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NATIONAL COUNCIL OF CANADA

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"UNITY IN DIVERSITY"



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Made with the collaboration of : Ghislaine DuNord,
John Grocholski, Nicole Fortin

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Society of Saint Vincent de Paul
National Council of Canada
2463 Innes Road
Ottawa, Ontario, K1B 3K3

Tel. : 613-837-4363

Toll Free: 1-866-997-7787

Fax: 613-837-7375

Email: national@ssvp.ca

Mission

The Society of Saint Vincent de Paul is a lay Catholic organisation whose mission is:

To live the Gospel message by serving Christ in the poor with love, respect, justice and joy.

Values

The Mission of the Society of Saint Vincent de Paul implies that as Vincentians we:

- see Christ in anyone who suffers
- come together as a family
- have personal contact with the poor
- help in all possible ways

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Penny's Piece

DEAR BROTHER AND SISTER VINCENTIANS

It is really amazing how time moves so quickly. Once again, I will soon be welcoming everyone to the family gathering of the 2012 AGA in Halifax! I find this event one of the best life-giving parts of being president. Another exciting aspect is the realization of how many persons have been helped over the past year by each one of you. It is comforting to know that so many cries for help have been addressed in so many ways right across Canada. However, my prayer is that we did see Christ in those we served and that we recognized that each one has a God-given dignity that rises above economic/financial concerns...that we have recognized that they are persons – with a soul and heart; and most of all that they are our brothers and sisters in Christ.

Since the last writing of Penny's Piece, I have had a chance to take part in Guingolée in Gatineau on Saturday night and Orleans on Sunday the first weekend in December. It was something that I wanted to experience while I was president. Our Vice President Marcel Tremblay and his family (Team16) welcomed me to their team for the evening. As the kids would say...“what a blast!” Team 16 led the way and topped the mark over last year's collection!! The evening event was mostly a lot of laughter and fun. We had a Père Noël and I was Mère Noël! We each took one side of the street going door to door. The whole team singing the Guingolée song...even myself, who cannot carry a tune in a bucket! However, not to worry, Marcel's grandsons, 4 year old Olivier and 7 year old Samuel Lauzon, were such sweethearts! They had no problem helping me belt out the Guingolée song as we walked together down each street! I wondered about those wonderfully generous people receiving such a noisy group at their door welcoming everyone and enjoying the fun atmosphere of the evening.

The Sunday event was equally as much fun. The entire community came together to assist with the collection of money, food and clothing. What an experience! My intention was that since I went out the night before, I could stay inside and help out with can sorting or whatever...nice and warm I thought. But oh no, out you go madame president. Clermont and I canvassed



*“May the radiance of your charity
always be a beaming light!”*

Saint Vincent de Paul

Penny's Piece

a whole section of Orleans. Again, the reception was quite amazing by the households of the community. What a display of food...literally stacked to the limit! The two events ran like well oiled machines, everyone doing their part and the whole group having fun!!!

I am sure that the pictures will tell a thousand words.... Thanks to everyone that helped to make my two days such fun!!! Well done!!!

Annual Reports

As a result of the AGA last year, a very kind Vincentian offered to help us with electronic development of our new Annual Report. As per membership request, we have been hard at work trying to make the annual reports as electronically usable as we can. Gord Stuart from Camosun College in BC is working with the NCC administrative team to develop the report into an electronic format that will capture all the information that is requested.

Josee and Nicole have given valuable input into the requirements. Guido Kelly has worked at the financial aspects so that everything does indeed work with the charity returns. Together the team will work toward making things so much easier for Conferences and Councils. Gord is intending on piloting the electronic version in the BC region this year before setting it out for all to use. Josee has put what she can on the website for now. It is amazing how much work is involved in trying to make something like this work. Sincere thanks to all the team for their efforts. We will get there. Thanks to all of you for your patience as well.

Quebec City – 165 Year Celebration SSVP

In November, along with our Past President Ellen Schryburt, I had the pleasure of visiting Quebec City for the 165th anniversary of the first Conference meeting held in Canada at the Notre Dame Church. I participated in a very holy and meaningful celebration Mass that was held in the Basilica with a reception to follow. What an historical experience! Yvon Bussières took us on a tour of exactly where the meetings

took place along with pointing out the plaques that commemorate the first Conference, so historically significant.

Pierre Morissette was the master of ceremonies for the reception that followed and was most gracious and adept at that role. It was such a pleasure to meet descendants of the Painchaud family as well.

I extended greetings from all of the Vincentian Family across Canada at this wonderful family gathering. What a Celebration!

Finally, I am so looking forward to welcoming everyone in Halifax.

“all one in truth and charity”

Penny Craig, President

BABEL INTO PENTECOST

The source of this idea is the hymn written by Fred Kaan (1929-2009) *We turn to you, O God of every nation*. The text refers of course to the Tower of Babel, a human initiative that hoped to achieve independence from God but turned, instead, into confusion (Genesis 11, 1-9)

When referring to the world of today as Babel, one must do so with qualification. There is a tremendous amount of good in today's society. Certainly we in Canada have a great deal to be thankful for. Poverty is still with us but it is a less harsh existence compared to past ages. Still the root problem of our world is similar to that of the biblical Babel. In the lives of many room is not made for the presence of God. It is easy for crass materialism to be omnipresent.

Against this image, let us place the Pentecost. (Acts 2, 1-13). The Spirit changes frightened individuals into courageous witnesses. The apostles not only spoke of God but began setting up values of respect and understanding that are still evident 2000 years later. So much of what is good in our world finds its source in Christian Tradition

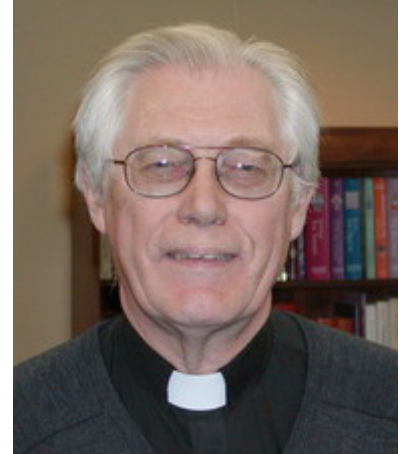
To help turn Babel into Pentecost our witnessing of God's presence in our lives must be accompanied by energetically engaging in the building of a society that will, contrary to the tower of Babel, lead people to a better understanding of God.

St Vincent de Paul advises us to *sanctify our occupations by seeking God therein*. The contagious example of the believer giving his 100% in all endeavours cannot help but be effective.

Coming back to our initial image, the task really is to *pentacostilize our Babel*. We cannot change the world overnight but we can influence our milieu, the world of family, friends, and parish.

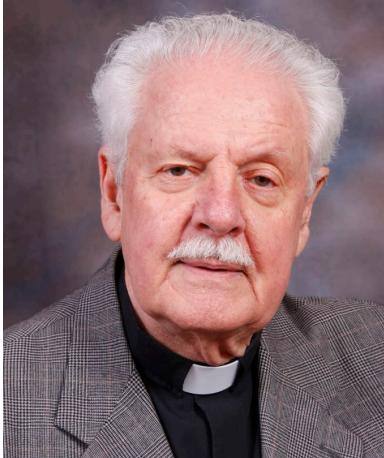
Pentecost came to the early Christians because they were at prayer. That should remind us that the time spent in prayer is not wasted but is a great investment. Indeed, with God on our team, who can prevail against us?

Msgr. Peter Schonenbach
National Spiritual Advisor



*"Come Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love."*

SHE SWADDLED THE BABY AND LAID HIM DOWN IN A MANGER



A manger... but is this not where we put feed for animals? By laying down her infant in a manger, Mary was perhaps already telling us that Jesus would become food for us one day. The Word of the Lord, it is in the silence of our heart that He talks to us. Bread of Life, that is also where He wants to build bonds of friendship.

She laid Him down in a manger. Yes, because He will be bread for all. But what bread!

“She swaddled Him and laid Him down in a manger...”

He will be food.

Jesus’ public life started with the miracle in Cana and ended, before the Passion, with the miracle of the Last Supper, the gift of Eucharist.

People are celebrating in Cana the wedding of a parent. As always during such celebrations, the crowd had increased gradually. So, after several hours of celebration, there was no wine left. Jesus had six 100-litre jugs filled with water, and He turned the water into wine. Never had wine tasted that good. That was the famous Cana miracle.

Another quite striking miracle is the multiplication of the loaves. Amongst the crowd surrounding Him and becoming hungry, Jesus multiplied the loaves. Once the crowd was satisfied, His disciples collected seven baskets full of leftovers.

Why those two miracles? In both circumstances, why did Jesus want there to be an important crowd, while for the resurrection of Jairus’ daughter, He waited until the crowd dispersed? Why did He accomplish such wonders, especially before instituting the Eucharist?

By turning water into wine, by multiplying the loaves, Jesus showed that He had power over those two elements, so we could believe in the evening of Holy Thursday.

Jesus does not explain the miracle of the Eucharist, but by His actions, He seems to be saying: *“I turned water into wine, I multiplied the loaves, you saw it happening, and now, I would be unable to turn the bread into my Flesh, and the wine into my Blood? Preparing spirits and hearts to the evening of Holy Thursday”*, there you go.

“She swaddled Him and laid Him down in a manger...”
He becomes our bread.

