Reclaiming authentic human sexuality and the holiness of matrimony

Christians are born into the faith, educated in it and called to live it

Regular reception of the Eucharist is what makes us fully alive
Taking back a Christian way of thinking from a post-Christian world revolves around the Sacrament of Matrimony. The starting point is the authentic teaching of human sexuality. The way I know how to teach it is to start with modesty, which leads to privacy. Privacy leads to intimacy. Intimacy leads to dignity. The action words are purity and chastity which build towards virginity and matrimony or both.

The progression is age specific. Once a child is aware of being naked, the idea of modesty is introduced. Modesty is a universal natural law where we presume to wear clothing. Clothing intentionally covers our private parts. Even the most primitive culture covered themselves. We use pure thoughts and chaste actions. This is where dirty thoughts and sinful actions are introduced. Don’t buy the rejection of the idea that “sex is dirty.” This is peddled by the proponents of disordered sexuality. Those who are addicted to pornography will tell you what dirty is. The way out for these tortured souls is to reorder modesty and privacy.

When hormones kick in and lust appears, we need chastity and virginity. Actions leave a lasting memory that needs purifying and healing. The Catechism of the Catholic Church refers to this process as the stage of self-mastery. No one is faultless in this progression. The rejection of our own sins is a part of the process. Privacy and intimacy take on mature proportions. Purity is to confirm our understanding of human sexuality to God’s plan. There is no other. The sexually addicted must be purified and healed. The reordering of ideas is purifying. Changing the way we feel is healing. Privacy and intimacy must be restored especially dignity.

The knowledge of sin plays an important part. When we confess our sins, God wipes away our sins. He does not wipe away our memory. The knowledge of impure thoughts and unchaste actions are used as temptations to move us from vice toward bad habits. Getting the order straightened out is vital. Forgive us as we have sinned. Forgive ourselves is half the battle. We are not as strong as we think we are. Remember, humility is a virtue, humiliation is not. Shame is a feeling that needs healing.

Privacy and intimacy need to be understood by a world that has these things completely confused. Privacy comes in layers. Private thoughts and feeling, happy or sad, good or bad have boundaries. Our dignity counts on these. Physical boundaries are just as important. Our dignity needs this as well. For those who have a disordered sexuality, please note the relationship between boundaries and dignity. Intimacy is in layers too. Acquaintances become friends, and friends can become a couple. A couple cannot dismiss or discount friendship. The authentic path to matrimony is when a couple’s intimacy is so developed that they become engaged. An engagement leads to a marriage. These stages stay in order when intellectual and emotional intimacy is not confused with physical intimacy.

Physical intimacy is best guided by mature and healthy feelings. Affection is not confused with the erotic. A good example is that an affectionate kiss is not meant to be sexually arousing. The security and comfort of physical closeness has more to do with the feeling of good friends. When this step is skipped, temptation takes over and chastity and virginity are distant memories.

The way I know how to teach marriage is “two and three.” There are two loves and there are three fruits of marriage. The two loves are procreative love and unitive love. The three fruits of marriage is “F-P-E” which is faithful, permanent, and fruitful.

The most beautiful part of selling the dream of matrimony is to talk about the power of procreative love. The love of the husband and wife mirrors God’s love. God shares his creative power with the couple so that their love for each other creates another human being. This is what it means to be conceived in love. Because of original sin, a couple is a living example of forgiveness. Every time they forgive each other they are practicing unitive love. I remind young married couples that they will practice unitive love far longer than they will procreative love.

Faithfulness talks about an exclusive relationship between a man and a woman. There is only one man and only one woman. This fruit counts on the idea called complementarity. Please do not confuse this idea with equality. Both have their proper order and their proper importance. The differences of the couple become profoundly evident as they advance in intimacy. They learn to love in spite of their differences or because of them. They discover the authentic meaning of unconditional love. They can love forever, no matter what. When children come along unconditional love is put to the test.

