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MESSAGE FROM THE PRESIDENT

HE IS RISEN Alleluia Alleluia; PRAISE THE LORD Alleluia Alleluia

Happy Easter, one and all. May God bless you and your families both in time and eternity.

The Society of Saint Vincent de Paul was born of one man, Blessed Frédéric Ozanam, who had a vision and a desire to love and serve God by loving and serving his neighbour. There is an irresistibility and a magnetism that emanates from such a person that attracts followers.

Over time, followers came forth in droves, which lead to formation and order with all its incumbent rules, regulations and policies. Growth requires that these be updated and modified to meet internal and external demands precipitated by ever-changing conditions and developments, many of which are outside our purview.

The primary effect of all this organization and structure is that we are all under authority to a higher order. An order to which we owe our allegiance and fidelity and without which we, as members of a Society, do not and cannot exist. If changes to the structures are required, they can and must be made in a democratic and legal manner from within existing organizational structures. Abrogating our responsibilities as such within and to the organization leads to anarchy and dissolution.

Colossians 3:23-24 NRSVCE:

“Whatever your task, put yourselves into it, as done for the Lord and not for your masters, since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ.”

Think about it for a moment, we are all individually and collectively under authority to a higher power from conception to natural death. First and foremost is the supreme authority of God himself being the origin and final arbiter of all authority. Throughout life we also submit, voluntarily and at times involuntarily, our allegiance to various authorities, such as, first and foremost, our parents, then the Church, teachers, civil authorities at all levels, legal systems, supervisors in the workplace, elected officials, as well as in various groups, clubs and associations, to which we belong.

For the most part, authority is granted from the outside unless one creates his or her own business, enterprise, group, or organization. However, one is still under the authority of God and government laws and regulations at all levels. To be in authority, one must first and foremost be under authority. A person who arbitrarily assumes authority unjustly may be considered unstable, acting in contravention of the law or just being a bully and a tyrant.

What we are experiencing today around the world is a spirit of "*individualism*", a spirit of being self-centred in feelings or conduct. This is contrary to "*collectivism*", where everyone is engaged in and works for the common cause, which is a more powerful force for cooperation and productivity. Throughout the history of humanity, collectivism has been precisely how families, tribes, clans, cities, nations and whole societies have evolved and functioned.

It seems that we may be in danger of destroying the legacy we received in trust. Let us hold fast to the faith and values that our founders handed us. We, as Christians and Vincentians, need to

pause a moment and to pray for wisdom and discernment. We need to look back to our founders in order to remain faithful to the trust that we have inherited. Vincentians who will come after us are relying on us to pass on the inheritance we received, from those who came before us, whole and intact.

Romans 12:2 NRSVCE:

“Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.”

St. Joseph, Pray for us.

St. Marguerite D’Youville, Pray for us.

St. Geneviève, Pray for us.

*Claude Bédard, President
National Council of Canada*



ANNUAL NATIONAL FORMATION

We are excited to invite you to the Society of Saint Vincent de Paul Annual National Formation (ANF) to be held in Ottawa on June 17 and 18, 2022 at Carleton University.

The theme for the 2022 ANF is HUNGER; this theme covers hunger on different levels, such as hunger for spirituality, human contact, the continuity of SSVP as well as the hunger we address in our communities related to food insecurities. We are offering multiple workshops in French and English and a Live Chat Room for an opportunity to exchange ideas and enter into conversations with our fellow Vincentians on their initiatives. We are also pleased to offer a plenary session with a keynote speaker (TBA). The theme of HUNGER will be a thread that runs throughout the two-day event.

The Live Chat Room / Exposition Hall is a forum where members, conferences or councils can identify a topic for discussion or share their successful initiatives/projects with other Vincentians. Please reserve a spot at the Live Chat Room to present your initiative or project by filling this [submission form](#).

Workshops are typically 75 minutes long, to include presentation with a question and answer period. Presenters must provide their own presentation material. Please submit your workshop proposal by filling this [submission form](#).

Please submit by April 30.

This in-person event is long-awaited after our hibernation over the last two years. Our hope is to create an inspiring and uplifting event in which we can once again network and enjoy each other's company and wisdom. We hope to see you there.

National Formation Committee

Please note that at the March 26 National Council board meeting, it was decided to have the statutory meeting, a.k.a. as the Annual General Assembly (AGA), at a later date.



