



St. Vincent de Paul Society

NEWSLETTER



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

CALLED TO BE TRUE FRIENDS IN CHRIST



Conference meetings are privileged occasions during which members manifest Christ's love to one another and experience his healing presence. Conferences meet regularly and frequently (at least twice a month), in celebration of mutual friendship and out of a passion to serve the Lord.

If you ask the average person what the purpose and mission of the Society of St. Vincent de Paul is, they will most likely respond by saying service to the poor and needy. While service to the poor is the most visible sign of our Society, Vincentian service does not stand alone. It is the outward sign that naturally flows from our first two elements of spirituality and fellowship.

As a Society, we spend a lot of time and energy focusing on spirituality and service almost to the point of neglecting fellowship, thinking it will naturally take care of itself. After all, doesn't meeting, praying, and serving together constitute fellowship? The answer to that question is a resounding no. At its core, basic forms of fellowship mean the act of sharing certain things with one another, but Vincentians are called to form deeper bonds that are based on the Biblical concept of fellowship.

Biblical fellowship is rooted in the Greek word "koinonia" which conveys covenantal types of bonds similar to those that exist in a marriage or through adoption. Bonds that create a family and bonds that should be strong enough to survive the test of time and even disputes. This type of fellowship involves deep levels of respect, trust, and interdependence. These types of relationships are ones where the parties become related through love, intertwined by the sharing of common work, and are united by a passionate commitment to a mission or cause.

Our Vincentian fellowship is Biblical fellowship. Our gatherings, reflections, and the sharing of ourselves and our stories allow us to go deeper than casual friendships. Our meetings and collective work are so much more than activities on our calendar. They provide us with unique opportunities to bond with one another on a more intimate level and to lift one another up. The primary goal of the Society is for its members to grow in holiness. We then are not only called to grow in personal holiness but to also support our fellow brothers and sisters on their journey towards heaven and that requires us to build them up.

A lack of intentional focus on growing in true fellowship means that this element of our Vincentian vocation often simply becomes a word that connects the seemingly more important elements of spirituality and service but is one that has no real place of its own. We sometimes fail to understand that our fellowship is the bridge that enables us to connect our spirituality to our service. Our spirituality and fellowship help us to become the body of Christ so that we can in turn then share that body with the poor and with the world.

Fellowship is not always easy. There are some members that we may find to be more challenging than others. We not only fall into the trap of judging the neighbors we serve, but also those with whom we serve. Far too often, we can get sidetracked by wanting our own way and forget to consider what other members may want or need. Time after time, some of our disputes lead to divisions within our Conferences, arguments in meetings, and members leaving their Conference or being labeled and pushed out as bad Vincentians.

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No one intends for this to happen but when disputes arise and are not resolved in an atmosphere of authentic fellowship, our vision becomes clouded, and we are distracted from our mission and our call to love one another in Christ. Disputes and minor divisions are a natural byproduct of a broken world and something that we all encounter on a daily basis. The beauty of being a Vincentian, however, is that we have the tools we need to resolve these disputes and divisions. In our hearts, we know that we have been called by God to this vocation and that we have been brought together to accomplish the tasks that God has set before us. None of us can do this work alone. We need one another.

Several years ago, my own Conference had a meeting to create Conference guidelines. A dispute over whether we would ever give cash to a neighbor arose, members took sides, and eventually, after some very heated and angry exchanges, most of the members walked out. As I was leaving one of the members said to me, "I can't believe this happened. We never fight!" I smiled and said, "Yes we do but what is more important is that we always come back, forgive one another, find a solution that is acceptable to everyone, and we soon forget that we ever fought." That is love. That is fellowship. True fellowship does not give up when things are difficult, it becomes stronger and heals divisions and dissention.

A quote by Rick Warren, the author of a Purpose Driven Life, describes it this way: "Fellowship is a place of grace, where mistakes are not rubbed in but rubbed out. Fellowship happens when mercy wins over justice." Our Conferences need to be a place of grace. They should be warm, welcoming, and accepting so that in our individual brokenness we can be supported and feel safe enough to be wrong, to disagree without being disagreeable, to remember that we are called to love one another, and to be willing to grow in holiness together. Our meetings need to be a place of forgiveness, mercy, and healing not a place of judgement and punitive actions.

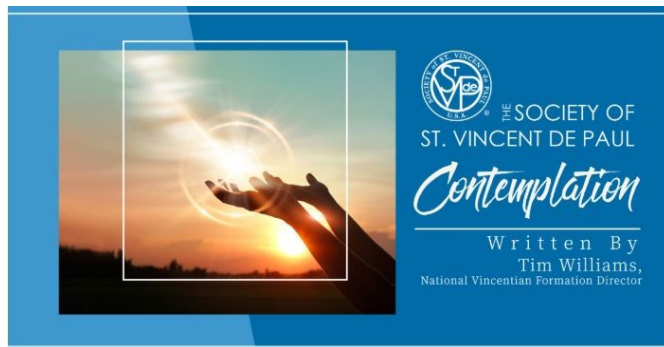
A Conference meeting is like a family dinner. It is to be enjoyed and celebrated. Our meetings are more than casual gatherings or business meetings. They are a time to establish and expand our Vincentian family and to create fellowship. We are bound together by our love of God and our passion to serve Him through the Society. From time to time, there may be disagreements or strong opinions that seem to be incompatible but if we are willing to open our hearts and our ears to each other, love will find a way to resolve those differences.

