

# 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

## Change

*You are well aware that changes are always difficult, and it takes time to learn new ways of serving the poor skillfully and well.  
(St. Vincent de Paul: Volume 1, p 385)*

The theme for this year's Society of St. Vincent de Paul National Assembly is *Adapting to a Changing World*. This is also the focus of the National Council's newest program known as "VisionSVdP". This focus on change is not all that new for Vincentians as the Society has worked tirelessly for hundreds of years to meet the emerging and changing needs of the poor.

The Diocesan Council of Phoenix has taken the Vincentian idea of adapting to a changing world to heart. Over the past 20 years, our Council has survived financial challenges resulting from serious national economic down turns, a pandemic, the growing immigration crisis, a lack of affordable health care, significant decrease in housing for the working poor and the ever-increasing number of people who are unhoused. We have responded to each and every crisis with charity, gentleness, compassion and dignity.

While we realize that we cannot help everyone, we are confident that we can do the good that presents itself today. Since the early 2000s, we have added and expanded services and renovated many of our facilities. We have established state of the art medical and dental clinics, one of the largest charity kitchens in Arizona, a strong development department, and a growing Vincentian Endowment. But like St. Vincent de Paul, we know that although we can't do everything, we can do a little **more**.

Our little more is evidenced by some major changes that we have recently made to a few of our programs and to our campus especially in regards to how we minister to the unhoused. As is often the case, for new growth to take place other things have to change and some things are left behind. Even back in the 1600's, St. Vincent de Paul recognized that change is difficult but he also understood that it can and must occur and so it is with us.

Through experience, collaboration and prayerful discernment, we have come to understand that homelessness is about housing and that those forced to live on the streets need more than a cot for the night, a couple of hot meals each day, access to a weekly shower, the occasional set of clean clothes and a new pair of tennis shoes. They need a place to stay, services that help them to stabilize, to be rehoused. and to have a community where they are cared for and about.



*Continued*

## Change

As a Council, we heard the cries of the unhoused and of the community and we have responded by stepping forward to do a little more. Our participation in the Washington Street shelter and later the X-Wing project was one of our first responses. Because of the success of these programs, we were invited to consider, with the help of other partners, to do even a little more and so here we are today answering that call.

In June of this year, De Paul Manor and Rosalie's Place will open and provide transitional housing to an additional one hundred and seventy-one residents. In order to provide more transitional housing on our Watkins campus, changes in other areas had to be made and will continue to be made. New growth often requires pruning, sacrifice, and patience.

As Vincentians, we dreamed this dream along with our staff and community partners and we were active participants in every major decision made along the way. So, the question before us now, is how do we adjust and support the changes needed to make this dream a reality?

First and foremost, we need to be patient and to enter into positive conversations where we offer support and understanding. Secondly, we need to find new ways to participate in these new programs. New programs require more volunteers, supporters and donors. Our Conferences and members can help find and refer potential volunteers or donors and we can offer our services as well. And finally, these programs, their staff, and volunteers need our prayers, our support, and our kindness.

Life requires a certain amount of change and evolution. Great things generally come about through thoughtful change and growth. As Maya Angelou points out as individuals, "We delight in the beauty of the butterfly, but rarely admit the changes it has gone through to achieve that beauty".



I have no doubt that, although some of our changes may be messy or even painful, the beauty of what we will achieve will be well worth the effort. And that, through the grace of God and the strength of our Vincentian family, we will be successful in providing services to others that will help them change their situation not for a day but for many, many days and perhaps even for a lifetime.

*By Shirley Smalley*



## Contemplation: Our Unlimited Resources

In the course of its 188 years, many have marveled at the Society of St Vincent de Paul's great freedom of action, seeking always to help those in need in the best way possible. As our Rule says, "No work of charity is foreign to the Society." [Rule,

Part I, 1.3] There is only one explanation for this: love.

In 1933, on the occasion of the 100th Anniversary of the Society's founding, an editorial in *The Tablet*, a Catholic newspaper in Brooklyn, observed that "The Society is great because it follows in the footsteps of Our Lord and Savior...He was not interested in 'cases' or 'clients,' but in men, women, and children."