WHEN JUSTICE AND PEACE SHALL KISS

Given that adequate housing is an issue of social justice, it might be helpful to look at the concept of justice in light of the need for a home for all.

Psalm 85, one of my favourite biblical passages in terms of justice, can serve as an opening prayer for this reflection: *Steadfast love and faithfulness shall meet; righteousness and peace shall kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky. The Lord will give what is good, and our land will yield its increase. Righteousness will go before him, and will make a path for his steps.*

This psalm provides us with a clear message: working for justice is our best response to God's love for us and for all of God's creation. This reminds me of the bumper slogan - If you want peace, work for justice. We are invited to make justice spring up from the earth so that peace can reign down from heaven. More particularly, in light of the theme of a home for all, we are invited as Vincentians to make the issue of inadequate housing a priority for our efforts to help the poor.

Needless to say, the psalm inspired the title of this reflection: *When Justice and Peace shall Kiss*. What is interesting in that passage is the dynamic, two-way flow of energy that is rooted in a covenant relationship with God as described in 1 Jn 4:11, "Beloved, since God loved us so much, we also ought to love one another," and v. 19, "We love because God has loved us first." God's love takes the initiative, and we respond to that love.

In the psalm, we see the downward movement of steadfast love, goodness and righteousness, and the upward response of faithfulness, peace and obedience, expressed by the words, "making a path for his steps." The underlying message is the same – justice is our best response to God's love for us and for all of creation.

The prophet Amos, in chapter 8:4-7, uses language that could not be stronger in decrying the injustices of his time by especially the civic and religious leaders. He is clear that God condemns those who are dishonest and cheat the poor, trample on the needy, suppress the poor country people, tamper with scales, fix prices and take advantage of the poor and disadvantaged. Surely, Amos would speak out against the injustice of so many people in our world who lack a roof over their heads, who have no place to really call home, while the homes of the wealthy are growing bigger and bigger in size, becoming even mansions housing smaller and smaller families.

The prophet Isaiah, in chapter 58, has God speaking even stronger and even more relevant words to Israel and to us: *Thus says the Lord: Is this not the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly.*

In April of 2009, Zenith, the news service out of the Vatican released a social analysis that provides food for thought in capturing much of the injustice in the world today, as follows:

1. The poverty of so many people, brothers and sisters of ours, who live in misery and know nothing other than suffering and exploitation.

2. The even greater poverty of not knowing Christ that, according to Mother Teresa of Calcutta, is “the first poverty of people,” and of which no corner of the earth is exempt.
3. “A structure of sin” that seems inevitable and impossible to eradicate from the complex world in which we live.
4. Aggression against life from conception to its natural end.
5. The crisis of the family, irreplaceable basic cell of a healthy and prosperous society.
6. Cultural and moral relativism, which makes one lose the sense of the search for truth and its existence.
7. The unbalanced and myopic relationship with nature, at times wildly exploited, and, paradoxically, at times “idolized” and the object of greater attention than that given to the human being.
8. A scientific and technological development that goes ahead, at all costs and in any direction possible, without giving thought to the reality that the ethics of human behavior must impose limits.
9. Brothers and sisters who continually suffer religious persecution and die as martyrs in many places of the world for witnessing to Christ.
10. The aggressiveness, hostility and censure reserved at times for the Pope and the Church in the proclamation of the Gospel message of truth and love.
11. The economic crisis that has hit entire countries and seems to eradicate the horizon of hope of so many people.

While Zenith does not specifically include homelessness and a lack of adequate housing in its list, we could almost make this issue a twelfth one to round them out to an even dozen.

In the December 10, 2014 edition of the *Prairie Messenger*, a Catholic newspaper in Western Canada, Terrence J. Downey, president of St. Thomas More College in Saskatoon, Saskatchewan, which I attended as a university student, wrote an article pointing out that in Canada all references to the common good have disappeared. He creatively uses the apostolic exhortation *Evangelii Gaudium* (“The Joy of the Gospel”) of Pope Francis as a prism for his very pertinent and thought-provoking observations.

Statement by statement, along with some statistics, he points out how many of the thoughts expressed by Pope Francis on the importance of the common good, the need for politicians to broaden their horizons, the need to address issues affecting especially the poor, beg to be addressed.

