

AUGUST 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
26 Ninth Sunday after Pentecost	2 No Catechumen Class	28	29	30	31	1 First Saturday
2 Tenth Sunday after Pentecost	3	4	5	6	7 First Friday	8
9 Eleventh Sunday after Pentecost	10	11	12	13	14 Pro-Life Vigil	15 Assumption of the BVM Holy Day of Obligation
16 Twelfth Sunday after Pentecost	17	18	19	20	21	22
23 Thirteenth Sunday after Pentecost	24	25	26	27	28	29
					All-Night Adoration	
30 Fourteenth Sunday after Pentecost	31	1	2	3	4 Homeschoolers' First Friday	5 First Saturday

CONTACT US:

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Security, Colo. 80911
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Parish Registration, Records, Inquiries:
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Bulletin:
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Housekeeping:
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Pro-Life Events:
Michael Smiley (719) 502-9149
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St. Benedict Altar Guild:
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Take-Them-a-Meal/Sunday Brunch:
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Amy Seltzer caseltzer@gmail.com

PLEASE PRAY FOR:

Repose of the Souls of:

Kathy Ryan
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. 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

Ninth Sunday after Pentecost ~ July 26, 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.**

The NECESSITY of FAITH

I Want to See God, by P. Marie-Eugène, O.C.D.

“Faith alone is the proximate and proportionate means whereby the soul is united with God” (*St. John of the Cross*). This affirmation is not only the subject developed in... *Ascent of Mount Carmel*; it is repeated many times elsewhere in various forms. It is a principle on which John of the Cross rests his whole doctrine of contemplation and which regulates its ascetic element. We must stop therefore to explain and prove it.

“Faith alone is the proximate and proportionate means,” says the saint. Other means are not excluded; means perhaps necessary. But there is only one that is immediate and proportionate, to which all the others are subordinated and in which they must converge: namely, faith, the only proximate and proportionate means for union with God.

The union with God of which we are speaking is super-

natural union, that which is the fruit of sanctifying grace, a participation in the divine life; the union that introduces us into the intimate life of God as sons of the Father, brothers of Christ, and temples of the Holy Spirit. “That all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in Us,” Jesus has said, speaking of the union which constitutes our supernatural vocation.

This union is realized in all souls in the state of grace; it admits of different degrees, determined in each soul by the measure of its grace.

The statement of St. John of the Cross: “faith alone is the proximate and proportionate means whereby the soul is united with God” amounts to saying that the non-baptized can come to that union only by faith, since “faith is the beginning of the salvation of man, the foundation and the root of

all justification” (*Council of Trent, VI, viii, n. 801.*). Likewise, the person who is baptized can actualize his union with God and develop it only through faith.

Faith is the door of entry, necessary for attaining to God. This is what the apostle clearly asserts: “For he who comes to God must believe that God exists and is a rewarder to those who seek Him” (*Hebrews 11:6*).

These statements from the apostle St. Paul and from the Council of Trent would suffice to prove the teaching of St. John of the Cross. But the point is too important and too rich in practical significance, not to explore it more profoundly. We must answer objections, demonstrate how rigorous and inescapable are the conclusion, while at the same time vindicating and clarifying this principle.

In order to set off and prove the absolute necessity of faith for union with God, we shall proceed by elimination, showing that the powers of knowledge that we possess — senses and intellect — are incapable of bringing us to such union.

The senses — touch, sight, hearing, and the others — have their domain in the visible world about us, putting us in contact with it. They perceive the accidents, the exterior qualities of material things, (mass, color, and so on) but they do not go beyond these. God, however, is pure spirit. There is in Him neither body nor matter, nor sensible qualities that could make Him known through sense perception. He entirely

eludes the senses. They could not possibly, then be a proximate and proportionate means for attaining Him in Himself an uniting us directly to Him.

It is true that from the perception of the senses, the intellect can abstract universal ideas and, continuing its work on these, can rise even to God. Thus, from sense knowledge of movement, life, beauty in the world, we can rise by a reasoning process to knowledge of a God, creator, infinite, and provident. The immensity of the ocean, the magnificence of a panorama, the peace of nature, these recollect the soul, and by their beauty and harmony create in it those deep interior impressions which favor its flight towards the Infinite.

Better still, certain supernatural phenomena can produce on the senses such an impression that the soul, by a spontaneous movement, mounts to God to adore Him and to thank Him. After the miraculous catch of fishes, Peter, who saw the two boats fill up with fish, recognized in this miracle the absolute power of the Master and cast himself at Jesus’ feet, trembling with emotion: “Depart from me, O Lord,” he said, “For I am a sinful man” (*Luke 5:8*).

In these different cases, the senses have perceived only sensible phenomena. It is the intellect and the spiritual powers of the soul which, penetrating the sensible data, find God and His grace. A being endowed with no more than sense life, would react only to the sensible as it appears, and would not rise to a knowledge of God.

MASS INTENTIONS

FOR THIS WEEK

Monday, July 27 ~ Feria

8 a.m. — + Angie Evens, by Velma Hill

Tuesday, July 28 ~ Sts. Nazarius, Celsus, Victor I, and Innocent I

8 a.m. — Joseph Tessier Family, by Joseph Tessier

Wednesday, July 29 ~ St. Martha

8 a.m. — + Samuel Doty, by John & Sharon Walsh

Thursday, July 30 ~ Feria

6 p.m. — + Fr. Richard Rego

Friday, July 31 ~ St. Ignatius Loyola

8 a.m. — + Augustín de la Huerta

Saturday, August 1 ~ St. Peter in Chains

8 a.m. — Reparation to the Immaculate Heart of Mary

Sunday, August 2 ~ Tenth Sunday after Pentecost

7 a.m. — + Holy Souls in Purgatory, by Bao Vu

9 a.m. — Private Intention

11 a.m. — *Pro Populo*

Fr. Dennis Gordon is accepting Mass intentions.

Sense perceptions are a stage; how useful they are, and even necessary, St. John of the Cross indicates in the fifth stanza of the *Spiritual Canticle*:

Scatter a thousand graces,
He passed through these groves
in haste.
And, looking upon them as He went,
Left them, by His glance alone,
clothed with beauty.

God has passed through sensible nature, as it were, in haste; but that was enough for Him to leave in all things “some vestiges of what He is,” “innumerable graces and virtues, making

them beautiful with marvelous orderliness.” This testimony is only a trace of indicative of God’s passing through. To draw spiritual profit from it, one must follow it, but then must go beyond it. To rest in it, or to settle down to delight in the aesthetic joy that it procures, would be to misunderstand its providential finality; it would be to make an end of what is only a means. God is further on, beyond all the perceptions of the senses. It belongs to other powers to grasp Him and to establish contact with Him. +

UPCOMING PARISH EVENTS

July 27 ~ No Catechumen Class

Classes for adult converts will resume in August.

Volunteer Housekeepers Needed

We need reliable, able-bodied volunteers to help clean at the church every week. To volunteer, contact Jennifer Villalobos, (719) 651-8135. *May God reward you!*