The early Church faced some of the same challenges and so St. Paul addressed it in I Corinthians 1:9-10, "God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord. Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose."

If we as Vincentians take the time to nurture fellowship within our Conferences, fellowship will deepen, our membership will increase, and we will all grow in holiness and service. If we create an atmosphere of acceptance, respect, and trust, ideas not people will become the focus of our discussions and we will make better decisions. If we work hard to avoid criticizing and judging our fellow members, they will be more open and more accepting of our opinions because they will know that we care about them and our mission and that the options are not aimed at them.

May God bless our efforts to grow closer to one another. May others be able to recognize that we are Vincentians because our words and our actions show that we love and care for not only God and the poor but for one another.

*By Shirley Smalley
Diocesan Council President*



Contemplation – The Journey Together?

Vincentians,” the Rule reminds us, “*are called to journey together towards holiness.*” [Rule, Part I, 2.2] We repeat this often among ourselves, perhaps sometimes at the risk of it becoming a mere slogan. It is good to consider more deeply from time to time exactly what we are saying, and more importantly

to ask ourselves: What is holiness? In what special way are Vincentians called to it?

Our church, of course, teaches that all of us are called to holiness, not just a few of us, not just the clergy or other religious – all of us, whatever our state in life. [LG, Ch V] Because of the great variety of gifts and talents we are given, we may walk different paths towards the perfection to which Christ calls us, and for members of the Society of St. Vincent de Paul, this vocation is our special way of being Catholic, our special pathway to holiness.

But what, exactly, is holiness? The Church officially declares the holiness of men and women through beatification and canonization. These blessed people stand for us as role models and intercessors. Yet part of these ecclesiastical processes is a requirement for performing miracles. Does the “universal call to holiness” then require each of us to perform miracles? That would seem to be a fairly high bar!

Pope Francis assures us that there are “saints next door”. Perhaps you have met a few of those gentle souls whose kindness seems almost to touch you physically when you are in their presence. Perhaps this example of the virtue of gentleness is a small glimpse of the “heroic virtue” the church recognizes in our martyrs and saints. Can we journey towards holiness by living our virtues “heroically”? Can we be role models?

Yet, there is another aspect of holiness, and an important one, which is that “no one is saved alone, as an isolated individual.” Indeed, we “are never completely ourselves unless we belong to a people.” [GetE, 6] We not only are made to live in community, but to lead each other to holiness through community. This is why we understand our Conferences to be “genuine communities of faith and love, of prayer and action.” [Rule, Part I, 3.3] We grow in holiness not only by sharing one another’s presence and prayers, but by sharing the work, and reflecting together on God’s presence in the poor.

This, perhaps, is the special call to holiness the Society helps us to follow – that we may not only lead each other to holiness, but, through our works and our love, help to all welcome people to God’s saving plan, one person, one neighborhood, one community at a time.

Contemplate

How do I grow in holiness within my Conference? Within my larger community?

St. Vincent de Paul – A Saint for Today!



Friday, September 27th, is the feast of our patron saint, St. Vincent de Paul. All Vincentians are called to celebrate the feast of our Society's patron saint. St. Vincent de Paul is my hero not because he nearly single handedly reformed and revived the Catholic Church in France or because he brought new meaning and organizational form to the corporal works of mercy, but because he was flawed and gradually grew in holiness.

Little is known about St. Vincent de Paul's early life but historical sources note that his desire to enter the priesthood was self-serving. He was so ashamed of his family that once as a seminarian he refused to even greet his own father because he was embarrassed by his appearance. In becoming a priest, Vincent hoped to escape poverty and to live a more comfortable life. By his own admission, he was impatient, irritable, and easily moved to anger.

After a short time in service of the King of France, St. Vincent de Paul was assigned to the di Gondi family. In so many ways, this assignment was his dream job. He was in the service of an influential family, lived in luxury, tutored their children, and was even invited to serve as the spiritual director to the Countess herself.

So, what changed the trajectory of Vincent's life and moved him from being self-centered to becoming a reformer, advocate, and servant to the poor? The answer is simple. Vincent's heart was transformed through his personal encounters with the vulnerable and needy people of his day.

One day, the Countess di Gondi brought Vincent to the bedside of one of her elderly servants who was terrified of dying without making a good confession. St. Vincent de Paul was touched by the man's desperate need for someone in the clergy to be able to offer him a last confession. This encounter eventually made him aware that the local priests were uneducated and that realization led Vincent to provide seminaries for priests that served in areas where only peasants lived. A later request by a parishioner to help a poor family where everyone was seriously ill, inspired him to form the Confraternities of Charity, later to become the Ladies of Charity.