“During the ultimate night, during the Last Supper that He shares with his brothers, after complying with the requirements of the celebration (Pange lingua), as a disciple will deliver Him to His enemies who will put Him to death, Jesus wants to give Himself first to His disciples, as food for life.” (Verbum Supernum)

The evening before His Passion, Jesus took bread in His sacred and venerable hands and, turning His eyes towards Heavens, blessed it, broke it and gave it to His disciples, saying, *“Take this, all of you, and eat it: this is my Flesh which will be given up for you.”*

He did the same with the cup, but this time He said, *“Take this, all of you, and drink: this is the cup of my Blood, the Blood of the new and everlasting covenant which will be shed for you and for all.”*

“This is my Flesh – This is my Blood”, voilà the Words of Jesus. *“They are specific, precise, evidently clear”* says the Roman catechism. Whether we examine them carefully, we torture them as much as we want, one after the other or all together, whatever we do to those words, they will never sound differently, in other words, they will never mean anything else than what they express, and the

most elementary laws of language will never allow those words to mean otherwise than, “What I present to you is my Flesh... my real Flesh and not the image of my Flesh; that which is in that cup is my real Blood, and not the image of my Blood”. “*For My flesh is true food, and My blood is true drink.*” (John 6)

And we can hear St. Irénée, claiming, “*He wanted that what was only ordinary bread become His own Flesh.*” And then St. Cyrille, saying, “*He turned water into wine, and we would not believe that He turned wine into His own Blood?*” As for St. Ambrose, he says, “*Can the word of Christ, who made everything out of nothing, not turn what was into what was not?*” “*It would be a very poor and small God, who could evolve only within the limits of our weak and narrow mind.*” adds St. Augustine.

“*She swaddled Him and laid Him down in a manger...*” He was about to become our bread.

In every church, from the largest and most beautiful cathedral, to the humble chapel in the most isolated place, two objects talk about Jesus: the cross and the tabernacle.

The cross... “*From the soles of his feet to the top of his head, Jesus’ body is only now a formless mass of bleeding flesh, flesh that was crushed and lacerated to the point that we can see all his bones.*” What a realistic description by the Curé d’Ars in one of his sermons... And from another era as well, since today, the crucifix in our churches bear the body of Christ resurrected. “*All the open wounds of his body are as many mouths telling us how much Jesus has loved us.*” But when we talked about the cross, did we say everything on Jesus’ love for us?

“*She swaddled Him and laid Him down in a manger...*” He became food for us.

“*So much majesty, so much life, so much activity inside and outside, so much immobility, so much infirmity, so much inertia: appearances without relief and without beauty, hiding true splendour: power and eternity shattered in elements that can be blown away by the slightest breeze.*” (St. Thomas Aquinas)

*Jesus, whom, for the present, veild I see,
What I so thirst for, oh! Vouchsafe to me;
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.* (Adoro te)

What beauty!

“*Sever not, nor rend, nor break:*

But, entire, their Lord receive.” (Lauda Sion)

Would He be there at all if He were present only partially?

Let us marvel even further. Every drop of water in the ocean is water, as much as the ocean itself can be... Every breath of air is air, as much as the atmosphere as a whole can be; the smallest breadcrumb is bread, as much as the entire loaf can be. “*When they break the Host in twain, but that in each part remains what was in the whole before.*” (Lauda Sion)

“*God is almighty and we cannot but recognize that He can do many things that we cannot understand, or even imagine.*” (St. Augustine)

“*She laid Him down in a manger.*”

As Jesus, in His corporeal being, was present in only one country of the world, He could have resided, in His sacramental being, in only one tabernacle: He would have given Himself entirely in the Eucharist, but no, He has wanted more than that. He is everything to everyone. May churches multiply, so that every village has its own, Jesus will live in every one of them. “*Whether one or thousands eat: all receive the self-same meat, nor the less for others leave.*” (Lauda Sion)

“*She laid Him down in a manger.*”

Ha! What food is given to us!

Msgr. André Drouin
Spirituality Committee

Systemic Change

MICROCREDIT LENDING TO LOW INCOMERS



PROLOGUE

Most of the people we serve have money problems and are unable to meet their financial obligations. Their earnings are too low; others are surviving on a fixed income. Most have a debt load they cannot bear. The percentage of people with financial challenges has been increasing the last few years with the recession; the larger number of individuals and families frequenting food banks¹ and using Payday loans to make ends meet are two indicators of this worsening situation. The labour market is also contributing to this impoverished environment as more workers are part-timers with no or few fringe benefits and job security. The current state of the economy worldwide is creating more stress on those living at the margin.

Increasing use of Payday loans by low income workers is a sad reality as it contributes to maintain so many families in poverty. The Payday loan business is thriving in Canada; however, it is tantamount to abuse of those who have no choice as they are unable to get credit elsewhere. This article discusses an alternative to Payday loans by creating opportunities for those living in poverty to obtain small loans at reasonable rates and participate in budgeting/financial planning classes to help them move towards a more self-sustaining life.

A BIT OF HISTORY

Soon after the foundation of the first Canadian Conference of the Society in the town of Quebec in 1846,

founding members launch a program to encourage savings and to provide financial literacy to the impoverished working class. In 1848, the Society established two savings institutions (Caisses d'épargne) for the purpose of inciting the poor to save money, even though most can only deposit a few dollars in their account due to widespread indigence. The Caisse d'économie de Saint-Roch is established in April 1848 with 327 accounts while the Caisse d'économie de Notre-Dame de Québec is created in May of the same year.²

These savings institutions, operated entirely by volunteers, allow the working class to save some money during the summer period and to use their savings in the winter when many are unemployed. Deposits pay a 4% annual interest rate. In 1853, the Caisse Notre-Dame de Québec was incorporated and started offering credit to its customers, becoming a banking institution. A few years later, the Caisse created a charity fund in the amount of \$83,000.00 with accrued interests distributed annually to local Conferences.³ The Caisse will become, with expansion and fusions, the National Bank of Canada, one of the five major chartered banks in Canada. Quite an accomplishment by the founders of the Society in Canada. Over time, tens of thousands of working class poor were able to save and obtain loans at reasonable rates, which otherwise would not have been available to them.

The lack of financial resources remains a major obstacle to moving out of poverty. As the Society expanded in Canada, Conferences and Councils developed several initiatives to assist poor families rise above the poverty line. The Society must continue to adopt new methods to serve those living in poverty, in these uncertain economic times, the financial sector is offering loans even for those who cannot afford them.

THE PAYDAY LOAN BUSINESS

The Payday Loan business is expanding throughout the developed world. This is particularly true in these turbulent economic times. While the low income salaried workers continued to be their main clients, an increasing number of them are middle-class individuals. Payday loan outlets are spreading from poor urban

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neighbourhoods to the suburbs. Cash strapped borrowers need temporary financial relief and a payday loan is a bridge to the next paycheck. The payday lending industry started in Western Canada during the 1990's; it is now well established in most provinces.

What is a payday loan? It is a short term, unsecured small loan (\$300. to \$1500.) to a person with a steady source of income (job). Some Payday loan companies are offering larger loans, between \$1,500. and \$2,000., and extending their services to individuals on social assistance or other government benefits programs. It is microcredit lending to those unable to borrow from large financial institutions (banks, caisse populaire, etc.) or from other credit vehicles (credit cards, etc.) due to their inability to qualify for a loan, having no bank account and/or with limited knowledge about financial matters.

In Canada, this type of business falls under provincial jurisdiction (e.g.: Payday Loans Act, Province of Ontario, 2008) and it operates under license. The Federal Government clarified lending rules of operation in 2007 with an amendment to the Criminal Code of Canada (Rsc, 1985, cc C-46) (Bill C-26). The amendment to Section 347 of the CCC renders it a criminal offence for a lender to charge more than 60% interest annually. However, Bill C-26 is exempting payday lenders from criminal prosecution as the typical loan is small and for only a short period of time. Provincial legislation was enacted to protect borrowers from abuse. However, each province imposes different restrictions and limitations on such cash advances; the Province of Quebec does not allow payday loans, but a Quebec-based payday lender can exchange a same day or postdated personal/pay cheque to obtain cash for a fee + interest; sales of pre-paid credit cards are also allowed for a fee (e.g.: \$7.50/month) plus transaction fees (e.g.: .50¢).

Canadian average payday loan is approximately \$300.00 for a period of two weeks.⁴ The charge (interest + fees) for a two-week loan ranges from approximately \$63.00 to \$69.00 depending on the lending company and province. Payday Canada reports on its web site that the typical borrower is 18 to 34 years old, many are repeat

customers, and up to 10% of Canadians (over 18 years of age) use the services of Payday lenders.

Province of Alberta example: \$300.00 x 14 days, charge is \$68.94, including interest rate at \$22.98 per \$100.00 loan. Total cost is \$368.94. These loan agreements result in an Annual Percentage Rate (APR) of 599.12%. The loan can be extended for another 2 weeks at similar rate. Fines and penalties apply when a customer misses payment.

Payday lenders may provide a loan in less than 1 hour, deposit the money into the client's bank account, which will be used to repay the loan according a pre-authorized debit. As well, many payday lenders offer a 24/7 on-line service to meet "immediate cash deficiencies". The maximum amount loaned is usually tied to a maximum monthly net earnings (e.g.: \$1000/month) or a percentage of net salary (e.g.: up to 60%).

While Payday loan companies operate legitimate businesses, they are preying on financially strapped borrowers who have little choice; payday loans keep them in poverty and do not offer any solutions to their problems. The Society is concerned by the exploitation of the most vulnerable workers and their families and must help them get out of the cycle of poverty. It is already happening.

