



St. Vincent de Paul Society

NEWSLETTER



Published by and for Vincentians <http://www.stvincentdepaul.net/Vincentian-Support> August 2024
 Diocesan Council of Phoenix, AZ Vol. 26 No. 7

"It is for your love alone that the poor will forgive you the bread you give them." St. Vincent de Paul



OUR VINCENTIAN VOCATION: A LEGACY OF LOVE

I praise God for He is so good as to raise up in this century so many good and holy souls for the assistance of the poor common people.

As our St. Vincent de Paul fiscal year draws to an end, it is important that we take time to reflect on and evaluate the successes and challenges of the last year, to plan for the upcoming year and to dream new dreams for the future. It is hard to image how six college students and one older businessman were able to vision and set into motion an organization that would grow and evolve to one of the largest charitable organizations in the world.

Our Society started during a period of time wrought with revolution, civil disorder, epidemics and great poverty. Yet, according to God's Providence, it was exactly the right time for the laity to join the priests and religious orders founded by St. Vincent de Paul and St. Louise de Marillac in ministry to the poor and vulnerable.

Since that time, the Society has spread throughout the world and has served the poor for nearly two hundred years. The legacy of our Society has been passed down, unfolded, and enriched by each generation of Vincentians. In addition to inheriting the legacy of the International and National Councils, each Conference inherits the legacy of their predecessors and their local Councils and programs.

The Diocesan Council of Phoenix is a strong Council because of the Vincentians that have gone before us. From our very early days, the founding members of the Conferences and Councils in greater Phoenix area sought and gained the support of community leaders, businesses and volunteers. They visioned and dreamed of ways to respond to the changing needs of the poor, to expand our services, and to build in the present moment what would be needed for the future. It is fairly easy to find and share information about the global history and legacy of the Society, but it is a little more difficult for us to locate information about our own local Conferences and Councils. Very few of us today realize that the Society began in the Phoenix area in 1946 with three Conferences operating under the Diocesan Council of Tucson.

Three years later, the Phoenix area Conferences were grouped together and became a Particular Council still under the auspices of Tucson. Matt Scott served as our first Council president and held that office for 16 years. In 1968, the Society approved fixed presidential terms of office and approved the admission of women. So, to this day, Matt Scott holds the record for being the longest standing Council president.

In the early days of our Council, it was noted that the Society often had few members and resources, and it was common for them to operate day to day never knowing if they would have enough funds for the next day. Many of the founding members of the Conferences and Council in Phoenix were middle aged gentlemen who were not only serving the poor but working full-time and raising young children. For example, Matt Scott and his wife were raising six children and they still found time to help build the foundations of our Council.

As we look at our Diocesan Council today, we should stand in awe of the vision, the dreaming, the hard work, and commitment of those who have gone before us and who made all that we do for others possible. They opened dining rooms, thrifts stores, and pantries. They established medical and dental clinics, transitional housing programs, ministry to the homeless, and transient aid. They purchased land and buildings and created the Dan O'Meara Center. They built relationships with businesses, community partners, local governments, other charities, and the news media.

In the past few years, several of our modern-day Council leaders have passed away. Like our founding leaders, they also served tirelessly to build up the Society in the Phoenix area and to create new and better ways for us to serve the poor and needy. Our expanded medical and dental clinics, Ozanam Manor, scholarship program, Dream Center and Henry Unger Dining room are just a few of the things that came about because of their vision, their efforts, and their commitment to live out more fully the mission of the Society. They have left their mark on us, and their footprints will be forever embedded in the heart of our Council and a vital part of who we are and how we minister to others.

Each generation of Vincentians inherits a legacy. We received a rich legacy of love, dedication, sacrifice, and service. We are called to work tirelessly in order to live up to that legacy and to enrich and expand it so that we can hand it on to future generations of Vincentians. We need to dream, vision, and find ways to adapt to a changing world and to better meet the needs of the poor of our day and time.