As Vincent encountered the poor, the needy, the disenfranchised, the prisoners, the slaves, the elderly, and those in need of spiritual assistance, he began to see the face of Christ. These experiences and service to the poor helped him to grow in holiness. They provided him with a means to develop the virtues of sacrifice, humility, simplicity, gentleness, and zeal. He became more loving, even tempered, gentle and kind.

Vincent understood that we cannot do this work alone or even travel on the road to holiness by ourselves. We need one another. St. Vincent de Paul often said, "What must be done? Charity must be done collaboratively, with planning, adequate resources, and professionalism but most of all with great love and respect for those being served". The word that he used for his outreach ministries was confraternity which literally means a society devoted especially to a religious or charitable cause.

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A Saint for Today!

We are a society organized in conferences that are devoted to a religious cause and for charitable works. We work together. We organize and plan. We secure the resources necessary to serve the poor. We strive to treat everyone with respect and dignity. We focus on seeing the face of Christ in all people but most especially in the poor and the needy. Like Vincent, we too have the opportunity to be changed by our encounters with the poor. Blessed Frederick Ozanam was aware of the power associated with providing in-person service to the poor. He understood that encountering the poor would change the hearts of people and lead them to increased faith and holiness.

As Vincentians, we are called to follow the same path to holiness that led Vincent to sainthood. Growth takes time. It took Vincent thirty-three years to write the Rule for his priests and a lifetime to become a saint. As we celebrate his feast day, let us celebrate his life and his legacy. Let us think not just about the end of Vincent's journey but of the journey itself. If St. Vincent de Paul were with us today, he would ask each one of us, "What does God ask of you today?" So what are you willing to offer in service to God and the poor.

May God grant us the ability to hear His voice, to see what needs to be done, and the strength to answer His call. Let us pray that God will transform our hearts just as He transformed the heart of St. Vincent de Paul by allowing him to see the face of Christ in the poor.

Please note that under the following conditions, Vincentians can obtain an indulgence on the Feast of St. Vincent de Paul (September 27) - Members of the Society may gain a plenary indulgence when participating in a Festival Meeting, provided they make their Confession, receive Communion, pray for the intentions of the Pope, and promise to observe faithfully the Rule of the Society. The Feast of St. Vincent de Paul is one of the festival dates that Vincentians can use to obtain an indulgence. The Festive meeting must include mass and a meeting.

The Wisdom of St. Vincent de Paul



From Value to Virtue: Zeal

With a desire to encourage love and respect for the poor, the Rule of the Saint Vincent de Paul Society refers to zeal as the fifth essential virtue that the members are exhorted to practice. Zeal is viewed as a passion for the full flourishing and eternal happiness of every person (Rule, 2.5.1). Therefore, it is a virtue that has a twofold dimension: earthly and heavenly. The members are concerned about the integral well-being of their fellow human beings and view that well-being from the perspective of the fullness of life ... a reality to which we aspire in eternity.

Viewed positively, zeal has a certain connotation of great kindness. From a religious perspective, dictionaries define zeal as a great interest in some person or in some cause. Again, restricting we to a religious perspective, zeal is a passion for the cause of Christ, a passion to extend the kingdom of God and a passion to make all people aware of the gift of universal salvation. The Diccionario de la Real Academia states that zeal is an extreme yet effective love for the glory of God and the well-being of souls.

Whatever the case might be, that which distinguishes zeal is the intensity of its intent. We are dealing with a great concern, a passion for a cause, an extreme yet effective love. Zeal is a virtue that encompasses all of one's senses, ideas and affections and places them at the service of an ideal. Thus, all of one's life receives meaning as it becomes more closely related to that ideal and loses value when the ideal or the virtue weakens. Zeal, then, is not some mere sentiment or an occasional outburst. Rather it is a constantly increasing force that is nourished by love and is rooted in effective action in service of God and God's kingdom. In our cultural tradition zeal is not seen as referring to just any cause but does refer to the glory of God and the well-being of souls.

Viewed from that perspective, zeal is the great virtue of the charism of evangelizers ... and as such is the great virtue of those who participate in the Vincentian charism. Thus, zeal is intimately related to the spirit of the charity and mission. In other words, zeal is a dynamic that is incited by charity and is also a force or an energy that impels people to engage in the mission. Vincent de Paul stated very clearly: if love of God is a fire, zeal is its flame; if love is a sun, zeal is its ray (CCD:XII:250). Therefore, people who are possessed by God's love, will never rest; in the very depths of their being, they experience a burning desire that leads them to act. From the perspective of Christian iconography, we can come to a deeper appreciation of this virtue when we view the image of Saint Francis Xavier with his chest enflamed by missionary zeal ... a zeal which impelled him to travel from one place to another as a result of his desire to gain souls for Christ.