Well-known retreat master, the late Fr. John Fullenbach, pointed out that we must distinguish between **charity**, and a **social development apostolate**. Charity is caring for the victims of society. Christian concern for others, or social development, is geared to work for the removal of the unjust causes of victims. Both are important, but different. The ministry of St. Mother Theresa of Calcutta, helping victims of poverty and injustice, is not the same as that of Dorothy Day, who not only helped victims of poverty, but also tried to address the causes of poverty and injustice, which tends to disturb the status quo even within the Church (making them a bit harder to canonize).

In Jewish theology, two activities embody these two differing theologies and their ensuing ministry: *devekut*, which means “clinging to God” or contemplation, and *tikkun o’lam* which means “repair of the world” or the work of justice.

“Clinging to God” and “repair of the world” are two sides of the same coin. Having an integrated spirituality without either element is impossible. The mystic St. Hildegard of Bingen understood the need

for this balance. She saw the world as charged with God's glory and human beings as entrusted with special responsibility for its well-being.

In the light of these insights, and given the practical need for housing in our society, as well as our Vincentian interest in and involvement with social justice, former school principal and Oblate lay associate Dan Freidt shared with me a helpful schema that might serve as a backdrop for us. Written by Constance Fouré, it is entitled *Moving From Charity to Justice* and lays out five steps on a continuum.

While there is a natural hesitancy on the part of many to embark on this journey, as planning a Christmas meal is much more rewarding and less challenging than meeting on welfare reform, these five stages form a natural growth pattern for individuals, organizations such as ours, schools and parishes. Each of them carries its own possibilities and challenges.

Stage One: *Collections*

The first stage focuses on collections: Christmas food baskets, monetary contributions for distant countries, gathering clothes and food for a thrift store or community. Collections bring real relief of immediate needs, and serve a very practical purpose. Our North of 60 project would fit into this category. However, collections usually offer minimal opportunity to form a bond with recipients, even as we strive to make that happen. This stage also can lead to "compassion fatigue" and the need to monitor developments as we become more known and new needs emerge.

Stage Two: *Direct Service*

Direct service is the familiar work of sandbagging during a flood, serving meals at a soup kitchen, or providing child care at a shelter. It generally involves volunteers going out to a community and directly addressing needs.

These activities push people out of their comfort zones, and often put participants in close contact with people whose world is different from their own. In some instances, these experiences can be life-changing, as when a group of high-school students spend time helping build a home in a country like Haiti. For many, ongoing service opportunities can be grounding experiences that renew an awareness of their relative privilege and strengthen the commitment to help. Direct service can break down stereotypes and widen one's circle of compassion. Structured reflection can greatly enrich these experiences and provide a bridge to make the activity a truly Catholic experience.

Sustained programs involving consistent sessions over a period of time can increase the participants' familiarity with and commitment to a particular community or agency. Developing an ongoing relationship with selected populations or agencies improves the likelihood of personal investment.

Stage Three: *Service for Empowerment*

This stage engages volunteers in actions that empowers its recipients by offering them new skills and experiences. Participants may provide tutoring in English as a second language, computer or GRE skills. They can coach a team of developmentally challenged adults or be mentors for children who lack positive role models in their lives. The Oblates in Kenya began a water project to bring water down a mountain to needy villagers in the valley, but did this in collaboration with the local people, who now run the project on their own.

Service geared toward empowerment enables people to take greater charge of and pride in their lives, and has a natural impetus towards breaking down the distinction between “giver” and “receiver”. Action toward empowerment involves a greater level of commitment and engagement on the part of volunteers, and usually requires a higher level of skills. Although it brings about more lasting change, it does not yet risk controversy, nor does it tackle the structures that create the inequality in our world.

Though limited, these first three stages are both valid and necessary, as urgent needs cannot wait for structures to change, and they provide the path of conversion most people need towards commitment to social justice. Generally, an awareness of the need for action comes from some kind of experience among people in need, and then awareness grows of the causes behind that need.

Stage Four: Reflection and Analysis

Service has much more power to change hearts if it moves into providing structured reflection and analysis for the participants. Structured reflection also serves to build a bridge toward a justice perspective.

Journaling is a helpful tool, helping participants focus on their emotional response to their experiences, and toward developing social, organizational and problem-solving skills. Developing a justice perspective requires a more penetrating type of reflection which seeks an understanding of the structures creating the need for this ongoing service – not just rescuing bodies floating down a river, but unearthing the reasons why there are bodies floating down a river.