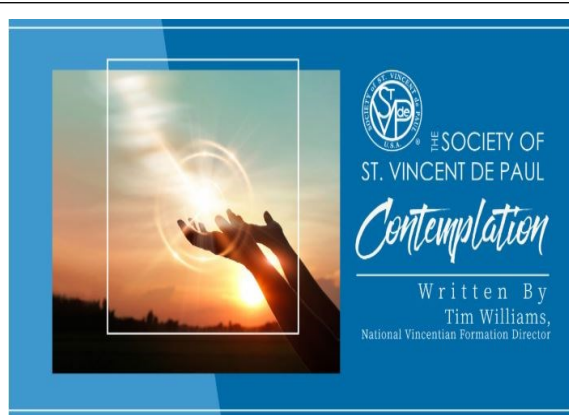
Part of our responsibility for enhancing our legacy is to identify and mentor new leaders. Effective leaders safeguard and strengthen an organization's legacy by having a strong succession plan. Succession planning is not about finding individuals willing to fill positions but by creating a lasting impact through recruitment, identification, mentoring, and support of members with the potential to be rising leaders. We must encourage members to pray, discern, and listen for God's call to leadership and once they hear it, we need to be there to help them answer that call.

This is our time and our responsibility. We are the living bridge that lies between the past and the future of the Phoenix Diocesan Council of the Society of St. Vincent de Paul.

We must honor the past and protect the legacy that we have been given. We must respond to the needs of today and build financial resilience and programs that will not only serve the poor now but will also provide a foundation for future growth.

We must create space for new leaders and ideas to come forth and to grow. We must serve in the present while at the same time visioning for the future. We must add our contributions to the Vincentian legacy and prepare for the time that we will hand it on to those who will come after us. May God in His everlasting goodness empower us to do our part; to live up to the legacy that we inherited and to enrich it so that we can hand it on.

*By Shirley Smalley
Diocesan Council President*



Our Inheritance and Legacy

In studying our own genealogy, we first catalog the names and dates and places of our ancestors. Our understanding and our love for them truly comes alive, though, when we find photographs, objects they owned, and best of all, words that they wrote. In a similar way, the portraits, relics, and words of our Vincentian saints and blessed help us to understand and fulfill our place in our shared Vincentian Family.

A treasure trove of St. Vincent's words is contained within the fourteen(+) volume Correspondence, Conferences, and Documents, from the mundane, such as real estate transactions, to the personal, revealed in letters that were intended originally only for one recipient, to the conferences in which he gave spiritual lessons to his followers. While Vincent himself did not want his conferences recorded, designated note-takers recorded them surreptitiously anyway, realizing that the words of this holy man would feed generations who succeeded them.

Coincidentally, we also see Christ admonishing people more than once in the gospels not to tell anybody of some of His particular words or works - yet there they are, written in the gospels.

Bl. Frédéric Ozanam's words are collected for us (in English) in a volume called *A Life in Letters*, with translation of more of his work currently underway. It was Frédéric who said that we owe to our patron "a two-fold devotion... imitation and invocation." He argued that we could escape our personal imperfections "appropriating the thoughts and virtues of the saint". [Letter 175, to Lallier, 1838]

How, after all, do we truly imitate Vincent's example without his words, his teaching, his very personality that is visible to us in the collections of his words? Vincent's insights were meant not only for 17th Century France, but are, as Frédéric put it, "for all lands and for all time." [Bauard, 275]

It has often been observed that the third generation of a wealthy family is the one that tends to squander that wealth; no longer appreciating the work that it took their ancestors to earn it, they no longer are inclined to work themselves.

"The poor," St. Vincent taught, "are our inheritance." [Gallican Church, Vol.2, 8] Through the words preserved for us, we receive from his spiritual estate our way of seeing, serving, and loving them, so that we will be better able to pass this along to future generations of our Vincentian Family.

Contemplate

How often do I honor the Vincentian legacy by meditating on it and actively work to pass it on to others?

The Wisdom of St. Vincent de Paul



*It is an obligation for us to inconvenience
ourselves for the service of the poor.*

St. Vincent de Paul.

While selflessness is one of our five Vincentian virtues, the Rule limits the scope of “selflessness” when it states that the cultivation of that virtue involves *dying to our ego with a life of self-sacrifice; members share their time, their possessions, their talents, and themselves in a spirit of generosity* (Rule, 2.5.1).

Therefore, we are dealing with self-control and domination of oneself and consequently, placing oneself at the service of others. The members die to self in order to rise again in the life of others. In that context, the virtue of selflessness is closely related to the virtue of mortification and therefore we place the well-being of others ahead of our own well-being. We are not dealing here with selflessness for the sake of selflessness or with renunciation for the sake of renunciation, but rather we are involved with putting aside that which is good in order to attain that which is better, in other words, to shift the focus from self to others. All of this will naturally involve us in sacrifice, discipline, and asceticism.