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Frederic Ozanam was a man of deep faith who was greatly energized by this virtue of zeal. He stated: The earth has grown cold. It is for us Catholics to revive the vital beat to restore it. Frederic was convinced that the work of restoration was not the exclusive task of religious. He had no doubt that the laity were intimately related to the priests as they engaged in the work of universal redemption. Thus, Frederic understood the Christian vocation as a commitment to the Church's mission. It was for that reason that Frederic committed himself to the university environment where he was able to instill in young people the Christian spirit. His words are especially valid today ... he stated that young people had to be shown that it was possible to be Catholic and to be a person of common sense, possible to love religion and liberty. How did Frederic achieve such a conviction and where did he find the strength of those convictions? There is no doubt that those convictions arose from his passionate faith in the God of Jesus Christ and his passionate desire to recreate society in accord with Christian principles.

In light of the witness of Saint Vincent and Frederic Ozanam, in light of the example of Jesus Christ who was totally committed to the mission because his only food was to do the will of the Father (John 4:36), in light of the words of the Apostle, Paul who stated: for me life is Christ (Philippians 1:21) and in light of the fact that evangelization is not an obligation that is imposed but one that originates in the interior of the human person ... in light of all of this, it becomes clear that the virtue of zeal is rooted in the reality of love.

Love enkindles an interest in others, helps one to focus on those who are loved and makes people passionate about the well-being of their neighbor. Here we are referring to a passion that makes individuals concerned about the salvation of their brothers and sisters who are in need, enables them to share in their life and at the same times enables the poor and the needy to participate in our life. The motto of the Daughters of Charity summarizes all that we have been saying: the love of Jesus crucified urges us (2 Corinthians 5:14). In other words, we are referring to a charity that arises from the love of God and impels us to be passionate about those who are poor.

Because of its charism of charity and mission, Vincentians are called to on-going growth in the practice of this virtue of zeal. At this time of the new evangelization, all the members of the various conferences are called to participate in the mission of the Church by committing themselves more and more to the practice of charity. That implies a great passion for God and for God's special loved ones, the poor. Thus, we must become involved in cultivating a series of qualities that will reflect our zeal.

- An ardent faith rooted in Jesus that enables us to commit ourselves to the process of evangelization and then, through our personal witness, enables us to involve other people in this same evangelizing mission.
- Total availability that results from surrendering ourselves to the will of God. This in turn enables us to place ourselves at the disposition of the Church and to give witness to the gospel in every situation in which we might find ourselves.
- A missionary urgency that originates in the pulsating heart of those persons who have been won over for Christ and who are dedicated to extending God's kingdom. A passionate love of God, our Father and an equally passionate love for the poor, our brothers and sisters ... a love that arises from the depths of our being; a love that expands and reaches out; a love that reveals our commitment; a love that is enflamed.

Translated: Charles T. Plock, CM

To Address the Homelessness Crisis, We Must Encounter Those on the Brink



What are we to do with the homeless in our midst? As Catholics, we are no doubt mindful of Christ's repeated injunctions to care for the destitute — to share your spare garment with "him who has none" (Luke 3:11), to "invite the poor, the crippled, the lame, the blind" (Luke 14:13). This call to charity is clear. And yet: In the past few years, unchecked homelessness has increasingly come to be seen as a blight on our communities — not without cause. Encampments, public drug use, and a homeless population suffering visibly from mental illness pose threats to public safety, sanitation and commerce. Are we called simply to open our doors unconditionally to such hazards?

This question of how Catholics ought to respond to America's mounting homelessness crisis was thrown into sharp relief by the Supreme Court's recent ruling in the case of *City of Grants Pass, Oregon v. Johnson*. The Court ruled that towns can "clear" homeless encampments — and even apply civil and criminal penalties for camping homeless on public land — without having to provide alternative housing. Some have criticized the *Grants Pass* decision as cruelly "criminalizing" homelessness. Others see it as a necessary step towards restoring law and order. So, what is our duty to the destitute?

As the president of the National Council of the Society of St. Vincent de Paul, I believe that the *Grants Pass* decision will neither solve nor worsen the current crisis. Neither stricter policing nor more lenient laws addresses the roots of homelessness. Instead, we can best respond to Christ's call to care for those most in need by focusing on homelessness prevention, for reasons I will explain.

To understand why prevention programs are so critically needed, we must first understand why so many people are becoming homeless. According to Harvard's Joint Center for Housing Studies, the number of Americans experiencing homelessness has risen almost 50% over the past eight years. 12 million people are "severely cost-burdened," and thus at risk of becoming homeless themselves. That massive increase can't be attributed to drugs or mental illness (even if those ills affect the most visibly homeless). Instead, its main drivers are brute economic factors like skyrocketing housing costs and inflation. "A great river of poverty is traversing our cities and swelling to the point of overflowing," Pope Francis said in his 2023 message for the World Day of the Poor. "It seems to overwhelm us, so great are the needs of our brothers and sisters who plead for our help, support and solidarity."