BANKING FOR THE POOR, SSVP BELLEVILLE, ILLINOIS (USA)

In 2009, the Belleville SSVP Council (South Illinois)⁵ acknowledging that too many poor trapped in poverty were resorting to payday loans to meet financial obligations, created a loan program at 3% interest rate, offering a flexible repayment schedule and finance education. It is called Low Interest Loans for Low Income (LILLI). The Council gathered \$15,000.00 for local Conferences and found a banker in the Catholic and Community Credit Union to help implement the program.

The Belleville Council wanted to reach three specific goals by initiating the loan program. It is within the Society's mission to help those living in poverty with their basic needs by providing modest financial assistance to them (charity), by affording better protection to

Systemic Change

low income and financially stressed borrowers against exploitation by lenders (social justice), and to help those assisted break the cycle of poverty by offering mentoring and financial education (systemic change). It works.

The procedure is quite simple. A potential borrower fills a loan application at the Council's offices; the application is reviewed by the Society and CC Credit Union loan officers. The maximum amount loaned is \$300.00 (US). Those who do not qualify due to high debts, very low income or dishonesty are referred to credit counselors or other sources of assistance. Borrowers are invited to participate in budgeting classes and taught how to save⁶. As well, the Society provides mentors for borrowers so they can learn new habits and acquire knowledge on ways to improve their living conditions. The Society becomes an agent of change. While the LILLI program is still young, it is so far meeting its goals.

DEVELOPING A "BANKING FOR THE POOR" PROGRAM IN CANADA?

A few Conferences and Councils are now developing a Banking for Poor or similar program. Based on the Illinois Council experience, the booming business of Payday loan in Canada and the needs of those we serve, other Councils in Canada may wish to establish some kind of LILLI programs as an alternative to predatory loans. Any Council wishing to start such a project should be able to find a banker for vetting and supporting the financial operations; a branch of a Caisse populaire, a Credit Union or a Chartered Bank could be solicited for support and expertise.

The Council could also develop educational workshops on budgeting and finances for clients and anyone interested. There are a number of not-for-profit organizations⁷ whose purpose is to offer budgeting and financial classes to those in need.

Are we ready to take on the challenge? Cash strapped poor families need our help.

Clermont Fortin
National Council of Canada

1. Food Banks Canada in a March 2011 report state that the use of food bank is 25% above pre-recession levels (- 2008).
2. Book, La Société de Saint-Vincent de Paul à Québec, 1846-2011, GID Éditions, by Réjean Lemoine, 2011, p.37
3. Ibid 2, p. 38.
4. See Government of Ontario web site: <http://www.sse.gov.on.camcs/documents/264305.pdf>.
5. See web site : www.svdpsouthil.org
6. According to maxim: "when you fail to plan, you're planning to fail"
7. Some not-for-profit organizations whose mission is to fight financial exploitation and indebtedness, offering budget counseling, income tax, financial literacy workshops, etc.: Entraide Budgétaire (Ottawa), Association cooperative d'économie familiale (ACEF), etc.



Rule and Canadian Statutes



3RD PRINTING OF THE CANADIAN STATUTES, FEBRUARY 2012

No need to replace your Rule and Canadian Statutes book. Simply place this list of corrections in your current book. The list is also available on our website: www.ssvp.ca.

Introduction

The National Council of Canada has reviewed and made a few amendments to the Canadian Statutes as described below. Grammatical and other minor corrections were also made, which are not listed as too numerous and that do not change in any way the content of the book. Members do not have to order a new Rule and Canadian Statutes book but are invited to print and insert the changes in their current edition of their booklet as they are the only ones which are significant for membership.

Understanding the Rule and Canadian Statutes

It is imperative that members of the National Council of Canada understand that the governing documents of the National Council of Canada are threefold:

- a) the International Confederation of the Society of Saint Vincent de Paul defines what we understand as “the Rule”,
- b) the Internal Governing Statutes of the International Council General (ICG),
- c) the Internal Statutes of the Society in Canada.

Further, the International Council General outlines or defines the Basic Requirements that all National Councils must put into play in order to adequately meet what it means to follow the Rule of the Society of Saint Vincent de Paul as an instituted Council.

The Canadian Statutes are subordinate to the ICG Rule and the International Statutes.

It is for this reason that some nomenclature has been rearranged in this 3rd printing in order to assist with this understanding.

Penny Craig, President
National Council

The amendments to the Canadian Statutes

P25 - 1.4.1.2 - Auxiliary Member: bullet #2 add:

Is invited to attend the general meetings, **but do not vote thereat**. Also is invited to participate in the charitable activities of the Society;

P27 - 2.1 - Prologue: add last sentence to read:

In order to provide for consistency in presidential change over at all levels, newly elected presidents shall take office on July 1 of the appropriate year.

P72 - 2.5.4 - Last bullet: add:

The presidents of the Central and Particular Councils, **the presidents of Isolated Conferences as appropriate.**

P78 - footnote #8: add:

A voting delegate may not hold more than one proxy.

P96 - 2.6.20: add after ... National President.

A voting member who cannot attend a meeting of the National Council may be represented by a member or an officer of his or her council or conference delegated by a signed Proxy Form15, which shall be presented to, verified and accepted by the National President. **A designated voting delegate may not hold more than one proxy letter.** Voting members appointed by the National President cannot be represented by proxy at any meeting.

P102 - last paragraph: delete **could**, change to read:

The Screening process includes the following: ...

P155 - C.1: add to Notation area at bottom:

A designated voting delegate may not hold more than one proxy letter.

P157 - C.2 - Election of a President - 1.2.1 – Bullet #4: delete : **a Regional or**

No more than 65 years of age when elected president of **a Regional or** the National Council.

Education/Formation

UNITY IN DIVERSITY

We are one in the body of Christ.

We are the same body.

We are different gifts in the same body

Our unity is the poor we serve and our diversity is the way we do this.

We are one in the Gospel - We are one in His Church

Our theme for 2011/2012 has been reach and truly embraces our work and the Systemic changes we hope to make in our service to others. This theme will be replaced with the new theme, "The Light of Christ" which is one of my favorite. I look forward to this being developed at the AGA in Halifax. I hope I see you all there.

Our committee has been very busy creating new modules on power point, which once approved by National Executive and Board will be on the website. We have also been creating workshops for presentation at the AGA and you will see them in Halifax.

Each workshop or module we work on has input from all five Regions and the completed module must reflect all of Canada. This is not an easy task because of our diversity. However, because of our unity and lots of prayer we do get the job done. We don't sit idle while we wait for approval from National, we continue to create.

We have an amazing team of writers/presenters: Atlantic Region Carol Horne (Chair), Quebec Region Michel Olivier, Ontario Region William Graham, Western Region Lynn L'Heureux, BC Yukon Region Nora Criss, our Spiritual Advisor Fr. Joe Quinn and ex officio President Penny Craig. Together we create, argue, write, disagree, agree, laugh, joke, tease and pray and we come up with what can only be described as a miracle some days, all blessed by God. In the end we all come together wrapped in unity, knowing we did the best we could fueled by each other and mostly by our Lord.

We are embraced always by what we learn. It carries us in our work with those in poverty and when we lift our work to Christ who is in all we serve and all we do for those in need, we are truly embraced. I encourage you to educate yourself with Vincentian know how and Spirituality. You are doing it for yourself and for those waiting for the best service, Christ who is in all.

At the 2012 AGA the new theme will be "The Light of Christ". Christ's light is in each of us and as we shine in our service it will glow in others. Let us learn together how we can reach out and give our loving healing touch to lift those we serve from poverty. Let us work together and learn a better way. We can live up to Ozanam's challenge of Justice and Charity working together as a family in Christ's Light. We will learn and grow in the "Light of Christ because of our dedication to serving Christ better in others.

One of our team, William Graham, wrote an amazing article on home visiting and it was featured in www.Famvin.org and for those of you who didn't see it, I have added it to this article.

Blessings

**Lynn L'Heureux, Acting chair
Education/Formation Committee**



UNPACKING A HALLOWED TRADITION: HOME VISITS

William Graham reflects...”Lets look at the home visit, lets examine what is the home visit, why do we do the home visit, how we go about the home visit, and most importantly, what we want to accomplish and how do we overcome the reasons some Vincentians have for not doing home visits.

Vincentians have been known to say; “If you are not doing home visits, your not doing it right” Personally, I agree with this and encourage individuals and Conferences to examine their situation and find ways to get back to doing home visits. It might not be easy, and it might take time. But I encourage you to make the effort and ask for help from other Vincentians, or from your next higher Council.

WHAT IS THE HOME VISIT?

A home visit is a visit with the person or family by two Vincentians. Yes, always two Vincentians, We are like the Apostles, we travel in pairs. The home visit is preferably in the home but not always. In the case of a homeless person we might meet privately in a room in the church, a room in the clothing store or perhaps a booth out of the way in a Tim Horton’s. It doesn’t really matter where, as long as the visit ascertains the person’s needs and gives us a clear picture of the situation so we might determine what we can do to help in the short and long term. No rule should be cast in stone and in situations where the person is a long distance from the Conference; perhaps, on occasion the person will pick up the food and/or food vouchers, etc. from our distribution point. Yes, there are people served by Conferences who are as much as 100 km. away. This should be the exception rather than the rule. As Vincentians, we must inconvenience ourselves in the interest of doing it (the home visit) right.

A home visit is not dropping off food or vouchers at the door. The vouchers are in my pocket until I am seated and the visit is concluded.

WHY DO WE DO THE HOME VISIT?

I believe there are only two reasons for doing the home visit and each is equally important.