Our Rule and the letter to the Hebrews see a relationship between sacrifice and generosity. Sacrifice as mere deprivation has no meaning ... such an interpretation is more proper to a form of philosophy that holds as suspect material goods and those things that would enhance the body. Sacrifice has meaning for Christians only when viewed from the perspective of solidarity with Jesus as he lovingly handed over his life to the Father ... thus encouraging us to hand over our own lives for the well-being of others. Sacrifice, therefore, implies mortification, solidarity, service, generosity, and love.

Vincent understood sacrifice from that perspective, and we see that in the manner in which he placed sacrifice and mortification in a relationship with the search for and the fulfillment of the will of God, with the practice of prayer, with strengthening one’s motivation, with the ability to support one another, with a willingness to accept limitations and various inconveniences, with respect for others and with charity.

Today, we see in our society so many people who have the ability to make sacrifices for the sake of the greater good. Work and discipline are often viewed from this perspective. From the perspective of Christian faith, the Vincentian vocation, and the spirit of the Rule, let us attempt to purify our motives and orient our various spiritual practices.

Let us, then, engage in this practice of selflessness from the perspective of a love of the crucified Jesus and let us make real this practice in our service on behalf of our brothers and sisters who are poor.

Excerpts taken from Value to Virtue by Santiago Azcarate, CM



A Duty To Delegate: Guidance For Vincenian Leaders

Webster defines the verb “delegate” as “to entrust to another.” It seems simple enough but isn’t always so when human nature intrudes.

Delegating is a core principle of sound management and our Rule expects Vincenian leaders to practice it. Yet we frequently hear stories of Conferences and Councils unable to function effectively because presidents want to do everything their way and don’t delegate even basic responsibilities. We also hear about leaders stepping down because they were “burned out” from placing undue and unwise burdens on themselves. Sadly, fulfilling our mission is often short-circuited by such misguided ideas of how to lead and manage those who share a vocation of service to God and His beloved poor.

Strong collaborative leadership is essential to making our Society a more effective source of help to the needy. It brings fresh ideas into the operation of Conferences and Councils and moves us forward by promoting our Rule, forming members, and advancing goals and objectives.

Our Rule (3:11) tells us that “Following Christ’s example, the presidents at all levels of the Society endeavor to be servant leaders. They provide an encouraging atmosphere in which the talents, capacities and spiritual charism of the members are identified, developed and put to the service of the poor and the Society of St. Vincent de Paul.” Such a focus on personal development also can provide a significant boost to a Conference’s or Council’s succession planning efforts.

There is abundant evidence that without effective leadership our service to the poor suffers and the viability of individual Conferences and Councils becomes a concern. It is a time-tested truth that leadership is as important to the service of the poor as any other role in our Society.

Among the concerns expressed for not stepping into leadership by running for Conference or Council president is that it is too time-consuming. That can be the case if leaders do not depend on others to assist them. As a first among equals and as a servant leader, presidents should help others grow into leadership roles by appointing officers, board members and committee chairs – and using them – so it becomes a team effort. Delegating duties to officers and making use of committees shares a Conference’s workload and enables others to become vital parts of the leadership team. Presidents do not need to attend all committee meetings. Committee chairs report back to them and to the membership. Committees also provide an opportunity to identify and develop capable candidates to move into leadership positions.

Some key points to ponder:

- Leaders are not expected to act alone – leadership is inherently a collaborative effort.
- Our Rule recognizes that family and job responsibilities come first.
- Leadership is not a personal mission but a team mission and God’s mission.
- There is a need to build a leadership team – officers and committee heads.
- The basic idea is to spread the work around – let others report to the president.
- Leaders need to put their trust in God and not lose sight of the spirituality of our mission.
- Leaders must use the God-given talents of others.

Our mission calls us to join together to grow spiritually by offering person-to-person service to the poor and needy in the tradition of our founder, Blessed Frederic Ozanam, and patron, St. Vincent de Paul. Serving as the president of a Council or Conference provides an ideal platform from which to enhance one’s own spiritual life. A great privilege of leadership is the priceless opportunity to nurture the spirituality of fellow Vincentians while inspiring them to be ambassadors of the mission of St. Vincent de Paul in our communities by bringing the love and mercy of Christ to His suffering children.