The Society of St. Vincent de Paul (SVdP) works alongside these poor and marginalized in more than 1,000 cities in America. In that work, we consistently find that the people most often on the brink of homelessness are single-parent families: a parent or grandparent trying desperately to juggle childcare with keeping a roof overhead. One car wreck, hospital stay or layoff can dislodge a family from a home and put them out on the streets. These people aren't irresponsible "free riders" looking for a handout; they're our fellow children of God in need of mercy.

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Once we understand that, we immediately see that what people in need really need is not transactional but relational charity — not alms so much as a personal encounter that communicates Christ's love by responding to the particulars of their situation. As Blessed Frédéric Ozanam, founder of the Society of St. Vincent de Paul, once said: "It is our vocation to set people's hearts ablaze, to do what the Son of God did, who came to light a fire on earth in order to set it ablaze with His love."

Homelessness-prevention programs offer a powerful means of carrying out this Christian, relational charity. These programs typically involve home visits, personalized resources, engagement with landlords, crafting a "Stability Plan," and financial assistance in making rent and paying utilities. Such Homelessness-prevention programs offer a powerful means of carrying out this Christian, relational charity. These programs typically involve home visits, personalized resources, engagement with landlords, crafting a "Stability Plan," and financial assistance in making rent and paying utilities. Such personalized, flexible assistance can save struggling families and individuals from losing their homes and entering the homelessness system in the first place.

Homelessness-prevention programs thus honor the dignity of the human person: They don't wait until someone is begging in the street or looking for a bed to sleep in. They also work. According to a [recent study](#) conducted by Notre Dame's [Lab for Economic Opportunities](#) (LEO), persons who received an average of \$2,000 in emergency financial assistance were "81 percent less likely to become homeless within six months of enrollment and 73 percent less likely within 12 months." In his World Day of the Poor message in 2017, Pope Francis wrote: "We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people's needs and the injustices that are often their cause, they ought to lead to a true encounter with the poor and a sharing that becomes a way of life."

That spiritual encounter touches us. It enriches us. It is a shared encounter. It's a wonderful thing to encounter your neighbor in need, not in the unequal relation of beggar to benefactor but rather as one person helping another to grow. I discovered this for myself as a volunteer with St. Vincent de Paul many years ago. I'd been helping out at a homeless shelter when I was offered the opportunity to teach a basic computer-skills class once a week. I loved it! It was more than showing charity through an act of service; it was helping equip people to advance and succeed. (Little did I realize, at the time, that Our Lord was also planting seeds that would grow, in spite of my own stubborn plans, into 20-plus years of leadership with SVdP at the state and national level.)

One of the most powerful memories of my time teaching that class was almost a year later, when I came home from work one day and found a flyer for a cleaning service in my mailbox. I was about to throw it away when I noticed the name of the contact person. Her name rang a bell, and then it rang a gong! She was one of the people I had taught. I called her, and she told me she had a thriving business cleaning houses and was about to hire another person to help. She had designed and printed the flyer herself and was tracking her business on her computer. At the time she had come to our class, she didn't even know how to turn a computer on. After I hung up, I cried tears of joy. This was what God calls us to do. This one act of lifting someone up by providing them skills and self-confidence had prevented them from falling into the despair of hopelessness and homelessness.

Homelessness-prevention programs are grounded in the person-to-person encounter. Precarious living situations don't fit neatly into bureaucratic boxes. And impersonal administrations adds layers of complexity to application processes that serve to deter the very people who need help the most. Prevention programs succeed insofar as they are personal and flexible: personally administered and rooted in Christian charity; and flexible in the assistance they offer — whether it's repairing a car, paying a utility bill, or working directly with a landlord to keep eviction off the table. In this respect, homelessness-prevention programs exemplify the principle of subsidiarity, so central to Catholic social teaching, in that they are fundamentally local responses.

No, prevention programs don't address the many and acute needs of those poor souls in the encampments that have proliferated across America. But these temporary assistance programs work — and produce profound and long-lasting effects when communities implement them in a spirit of Christian charity and subsidiarity. So as *City of Grants Pass, Oregon v. Johnson* reminds us of the severity of our homelessness crisis, we must work together to restore stability and dignity to neighbors living on the edge of homelessness.

John Berry is the president of the National Council of the United States of the [Society of St. Vincent de Paul](#), a 90,000-member faith-based volunteer organization that provides support to people in need at more than 4,000 locations in the United States. □

Things to Remember

Fall Food Drive: Please order your supplies using this link
<https://svdpaz.jotform.com/230326826338154>

Pantry Permits: If you receive an invoice from Maricopa County, please forward the invoice to Michelle Emocling. She will apply for a fee waiver.

Certificate of Liability: Some conference presidents have requested a copy of the certificate of liability. This will be renewed on October 1, 2024.