This fourth stage involves teaching participants to analyze the situations they encounter through direct experience or through the media, and to discover the causes of the inequities they observe. It is a complex process, demanding mentors with the skill and knowledge to guide the conversation. It begins to make the shift toward an awareness that may challenge participants’ way of life and assumptions. It should be undertaken with care.

Stage Five: Advocacy for Structural Change

This fifth stage takes the brave step of engaging in political action. It includes actions like writing letters, mounting information campaigns, protesting and meeting with legislators.

Advocacy is a natural outgrowth of the first four stages, and many of us are just beginning to explore this stage. The first four stages provide the inspiration and new awareness which prompts political action. Organizations cannot deliver the complete message of Catholic social thought without somehow addressing the issue of advocacy. This territory is new and demands competence and the appropriate spirit.

The challenge for us as Vincentians, who excel at the first stages, would be to use this schema as an invitation to little by little move toward the last two stages of reflection, analysis and advocacy for structural change with regard to the pressing issue of inadequate housing for all. What is it in our society, government and church that needs to be addressed to help us all move in that direction?

As a way of concluding this reflection, I would like to share with you a strategy for the long haul. Unfortunately, I cannot remember where this list comes from, or how it came my way, or if part of it is my own thinking:

1. Restore the role of the humanities in the field of higher education

2. Practice the principle of non-violence and reconciliation
3. Pressure governments to work for the common good
4. Foster dialogue, not exclusion
5. Reach out to the marginalized (the widows, orphans and foreigners of our day)
6. Be prophetic – speak your truth to power
7. Try to balance economy and ecology
8. Live Matthew 25 to the full
9. Balance action with contemplation
10. Resist the false gods of possession, prestige and power

Hopefully, some of the above thoughts or all of them, can serve to stimulate some creative thinking and action on our part as Vincentians as we address the issue of adequate housing for all.

*Archbishop emeritus Sylvain Lavoie OMI
National Spiritual Advisor*



SOCIAL JUSTICE – APRIL 2022

As mentioned in our March 23rd edition, I would like to provide social justice resources in both April and May editions that will focus on several topics, with the goal of expanding our current social justice network of committees, reps and supporters.

In addition to our National Social Justice Committee, we have the following subcommittees:

- Advocacy Circle
- MultiCultural Diversity Committee (MCDC)
- Indigenous Sharing Circle (ISC)
- Housing Campaign Committee
- Prison Ministry Network

Each of these subcommittees also has a larger network of supporters, which we invite you to join via an email to [Jim Paddon](mailto:Jim.Paddon@ssvp.ca).

Also, please find the following attachments:

[What is Social Justice and Why should SSVP be involved?](#)

This article looks at this question in an effort to help members understand the topic while giving consideration to joining our efforts.

Please read over this document and submit any comments or questions to [Jim Paddon](mailto:Jim.Paddon@ssvp.ca). The April 27th edition will explore the 10 principles of Catholic Social Teachings, with an emphasis on those most relevant to the Society of Saint Vincent de Paul.

*Jim Paddon, Chair
National Social Justice Committee*



WHAT IS SOCIAL JUSTICE AND WHY SHOULD SSVP BE INVOLVED?

A couple of questions often asked are what is social justice and why should SSVP be involved? Let me use two definitions. The first is the standard one found in dictionaries. It reads...

the fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice.

In addition, we can add this from the Catechism of the Catholic Church:

Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority. Social justice can be obtained only in respecting the human dignity of every man and woman.

However, I believe there is a unique quality to Vincentian social justice. As Vincentians, we can engage with our friends and neighbours in need through our various actions during home visits, soup kitchens, food banks, thrift stores and shelters. It is through this personal engagement that we can listen and learn more about the challenges and injustices faced in our laws, social services, criminal justice systems, systemic racism, environmental issues and other related barriers.

Social justice is how we should react to seeing the effects of injustice on people experiencing poverty by addressing these injustices through advocacy, systemic change and education, which can result in changing the structures and policies that perpetuate injustice in our world.

While we use the term social justice to describe our efforts, there is another term that we use within the larger Vincentian family. This term is Systemic Change, which takes a holistic approach to all that we do to alleviate poverty. The Vincentian family defines systemic change as follows:

Systemic change among those living in poverty goes beyond providing food, clothing and shelter and alleviating immediate needs. It enables people themselves to engage in the identification of the root causes of their poverty and to create strategies, including advocacy, to change those structures which keep them in poverty. Systemic change requires transforming attitudes.