Paternalty talks about a marriage “until death do us part.” Divorce is disastrous for children. Stability is a virtue that is a gift that keeps on giving. It is so powerful it is passed from generation to generation. Sadly, divorce has the power to pass from generation to generation. Children thrive on this stability and learn to understand authority within this context.

The idea that parents are always there for the children transfers to God always being there for them too. Children get their understanding of the existence of God from their parents and his love of them from their mothers. No wonder we have a bunch of atheists when children have no father and divorce is mainstream.

Fruitfulness is a gift that God wants us to appreciate. Pregnancy cannot be like a disease that we need medicine to keep from catching. Intentional sterilization is insulting to God. The rejection of this fruit results in disordered sexuality. The dream is exchanged for a nightmare of selfish consequences. Chastity is mocked; friendship is discounted; and procreation is a forgotten word. Sex is unbridled and the reins of our passions are thrown to the wind. Sex outside of marriage is considered progress and an advancement of society. Sadly, this is frighteningly not true. Just the opposite is predictively true. Saint John Paul II calls this the “culture of death.”

The importance of reclaiming authentic human sexuality and the holiness of matrimony is compounded by the fact that married people are no longer the majority of society. When marriage is restored to a majority position, only then will we be able to live this post-Christian world that we find ourselves in. We need to sell the dream as if we live on commission. No sales mean that there will not be any income. Just think of ourselves as part of God’s sales force. He is counting on us to sell the dream. Sell the dream as if society is counting on it because it does. Sell the dream as if the Church is counting on it because it does. Sell the dream as if our life depends upon it because it does. God is counting on us to do our part. Sell the dream.

Sincerely in Christ,

Very Rev. Andrew Kemberling, V.F.
The parish must be a "place of mercy freely given, where anyone can feel welcome, loved, forgiven and encouraged to live the good news of the Gospel."

- Pope Francis, Evangelium Gaudium

Christian Communities and Call to Holiness

Against individualism, the New Evangelization invites the People of God to enjoy communion with the Holy Trinity and to live lives in charity and faith for the common good. This invitation reminds us that just like the Holy Trinity, we ourselves represent a community of love. In his apostolic exhortation, Evangelium Gaudium (EG) The Joy of the Gospel, Pope Francis reminds us that "the Gospel is not merely about our personal relationship with God." Rather, it is about the kingdom of God, communities of disciples, who are called to feed the hungry, clothe the naked, give drink to the thirsty and welcome the stranger. This is also a community in which sins are forgiven and which promises eternal life.

It is necessary for this community of believers to be renewed in holiness and mission. It is in the parish where the local faithful, in communion with the bishop, find opportunities for renewal and various expressions of their faith. It is in the parish and, of course, in their homes, that the faithful learn about their faith, and nourish and live that faith. It is in the parish where, moved by grace and the Holy Spirit, they express their faith communally in worship, in hearing the Scriptures, in the sacraments and in service to others and for the common good. The parish must be a "place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel" (EG 114).

The parish is, therefore, of prime importance in this call to renewal in holiness and mission. Pastoral workers should carefully discern whether their parish provides the quality of life that is welcoming and inviting, with ample opportunities for fellowship and belonging. Pope Francis challenges pastoral workers to "abandon the complacent attitude that says: 'We have always done it this way.'" Instead, he invites them to "be bold and creative in this task of refocusing the goals, structures, style and methods of evangelization in their communities." Because they belong to a community of fellow believers, they should "not walk alone, but rely on each other as brothers and sisters, and especially under the leadership of the bishops, in a wise and realistic pastoral discernment" (cf. EG 33).

Pope Francis also challenges pastors to have the "smell of the sheep," to be immersed in the life of their flocks. Pastors, religious and lay workers need to become servant leaders, as exemplified by Jesus Christ, the Good Shepherd himself. They must become authentic prophets of the Good News of Jesus Christ and his kingdom. Pastoral workers must encourage the youth, now heavily influenced by social networking, toward greater participation in the church and to assist them to discern their vocation in the world and in the Church. They should encourage them to consider vocations to the priestly and religious life.