Care Cards: to order care cards, please request them from Brandy Reinke at: breinke@svdpaz.org or 602.261.6820

Legal Aid: We no longer have an attorney on staff. You may obtain Legal Aid Services from the American Bar Association.
<https://az.freelegalanswers.org/>
<https://www.azbf.org/get-involved/i-need-legal-help>



BRICKS to build the foundation

TOPIC: Quarterly and Annual Reporting

The Quarterly and Annual Reports are extremely important. They are used for government statistics and the basis for applying for grants to support the work that we do. To ensure that your report is done in an expedient and timely manner, as well as correct, contact Vincentian Engagement Support Services if you have any questions.

Donors provide resources that we use on a regular basis within our Conference. Included in those resources are money, food, furniture and clothing. We are expected to be good stewards of the resources that we are given. We are expected to track those resources and to utilize them in a smart and loving manner. The resources do not belong to us; they belong to those in need. We are agents caring for and utilizing those resources on behalf of those in need. Besides using those resources properly, we are expected to report to our donors how we have used them.

The Internal Revenue Service (IRS) has granted the Society of St. Vincent de Paul a 501(c)(3) tax exemption status which allows two advantages: we do not have to pay income tax and we can solicit tax deductible donations. In exchange for those privileges, we are expected to keep proper records related to what we do and how we spend our money. The Diocesan Council prepares an annual report, known as a Form-990, which is a summary report of how the Diocesan Council and all of the Conferences within its area utilize their funds. This record keeping and reporting is a legal obligation.

In order to fulfill this dual obligation, Conferences are to prepare both quarterly and annual reports. The quarterly report effectively acts as an overview of Conference activity that can be reviewed and evaluated by the District President. The quarterly report identifies the income on which the Conference is to tithe 10% to the District Council. This is defined in the Rule and District Council Bylaws as support which each Conference is obligated to provide to the Council. The Diocesan Council Aid Committee meets annually to review Annual reports and determine how Diocesan Aid will be distributed.

What is Required?

It is important to understand the reporting period, quarterly reports and annual report process of the Phoenix Diocesan Council. Quarterly Reports provide financial records for a three-month period and the Annual Report is for an entire fiscal year.

Reporting Period: The Fiscal Year for the Phoenix Diocesan Council is October 1 to September 30 of each year.

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TOPIC: Quarterly and Annual Reporting

Quarterly Reports: The Quarterly Report includes the Quarterly Conference Report and Special Works Report. These reports provide financial information for a three-month period.

1st Quarter – October 1 to December 31
2nd Quarter – January 1 to March 31
3rd Quarter – April 1 to June 30
4th Quarter – July 1 to September 30

Date to Submit to District President: The Conference maintains the original of each quarterly report for its records and submits a copy to the District President. The tithing check should be sent with each quarterly report.

1st Quarter – January 31
2nd Quarter -- April 30
3rd Quarter – July 31
4th Quarter – October 31

Date for the District President to submit to VESS.

1st Quarter – February 15
2nd Quarter – May 15
3rd Quarter – August. 15
4th Quarter – November 15

Annual Report: The Annual Report provides the financial information for the entire fiscal year, which is October 1 to September 30. The Annual Report includes the Annual Conference Report, Membership Roster, Special Works Report, Bank Statement closest to September 30, Safe Environment Membership Compliance Report and Conference/District Guidelines. The dates for submission follow the same rules as the 4th. Quarter reports.

The Conference maintains the original of the Annual Report for its records.

Dates to Remember

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

SVdP

QUESTIONS & ANSWERS

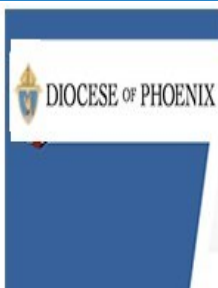
Question: Can Associate members go on home visits?

Answer: Associate members can go on home visits if the Conference has confidence in their knowledge of the Society, their understanding of the purpose and format of home visits, and in their judgment. Associate members should not go along on home visits just to fulfill the two Vincentian requirement. They must be able to participate fully in the encounter with the individual and/or families being visited.

Question: Can membership in the Society be terminated by a Conference president?

Answer: No. A member is considered separated from the Society under the following Conditions:

- Voluntary resignation or cessation of effective membership (e.g., protracted unexcused absence from Conference meetings).
- *Enforced resignation. Implemented only for grave reasons and for the common good of the Society. Approval for such action must first be obtained from the National President. (Rule, Pt. III, Statute 17)*



PROMISE TO PROTECT



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.



FROM THE DESK OF CONFERENCE RESOURCE COMMITTEE:

This is a continuation of two previous newsletters on the Standards of Affiliation for Conferences.

Home Visitation

Home Visitation has always been the core of the Society's ministry. Person-to-person encounters with those in need in their homes is viewed as the most basic and necessary Vincentian activity. 100% is ideal. Conferences who have not reached this level of home visitation should begin with at least 10% of all cases served by home visits and strive for 20%. Home visits and/or interviewing in pantries or other sites should always be done in two's.

