not as food. They make of it a remedy for evil and not

a means to good. This attitude leads, inevitably, to a sectioning of life, in which only a small part is set aside for Christian practice. There is a disproportionate outpouring of activity on objects and pursuits that are judged to constitute the real stuff of life, while religion is kept as a standby to serve to undo the evil consequences that attend conflict with God’s law.

Christ’s communication to mankind was something to enable man to shape his life according to God’s will and to profit by it; man uses this communication to enable him to follow his own will and not suffer by it. There is too pronounced a tendency to fix attention only on those passages in the Gospels that set forth the Savior’s practical sympathy of the moral and physical ills of His fellows.

There is not sufficient balance given to the reading of such parts of the Gospels by dwelling with equal emphasis on the Lord’s positive teaching and His calls to a life of nobility and self-sacrifice. There is more in the inspired word than the record of the mercy and condescension of Jesus toward sinners.

It is just and reasonable for the sinful and suffering to have confidence in the mercy and kindness of God; but the Gospel is not wholly taken up with inculcating this confidence.

It is scarcely necessary to call attention to the mutilation that the Gospel suffers through being dealt with in this manner. Far be it from anyone — conscious of the frailty of human nature, its proneness to

Upcoming Parish Events

March 17 ~ *Bible Study*

Fr. Dennis Gordon continues his lectures on the book of Exodus, 7 p.m. in the Parish Hall.

March 19 ~ *Feast of St. Joseph*

Wednesday’s Mass will be a sung Mass in honor of St. Joseph.

March 21 ~ *Stations of the Cross*

Traditional Lenten prayers at 7 p.m.

March 23 ~ *Sacrament of Confirmation Class*

Confirmation Class will be today, one-half hour after the end of the 11 a.m. Mass in the upstairs classroom. Enrollment is closed.

March 28-29 ~ *All-Night Adoration*

Sign up in the vestibule; times available from 7 p.m. on Friday to 7 a.m. Saturday.

New Parish e-mail Address: cosfssp@pm.me

Volunteer Housekeepers Needed

Please consider joining the merry band of parish housekeepers; we need reliable volunteers to help clean the church facilities. For more information contact Mrs. Villalobos, (719) 651-8135.

evil, its shiggishness for good — to touch lightly on the measureless sympathy of the heart of Jesus for the miseries of fallen man. All are sinners and have sore need of the mercy of God, and all have to draw heavily on the riches of that mercy. Great sinners would fall into despair because of the enormity of their crimes, had they not the explicit assurance that no iniquity can exhaust the mercy of the Redeemer.

Besides, apart from all moral considerations, the trials of life are crushing and for every child of Adam the earth is a vale of tears. If God appeared utterly insensible to human sorrows, pain, and grief, men would be tempted to sullenness and a querulous anger against their Maker. It would be difficult for them to see a beneficent pur-

pose in their sufferings had they to set before them the portrait of a God actively and compassionately engaged in relieving human misery. From this they can learn that if their cares are not alleviated, it not because of a want of sympathy or want of power on the part of God.

But the mission of Jesus was not one of mere benevolence. His purpose was not to secure for men merely material well-being. But when all this has been conceded, it still remains true to say that the undue stressing of the “humanitarian” aspects of the Savior’s life is apt to create a very false impression of His mission and His work. To overemphasize certain features is to produce a caricature. The portrait of Jesus as presented to us by a certain type of spiritual literature has not escaped

MASS INTENTIONS

FOR THIS WEEK

Monday, March 17 ~ *Feria of Lent* ☘

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

Tuesday, March 18 ~ *Feria of Lent*

8 a.m. — + José Luis Valenzuela

Wednesday, March 19 ~ *St. Joseph, Spouse of the B.V.M.*

8 a.m. — In Thanksgiving to St. Joseph

Thursday, March 20 ~ *Feria of Lent*

6 p.m. — + Tom Jensen, by Jensen Family

Friday, March 21 ~ *Feria of Lent*

8 a.m. — + Teresa Montañez Padilla, by Mayra Medina
6 p.m. — In Honor of St. Benedict

Saturday, March 22 ~ *Feria of Lent*

8 a.m. — + Francisco Moreno

Sunday, March 23 ~ *Third Sunday of Lent*

7 a.m. — Private Intention
9 a.m. — In Reparation of Sacrilegious Communions
11 a.m. — *Pro Populo*

Fr. Dennis Gordon may accept Mass intentions. Limit one Mass intention per family, per month. Stipend is \$10.

this fate. It is suffering that seems to most men to conflict most effectively with their well-being. Humanity tends to be awed by its presence, distressed by its mystery, and rebellious to its inevitableness.

Hence it is that nothing in the New Testament makes such a strong appeal to the pain-stricken as the Savior’s encounters with suffering and His victories over it. The passages that reveal Jesus in the exercise of works of mercy, in healing disease, in consoling grief, and in overcoming death are given an undue emphasis. In this way the central truth is obscured, namely, that the conflict of the Redeemer was primarily with spiritual evil and

only incidentally with physical evil. His purpose was to banish from earth the ills that appear to God as such, not those that appear so to the pain-dreading nature of man.

The horizons of Jesus were not bonded by this world. His role was not to create a revolution in economics, hygiene, and politics. The conquest of disease, though He wept bitterly for the death of His friend, and the banishment of want, though He compassionately fed the hungry multitudes in the desert, would not appear to Jesus to constitute the redemption of mankind. The Gospel is not a record of a more or less successful philanthropic mission.

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