Since our founding, Vincentians have been bolstered by an unwavering trust in the providence of God who has demonstrated during the past 191 years that He attaches a high priority to the success of our Society. We have, after all, said “yes” to His call. He wants us to succeed, whatever role we play in His plan for our personal ministry of love and compassion.

Joe Riley

Dates to Remember

*National Assembly—August 14-17
at the Sheraton downtown*

*September 21, 2024—General Membership
December 14, 2024—General Membership*



Voting at the General Membership Meeting

Vincentsians often question why business items to be voted on at a particular General Membership cannot be discussed, debated or amended at that meeting. The SVdP Diocesan Council of Phoenix is somewhat unique in its structure and decision making process. While our Diocesan Council has an Executive Board comprised of the Diocesan Council Officers and a Diocesan Council Board comprised of the elected District Presidents and an equal number of Board members appointed by the Diocesan Council President, the power to make decisions in most cases lies with the Diocesan Council itself.

Our Executive Board and the Diocesan Council Board function primarily to ensure that all matters submitted for consideration by the Diocesan Council General Membership are congruent with our Society's Rule, consistent with our Diocesan Council Bylaws and/or policies, are in proper form, have sufficient information for members to consider when voting on the matter, warrant a vote of the membership and are distributed to the Conferences according to our mandated timelines.

The voting members of the Phoenix Diocesan Council are the elected Presidents of the affiliated Conferences who are in good standing with the Society and the Diocesan Council. Each Conference President literally carries the vote of their Conference to the General Membership Meetings and is required to vote as the Conference voted on each and every item before the Diocesan Council.

Because each Conference president is carrying a ballot with the actual vote and will of his/her Conference and because that Conference vote cannot be changed or modified in any way, items ready to be voted on by the General Membership are not debatable. The time for debate on most issues before the Diocesan Council is in our Diocesan Committee structure, at the District and Conference levels, during open forums or at General Membership Meetings designated specifically for discussion of agenda item that will be voted on at a later date.

Voting at the General Membership Meeting con't

When time allows, items for consideration are distributed to the individual Conferences and Conference presidents are asked to solicit input from their members so that the matter can be discussed at a specific General Membership Meeting designated for the purpose of discussion and debate. During such discussions, amendments can be proposed and procedural motions are in order. Once the resolution is in final form, it is distributed again for consideration by each Conference and a Conference vote is taken.

Our structure and voting procedures may at first glance appear stilted and complicated, but their purpose is clear. The Diocesan voting procedures are designed to give the decision

making power to individual Vincentians and their respective Conference. Unless they are also serving as a Conference President or proxy for a Conference President, no Diocesan Council Officer, District President or appointed Council Board Member has a vote at the General Membership Meetings. Even the Conference Presidents, only have the power to vote as their Conference voted. Vincentians at the Conference level have a direct voice in the decision making process of our Diocesan Council and our procedures are designed not to restrict input and discussion but rather to allow each Vincentian voice to be heard loud and clear.

(See attached *Voting at General Membership Meeting Policy* approved by the General Membership on September 20, 2003.)

E) *Once approved for vote by the General Membership, the following process must be followed to ensure that the Conference Members are aware of the issue and are able to vote for or against the issue.*

The motion must be presented in writing at least 45 days in advance of the General Membership Meeting.

The motion is to be sent out approximately 35 days in advance to all Conference members for discussion and vote at a Conference meeting prior to the General Membership Meeting. The President of the Conference then casts a single vote at the General Membership Meeting on behalf of his/her Conference.

Votes may only take place at a General Membership Meeting if a quorum exists. The quorum consists of a majority of the aggregated Conferences served by the Diocesan Council. For example, if there are 75 aggregated Conferences in the Diocesan Council, a quorum exists when 38 aggregated Conferences are represented.