We are called to form relationships with those in need, to understand them as we would a brother or sister. Like brothers or sisters, like neighbors, like friends, we always want to do what is best for a person we value and love. Because of this, the members who made the visit are assumed by their fellow Vincentians "to have a special insight into the best way to give help." [Manual, p. 27]

Ours is not the "The organized charity, scrimped and iced. In the name of a cautious, statistical Christ" from John Boyle O'Reilly's poem. Rather, with Bl. Frédéric, we believe that "in such a work it is necessary to give yourself up to the inspirations of the heart rather than the calculations of the mind." [Letter 82, To Curnier, 1834]

The poor are accustomed to standing in line, taking a number, or filling out a form to try to "qualify" for the assistance they desperately need. They are reduced to numbers in the eyes of many agencies. For many in their communities, they are invisible. To us, they are "the sacred images of that God whom we do not see, and not knowing how to love Him otherwise shall we not love Him in [their] persons?" [Letter 137, to Janmot, 1837]

The Society of St. Vincent de Paul is not an agency; our help does not come with strings attached, because while agencies' resources are limited, ours are not. Our funds belong to the poor already, so we "never adopt the attitude that the money is [ours,] or that the recipients have to prove that they deserve it." [Manual, p. 26]

More importantly, the resource we share on every single visit or encounter is ourselves. But the ultimate reason that no work of charity is foreign to us is that the greatest resource we have is one that multiplies as it is shared: love.

### Contemplate:

Are there times that I "budget" my love?

### Recommended Reading:

The Spirituality of the Home Visit – Read, but also keep your own journal!

## ***The Wisdom of St. Vincent de Paul***



*Simplicity must be held in great esteem by those who profess the teachings of Jesus Christ. Among the wise of the world, this virtue is considered most contemptible. Yet, it is an amiable virtue, because it is the one which leads us directly to the kingdom of God and, at the same time, gains for us the affection of man. One who is considered upright, sincere, an enemy of deceit and fraud, is loved by all, even those who, from morning to night, do nothing but lie and deceive.*

St. Vincent de Paul

The Rule of the Society states: “Vincentsians seek to emulate St. Vincent in the five virtues essential for promoting love and respect for the poor.” The first of those virtues is simplicity defined as frankness, integrity, and genuineness. (Rule 2.5.1)

From the time of Saint Thomas Aquinas, theologians and spiritual authors have viewed simplicity as a virtue that is closely related to truthfulness. Simplicity is one facet of the truth which impels people to see the truth, to speak the truth and to live their lives in a truthful manner. We could define simplicity as “a passion for the truth” which therefore excludes duplicity and lying ... and creates an environment in which honesty, sharing and trust become real possibilities.

Since simplicity is viewed as being very important on both a human and a Christian level, it can be startling to experience the present contradictions that appear in the midst of our world today. On the one hand, we are pleased when we encounter people who are simple, sincere, and truthful. At the same time, however, we are immersed in a culture of “image” and “appearance,” a culture which promotes superficiality and infidelity to one’s promises, a culture that uses ambiguous language and practices deceit. In such an environment, it is difficult to live as simple human beings.

St. Vincent de Paul had a great love for the virtue of simplicity. He frequently said that it was the virtue that he most valued and he referred to simplicity as his gospel. On one occasion, he told the Daughters of Charity: I have a special devotion and consolation in saying things as they are (CCD:IX:476).

For Vincent, simplicity was viewed as harmony between one’s being and the manner in which one presents oneself to others, between what one says and what one thinks ... in other words, simplicity is authenticity and coherence. It consists of transparency in one’s speech, gestures, and motivations. Thus, there is a certain harmony between what an individual says and does. It is easy to understand that simplicity is closely related to other virtues such as truthfulness, sincerity, purity of intention, purity of heart, transparency ...

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## *The Wisdom of St. Vincent de Paul*

From this perspective, it is easy to identify those attitudes that are opposed to simplicity, attitudes that are highlighted by many spiritual authors and that must be avoided: lying, duplicity, hypocrisy, vanity, human respect, conceit, the desire to please others, simulation, using language that implies a double meaning, the desire to look good in the eyes of another, conceit ...

Rather than refer to that which is opposed to simplicity, it is more important to recall certain elements that will help Vincentians cultivate this virtue that is so characteristic of Christian and Vincentian spirituality.