Pastoral workers and the Church must evangelize with hope, and not give in to what Pope Francis calls "pastoral acedia," or burn-out and fatigue because of unrealistic projects. Pope Francis warns about pessimism and the "prophets of doom who are always foreseeing disaster, as though the end of the world is at hand." He also warns about conflicts between members of the Church—gossips, intrigues and cliques—and our tendency towards "spiritual worldliness" that "hides behind the appearance of piety and even love for the Church, consists not of working for the Lord’s glory, but personal glory and human well-being" (EG 93).

Sadly, the pope’s observations seem prevalent in the universal Church. Pastoral workers must heed the pope’s hope, that they be continually animated by the Holy Spirit, reconciled with God through the Sacrament of Penance and nourished by the Eucharist and prayer. This is true for all who are baptized. As missionary disciples, they must become a living Gospel in the world and “must never remain on the sidelines of this march of living Hope” (EG 278).
By Sr. Dominic Quinn

Can you remember back to Saturday morning cartoons featuring, among many others, Popeye the Sailor Man? Perhaps the tune comes racing to the forefront of your memory as you envision our hero reaching for a can of spinach and ingesting its entirety through his pipe. We witnessed the immediate effect of amazingly strong biceps which enabled Popeye to deliver the saving punch on his opponent. The discerning eye can find spiritual wisdom in this once-popular, animated figure. Popeye understands how his body works. He often finds himself in need of a kind of strength beyond his own normal human abilities, and he knows that he has the capacity for this kind of super-human strength. He merely needs to reach out for the spinach, and his capacity will be filled; he will become stronger in a time of need for super-human physical strength. Popeye does not strike me as a medical doctor of need for super-human physical strength. He merely needs to reach out for the saving punch on his opponent.

This is true also in the spiritual life, but we need to replace spinach with the Eucharist. If we know how our bodies/spirits work, we know that we also often find ourselves in need of spiritual strength that is beyond our normal human ability. And yet, we have the capacity for this super-human spiritual strength. This spiritual strength is built up in us by worthily receiving Jesus in the Eucharist, who is the source of all spiritual and moral strength. Like spinach, but infinitely greater and stronger than spinach, Jesus nourishes our spirits, releasing His own strength into our lives and building up our spiritual strength. Receiving Jesus in the Eucharist every Sunday builds up a spiritual reservoir to give us the strength we need to face spiritual situations: real battles in the spiritual world that are waged against our families, difficult times in relationships in our homes or at work, losses that cut into the depths of our hearts, forgiving an “unforgivable” wrong against me, needing to be able to give wise counsel to our children or to a beloved friend, persevering with integrity through general human seasons of loneliness and emptiness, finding strength to give long-term care to a family member or friend, persevering in the promises and the vows we have made. We each face a number of these situations in our lives, along with daily, smaller spiritual battles, and to navigate them and grow through them, requires being connected to a continual source of spiritual strength, which is only found in Jesus Christ. Like Popeye, we don’t need to fully understand, on the spiritually molecular level, how it is that the Eucharist truly strengthens our spirits (although, for those who have time and interest in this study, they will find it in the writings of the saints). We need only to understand that our bodies/spirits are designed with a capacity for super-human spiritual strength, and that it is bestowed by worthy participation in the Eucharist.

If our personal or family life is not currently in harmony with this weekly reception of the Eucharist, it will take some reflection and conviction to re-imagine our priorities that take up our Saturday evenings or Sundays. Let’s face it, with so many options and opportunities today, we need to be picky about how we spend our personal and family time. We need to say “no” to many good things in order to have a healthy personal and family life. What would convince you or me to make time to build our spiritual strength? Do we really need it? Do I need to make decisions in my personal life/family life to build up spiritual strength through the Eucharist?