1.) Visiting a person or family in their home gives us a better understanding of them and their needs. We are visitors and their guests in their home and this makes a more comfortable and relaxed situation for those in need. As visits continue, we all become more relaxed, and friendship and trust builds up to the point where our suggestions allow them to help themselves.

2.) As Vincentians, we grow in Spirituality mainly through home visits. That is what is in it for the Vincentian. The Spirituality we receive leads to personal inner peace and as Blessed Frederick said “Peace of Heart”, the most valuable of God’s gifts. I believe that without spirituality we have nothing.

As Vincentians we must follow in the footsteps of Frederick and Louise and visit those in need in their home where the visit will be of value to both the Vincentian and the one in need.

Taken from article by William Graham – To read the complete article go <http://famvin.org/en/2011/11/02/unpacking-a-hallowed-tradition-home-visits/>

Twinning

THE RICE FARM PROJECT IN THE DOMINICAN REPUBLIC

As a project of youth and adult Conferences, in Villa Sonador, Province Monsignor Nouel, Dominican Republic, the Rice Farm Project plants crops of rice twice a year, to use to employ and feed 50 families.

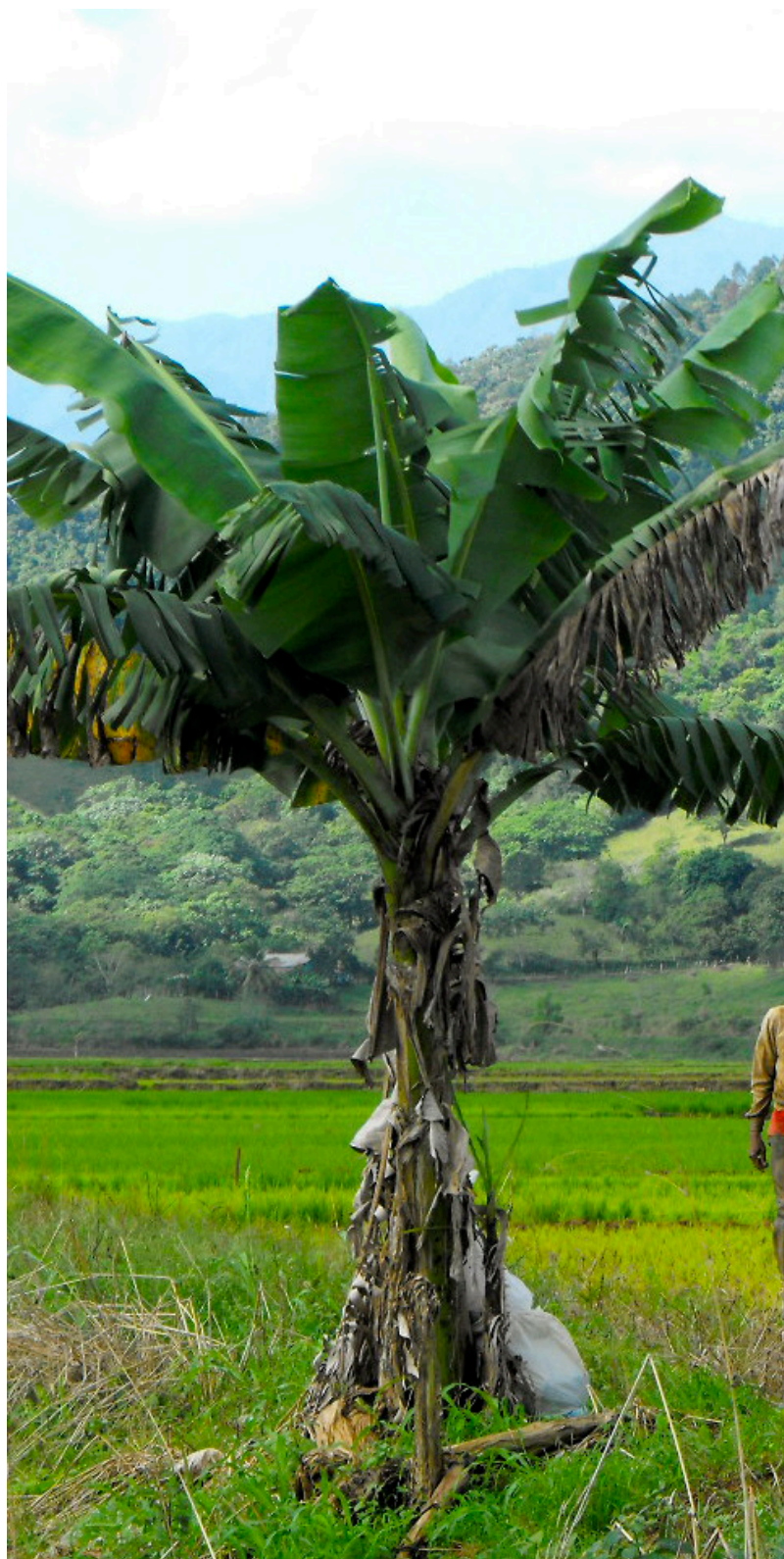
Rice contributes 25% of the daily dietary calories in the Dominican's diet. It provides more calories per hectare than the cultivation of any other cereal. Harvest yield is about 4500 kg per hectare. More than 250,000 people in the Dominican Republic are involved in its production and commercialization.

In the year 2002, 50 hectares of land 80 km north of Santo Domingo were purchased with the financial help of the International Council. This was to be used by Santo Cura de Ars Conferences to help the poor families of their town and area. The poor are employed to do the farming, with the assistance of two coordinators and the help of government engineers. The rice crop is planted twice per year, in November and May. The fields are flooded every 15-20 days with water from a river; if it rains and floods more often than that, the fields need to be drained. A few egrets stalk the fields to look for stray grains of rice. This project is self-sustained.

With the passing of the years, the needs have increased, and opportunities for employment have decreased. The Conferences would like to purchase 50 more hectares of land, to be able to help more of the needy, to expose more persons to the teachings of our founder, Frederic Ozanam, and to employ more people. They are seeking funds to be able to buy another 50 hectares of land.

For more information, please contact me.

Kathy Weswick, Canadian Twinning Chairperson,
twinning-chair@ssvp.ca.



TWINNING NEEDS:

For a **Conference** which would be willing to help their twin replace a dirt floor with cement, to help a lady whose husband has suffered a stroke and is coming home to their two room place. They live in the lowlands of the river through Santo Domingo Este, DR.

For **Conferences or Councils** which would be willing to send funds to the Rice Farm Project described in this issue of the Vincenpaul.

For a **Council** which would have their choice of several Particular Councils in Colombia who do hands-on works.

If your conference or council is interested, please fill in the application form available on our website: www.ssvp.ca or by our administrative assistant: twinning@ssvp.ca, tel: 1-866-997-7787.

*"We should love one another now and ever,
far and near,
from conference to another,
from town to town,
from nations to nation."*

Original Rule 1835



Twinning

The Conference St. Pius X, Kelowna BC is twinned with the Conference Sainte-Croix de Sarthe in Port-au-Prince, Haiti. The BC Conference has received from their twin the following activity report by E-mail in December 2011. The report shows that there is a lot of misery in Haiti and financial assistance provided by the Canadian Conference did help several poor families and individuals within the local Parish. Twinning does make a difference in poverty stricken countries.

Port-au-Prince November 30, 2011

Dear Vincentians,

The members of the Conference Sainte Croix de Sarthe, salute you in the name of our Saviour Jesus-Christ and take this occasion to thank you for your support for the Conference Sainte Croix. During the last two months we have realized various activities and also visits.

We are inviting you to look at the report of our different activities and will await your responses at the addresses above.

Activity report for the month of October and November 2011

In the area, there are a lot of people who are in need, but we cannot satisfy everyone. With the support that you have sent to us, we were able to reach a good number of people. Considering that our main activity is distribution, with the determination of members of our Conference Marie Auxiliatrice de Sarthe, we have chosen 25 persons to participate with us; some are handicapped.

Activities completed

1. Food distribution
2. Visit to a poultry farm supported by the Conseil National Haiti
3. Visit to an old lady, Mrs. Lalane
4. The launching of project "Mamba Iakay"
5. Visit to Mrs. Emanise.

Usually food distribution takes place at the Marie Auxililatrice Chapel, as a result we took the opportunity of October 17, date of the death of emperor Jean Jacques Dessalines (note: Haiti ruler post 1804 revolution until he was assassinated in 1806) to give away food kits.

**Dieudel Lagredel, President
Sainte Croix de Sarthe Conference**



Dieudel Lagredel

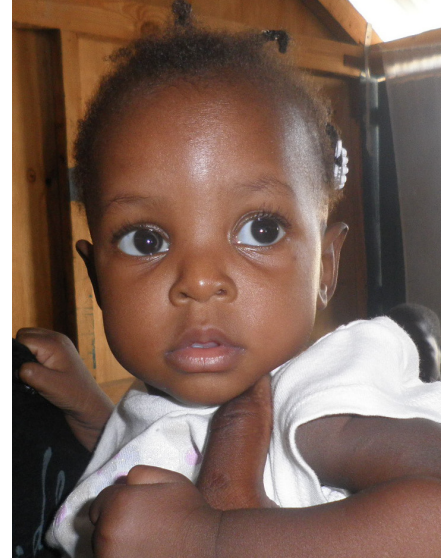
Twinning



Chrischardson Nelson



Christianley Nelson



Christaicha Nelson

Mrs. Emanise, 28 years old, she had 2 boys and gave birth to triplets last year; the father left her. She lives at Bon Repos Shelter, supported by a Good Samaritan of the area. We went to see her on November 18, 2011 and bring her food, such as rice, peas, oil, spaghetti, flour, sugar, milk, soap, etc.