First, we must attempt to be sincere and frank men and women, people who speak the truth. To speak and to give witness to the truth are core Christian values. Since Jesus Christ is the Truth, his followers must be like him, that is, witnesses of the truth. Vincentians, therefore, must be people who keep their word, people of integrity who fulfill their promises, people who can be trusted because they are transparent, loyal and faithful.

Second, simplicity implies that we are people who seek the truth. While it is clear that we have discovered the truth in the person of Jesus Christ, nevertheless, as long as we live in the midst of this world, we walk blindly and see as in a mirror...and therefore it is necessary to continue to search for the truth. That on-going search implies accepting others, learning to listen, engaging in a process of on-going formation, openness to pluralism and to an exchange of ideas.

The Rule also refers to integrity as a characteristic of simplicity which in turn involves living out our lives in a responsible manner. Furthermore, it implies making honesty and respect definitive criterion in our lives while putting aside corruption, vanity, banality, artificiality, contrivance, etc.

In essence, we are speaking about simplicity as a lifestyle. If Vincentians seek to follow Jesus and attempt to love him and serve him in the person of those who are poor, then they must also live as Jesus lived: a life of simplicity ... People's life and vocation will not be credible unless they adjust their lifestyle to the parameters of simplicity and dignity.

*Translated: Charles T. Plock, CM*



## Speaking for the Society

*In recent years, the Society has become more active in social justice work, helping the poor and disadvantaged speak for themselves and, when necessary, providing a —voice for the voiceless.¶ Only the National President may —speak for the Society¶ on national issues. Presidents of (Arch) Diocesan Councils, District Councils, and Conferences may —speak for the Society¶ at their own levels. Individual members are welcome to engage in advocacy on their own, but should not present themselves as spokesmen for the Society. (Manual Revised 2021 p. 29)*

The question of who speaks for the Society, comes up time and time again and is often misunderstood, forgotten or even ignored. The Manual of the Society is clear, the president at each level is the only person that can speak for the Society. So, what does speaking for the Society actual mean? It means that the president is the only person that can speak or delegate the right to speak for the level of the Society that they oversee. In other words, the president of a Conference is the only person that can represent, report on and approve any and all communications concerning the Conference including any conversations with the pastor or other ministries. The same is true for Council presidents at their own level. This responsibility includes the signing of contracts, memorandums of understanding, endorsements and letters of support.

Because the Diocesan Council of Phoenix and its associated Conferences are incorporated as one entity, the responsibility to speak for the Society falls to the Diocesan Council president or their approved delegates. More and more often, other organizations, political action groups and companies reach out to obtain our support, endorsements, or collaborative participation for programs and political issues or actions. In light of our standing in the community and our history as a reputable charitable organization, our name has great value and visibility. While we want to be proactive on behalf of the poor and support our community partners, care and serious consideration must be used when deciding how we and when we do that.

Recently APS asked many Vincentian and Vincentians leaders on the Conference level to endorse a document in support of their application for a rate increase. While only the Diocesan Council president should have been approached regarding this document, several Vincentians signed it without consulting the Council president. It is imperative that all Vincentian leaders and associated staff within the Diocesan Council of Phoenix consult the Diocesan Council president before signing, speaking, endorsing or entering into a contract or collaborative agreement.



Speaking for the Society is a privilege and a responsibility. Today's issues are complex and must be considered in light of the effect that any potential actions or support will have on the poor, the working poor, the middle class, employees, businesses, the local economy and the general good of all people. The name of the Society is an important part of who we are and how we are viewed by others. Our history, our integrity, our faithfulness as an organization is contained in large part in our name and thus it is a sacred treasure that must be carefully guarded.

As your Diocesan Council president, I am committed to reviewing all requests to use our name in a timely fashion. When I receive a request, I find out as much as I can about the request and its implications. I discuss it with others who are familiar with the issue. Company or organization, and get their thoughts concerning the implications of putting our name or association behind something. After gathering information and consulting with others, I prayerfully consider the request and make a decision.

Know that I take the responsibility of speaking for the Society within our Diocese seriously and that I will continue to work diligently to protect, guard and use our name only when it promotes our mission, our works and to protect and assist the needy and the vulnerable among us. I invite each of you to join me in this effort to make sure that only those empowered by virtue of their office speak for the Society.