Non-Discrimination

Vincentian services are offered to those in need without discrimination. Offers of help are not made or denied based on race, religion, sex, national origin or choice of lifestyle. Each Conference usually works within their parish boundaries but should always make sure that those who call are helped by direct contact or referrals to the appropriate conferences or agencies.

Outreach

It is important that the conferences and its services be known both in the parish and in the broader neighborhood. Vincentians need to reach out and seek the unfortunate.

Networking

Conferences cannot and do not stand alone. Being part of the Vincentian family means communicating and cooperating with neighboring Conferences and networking within the Districts and Diocesan Council. When a Conference has abundant resources such as food, funds and members, the Conference should share its resources with a conference in need. Conferences are expected to be represented at District Council meetings and Diocesan Council functions whenever possible. If unable to attend, the vice-President may stand in for the President or the President may designate a proxy in writing.



To all the Volunteers & Staff who made this year's SVdP National Assembly such a huge success!

A special thanks goes out to all of the staff and volunteers who helped and supported this special event. In total, we had over 200 Vincentians & Diocesan staff who helped with this event. From welcoming attendees at the airport, to providing them with a memorable Host City event and well-organized and inspiring tours with delicious food, attendees from across the United States felt our Council's passion for the Society and its works and our heart for our fellow Vincentians.

Vincentians from all twelve of our Districts volunteered and/or attended the Assembly. Twenty-two of our Diocesan Council Board members rolled up their sleeves to plan and support this Assembly. From creating a tour book and a menu to working beside Vincentians during the event, our staff was all in. Their support made a huge difference in our ability to provide attendees with such a wonderful experience.

There are no words that can adequately express my joy and gratitude for a job so well done. I knew we achieved our goal when I overheard people saying this was the best Assembly they had ever attended even when they did not even know that I was in the room.

Once again you proved that our Council, its members and staff are truly amazing, hardworking and humble servants. I am so blessed to be able to serve beside you.

Thank you for everything!

Shirley Smalley
Diocesan Council President

Planning Steering Committee: Mary Ann Hunter, Liturgies ~ Mike Anderson, Transportation ~ Stacy Cotroneo & Sharon Sammartino, Host City Event & Volunteers ~ Steve Jenkins, Tours

Lead & Coordinating Volunteers: Ally Geinosky, Host City Event Set Up/Clean Up ~ Lucy Lopez, Volunteer Room ~ Pat Lucus, Host City Event Entertainment

Lead & Coordinating Staff: Sandy Edwards & Irma Leyendecker Host City Table ~ Jerry Castro, Special Guest Transportation ~ Dr. Sindy de la Torre Pacheco & Ashley Singh, Tours ~ Shawn Donnelly, Youth Engagement ~ Mike McClanahan & Corey Christensen, Move-in & Move Out Coordination & Transportation ~ Daniell McMahan, Tour Food ~ Marisol Saldivar, Tour Booklet





SAVE THE DATE!

SATURDAY, SEPTEMBER 21ST

***FALL DIOCESAN COUNCIL
GENERAL MEMBERSHIP
MEETING***

- Mass at 8:30 AM followed by Intro of Scholars & Breakfast
- Council Business Meeting - Vote on 2024/2025 Budget
- VISIONS *VDP* Listening Session
- Commissioning of New Conference Presidents & Expression of Gratitude to Outgoing Presidents
- Annual Member Recommitment Service
- Farewell Celebration for Marc Anderson & Jerry Castro!

RSVP Numbers Only By September 13th

See you there!



The VisionSVdP Prayer

Come, Holy Spirit, open our eyes, our hearts, and our imaginations to Your inspiration as we embark on our VisionSVdP journey and seek to discern the Father's holy will for the Society of St. Vincent de Paul and how it will adapt to a changing world.

Come, Holy Spirit, transform our doubts, ignite our zeal. Help us discern new and innovative ways to bring more people into the joy of service in the Society of St. Vincent de Paul.

Come, Holy Spirit, grant us the simplicity to share honestly with each other, the humility to serve a mission greater than ourselves, and the gentleness to listen to each other without judgment.

Amen

The National Council of the society of St. Vincent de Paul launched their two-year VisionSVdP synodal process in March of this year. We have been asked to hold synodal listening sessions at the Diocesan and District Council levels as well as with all of our Conferences. Our Diocesan Council listening session will be held as part of the September General Membership Meeting on September 21st. All Conference presidents and other members are invited to participate in this process.

We are asked to reflect on how we as a Society can adapt to a changing world. As you prepare for the September meeting think about the following questions. What is good about the Society? What is not so good? 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? What is increasing about spirituality and what is not? How can we recruit young members and a more diverse membership?