I would propose that we have the dubious distinction of living in one of the most spiritually and morally impoverished eras in the history of civilization. We may not be convinced that our own spiritual weakness should be a concern, since we are swimming in cultural spiritual weakness. When we compare ourselves to other spiritually weak people, we probably come out looking OK – after all, my kids go to St. Vincent de Paul Catholic School. This is why we need constantly to be using the Gospels as a mirror for our lives. The Gospel tells me whether I am spiritually weak or strong or somewhere in between.

St. Irenaeus is the author of one of my favorite quotes of all time: the glory of God is man fully alive. God is glorified when all of our capacities are full and healthy: our physical capacity, our social-emotional capacity, our intellectual capacity, and our spiritual capacity. Who of us would say that, on the physical level, we are fully alive if we eat just enough nutrients to keep us from passing out or keeling over at the end of the day? No! We want to eat plenty of good nutrients and give our bodies exercise and rest in order to build good internal health and bodily strength – more strength than just being able to survive the day. Good health is its own reward, not to mention being able to fight off the common cold or resisting the flu in its season. Who of us, on the social-emotional level, would say that one friend is enough to satisfy all of our heart’s desires? No! We believe in a community to help bring out the best in us; to give us a place to love and to be loved. Who of us, on the intellectual level, would say we are fully alive if we just learn how to survive the elements on earth – enough knowledge to build a hut, to hunt/gather food, to sew a garment for our bodies? No! We believe deeply in education at the highest levels, both for professional service in the world and for our own human development. This physical, social-emotional, and intellectual strength do we not have of ourselves. We have the capacity for it and we need to choose in harmony with what we know brings human flourishing to build these up strengths in our lives – to make us fully alive.

And if we ask what brings about our physical, social-emotional, intellectual flourishing, don’t we also have to ask: who of us, on the spiritual level, is fully alive, when we look to the needs of our souls only in desperate times when we have run out of our own resources; when we use God as a vending machine for when we are thwarted in getting what we want? Deep-rooted spiritual strength allows someone to be at peace in all circumstances, to see with spiritual eyes the wisdom with which God is ruling the world and each of our lives. It gives us insight into God’s plan for our children and our families and enables us to cooperate, with joy, in His perfect plan for our lives. Developing spiritual strength brings with it the kind of joy that the world can neither give nor take away. All of this divine wisdom and strength which makes us fully alive is offered to us in the Eucharist.

Back at school nights this year, Father Andrew encouraged our families to be faithful to Sunday Eucharist. I invite and encourage you, with your families, to spend one dinner conversation this week talking about why/how Mass can be a priority for your family. Ask and share with your families what battles you faced this week, with yourself or with others, where you needed strength, encouragement, and consolation, and how deepening your relationship with Jesus in the Eucharist could give you / your children what they need on these daily occasions. And with Popeye and with St. Irenaeus, let us choose in harmony, those things that give glory to God by helping us to be fully alive.
By Anita Moog

I would like this, in its entirety, read at my funeral:

So, apparently, I am gone and hopefully there are a few more people here praying for me except my immediate family and the deacon/priest. I have asked that this be read instead of the standard eulogy by the parish priest/deacon, because I didn’t take the opportunity to get to know him and it seems weird to have him speak as if we had been longtime friends. Sorry Father/Dearcon, forgive me, that was my fault.

In the meantime, I have just one request: If anybody says “She is in Heaven now,” I want that person to listen carefully. Because I’m not sure that it happens that easily.

I believe in the Catholic doctrine of Purgatory. And I believe that my personal best case scenario will probably involve some time there. Not because I’ve lived a double life or committed any big, secret sins or anything. Just the garden variety selfishness and weakness that I’m sure many of you observed, but can’t mention right now because you are supposed to “speak no ill of the dead.”

But, as the dead, can speak any way I like. I believe that Jesus died for my sins. Absolutely. I also know that I responded very imperfectly to the grace he won for me. And since “nothing unclean enters Heaven,” I could probably stand some purification before standing in the presence of the eternal God. During that process, I’m going to need prayer.

So, what I want is for you to pray for me. How? Have Masses said. It’s easy. Just go to any Catholic parish office, make a donation and request a Mass for the repose of my soul - any day will do. Or request more than one.