F) *The annual budget is an exception to items E1 and E2 above. Preliminary numbers are available in the time frames specified; but final numbers may not be. When the budget is presented to the General Membership in the September meeting, the membership may approve or reject the budget but may not amend it. Amendments to the budget would be substantive motions and would have to go through the normal process. If the budget is rejected by the General Membership, the minutes of the meetings should reflect the recommendations for adjustment, if any, to be passed on to the Board.*



FROM THE DESK OF CONFERENCE RESOURCE COMMITTEE:

Last month The Standards of Affiliation addressed in the newsletter were: Membership, Standing Committees, Training, and Safe Environment Training. This list will be expanded this month.

Spirituality

Spirituality is our first essential element. Conference meetings are not complete without prayer and reflection. A minimum of 15-20 minutes of each meeting should be devoted to spirituality. The spiritual readings and reflections should be based on our ministry. Every Conference should have an active Spiritual Advisor, who does not have to be an ordained minister. Spiritual Advisors should be encouraged to attend a Spiritual Advisor Workshop when they are available.

Fellowship and Friendship

The second essential element is that of Fellowship and Friendship. Members should support and encourage each other through mutual good example. Respect should be apparent between members. No one should be afraid to express their opinion. There should be open discussions about encounters with the poor and how issues may be or were resolved.

Meetings

Weekly meetings are most desirable, but Part I of the Rule defines twice a month as an absolute minimum frequency of meetings. Meetings should be held on a day and time that would allow and welcome parishioners to participate whether they work or not. A specific agenda should be followed. In order to conduct business, a quorum (50% of FULL members) must be present.

SVdP

QUESTIONS & ANSWERS

Question: What constitutes a quorum and when is it needed for a Conference meeting?

Answer: According to Robert's Rules of Order Newly Revised, a quorum is 50% of the voting members. Some individuals think a quorum is 50% plus 1 but that is not the case. If you have an odd number of full (voting) members, you must always round up. So, a quorum for a Conference with 20 voting members is ten but for 21 members, it is 11.

A quorum is only needed when a formal vote is being taken. Keeping your Conference roster current is important so that you are only carrying full members who are available for meetings. Carrying full members that are going to be absent for an extended period of time on your roster unnecessarily increases the number of members needed to achieve a quorum.

Question: Do treasurer's report need to be approved?

Answer: No, a Treasurer's report is filed not approved. There may be questions or challenges to the report that are noted in the meeting minutes, but the members do not have access to all of the documents they would need to approve this type of financial report. Treasurer's reports are filed so that the books of the Conference or Council can be audited. Audits should be conducted yearly or sooner if needed.

Did you know that there is a master copy of a Vincentian Question & Answers booklet online through our National website? This document has a host of answers to common questions. If you need answers, this resource is a great place to start. The link is below.

https://members.ssvpusa.org/document-search/?q=Q%20%26%20A&show_pagination=1&paged=1&limit=100



July 1st marks the beginning of the new fiscal year for the Diocesan Safe Environment Training (SET) program. All Vincentians, Conference volunteers and Conference employees are required to complete a foundation course and annual renewals. Regardless of when you completed your foundation or last renewal course, the program

year resets on the first of July each and every year. Note: If you miss completing your renewal for even one year, you will be required to take the Foundation course over again

The renewal video for this year addresses warning signs, how to respond to those warning signs, and the need for reporting. The coordinators' training for this year also stressed the need for everyone to follow Diocesan policies when dealing with minors over social media and electronic communications.

Safe Environment defines minors as anyone under 18 years of age or still in High School. According to our Diocesan SET policy, a person who is over 18 but still in High School must be treated as a minor.

When dealing with minors who are Conference members or volunteers, Vincentians must communicate with them only through open and transparent communication methods. No private one-on-one communications between youth and adult Vincentians or volunteers may take place. Youth acknowledgement forms and permissions slips must be obtained if older youth are attending meetings or volunteering without a parent being present. Additionally, no adult Vincentian may ever be alone with a youth member or volunteer unless they are the parent or guardian of that individual.

Before you complete your renewal, please open your SET profile and update it. In order to verify your SET status, please be sure we have your legal name and current address and phone number on your Conference roster and that it matches exactly your SET file. Failure to keep the roster and your SET profile updated could result in a delay in the verification of your compliance status.

For many Vincentians, your background check will be expiring during this year. If that is so, you will need to re-enter your Social Security number just like you did when you completed your initial foundation course and background check. If your profile indicates that your background check expires after July 1, 2025, you will not need to redo your background check but if it expires on or before that date, you will need to do so.