## Topic: Preparing for an Upcoming Conference or District Election

### Category: Administration

### Revision Date: April 2024

The major and initial responsibility rests with the current office holder. Getting someone to succeed the President starts many months or even years before. The first step is to try to identify one or more willing candidates.

Ideally, a potential President is groomed and trained, moving up from a Vice-Presidency or other officer position. It is certainly the model situation to have the President-to-Be work closely with the President during his or her last year in office. While that is not always possible, we can do psychological grooming of future Conference Presidents.

**Pray about it.** We are a faith-based organization. In every opening prayer, we ask the Holy Spirit to be with us in this ministry. Starting in April of an election year, include the following prayer in your closing prayers:

*“Dear Lord, we ask you to bless this Conference with continued growth and good leadership. We pray now that the Holy Spirit will inspire one of our members to consider and then accept the responsibilities of leadership in this Conference. We thank you, Lord, for the many graces and blessings you have bestowed on this Conference in the past, and ask for your continued guidance over our humble efforts to serve you by serving your poor. Amen.”*

- **Define the job.** Outline the responsibilities of the President (the Rule indicates they are remarkably few). The emphasis is on *simple*. Do not make the job appear overwhelming. The Approved Commentary on Article 7 Part II of the Rule says:
- *“The President should not assume too large a measure of the Conference’s workload. As a leader, the task is to animate the team, be able to delegate responsibility, and to inspire accountability from colleagues.”*
- Therefore, teach that the secret to success in this job is delegation and real sharing of responsibility. This lesson is best taught *by example*, not words.
- If you have someone to groom, get them involved *alongside* you. Remember: you are being a mentor. You should be there to answer questions, to make sense out of the sometimes confusing things we experience in our work.

Once these things are underway, there are other things that can be done to make finding a new President easier. Start planning early (April is about right) for an election in August for a term that begins October 1. (*These things hold true for planned full-term elections but some may not apply for resignations or other short terms.*)

- Starting with the first Conference meeting in the election year, mention that a new President must be elected during the year. Get people to start thinking about this early. Say the prayer (above) at each meeting, asking the Holy Spirit to speak to the person who would make the best servant-leader for the Conference.
- Article 7 in Part II of the Rule states that the Vice President(s) “*organize the election of the next President.*” The first thing is for the first Vice President to appoint a Nominating Committee. Three members is sufficient. Good appointees might be past Conference Presidents, and hard-working rank-and-file members.
- If your desire is that the current Vice President, pantry manager or some outstanding home visit team member be the new President, *don't appoint* to the Committee anyone you think (or hope) will be the new President.
- The Nominating Committee has the responsibility to contact all members to encourage them to consider serving, who were not present at that meeting, to encourage them to consider serving, and to secure their nominations. A good candidate for President might simply be overlooked and never asked. Why? Because we presumed she was too busy with her kids, or he travels too much on business, or they are too young to have the experience to lead.

It is especially important for the current President to pledge her/his support to the candidates, for nothing is scarier than to take on a new responsibility without the help and Counsel of your predecessor for several months.

- Make it clear that, without an elected President, the Conference ceases to exist as a part of the Society of St. Vincent de Paul. This warning, although a last step and extreme measure, will sometimes motivate members to step forward. After all, most members feel the call of the Holy Spirit to this ministry, and are fulfilled and inspired by the work. We never know how important this work is, personally, to individual Vincentians. Other members would sorely miss the social camaraderie that occurs at the weekly meetings and home visits.

A Conference without a full slate of officers is considered to be an inactive Conference. \

Now that you have candidates (or at least one), the next step is the actual election. If only one candidate comes forward, a line will be added to the ballot for a write in candidate. A secret ballot is cast with the Chairperson of the Nominating Committee counting the ballots with at least one witness (often the Conference Spiritual Advisor). The Chairperson reveals the result of the election by indicating simply who the winner is, not revealing the number of votes and the results are added to the minutes.



# Questions & Answers

**Question:** I heard that each Conference is supposed to have certain masses intentioned for the Society. How many masses are to be intentioned and for what intentions?

**Answer: Special Masses** - Conferences are encouraged to have a Mass offered on five occasions each year for the following persons and groups: (Manual p.29)

The Four Intentions of the Society

The Church, the Sovereign Pontiff, the United States of America, the Society

The Deceased Members of the Conference

The Deceased Poor

The Sick and Troubled Who Seek Divine Help and Cure through Ozanam's Intercession

The Canonization of Frederick Ozanam

**Question:** Do all Vincentian who serve as officers including Council officers, need to be active at the Conference level?