And say prayers for me. With any luck that little holy card they hand out will contain a prayer. If not, go with this one: “May her soul, and the souls of all the faithful departed, through the mercy of God rest in peace, Amen.”

Say that a lot. I know some of you don’t believe in all of this. That’s okay. Do it anyway. Humor me. Others may be thinking I’m being unshakably humble, and all of this isn’t necessary. Again, humor me.

And don’t think that, if I’m wrong and I actually made it to Heaven in a straight shot, all of this prayer will be wasted. I’m quite certain that God will make good use of it.

You can view all of this as an investment. You pray for me now, and I will pray for you when your time comes. Because I will be keeping tabs.

Okay, so now you get back to the prayer and saying all the nice things that people say about the deceased at funerals. But don’t let anybody get too carried away - some of you may need to get home to your families, friends and pets.

With love from the Great Beyond, Anita.

By Mark Ahern

“Good morning St. Vincent de Paul Church, how may I help you?” If you have ever called, walked into the office, or been around St. Vincent’s you have had the pleasure of meeting our receptionist Mrs. Meg Robinson. Her warm voice, kind tone, loving desire to help, and gentle smile are always present and rarely go unnoticed.

For 34 years now, Meg has been serving St. Vincent’s. It all started in 1984 when Meg started working part time in the office helping our writing out the collection cards every week and in 1985 she started the before and after school program at the school. She worked hard to support her young kids, but also out of her love for our community.

A typical day for Meg would be a headache for most people today. In the years that she was working in the school and church, she would arrive in the morning at the school at 5:30 to prepare for the before school program. Then would have the kids from 6 or 6:30 until school started. Then she would make her way to the other side of the street to make sure the collection was all tallied up, the bulletin was prepared for the next week, and new parishioners were being taken care of. Then she would go back to the school to prepare for the after-school care. The kids would arrive at three and she would usually be there until 6:30 or 7. Then she would go home and be with her family, her husband Rus and her kids Bobby and Orion.

Beyond Meg’s love for St. Vincent de Paul, her spirit of adventure drives much of her life. She was born in raised in Michigan. When she was a mere teenager, she had the opportunity to visit Colorado and she immediately fell in love with it. She returned home and waited until she was eighteen and able to move to Colorado on her own. When she turned eighteen, she packed her car and moved west to the Rocky Mountains. She started working in a hospital around that time met her husband, Rus.

During this time, she loved hiking, camping, and even skydiving. “I loved skydiving! I did 8 or so dives before I had to stop,” Meg said. She and Rus settled down and had two kids. In the midst of having kids and with her adventurous heart, she started working at Saint Vincent de Paul.

Her favorite memories were working with the children. She loved every day being able to greet the children from the school with the warmth of Jesus Christ. She strived to keep the kids active, doing what they loved because she wanted to create an environment of joy. Sure, there were some rough days, like when kids would run away from after-school care, but she always cared and loved the students allowing them to flourish with Christ as the head. She worked in the school and the parish until 2005 when she started full time as the receptionist in the church. Since then she has been working as the Parish Receptionist greeting everyone who walks in the door with a warm smile. Today she works tirelessly answering phone calls, scheduling sacraments, and many more small things to make sure the office runs seamlessly. Fr. Andrew strongly believes the motto that, “Secretaries secretly run the world.” He says, “Meg’s smile and organization make the office and parish not only a happy place, but also one that runs smoothly.”

Meg, on behalf of the entire Saint Vincent de Paul Community, past, present, and future, we would like to thank you for your service.
Meet Our Mentor Couples

By Laurel Eyer

These incredible parishioners volunteer their time to mentor couples preparing for marriage at St. Vincent’s. Offering frequent encouragement and advice gleaned from years of married life, they have the unique opportunity to help our younger generation begin their new life together on the right foot. Please keep them in your prayers as they continue their work in this important ministry!