Completing your SET requirements in a timely fashion is important. The Society and its members must be diligent in protecting others especially those who are vulnerable from abuse. Your promptness in responding to this requirement is a reflection of your commitment to helping and protecting others.

See the images of this year's Online Renewal and Background Check tabs located on your file at <https://phoenix.cmgconnect.org>


THE ROMAN CATHOLIC
DIOCESE OF PHOENIX


Safe Environment Training for LAY PERSONS

ONLINE RENEWAL

Safe Haven: Religious Ed

2024/25 ONLINE RENEWAL Safe Environment Curriculum for LAY PEOPLE - (Expires July 1)

Includes: Training Notice; "Safe Haven: Religious Ed" Video; Interaction and Behavior Chart; Procedures to

[Complete](#) 

[Print Certificate](#) 

Thank you for completing your 2024-2025 Safe Environment Training for the Diocese of Phoenix!

This renewal will expire on 7/1/2025.

Please follow the steps below to confirm if you are due to renew your background check for the fiscal year (July 1, 2024 – June 30, 2025):

- 1) Click the ["Dashboard"](#) tab on the left side of your screen.
- 2) Locate the "Background Check Status" section of your account as highlighted in the sample below.


Certification Status	Live Training Registration	Background Check Status
Yes - Expires	No Upcoming Training	Expires on 07/01/2025
- 3) Locate the **Criminal Background Check Renewal** module in your Required Trainings area and click **Start** to complete the process for renewing your background check.


CRIMINAL BACKGROUND CHECK RENEWAL

Confirm expiration (upper right) before selecting

Background Check Status
SAMPLE

Criminal Background Check Renewal
Please check Background Check Status expiration date before selecting

[Start](#) 





Dear Vincentian Family,

Over the last six months you have likely heard and read about the launch of VisionSVdP, our “family conversation” that will occur over the next two years as we answer the call in our Rule to “Adapt to a Changing World.”

I first spoke about this in my remarks after my Installation as National President last year in St. Louis, and I have written about it often in the e-Gazette Servant Leader column and other places. Well, VisionSVdP will officially kick off at the Midyear Meeting in St. Louis March 13 – 16, so I wanted to provide some information and detail on what is ahead. There will also be more in next week’s e-Gazette.

The question that is probably first in many people’s minds is “What is VisionSVdP?”

Let me start by telling you what it is NOT. It’s not a program, it’s not a strategic plan process, it’s not a reorganization, it’s not a fundraising campaign, it’s not a make-work effort for already burdened Vincentians trying to serve people in need.

Well then... what IS IT, you ask? Well, it’s a conversation. That’s right, it’s a conversation. A Synodal (from the Greek for Journeying Together) conversation about the Society of St. Vincent de Paul. What’s good about it? What’s not so good about it? What are we doing right? What might we be doing better? What are we doing that we don’t need to be? What aren’t we doing that we should be doing? What’s enriching your spiritual life as a Vincentian? What’s stressing your spiritual life as a Vincentian? Why are we getting older and greyer even though we are trying to bring young people into our membership? Why can’t we move the needle on increasing diversity despite years of trying? Why are we still using pen and paper to complete casework forms when our grandkids are using tablets to do their homework in first grade??

Get it? This will be a conversation guided by, blessed by, and
driven by God through the Holy Spirit.

The next question on your mind is probably “Why are we doing this?” There are a lot of reasons!

As I mentioned above, The Rule, written in 1836, call us to periodically “Adapt to a Changing World.” In Part I, 1.6 The Rule says: “Faithful to the spirit of its founders, the Society constantly strives for renewal, adapting to changing world conditions. It seeks to be aware of the changes that occur in human society and the new types of poverty that may be identified or anticipated. It gives priority to the poorest of the poor and to those who are most rejected by society.”

Continued

The last few decades in the United States (and in the world) have brought changing conditions that demand we look at how we must adapt and renew. Those changes were accelerated and exacerbated by the pandemic and the economic challenges faced here and abroad. We must look at the Society in the light of the reality of today and tomorrow — and we must change where change is called for.

Finally, how are we going to do this? We're going to do it by talking, listening, respecting every person's views, and then planning how we move forward. We are going to talk for a *long time*. We are going to talk for at least a year at every level in the Society — because **EVERY VOICE MATTERS**.