**Answer:** All Vincentian officers must meet the criteria of being active members. This requirement means that all officers must be Catholic, attend meetings do direct ministry to the poor on a regular basis. See citations below taken from the Rule.

*An Active Member accepts the Rule and Statutes of the Society, belongs to the Catholic Church and is received as a Vincentian brother or sister into the Society's Conference or Council with which he or she is affiliated. Normally, membership implies Conference affiliation. Less commonly is membership obtained through direct Council affiliation. Only Active Members hold office in the organization. (Rule, Part III, Statute 3)*

*It is important that officers at all levels participate regularly in meetings and charitable activities of the Society and visit the poor as often as possible. (Rule, Part III, Statute 12)*

## Vincentian Trust

Daniel Kain

When I began my career as an English teacher many years ago, I learned much from my colleagues. The English teacher next door to my classroom one day explained how I could catch cheaters. She said I should photocopy the exam responses of the likely cheaters—an expensive proposition in those days—and when the students claimed I had made a mistake, I could pull out the copy and unmask their deception. I asked a math teacher I admired how he handled cheating, and he said he didn't worry about it. He invited students to work and learn from mistakes, so they had no reason to cheat. I observed both teachers' classrooms, and it was clear that the students in the English teacher's class were always challenging her and often cheating, while the math students focused on the subject and the challenges their teacher laid before them.

My experience—and that of many other educators—taught me that the students really did catch on to our expectations, rising—or *falling*—to the level we set. What I'm now learning from fellow Vincentian reinforces this.

We are in the “business” of helping others with real needs. We do so, often, with resources entrusted to us by generous donors. These supporters are confident that we will channel their generosity to those who need it because of our care in understanding the circumstances of the neighbors who reach out to us. You can see the dilemma emerging here. In a world of limited resources, helping one neighbor may mean there's not enough to help another. Accepting the gifts from supporters means accepting the responsibility of due diligence. So, in deciding who to help, where do we find the proper balance between being *too naïve* about people and being *overly protective* of limited resources?

Blessed Frederic said, “Yours must be a work of love, of kindness, you must give your time, your talents, yourselves. The poor person is a unique person of God's fashioning with an inalienable right to respect.” *Inalienable* is clear: nothing can remove that right.

As conferences do the important work of helping neighbors, we will, from time to time, encounter someone who may be gaming the system, trying to take advantage of our donors' generosity. There will be times when a conference legitimately decides to put boundaries on assistance to someone due to their actions.

But this is always done in a kind of shared sorrow, a sense of loss because we cannot help a neighbor and that the relationship is damaged. Our default position in greeting those who come to our pantries or invite us into their homes is *always* the position of trust. We trust that God is moving us into relationship with this person; we trust that this neighbor is, in fact, *trusting us* with something important about their lives.

My early lessons about teaching reinforced that you can't be effective unless there is a relationship, and that relationship arises from mutual respect and trust—a kind of love. Vincentian “success” similarly grows from relationships, and that means believing the best in all those we encounter. Bishop Hying, in his recent talk to the Phoenix Council General Membership Meeting, commented on the power and resources Vincentians can muster. But, he reminded us, we must always wield that power with love. “Power disconnected from love becomes demonic,” he said. “Power connected to love transforms the world.”

Let us trust and seek to transform the world.

## *All Saints Mesa Celebrates 51 Years of Service*

Our Pastor, Father Wm. McKay started the Conference in March of 1973 while Mass was still being said in Velda Rose Hall. Meetings were held in the Arizona Room of Father's home on Monday evenings. Calls from the needy were received by Father and in turn delegated to his handful of members to follow-up and make the house calls. Two in the group are still active in the Parish. When the present Church was built, the group met in a small office in the corner of Recreation Hall. In 1983 Holy Cross Parish was stated and the Society was split up to activate the new branch. All funds were split to make sure that the needy would be taken care of. As the Parish, the membership, and the needy grew larger, quarters were required. At that time Father granted the use of a room double in size that adjoined.