As a member of the Conference said “we are part of the family at present”. After the visit, Emanise was feeling proud because she felt humiliated by people in the community before our visit. Our goal at present is to organize a small commercial operation for Emanise so she can assure the survival of her children.

Twinning

We visited Mrs. Lalane. Mrs. Lalane is 75 years old, she lives with her grand-daughter Fifi who lives in a shelter while Lalane lives in a ajoupa (under a tarpaulin) on a piece of plastic carpet; the interior is composed of a bed and a young boy prepares food for her. We gave the food kit to the boy. We discovered that her bed was in bad shape and she needed a pair of shoes, bed sheets and other things.



The participants of training on Saint Vincent de Paul's life held on April 16, 2011. The speakers were Elismé Lesly, President of the National Council of Haiti and the Vice President of the Western Regional Council.

We have started the project 'Mamba Lakay' an economic activity to collect funds for our Conference. The processing of peanuts is done by members of the Regional Council and the canning by members of the Conference Sainte Croix.



Like the St. Pius X Conference in Kelowna BC, feel free to send us reports and photos of your twins at: editor@ssvp.ca.

We will be happy to publish them in order to share your wonderful twinning experience with other Canadian Vincentians.

REMINDER

Any registration number request to be recognized as a charity by the Canada Revenue Agency must first be sent to your Regional Council, who will then transfer it to the National Council of Canada.

Any request sent directly to the Revenue Agency will be returned by the Agency to the National Office without further notice.

If the procedure is not followed, the time frame necessary to obtain a registration number will be extended.

Finance Committee

Canada's Councils in Action

ONTARIO REGIONAL COUNCIL

Ontario Regional Council Spirituality Committee

The Ontario Regional Council is happy to announce the formation of a Regional Spirituality Committee. Sister Janine Rocheleau snjm of LaSalle, ON has been appointed Chair and Fr. Joe Quinn csb as Spiritual Advisor. Gord Jenkinson of Sudbury is a member of the spirituality committee and other members will be announced in the near future.

The purpose of this committee is to improve and enhance the on-going spiritual growth of all Vincentians throughout Ontario. The committee is charged to develop action steps and strategies to achieve this goal. An important component is to assure that each Conference and Council has an active Spiritual Advisor who facilitates the deepening of our Vincentian Spirituality.

A first step towards achieving this goal is designing a pilot project. This will be launched by the newly formed Spirituality Committee of the Windsor- Essex Central Council which was inaugurated by its newly elected President, Pam Baksi. Sister Janine Rocheleau snjm was appointed Chair, Fr. Joe Quinn csb was appointed Spiritual Advisor and the committee members are: Pam Baksi (ex-officio), Cari Marcoccia, John Staley and Neil Van Velzen. This committee is presently preparing a day of reflection for the Central Council executive, and days of reflection for all Conference Presidents, as well as a special retreat for Spiritual Advisors. Also in the planning stage is a weekend retreat for all Vincentians September 14-16, 2012 at Holy Family Retreat House in Oxley, ON.

Sister Janine Rocheleau snjm
Spirituality Committee Chair
Ontario Regional Council



Sr. Janine Rocheleau, snjm, from LaSalle, Ontario, and Fr. Joe Quinn, csb.



One of the meeting rooms in the new spirituality centre in Windsor, called "Marie Rose Place" where many Vincentian day retreats will take place in 2012

Canada's Councils in Action

ONTARIO REGIONAL COUNCIL

Family Mobility Program - Ottawa Central Council

The Family Mobility Program (FMP) is a Society program established since 1997 in the Ottawa region. The goal of the FMP is to provide low income families with a vehicle, to assist them in meeting their responsibilities as parents and employees, and to enhance their capacity for self-sufficiency. Imagine a family with limited means, or a single mom or dad trying to keep a job, take the children to daycare, go to work from a home in a rural area, or having to go to the hospital every week for treatments to a dependant, without a private means of transportation.

The program coordinators, in partnership with Garneau High School, provide low income families with vehicles received from generous benefactors. As a registered charity organization, the Society can emit income tax receipts according to the value of the vehicles. The benefactors wishing to donate their vehicle in good working order can do so by giving it to the FMP, and automatically support a charity. Advised by their teacher, Mr. Michel Landry, students enrolled in the vehicle mechanics program at the Garneau School in Orleans, repair the vehicles to make them compliant with the safety standards of the Ontario Ministry of Transportation. The students who fix the cars are aware of the Society's work, and learn their trade while helping families with limited means. The school administration sees in the program a good means to raise the awareness of youths to poverty problems by involving them in a very real assistance project.

Since 2000, my husband and I have coordinate the program. Our work is to receive and evaluate proposed donations, establish contact with the mechanic student to verify the vehicle, go to the permits bureau to make the necessary transfers, identify and select families according to very specific criteria (e.g.: revenue, transportation needs, ability and means to operate a vehicle...). Obviously, without the involvement of Mr. Landry, it would be difficult and much more costly to ensure survival of the program. The Ottawa Central Council pays for the program – fees for transfers and disbursements for vehicle parts – the labour is provided for free

by the students and the teacher. It costs an average of \$1000 to bring a car up to acceptable standards.

The FMP is a work responding to a need well identified in our region. People are sceptical at first: imagine someone who calls you to give you a car absolutely for free!!! However, when we meet the families and explain all the details of the program, you can imagine that they are surprised and happy to find out that such a program exists. Our meetings with those families bring us back to reality: what about that mother who tells us that she cannot buy ice cream or “popsicles” for her children in the summer, since she goes to the grocery store by bus, or that father of three children whose work day ended in the middle of the night, he had to wait for two hours until urban transportation started in early morning before he could go back home. Emotions are always very strong when we give a vehicle to a family. Every family has its story, and it is always with great pleasure that Pierre and I add a new chapter to it. We are “messengers of the good news”, but without the la collaboration of everyone involved, our message would be meaningless.

The Family Mobility Program is a Vincentian work. The Society, a Catholic charity organization of lay people dedicated to the service of the poor through various activities. The Society gives back to needy people what it receives from the wealthiest in our community. For additional information, you may contact Jean-Noël Cormier, President, Ottawa Central Council, at jncormier@sympatico.ca

“The key to a better future for someone... could very well be in your hands.”

Pierre and Claudette Lavoie
Coordinators, Family Mobility Program
SSVP, Ottawa Central Council

Canada's Councils in Action

QUEBEC REGIONAL COUNCIL

The Guignolée With Our National President Penny Craig

It is with great pleasure that, last December, the Saint Vincent de Paul Conference Saint-Matthieu de Gatineau welcomed our national President for the annual Guignolée. Indeed, Mrs. Craig, dressed up as Mother Christmas, enjoyed the GUIGNOLÉE throughout the streets of Gatineau, in the company of Marcel Tremblay and his 16-member family, children and grand-children.

Once the run was completed, the group joined the 150 other participants for dinner, in an atmosphere of fun and brotherhood, featuring songs and music. Of course, our President received a good round of applause, and honoured our wonderful Society of Saint Vincent de Paul. The sum of \$9,700 was collected. It is quite a substantial amount for such a small community as Saint-Matthieu, showing that our parishioners are very generous.

Thank you to Mrs. Craig for being there and participating; she will always be welcome in the Saint-Matthieu community.

Origins Of The Guignolée

During the first weeks of December, men and women, most of them members of the Society of Saint Vincent de Paul, go from door to door in houses and apartments, collecting donations for the most needy in their community. That is the essence of the Guignolée! That operation takes places in residential districts as well as in commercial and professional environments. Sometimes, the Guignolée grows in size, enjoying major media exposure.

During the visits, the “beggars” sing the first lines of a song, especially the chorus, often repeated by the residents: “La ignolée, la ignoloché”, old French words which meaning is lost, but that led to that very important activity, the Guignolée.

The activity might have originated in a year-end (December) Celtic feast during which druids would cut mistletoe (sacred plant) and give it to the sick, the poor and soldiers (!) to bring them comfort, claiming: “Au gui l’an neuf” (to mistletoe the new year) that seems to be the very source of the term Ignolée, or Guignolée.

In the old times, in France, people used to do a collection for the poor on New Year’s eve, signing a chorus containing the words “Ignolée, Guignolée, La guillona, Aguilonleu”, depending on the French provincial dialect where the custom had survived since the Gaelic era. That old custom seems to have gradually disappeared.

In Québec, the first Guignolée seem to have been organized by the Saint Vincent de Paul. As early as 1861-62, young Vincentians ran the Guignolée in Quebec parishes. At the beginning of the following century (1903), salesmen join the Saint Vincent de Paul and go up and down the streets of Québec on Christmas-eve, at sundown. Already, in the 1930s, the Guignolée was taking place around December 10.

Chorus of the Guignolée song

Bonjour le maître et la maîtresse

Et tout le mond’ de la maison

(Hello, Master and Mistress

And everyone in the house)

Marcel Tremblay

Member of the Saint-Matthieu Conference

Canada's Councils in Action

QUEBEC REGIONAL COUNCIL

Homily of November 20, 2011

Chair: *Msgr. Gérald C. Lacroix, Arch.*

Texts of the liturgy: *Reading from the Book of Ezechiel (34, 11-12.15-17)*

PSALM 22 (23)

Reading from the first letter of Saint Paul apostle to the Corinthians (15, 20-26.28)

Gospel of Jesus Christ according to Saint Matthew (25. 31-46)

Dear brothers and sisters, (...)