Katie and Joe Staib
Katie and Joe are originally from the East Coast and have made Denver their home for the last 23 years. As a generous, organized, and fun couple, they share a weakness for sweets (especially Reese’s peanut butter cups and Swedish Fish!), although Joe will claim that he never ate chocolate until he met Katie! They have two kids in high school, one kid in college, and a very naughty yellow lab named Eddie. As a couple, they enjoy going to baseball games and living vicariously through the couples they mentor! They spend their free time cheering the kids on in their sports, taking road trips, hanging with extended family, and slowly learning more about their faith.

Kathleen and Neil Osher
Our newest mentor couple, Neil and Kathleen, joined the St. Vincent de Paul community in 2015 with their two beautiful children and one adorable Weimaraner dog-ter! Neil hails from small-town Iowa (populated by a grand total of 197 people!) while Kathleen grew up in the busy metropolitan region of Washington, DC. They both followed their careers to Kansas City, KS, eighteen years ago where they met at a local church! One day, after Kathleen followed Neil home from Mass, they realized they were neighbors and immediately became friends! In 2001, they began dating and now enjoy married life with their shared love of great food, good friends, skiing, golf, live music, and baseball! We are so lucky to have them here at St. Vincent’s!

Brian and Donna Luebbers
Brian and Donna are servant-hearted parishioners at St. Vincent’s and (quite possibly) the coolest parents ever! With seven children ranging in age from 24-14, most people would be shocked to hear that their moms consider them slackers... until they learn that Brian comes from a family of ten and Donna from a family of fifteen!!! They moved their family from Illinois to Colorado four years ago and spend their free time going out to dinner, enjoying a glass of wine, and listening to Frank Sinatra. As a long-time engineer at Caterpillar, Brian enjoys home improvement projects and all things sports - especially his beloved St. Louis Cardinals! Upon marrying Donna, he became a lifelong fan of the Chicago Bears, too! Donna LOVES the Bears (especially the ’85 bears!) and has spent the last 24 years making the most of her social work degree as a stay-at-home mom. She enjoys praying, reading, taking long walks, and parenting... most days!

Josh and Jen Farnell
Josh and Jen are the most thoughtful, fun, and faithful couple! Parents of two fabulous middle/high schoolers and involved parishioners at St. Vincent’s, Jen and Josh have a passion for helping marriages develop, grow, and be joy-filled! They moved here four years ago from Tennessee, and brought all of the hospitality, beauty, and class of the South with them. Josh loves the outdoors, cold beer, traveling, and being around other men who strive to grow in their faith and be spiritual leaders of their families. Jen loves nesting up with a good book and a warm cup of coffee, exercising, traveling, and fostering respect, selflessness, and spirituality in married couples. Together, they enjoy sharing life over a big bowl of popcorn and a good movie.

Jen and Josh Farnell

If you are interested in learning more about becoming a mentor couple at St. Vincent’s, please contact Kelly Archer at 303-744-6119 x207 or kelly@saintvincents.org.

St. VINC ENT DE PAUL
ca t holic pa ris h & scho ol
By Laurel Eyer

This year’s confirmation at St. Vincent de Paul Catholic Church took place on May 12th with almost 100 confirmandi receiving the sacrament. After months of preparation for this special day, His Excellency, The Most Reverend Samuel J. Aquila, and his delegate, The Very Reverend Andrew Kemberling, presided over the following group of 3rd-11th graders as they received a greater outpouring of the Holy Spirit in their hearts. Please keep them in your prayers over these next few months as they continue to grow according to God’s plan for their lives!