At the Midyear Meeting, we will hold Listening Breakout sessions. These are exactly what they are called — **LISTENING** Sessions. We are going to all listen to each other, because **EVERY VOICE MATTERS**. At the Regional Meeting we are going to hold Listening Sessions — because **EVERY VOICE MATTERS**. And then every Council and every Conference and every Thrift Store and every Food Pantry and every Special Work in the Society is going to hold Listening Sessions — because **EVERY VOICE MATTERS**.

And then we're going to assimilate it and talk about it. But that's next year's work. This year we're gonna talk — a lot!

Because **EVERY VOICE MATTERS!**

Peace and God's Blessings,

John

John Berry
National President



At the start of this new year, rededicate yourselves to His service with the fervor that you had at the beginning when you first knew what He desired of you. *St. Louise de Marillac*



*San Francisco de Asis Conference
For Hosting the June General Membership Meeting*



Nearly 300 Vincentians and staff traveled to Flagstaff for our Summer General Membership Meeting. The day was beautiful, the mass and awarding of OFE pins was inspirational, lunch was tasty and the meeting was informative. We appreciate all of the planning, set up and

tear down efforts and warm welcome that their conference provided that made this meeting so spectacular. Thanks again.



Our Lady of the Desert Conference



To the Our Lady of the Desert conference in Dolan Springs for having the most attendees at the June meeting in Flagstaff. This conference has done a remarkable job of finding community partners to help with their food

distribution program. The orange tee shirts and the happy faces of the group referred to as Charlotte's Web provided our gathering with joy and hope. They also scored points for feeding the most unusual of all neighbors in need! They truly care for everyone.



Trent Hammer - St. Bernadette



To Trent Hammer, a young adult Vincentian, for traveling with Steve Jenkins to serve beside the youth of our sister Morelos conference in Cuernavaca, Mexico. He spent eight days working, visiting, eating and attempting to learn Spanish.

Great job and thanks for being the face of our Phoenix young members to others.





September (GMM) General Membership Meeting

Saturday, September 21, 2024
Dan O'Meara Center

AGENDA

PRESENTATION OF OFE PINS
BREAKFAST/FELLOWSHIP
2024-2025 BUDGET APPROVAL
VISIONSVdP LISTENING SESSION
CLOSING PRAYER
RAFFLE

*PLEASE JOIN US. REMEMBER EVERY VOICE
MATTERS. YOUR PARTICIPATION WILL HELP
US TO ADAPT TO A CHANGING WORLD.*



Blessed Frederic Ozanam Intercession Prayer Line

O God, our Father, You alone have the power to bestow those precious gifts of Yours which we rightly call miracles. If it be Your will, be pleased to grant such a gift on behalf of...