Gathered today in this cathedral-basilica of Notre-Dame de Québec, we celebrate the 165th anniversary of the foundation of a group of men and women who are for us, for the Church and for society, a true testimony to the building of the Kingdom of God, in the way of Jesus, in love, truth, service and solidarity, the Society of Saint Vincent de Paul.

The first Conference of the Society of Saint Vincent de Paul was born here, in Québec, in 1846. Since then, a wide network of charity has been incessantly growing and working around us, at the service of our brothers and sisters in need.

Today's feast, Christ the King, is quite appropriate to giving thanks to God. First to our Lord Jesus, the living example of true love, and to God for the foundation of the Society of Saint Vincent de Paul, for all its members quietly but efficiently committed to serving human beings.

Dear brothers and sisters from the Saint Vincent de Paul Conferences, here gathered and everywhere in Canada, thank you for your testimony and for your charity that call upon us and invite us to live even more concretely our Christian faith, every day of our lives.

In the face of so many actions of yours, Jesus could tell you: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

Together, let us give thanks to God, and seek His blessing on you, so you may continue to radiate through

charity and abnegation. What you are and what you do reveals to the world that you believe in human beings, their dignity and nobility as children of God. What you sow all year round through your service, your welcoming, your visits, personifies God's vision, and builds his Kingdom among us. It is of that Kingdom that Christ is King!

Msgr. Gérald C. Lacroix
Archbishop of Quebec



Canada's Councils in Action

QUEBEC REGIONAL COUNCIL

Joseph-Louis Painchaud and Family

Speech by Louis Painchaud on the occasion of the celebration, in Québec, of the 165th anniversary of the foundation of the Society of Saint Vincent de Paul in Canada



Mister Bishops; Madam National President; Mister President of the Central Council; Mister President of the Québec Particular Council; Distinguished Vincentian guests and dear members of the Painchaud family

When Mr. Pierre Morissette suggested to me to speak about Joseph Painchaud and his family, he did not know to what peril he was exposing all of you. My children know how inexhaustible I am when I talk about family history. But rest assured, I will be brief.

I believe that the wish to recall Joseph-Louis Painchaud¹'s family stems from wanting to find out what models inspired the founder of the Society of Saint Vincent de Paul in Québec. However, before introducing the family, allow me to review the highlights Joseph-Louis' life. He was born in Québec in 1819 and died on

¹ Mimi Painchaud Francoeur, « La famille Painchaud (de Québec). Deux siècles de mémoire », (St-Sauveur-des-Monts, 2000) ; Sylvio Leblond, « Le Dr Joseph Painchaud et sa famille », *Société canadienne d'histoire de l'Église catholique. Rapport 1955-56* (1956). All those whose names are marked with an asterisk are subject to an article in the *Dictionary of Canadian Biography* that can be found online, in French or English..

the west coast of Mexico in 1855. After studying at the Petit-Séminaire of Québec, he studies medicine, first with his father in Québec, then in Paris at the beginning of the 1840s. There, he becomes a member of the Saint-Vincent de Paul Conference in the St-Séverin parish. Back to Québec, he practices medicine at the Hôpital de la Marine et des Émigrés, from 1846 to 1848. It is during that time that he works relentlessly on behalf of the Society in Québec, so much that between November 12, 1846 and his departure in 1849, he contributes to the establishment of twelve conferences. In the fall of 1849, he embarks once again for Paris, upon the request of Msgr. Modeste Demers*, first bishop of Vancouver Island, to collect funds for the new diocese. He stays in Paris almost two years, during which he writes to his family every two weeks. In 1851, he embarks for the Vancouver mission that he will never reach, dying in Mexico in 1855.

But let us come back to Québec, when the years 1830 to 1850 are terrible: cholera, massive immigration, devastating fires in the St-Roch and St-Jean districts that severely affect the working class. Due to the lack of public hygiene and social security, misery is everywhere, and the needs are many. Where is Joseph-Louis' family in that context?

We have to go back in time to answer that question. In 1760, François Painchaud, born in Vains, near Avranches, across from Mont Saint-Michel, and his young Acadian wife, Marie Nuirat, settle in l'Isle-aux-Grues and build their house. Their first-born, François, becomes a navigator. He marries Angélique Drouin, from St-François de l'Île d'Orléans, with whom he settles in Québec, in the St-Roch district, to work as a maritime pilot. François dies prematurely on February 28, 1797, leaving in the middle of winter a widow in charge of 8 young orphans, of whom the youngest is not even one year old. Msgr. Joseph-Octave Plessis*, soon to become bishop of Québec, takes the entire family under his wing, and places the children in good local

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families. Those children are Joseph-Louis' father, aunts and uncles.

After becoming a doctor, Joseph* the father marries Geneviève Parant. They have seven children: the third one is Joseph-Louis. In the year 1830-40, Dr. Painchaud cares for cholera victims at the Hôpital de la Marine et des Émigrés; he is a regular doctor at the Hôpital Général and at the Séminaire in Québec; he is an ardent supporter of vaccination, a practice that is not entirely popular at the time, and makes available to his colleagues a local in his house, on Côte du Palais, to dissect cadavers of condemned persons that they receive for several years. He teaches obstetrics and gynaecology at the École de médecine that he founded with fellow doctors in 1845. He is also a popular lecturer, whose "lectures" full of eloquence and humour are regularly published in the *Canadien*. His wife, Geneviève Parant, is a lady patroness involved in the Société d'éducation of Québec and cares for "her poor", many of them, whom she regularly visits in their home, sometimes accompanied by the little Joseph. Between 1846 and 1848, Joseph-Louis' aunt, Marie-Louise Painchaud de St-Augustin, is Superior at the Hôtel-Dieu. On his mother's side, his godfather, Father Antoine Parant*, is Superior at the Séminaire de Québec, and his uncle Joseph*, as well, is a doctor at the Hôpital de la Marine et des Émigrés, the Hôpital général and the Monastère des Ursulines. One of his sisters is a religious sister at the Hôtel-Dieu and another one at the Ursulines convent, where she deceases in 1849. His oldest sister, Geneviève, recently married Dr. Pierre Baillargeon and his young brother, Antoine-Étienne, my great-great-grand-father, is just about to embark for the Iles-de-la Madeleine, where he will work for his uncle, Alexis*. The entire family certainly has a vivid memory of the oldest uncle, Charles-François Painchaud*, founder of the Collège de Ste-Anne-de-la-Pocatière, deceased in 1838*.

From both his paternal and maternal sides, Joseph is connected to a whole network of French-Canadian

professional bourgeoisie that is dynamic, enterprising, and close to the clergy, of whom several individuals hold key positions in the city's major education, health and charity institutions. His father and his Parant uncles, as well as his Baillargeon brother-in-law, cousin of Msgr. Charles- François Baillargeon*, are all involved in important real estate business in the lower town , rue du Sault-au-Matelot, but also in the higher part of town that develops in the middle of the 19th century, Ste-Ursule street and elsewhere.

It is in that circle of people, at the same time "committed" and "trendy" – to use the current expression – that Joseph evolves and that the first Saint Vincent de Paul conferences come to life in Québec, and with them, the Caisse d'économie de Notre-Dame de Québec² that will eventually become the Banque Nationale, the first bank controlled by French Canadians.

Later on, the Painchaud family will continue holding an enviable position in Québec. Antoine-Étienne, Joseph's young brother, will marry, in Gaspé, Eliza LeBoutillier, daughter of John LeBoutillier*, and will come back to settle on the young Grande-Allée, in the Parliament shade. His only son, my great-grand-father, Antoine-Jean-Marie, will settle with his parents in that new elegant district of Québec. The Painchaud family will remain attached to the Caisse d'économie de Notre-Dame-de-Québec, of which my great-great-uncle, Sir (Jean-)Georges Garneau, will be one of the Directors until 1944.

I was asked of the charitable and missionary zeal of Joseph continued in the family. He might have inspired his great-nephews, my great-uncles Maurice, lawyer, and Guy, Jesuit and missionary. Lecturer in civil law at the École de service social of Université Laval, Maurice participates to social workers training, and is active in the Conseil des œuvres de Québec, Caritas Canada

² ([S. n.], *La Caisse d'économie de Notre-Dame de Québec : fondée en 1848, devenue en 1944, la Banque d'économie de Québec, the Quebec Savings Bank.* (Québec1948).

Canada's Councils in Action

and the promotion of the *Caisses populaires*. He is Founding President of the social workers corporation, and he designs and presents at the end of the 1950s the legislative bill that officially recognizes that profession for the first time in North America. As for Guy, missionary Jesuit in China where he teaches, he suffers with composure and humour the Suchow bombardment in November 1948, and the taking over of the city by Mao Zedong troops in December.

But let us come back to Joseph, to his last years and his obscure ending in Mexico. After his lengthy stay in Paris, he embarks for Vancouver Island, but a few mishaps leave him on the coast of Mexico, where he dies in 1855. The Victoria diocese archives hold a carbon copy of a letter addressed by Msgr. Demers to Joseph Painchaud, the father, in 1856: the bishop regrets the important human and financial loss suffered by his humble diocese due to that death.

Apart from family models, and the pressing needs of the needy population in the city of Québec during those years, what motivates Joseph Painchaud? It would be anachronistic to imagine him, such as an “outraged protester” before the letter contesting capitalism as it was then. His letters certainly show him as a pious and zealous man, but such zeal and piety are entirely inspired by the great affair that is the acquisition of merits to go to heaven, in two different ways, first by adhering to pious brotherhoods, whether here in Québec, or in Paris, and second by showing a tireless zeal in serving the poor, both summarizing for him a life based on religion.