These questions are meant to help you think of things to share at your table on the 21st. The process is not meant to be a verbal questionnaire but is meant to be a conversation where every voice matters. The questions are merely a tool to help provide a springboard for your contribution to the conversation. May we reflection, evaluate and dream together so that the Society we hand on to future members is stronger and richer than it is today. □

News from St. Elizabeth Seton

Back to School Program



This year, 2024, our St Vincent de Paul Conference again supported a successful Back to School Program for our neighbors with school age children. Using the ServWare program, we were easily able to access the information on each family we had assisted in the current year that fits these criteria. With several volunteers helping, we called 100 families. After contacting each family, there were 39 families for which we offered help. A total of 75 children were given a \$75 gift card to buy needed school supplies for the new school year. Additionally, this year we were able to provide Chromebooks (small laptop computers) to give to each of the families. These computers were donated to us by GCU CityServe, a non-profit organization. Forty- two Chromebooks were given to families who stated their children would benefit from possessing this

device.

The families who received these refurbished Chromebooks are aware they have become an essential tool in many schools today. In recent years, much of the students' coursework has moved from printed books to on-line materials. Our conference was hoping to give the families we serve an equal opportunity to set their children up for a highly successful school year. Chromebooks were given to families from our SVdP pantry one evening late in July. Some brought their children, who were so excited to receive this Chromebook, in addition to the gift card. Families were also appreciative of the assistance due to tight budgets in the summer months. We are so thankful for the wonderful donation of the Chromebooks from GCU CityServe. Our school drive is headed by a dedicated retired schoolteacher who still volunteers helping school children and continues to head this cause that is dear to her heart!

Karen Boeck and Linda McKinley



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

BLESSED SACRAMENT

Teresa Quadros
Lee Matthews
Eddie and Terry Wilson
Pat Galea

HOLY CROSS

Mary Powell
Andy Torres
Dee Shack
Mary Jo Kent
Sharon Culley

**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

MOST HOLY TRINITY

Jackie Jennings

**OUR LADY OF
GUADALUPE**

Lynn Schmidt
Joe DiGiovanni

OUR LADY OF THE DESERT

Rita Hughes
Tony Mueller
Valerie Panagopoulos
Peggy Merrill
Duke Merrill
Mary Austin
Art Austin

PRINCE OF PEACE

Greg Roark
Audrey Thorp

QUEEN OF PEACE

Susan Petrie
Mary Kay Dunlevy
Martina Bonilla

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. ANTHONY

Ann Casaus
Kathy McDonald
Cecilia Laubenthal
Marnee Ballay
Cheri Massie
Ken & Lorraine Hesketh

ST. BERNADETTE

Mike Smalley
Ron Betz

ST. BRIDGET

Cheryl Crame
Joe Fellhauer
Terri Lyn Gardner

**ST. DANIEL THE
PROPHET**

Phil Murphy

ST. GABRIEL

Clare Marion
Jack McAward
Dolores Galligan
Robert Fitzer
Louise Fullam

ST. GREGORY

Edd Harrington
Beverly Heart

ST. HELEN

Charlie & Jean Olds

ST. JAMES

Diane Stofko
Abel Noble

**ST. JOHN VIANNEY
SEDONA**

Pam Klauser
Kathleen DeWeever
Ray West

ST. JOSEPH MAYER

Dennis Baile, Sr.

ST. MARGARET MARY

Ray Baca
Mary Esquibel

ST. MARY'S BASILICA

Robert Nue
The Boozer Family

ST. TIMOTHY

Margaret Hewett
Karl Rusnock
Thea Podrybau

ST. LOUIS THE KING

Esther Escarcega
Mary Fierros

ST. CLARE OF ASSISI

Joyce Murphy

ST. GERMAINE

Don Rien

ST. MARGARET MARY-BHC

Rev. Peter Dobrowski

ST. MARY—KINGMAN

Michael Aguiar
Patty Couch
Roger and Rita Gaumond
Diane Schatz

ST. MARY-ST. JUAN DIEGO

Zoe Rainey
Angie Welsh
Winnie Bridgens
Carl Cunningham
Allen Vaughan
Rich Gray
Irene Beard

ST. MARY MAGDALENE

Nancy Weise

ST. JEROME

Nancy Barnes
Yvonne Hurley

ST. MATTHEW

Alicia Garibaldi
Carmen Alfonso

ST. JOACHIM & ST. ANNE

Lucia Mastroianni
Corlaine Mortenson
Philomena Kamara

ST. JOAN OF ARC

Paul Parent

ST. FRANCES CABRINI

Donna McDonald

ST. STEVENS

Barbara Ott
Frank Greco
Winnie and Hugh Collins

ST. THERESA

George Dorley
Twila Stern
Tim Coughlin
Colin Campbell

SVdP EXECUTIVE OFFICE

Hank Hart Truman
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 Zabalski
Steve & Lucy Howell
Greg Ryan

**REQUIESCAT
IN PACE**



David Hudak
St. Clement of Rome

John Kemp
St. Clement of Rome

Ron Boltz
St. Bernadette

*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**

FEED. CLOTHE. HOUSE. HEAL.