ALL SAINTS MESA Judy Allard Barbara Velleman	SACRED HEART PARKER Edith Smith Dora Norris Family Fr. John Ikponko Vernon Norris Family Peggy Knapp Ana Lopez Tomasia Torres Terry Watts Marmelejo Family	ST. MARY'S BASILICA Robert Nue The Boozer Family	ST. JOAN OF ARC Paul Parent
BLESSED SACRAMENT Teresa Quadros Lee Matthews Eddie and Terry Wilson Pat Galea		ST. TIMOTHY Margaret Hewett Karl Rusnock Thea Podrybau	ST. FRANCES CABRINI Donna McDonald
HOLY CROSS Mary Powell Andy Torres Dee Shack Mary Jo Kent Sharon Culley	ST. ANTHONY Ann Casaus Kathy McDonald Cecilia Laubenthal Marnee Ballay Cheri Massie Ken & Lorraine Hesketh	ST. LOUIS THE KING Esther Escarcega Mary Fierros	ST. STEVENS Barbara Ott Frank Greco Winnie and Hugh Collins
IMMACULATE CONCEPTION Michael McCann Frank Simmons Rosie Bell Linda Lee Chambon-Gay Sue Dori Scott Marthaler James Reed Tom and Barbara Reed Peg Shandera Lu Stitt	ST. BRIDGET Cheryl Crame Joe Fellhauer Terri Lyn Gardner	ST. CLARE OF ASSISI Joyce Murphy	ST. THERESA George Dorley Twila Stern Tim Coughlin Colin Campbell
MOST HOLY TRINITY Jackie Jennings	ST. DANIEL THE PROPHET Phil Murphy	ST. ELIZABETH SETON Bob & Pat Purtill	SVdP EXECUTIVE OFFICE
OUR LADY OF GUADALUPE Lynn Schmidt Joe DiGiovanni	ST. GABRIEL Clare Marion Jack McAward Dolores Galligan Robert Fitzer Louise Fullam	ST. GERMAINE Don Rien	Mary Kay Post Emily Trust Reve Holleran Jerry Baily Bruce Talone Paula Garlick Dennis Gougion Megan Ford Reve Holleran Kevin Conry Dale Lehe Mark Hamblin Margaret Pawlak Rob Sobczak Jon Ehlinger Paul Zabiłski Steve & Lucy Howell Greg Ryan
OUR LADY OF THE DESERT Rita Hughes Tony Mueller Valerie Panagopoulos Peggy Merrill Duke Merrill Mary Austin Art Austin	ST. GREGORY Edd Harrington Beverly Heart	ST. MARGARET MARY-BHC Rev. Peter Dobrowski	
PRINCE OF PEACE Greg Roark	ST. HELEN Charlie & Jean Olds	ST. MARY—KINGMAN Michael Aguiar Patty Couch Roger and Rita Gaumont Diane Schatz	
QUEEN OF PEACE Susan Petrie Mary Kay Dunlevy Martina Bonilla	ST. JAMES Diane Stofko Abel Noble	ST. MARY-ST. JUAN DIEGO Zoe Rainey Angie Welsh Winnie Bridgens Carl Cunningham Allen Vaughan Rich Gray Irene Beard	
	ST. JOHN VIANNEY SEDONA Pam Klauser Kathleen DeWeever Ray West	ST. MARY MAGDALENE Nancy Weise	
	ST. JOSEPH MAYER Dennis Baile, Sr.	ST. JEROME Nancy Barnes Yvonne Hurley	
	ST. MARGARET MARY Ray Baca Mary Esquibel	ST. MATTHEW Alicia Garibaldi Carmen Alfonso	
		ST. JOACHIM & ST. ANNE Lucia Mastroianni Corlaine Mortenson Philomena Kamara	

**REQUIESCAT
IN PACE**



Larry Dixon
Holy Cross

Dolores Witherspoon
St. Padre Pio

Jan Sherman
St. Elizabeth Seton

Tom Donnelly
Our Lady of Mount Carmel

Helen Quade
St. Elizabeth Seton

Shirley Wirth
St. Elizabeth Seton

Denney Bossinger
St. Elizabeth Seton

Betsy Kucher
St. Elizabeth Seton

*May the Angels lead them into Paradise,
may the martyrs receive them at their coming
and lead them into Jerusalem, the Holy City.
May the Choir of Angels welcome them
and, with Lazarus, who was also poor,
may they have everlasting rest.*



THE VINCENTIAN ANNUITY

Supporting
St. Vincent de Paul
not just
for a lifetime,
but **forever.**

SAMPLE ANNUITY RATES

	SINGLE LIFE	TWO LIVES
AGE 60	4.4%	3.9%
AGE 70	5.1%	4.6%
AGE 80	6.8%	5.7%
AGE 90	9.0%	8.2%

A gift through the Vincentian Annuity will give you the security of a fixed income over your lifetime and provide support for St. Vincent de Paul that will last forever.

As an example, Helen, an 80-year-old widow and St. Vincent de Paul volunteer, recently established a \$50,000 Vincentian gift annuity. For her age, the annuity rate is 6.8%, meaning she'll receive \$3,400 annually for the rest of her life. And, she may take an income tax deduction of about 50% of her gift this year. Best of all, her gift will support St. Vincent de Paul's work for generations to come. Annuity gifts start at \$10,000.

TO SEE IF AN ANNUITY IS RIGHT FOR YOU
visit plannedgiving.stvincentdepaul.net.

Take a look at our planned giving tools, including a benefit calculator. To discuss giving options, contact Donna Rodgers at 602-261-6884 or plannedgiving@svdpaz.org.

P.O. Box 13600 Phoenix, AZ 85002 | stvincentdepaul.net



**THE SOCIETY OF
ST. VINCENT DE PAUL**

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St. Vincent de Paul Society
Vincentian Support Services
P.O. Box 13600
Phoenix AZ 85003

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