Before concluding, I would like to let him talk. On January 1st, 1850, he says³:

How could I regret the time that I have spent serving the Society of Saint Vincent de Paul? However, I heard many make fun of me. Ha! May they know it well, that everything not based on religion is a house built on sand, if they do not believe it, I invite them to come to Paris, and they will soon be convinced.

³ Joseph Painchaud, *Lettre du 1^{er} janvier 1850* (Fonds Painchaud, Archives of the Musée de la civilisation de Québec).

From St-Vallier street to Grande-Allée, from the St-Roch district to the St-Louis district, the social advancement of the Painchaud family in the 19th century is but an illustration among others of a wider phenomenon, that of the gradual development of a French Canadian professional bourgeoisie. In the particular case of Joseph-Louis' family, that advancement was accompanied by remarkable contributions to the common good: foundation of a college, the first one east of Québec, creation of the *École de médecine de Québec*, several years before Université Laval was founded, organization of the medical profession; it is in that context that takes place the foundation of the Society of Saint Vincent de Paul. All this within a family closely connected to religious and clerical institutions of that time, and all this, especially, thanks to the generosity of Msgr. Joseph-Octave Plessis towards a young orphan family.

We must remember those things. I thank the Society of Saint Vincent de Paul for giving me the opportunity to recall that story, and all of you, for having had the patience to listen.

Louis Painchaud

Canada's Councils in Action

ATLANTIC REGIONAL COUNCIL

The New Face of Hand in Hand

Hand in Hand, a second hand store is a special work of Halifax Particular Council that has been in operation for over 20 years. Over these years, it has gone from a modest beginning in the basement of St. Michael's Church to the new building that you see before you.

Many changes have taken place over the years but what has never changed is the belief that those who come through our doors should be treated with the utmost respect, dignity and compassion. In order to respect that dignity, it has always been the policy that prices on the items be set so that it would not be a burden for those in need. Of course, if those in need were unable to pay that price, the articles would be given without charge.

Due to the rising costs of the new building, it has become increasingly more difficult to maintain this policy of giving freely to those in need. The Board is committed to keeping this policy which they feel is essential in order to serve the neediest. For this reason, the Board has examined a variety of ways that we can increase sales without hurting the most vulnerable.

Two of the Board members had an opportunity to visit the store in Ottawa and found many ideas that could be incorporated in Hand in Hand. Currently, the back of the main floor is used for sorting the donations that come in. The sorting room will be moved to the basement so that the store space can be increased. This will enable us to display out goods in a much better fashion.

The office of the Director will be moved to the second floor and this space will be turned into an area for the more expensive items. On many occasions, we receive items that are quite expensive, example: evening gowns and bone china, etc and it is the intention that we place a higher cost on these items.

In addition, there will be a modest increase over all but always keeping the poor we serve as our main focus. It is hoped that these increases will improve our profits without hurting our poor. Please keep us in your prayers as we continue to find better and better ways to serve His people.

**Maureen MacIsaac, Chair
Hand in Hand**



Canada's Councils in Action

BC & YUKON REGIONAL COUNCIL

St. Patrick's Conference celebrates its 100th Anniversary

St. Patrick's Conference in Vancouver, British Columbia, is celebrating its 100th Anniversary this year. Although the records detailing the first meetings and charitable works seem to have been lost, our parish archives indicate that the Conference was established in 1912, with an aggregation date of March 1, 1915. Since St Patrick's was the first Conference of the Society to open "west of the Rockies," we are celebrating it not only as a landmark event for our Conference, but as a milestone for the entire BC-Yukon Region.

A 100th Anniversary is too special an event to have only one celebration, so we are celebrating throughout the year with events almost every month. Our main goal with these celebrations is to make our presence more visible in the parish, and to make the works of the Society better known. Here are some of the highlights.

We started the year of celebration with a "kick-off event" on September 18th, 2011. Our Dinner doubled as a fund-raiser for the Vancouver Central Council's Outreach Program. This program provides sandwiches, drinks and dessert (along with other donated items) to the homeless on Vancouver's East Side three evenings a week, 52 weeks a year. The Fund-raiser (featured in the last issue of Vincenpaul-Canada) was a joint Vancouver Particular Council effort which brought in more than \$4,000 for Central Council.

October was busy with assessing the Fund-raiser and planning for next year. All Conferences are on board to repeat the effort on September 22, 2012 – but we are hoping to double the revenues for the Outreach Program. October also saw one of two "second collection" Sundays designated for the Society of Saint Vincent de Paul at the Parish the second one was in March.

November started our collections for the Christmas Food Hampers. Borrowing an idea gleaned at the Regional AGM in Prince George in 2011, our Conference held a "reverse collection." Colourful strips of paper announced food items that were needed for our hampers. After the second Collection one Sunday, baskets containing these slips were passed around, and parishioners encouraged to take one, and return with

the item on the following Sunday. The strong support of our Pastor, Father Vincent Hawkswell, and associate pastor, Fr. Mario Fernandes, OCD, helped to make the event a huge success. In many cases, a request for a can of soup or vegetables resulted in several cans of that item (or even a whole case) from a single benefactor. The collection of the food items corresponded to our annual Pancake Breakfast, offered gratis for parishioners after the Sunday morning Masses as our way of thanking one and all for their generosity towards the Society throughout the year.

Each December, our strongly-Filipino parish celebrates the Novena of Masses before Christmas, known as the Misa de Gallo, or Simbangabi. A reception follows the evening Masses. Our Conference helped to provide the food for the reception on the evening that Vancouver Archbishop J Michael Miller celebrated the Mass. Additionally, we held a nightly raffle (of donated raffle items not used for the September 18th event) and raised an additional \$1,200 for Central Council's Outreach Program.

January saw one of our favourite events: the annual Christmas Dinner for our homeless and financially challenged friends. In keeping with our Liturgical calendar, our Christmas dinner is held during the Christmas Season (after Christmas day). We treated approximately 200 guests to a hot turkey dinner with all the "fixins" (mashed potatoes, stuffing, and vegetables), along with dessert, live music, and gifts.

In February, the St. Patrick's Conference joined with other parish groups, providing refreshments for the Catholic Women's League annual Day of Recollection, and also the Parish AGM. Food for both was provided by our SSVP benefactors, and came in at just the right time for these gatherings. March 17th is our Parish and conference's Feast Day, and we once again joined with other parish groups to help with the Parish's annual fund-raiser dinner.

April brings a new type of event that we hope will become an annual activity. We will celebrate Ozanam Days on April 14th, inviting all of our Society of Saint

Canada's Councils in Action

Vincent de Paul members and other volunteers who help with our charitable works to join in an afternoon of food, games and activities. With posters and banners explaining the Society's founding and mission, the day will be both education and recreational.

One of the primary works of our Conference is "JJ's Kitchen." Started over three years ago by our Pastor, Fr. Vincent Hawkswell, SSVP members join forces with our parish seniors (many of whom have since become SSVP members!) to provide a weekly breakfast to the poor and homeless. The meal consists of homemade soup, sandwiches, fruit, breakfast cereal, coffee, sweet rolls, and juice. There are also loaves of bread and buns for our guests to take with them. Although our conference does not have an official youth component, young people doing Confirmation and school volunteer hours join us for our weekly project. The goal of our Ozanam days is two-fold: to thank all of our JJ's volunteers for

their work, and to introduce them to the larger family of the Society of Saint Vincent de Paul, with hopes that some will stay on as youth members.

Although May's event has yet to be determined, June will see us participating in the Annual General Meeting for Central Council, and hopefully also attending the National AGM in Halifax. July and August will be dedicated to preparing for our Grand Finale, our 100th Anniversary Celebration on September 22, 2012. An anniversary year passes quickly, and we have tried to make the most of ours. Our celebrations throughout the year have helped to increase our parish's awareness of who we are and what we do, and has had the added blessing of bringing in new members. Blessed Ozanam and St. Vincent de Paul, pray for us.

Sr. Rhonda Brown, DSMP
Spiritual Advisor
St. Patrick Conference



In Memoriam

It is with deep regret that we announce the following deaths:

Yvon Babin, Saint-Odilon Conference, Quebec QC, September 28, 2011

Marcel Gagnon, Saint-Benoît-Abbé Conference, Quebec QC, October 3, 2011

Jose-Luis Alvarez, St-Pascal de Limoilou Conference, Quebec QC, October 13, 2011

Gerry St. Pierre, St. John the Baptist Conference, Amherstburg ON, January 1, 2012

Frank Maisonville, St. John the Baptist Conference, Amherstburg ON, January 9, 2012

Andrew Tytgat, Holy Name of Jesus Conference, Essex ON, January 25, 2012

Stan Chubak, St. Francis of Rome Conference, St. Catharines ON, February 22, 2012

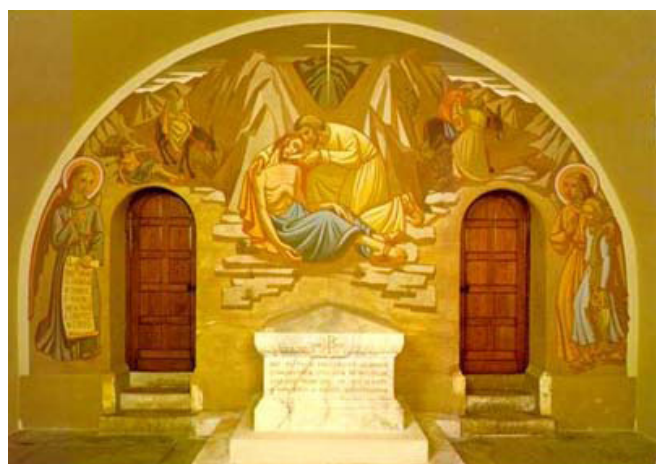
Carroll Gajraj, St. Isaac Jogues Conference, Pickering ON, February 2012

They were our brothers serving the poor
Lord, we pray that all the good they did bear fruit and be continued.
Help us keep their memory alive in our hearts.
Let us keep them in our prayers.