First Communion

William Barfield
Maxwell Barsa
Jack Bevan
Bronson Billig
Grace Buchanan
Bennett Buese
Kellan Buesing
Grace Burns
John Calamari
Alexander Campos
Stella Capobianco
Cruz Capobianco
Christopher Carreira
Olivia Carnethen
Eliott Cilia
Molly Cole
Ava Devine

Mateo Devine
Connor Dixon
Sean Faughnan
Danielle Giefer
Gabriella Glyphis
Andrew Gran
Joseph Klein
Connor Koch
Lincoln Kosky
Cash Kristie
Pierson Lengsfeld
Giuliana Liley
Grace Longo
Grace Magolske
Brianna McCarthy
Anabelle McClary
Casia McCrady
Beatrice Mollmann

Ella Grace Mollmann
Jack Nigg
Josephine Novak
Camille Orzolek
Campbell Osher
William Oxenreider
Matthew Papineau
Elsa Phillips
Ryan Sinclair
Shileyan Sullivan
Ella Tomassi
Eviene Vogel
Josefina Wallrath
Luke Wilson
Axel Yahn
Lex Zienkewicz
Many of us have grandparents or parents from the time before World War II, but how many of us remember St. Vincent de Paul before the current church even existed?

The McDonald Family became parishioners at St. Vincent de Paul Catholic Church in 1935. In 1935, St. Vincent de Paul had mass in the first building, the combined church and school. The sanctuary was the first two floors of the south end of the school building. During this time, the McDonald family had three kids—William or Bill, Katherine, and Jeannette. Bill entered St. Vincent’s in 1935 in the third grade, Katherine was baptized in 1932 and graduated in 1946, and finally, Jeannette was baptized at St. Vincent’s and graduated in 1951.

To say the least, the McDonald family were excellent parishioners. They all attended the school and helped out with many things around the Parish and School. Bill played on our St. Vincent de Paul football team. At the time, the football team played on a field that St. Vincent de Paul had purchased. It was located about a mile east of the school at Colorado and Louisiana. When the parish bought the property, it was worth $11,000 and the church then sold the property for a thousand dollars a foot which helped raise the money to build a new church.

Jeannette played the old pump organ in the old church in the school. She played at the 6:45am and 8:00am masses during the week and played at the 9:00am children’s mass on the weekends.

The Saint Vincent’s school at this time was a place where many traditions started, and many children grew up. The football team competed against other grade school teams and were always cheered on by the girls cheerleading squad. Back in 1950 the May crowning continued in a tradition of crowning Mary Queen of Heaven. “Joan Gappa, our lovely May Queen, and the girls in their beautiful pastel formal made the long-awaited May Crowning the outstanding event of a year well spent.” (History of the Class of 1951).

In 1951 the church was finished under the guidance of the new pastor Father Eugene O’Sullivan. The gym was completed at the same time as the new church, and the rectory was finished five years later in 1956.

The Saint Vincent de Paul Church and School community have deep roots in the past with many lifelong parishioners. These founders of our beautiful community worked hard with the thoughts of Saint Vincent’s care for the less fortunate in mind. The McDonald’s were a part of these early parishioners who worked tirelessly to create a lively Catholic Community and they did so. Today, under the pastoral guidance of Fr. Andrew and the prayers from Saint Vincent de Paul and all of our deceased members we work to grow as a Catholic community concerned for the well-being of each other and all.

By Mark Ahern
Treasure

“Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver.”

—2 Corinthians 9:7

“...good stewards understand that they are to share with others what they have received, that this must be done in a timely way, and that God will hold them accountable for how well or how badly they do it.”

“Christian stewards are generous out of love as well as duty.”

Vocations

“The harvest is abundant, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.”

—Matthew 9:37

“Christians are called to be good stewards of the personal vocations they receive. Each of us must discern, accept, and live out joyfully and generously the commitments, responsibilities, and roles to which God calls him or her.”

“Work is a fundamental aspect of human vocation. It is necessary for human happiness and fulfillment. It is intrinsic to responsible stewardship of the world.”

Earth

In the beginning, when God created the heavens and the earth, hearth was a formless void and darkness cover the face of the deep, while a wind from God swept over the face of the waters.

—Gen 1:2

“Everyone has some natural responsibility for a portion of the world and an obligation in caring for it to acknowledge God’s dominion.”

“...stewardship of the world is expressed by jubilant appreciation of nature, whose God-given beauty not even exploitation and abuse have destroyed."