With the housing boom springing up all around the Church, still more facilities were needed. Building No II was built. Again, Father McKay, a firm believer in the need of the Society, provided the lower level for St. Vincent de Paul quarters. He provided funds for the construction of a client waiting room, conference meeting and work room; interview bays and large food storage areas and also freezers for perishable foods, desks, chairs, cabinets and other equipment were donated by members of the Society. Construction was donated by an outside building contractor and members of the Society aided by the Knights of Columbus.

Over the years, the Society has grown by leaps and bounds and no form of need is foreign to them. Food, clothing, shelter are the basis with a plethora of generosity of our parishioner's, your All Saints Conference has been able to aid thousands of needy people. No one is turned away unjustly and all are served regardless of race, creed or color. May you see fit to continue to support our Conference in the future as you have in the past.

*Gene Brenner, Past President*

### *Congratulations, All Saints!*



## *Jubilarians Honored at Corpus Christi*



On Sunday, April 28, 2024, five of our Jubilarians were honored during mass at Corpus Christi.

*Pictured from left to right: Carmelita Madison, Kristine Studer, Dennis Sullivan, Barbara Finn, Michael Minnelli, Sandy Lemme, and Hilda Celaya.*

*Congratulations*

## *Jubilarians Honored at Prince of Peace Conference*



*Pictured above from left to right: Robert Coates, Mary Becker, Fr. Hans Ruygt, and Jim Hanrihan*



## ***Crisis Prevention Intervention Training***

St Elizabeth Seton Conference hosted this very informative training for District 3 members on April 23rd. We had 21 members in attendance. The focus was more for our home visitors and Santa Teresita volunteers with the goal of understanding how to prevent and de-escalate any crisis that may occur. It gave us the skills to build an effective culture of safety within our organization, with recognizing and managing crisis behaviors we may encounter.

The CPI Guiding Philosophy is CARE~WELFARE~SAFETY~SECURITY. We all learned how respect, dignity, empathy, and person centered really helps control the behavior of the people involved in a situation.

Chris Herndon, our Safety Director was very informative, enthusiastic, and animated. He kept us engaged with all of his stories that related to what we were learning. Thank you Chris for your expertise and ongoing support to the safety of our organization.

Some of Chris' famous quotes:

Customer Service, Humanity. It's about YOU, not me.  
My Action will influence the outcome!  
Step back~take a breath~ask questions calmly.  
Master the behavior~Behavior influences the behavior.

We finished up the class with a short quiz (together as a class). We were given a certification card for the CPI Training.

Thank you, Chris, for a wonderful seminar to help keep us all safe. Thank you District 3 for providing lunch and refreshments for the course. Thank you to all that attended.

*Submitted by Tina Prosenick*

## *District 10 Opens Dental Clinic*



*On April 18th, 2024, District 10 officially opened their Dental Clinic.*

*The Clinic will serve all clients in the District 10 area, which includes St. Germaine, Prescott Valley; Sacred Heart, Prescott; St. Joseph, Mayer, and St. Catherine Laboure, Chino Valley.*

***Congratulation  
District 10!***





## *Hit the Road with SVdP!*



*Please join us in Flagstaff  
On Saturday, June 15, 2024 for the  
General Membership Meeting*

*Mass at 11:30 at San Francisco de Asis  
Lunch & Meeting to follow.*

*Free bus rides are available.*

*Bus 1 leaves the Dan O'Meara Center at 7:45AM  
Bus 2 leaves St. Rose parish in Anthem at 8:00 AM*

*RSVP your conference's total number  
attending and the number riding buses  
no later than Monday, May 15th.*

*Reserve bus seats by indicating the  
number riding and the place of onboarding.*

*Attendance limited to the first 300 registrants,*

*Send attending and bus numbers and  
along with food accommodations should be sent to  
Mary Ann Hunter at [maryannhunter44@gmail.com](mailto:maryannhunter44@gmail.com).*



## ***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...

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

# REQUIESCAT IN PACE



**Larry Smith**  
*St. Joan of Arc*

**Faylene Hume**  
*St. Joseph Williams*

**Jim Novotny**  
*St. Stevens*

***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](https://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](mailto:plannedgiving@svdpaz.org).

P.O. Box 13600 Phoenix, AZ 85002 | [stvincentdepaul.net](https://stvincentdepaul.net)



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

FEED. CLOTHE. HOUSE. HEAL.



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

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