Please send your death notices to editor@ssvp.ca

*"If something consoles me
to leave this earth
before having done what I wanted,
it is that I have never worked
for the praise of men,
but for the service of the truth."*

Frédéric Ozanam



Tomb of Frédéric Ozanam
in the crypt of the church
St. Joseph des Cames in Paris
(70 rue de Vaugirard)
with fresco of the Good Samaritan.



Société de Saint-Vincent de Paul - Society of Saint Vincent de Paul

Conseil national - National Council

2463 Innes Road, Ottawa ON K1B 3K3

Tel: (613) 837-4363 Toll Free/Sans frais: 1 866 997-7787 Fax: (613) 837-7375

national@ssvp.ca www.ssvp.ca

9.19

BON DE COMMANDE - SSVp - ORDER FORM

Description	Ref.	Qt	\$
CARTES / CARDS			
Carte de prière / Prayer card	100 FRA / 101 ENG	_____	0.00
Carte de membre / Member's card	102 FRA / 103 ENG	_____	0.00
Carte d'officier / Officer's card	104 FRA / 105 ENG	_____	0.00
Carte de mission / Mission card	107	_____	0.00

ARTICLES PROMOTIONNELS / PROMOTIONAL ITEMS

Dépliant SSVp / SSVp pamphlet	MAX Qt 200	200 FRA / 201 ENG	_____	0.00
Chaque centaine additionnelle / Each additional lot of 100			_____	15.00
Autocollants logo 1,2 cm / Logo labels 1,2 cm	Qt 75	204	_____	10.00
Autocollants logo 2 cm / Logo labels 2 cm	Qt 75	205	_____	11.00
Autocollants logo 3 cm / Logo labels 3 cm	Qt 75	206	_____	12.00
Lanière tour de cou / Lanyard		208	_____	3.00
Tirette / Zipper-pull		210	_____	4.00
SSVP Post-it		212	_____	1.50
Stylo SSVp / SSVp pen		214	_____	2.00
Stylo SSVp (site web et no sans frais) / SSVp pen (website and toll free no)		216	_____	2.00
Ensemble cadeau (stylo et pousse-mine) / Gift set (pen and pencil)		218	_____	25.00
Ballons (bleu et blanc avec logo) / Balloons (blue and white with logo)	Qt 20	219	_____	5.00
Bannière SSVp / SSVp Banner	Inscription:	220	_____	60.00
1 ^{ère} ligne / 1 st line: _____				
2 ^e ligne (optionnel) / 2 nd line (optional): _____				

ÉPINGLETTES / LAPEL PINS

Épinglette SSVp régulière / SSVp lapel pin (regular)	250	_____	4.00
Épinglette magnétique SSVp / SSVp magnetic lapel pin	252	_____	4.00
Épinglette: Conseiller spirituel / Spiritual Advisor Lapel pin	254 FRA / 255 ENG	_____	5.00

Épinglettes et certificat de mérite / Lapel pins and recognition certificates:

Le(la) président(e) de la conférence/conseil doit compléter le formulaire, disponible sur site internet de la SSVp, www.ssvp.ca			
The Conference/Council President must complete the form, available on the SSVp web site, www.ssvp.ca			
Ancien(ne) président(e) / Past President	SSVP - 25 ans / 25 years		
SSVP - 10 ans / 10 years	SSVP - 30 ans / 30 years		
SSVP - 15 ans / 15 years	SSVP - 40 ans / 40 years		
SSVP - 20 ans / 20 years	SSVP - 50 ans / 50 years		

LIVRES ET SIGNETS / BOOKS AND BOOKMARKS

Livre de la Règle / Rule book	300 FRA / 301 ENG	5.00
Livre : Semences d'espoir / Book Seeds of Hope	304 FRA / 305 ENG	20.00
Livret en couleurs/Colored Booklet : Saint Vincent de Paul	308 FRA / 309 ENG	5.00
Livret en couleurs/Colored Booklet : Sainte Louise de Marillac	310 FRA / 311 ENG	5.00
Livre: "Ozanam un Savant chez les pauvres" par Madeleine Des Rivières	314 FRA	10.00
Album Frédéric Ozanam (Français seulement)	316 FRA	12.50
Frederic Ozanam Beatification Album (English only)	318 ENG	5.00
Booklet: The Frederic Ozanam Story (English only)	319 ENG	5.00
Book: Apostle in a Top Hat (English only)	320 ENG	8.00
Signet magnétique SSVP / SSVP magnetic bookmark	322	2.00
Signet / Bookmark : Saint Vincent de Paul (texte en français / French text)	324 FRA	0.75

MÉDAILLES / MEDALS

Médaille / Medal : Saint Vincent de Paul - Ozanam (60 mm)	401	25.00
Médaille / Medal : La béatification d'Ozanam / Ozanam's beatification	405 FRA	20.00
Médaille - rectangulaire / Medal - oblong : Ozanam " <i>Béatifié par Jean-Paul II</i> "	407	2.00
Médaille - petite ronde / Medal - little round : Frédéric Ozanam	408	1.00
Médaille / Medal : Saint Vincent de Paul - Ozanam (30 mm)	412	14.00
Chevalet pour médaille / Holder for medal (60 mm)	413	5.00
Chevalet pour médaille / Holder for medal (30 mm)	414	4.00

PORTE-CLÉS / KEY-RINGS

Porte-clé / Key-ring : Saint Vincent de Paul - Frédéric Ozanam (30mm)	502	15.00
Porte-clé - Béatification avec anneau / Key-ring - Beatification with ring	503 FRA	10.00
Porte-clé Béatification avec mousqueton / Key-ring Beatification with hook	504 FRA	7.00

IMAGES / PICTURES

Image Ozanam / Picture of Ozanam (by Soulacroix) (22.5 x 35.8 cm)	600	3.50
Image Ozanam 20 ans / Picture of Ozanam at the age of 20 (21 x 29.7 cm)	602	1.50
Image Ozanam à 39 ans / Picture of Ozanam at the age of 39 (21 x 29.7 cm)	604	1.50
Image Ozanam (biographie) / Picture of Ozanam (biography) (9.5 x 21 cm)	606 FRA / 607 ENG	0.75
Carte postale / Post card : Frédéric Ozanam	610	0.50
Image / Picture : Saint Vincent de Paul (7,5 X14,5 cm)	612	0.50
Image / Picture : Saint Vincent de Paul (21 x 29.7 cm)	614	2.50
Affiche / Poster : Saint Vincent de Paul (1581-1660) 40,5cm x 60,5cm	616	2.00
Affiche / Poster : Saint Vincent de Paul (1581-1660) 61cm x 91cm	618	2.50

CARTES DE VOEUX (1\$ chaque ou 12 pour 10\$) / GREETING CARDS (1\$ each or 12 for 10\$)

Description: Voir Catalogue sur site internet / See Catalog on web site www.ssvp.ca

Saint Vincent de Paul - Sans texte/Blank	700	1.00
Frédéric Ozanam - Sans texte/Blank	701	1.00
Une Pensée - Saint-Vincent de Paul	704 FRA	1.00
Une Pensée - Frédéric Ozanam	705 FRA	1.00
Dans votre peine, vos consoeurs et confrères... - Saint-Vincent de Paul	706 FRA	1.00
Thinking of you - Saint Vincent de Paul	711 ENG	1.00
Thinking of you - Frederic Ozanam	712 ENG	1.00
Please remember in your sorrow... - Saint Vincent de Paul	713 ENG	1.00

VÊTEMENTS / CLOTHING

Casquette SSVP / SSVP cap	Noir/black ___ - Beige ___ - Gris/Gray ___ - Blanc/White ___	12.00
Polo / Golf Shirt - Men / Homme		
Noir/black →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	25.00
Bleu/Blue →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	25.00
Rouge/Red →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	25.00
Polo / Golf Shirt - Femme / Women		
Blanc/White →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	25.00
Bleu/Blue →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	25.00
Rouge/Red →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	25.00
T-Shirt		
Noir/black →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	10.00
Bleu/Blue →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	10.00
Blanc/White →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	10.00
Gris/Gray →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___ - XXXL ___	10.00
Coton Ouaté / Sweat Shirt		
Bleu royal/Royal Blue →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	20.00
Bleu marin/Navy Blue →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	20.00
Gris/Gray →	P/S ___ - M ___ - L ___ - XL ___ - XXL ___	20.00

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Nom / Name: _____

Adresse / Address: _____

Tel: _____ **Fax:** _____

E-mail: / Courriel: _____

**Please allow us one week to process your order.
SVP nous accorder une semaine pour traiter votre commande.**

After receiving your package, you will receive an invoice with the total amount (we do not charge taxes) including postage.
Payment can then be made by cheque or credit card. Thank you!

Suite à la réception de votre colis, vous recevrez une facture avec le montant total (nous ne chargeons pas les taxes)
incluant les frais de poste. Le paiement pourra ensuite être effectué par chèque ou par carte de crédit. Merci !

SSVP Conseil national / SSVP National Council