The Catholic Church's official involvement in social justice and action can likely be traced to 1891 when Pope Leo XIII issued his encyclical *Rerum Novarum*, whose subheading was... on the condition of labour.

The literal translation is "of new things". *Rerum Novarum* stressed the Human Dignity of every person as well as the Common Good.

Dignity - A person's dignity derives from the fact that she/he is created in the image of God and endowed with a free will and an immortal soul.

Common Good - The primary purpose of a state is to provide for the common good of every person.

While there were many great scholars who contributed to *Rerum Novarum*, there is no doubt Frédéric Ozanam had a long history of these very principles and that his beliefs and teachings were part of the foundational teachings of the encyclical. Ozanam was a champion of the workers' rights reflected in this encyclical.

Rerum Novarum was used as a base for the development of Catholic Social Teachings and its ten principles.

Human Dignity	Preferential Option for the Poor	Human Equality
Respect for Human Life	Solidarity	Common Good
Association	Stewardship	
Participation	Subsidiarity	

How can Vincentians deny the need to become involved in social justice? We have gathered such a wealth of knowledge through our personal contact with those living in poverty; why not use this knowledge to do more than just our charitable efforts? How can we be aware of the existence of poverty in Canada and not want to do more? How can we see the barriers that exist in today's social services without wanting to change them? How can we not want to change systems that tend to keep people in poverty? What is stopping us?

Yes, there are what we call valid reasons, but are they reasons or excuses? Not enough members. Getting too old. People are taking advantage of us and the system. Burnt out.

I would suggest we return to the definition of Systemic Change I mentioned earlier and place an emphasis on the last sentence which states that systemic change requires transforming attitudes. To address this requirement, I'd like to ask you, how many times do you tend to judge someone living in poverty? Do you question their living style, living conditions, their lack of ambition, lack of gratefulness for our help?

SSVP and social justice today

What do we do at the national, regional, local levels?

National social justice includes:

Systemic change - advocacy - restorative justice (prison ministry) - Indigenous Peoples - Multicultural Diversity - Environmental Change

Systemic change is really a twofold topic. As mentioned earlier, the larger role of systemic change is that of changing or transforming our own attitudes towards poverty and those living in a state of poverty. This is not always easy. It is very easy to look at someone and make a quick judgement on what type of person they are. The challenge is looking at the reason why that person is living in poverty. This challenge does take lots of prayer and faith.

The second part of systemic change occurs when we advocate for changing current laws or structures that contribute to someone living in poverty. We may also be able to develop new projects that address poverty. Three that come to mind are the Seeds of Hope program, North of 60 and our National Housing Campaign. You can find resource material on all three projects on our national website (www.ssvp.ca).

Advocacy can be part of addressing the need for changing current systems or how things are done. It can be advocating to various levels of government or other agencies with or on behalf of people living in poverty. This never means being political, but it can mean talking with politicians to express our concerns and views on various issues.

Restorative justice or prison ministry is another area under social justice. There is certainly a need to address the criminal justice system and how it affects people living in poverty. Poverty and crime are certainly a common combination but is a poor person given the same opportunity under the criminal justice system that someone with a better income receives? While visiting prisons is not for everyone, we can certainly help former inmates adjust to society upon their release from prison. In fact, we prefer to call former inmates returning citizens.

Indigenous Peoples: This is an area we are certainly involved in. As Catholics, we should all be aware of the damage the Catholic Church has done with residential schools. The larger topic of racism is one we should all be concerned with, as it affects not only Indigenous People but other visible minorities as well. It is not enough to say we don't practice prejudice. We should voice our concerns about it whenever and wherever it happens.

Multicultural Diversity: This is a very topical issue that has existed for many years. The SSVP is actively working on this issue at both our national and regional levels. We are seeking both SSVP members and non-members from various cultural groups to assist us in developing policies and actions that every conference and member can read and respond to.

Environment: This is an area we are also active in. You can find a position paper on our national website about this topic. (www.ssvp.ca).

In summary, major issues include: affordable housing, homelessness, childcare, child poverty, food insecurity, Indigenous culture, multicultural diversity, environmental change, addictions, criminal justice, living wage, basic income, unemployment, abuse in its many forms.

What can we do? Where do we start?

Yes, we have all the major issues I've mentioned to deal with. These issues can affect you and the poor in large, medium or rural communities. There will also be issues of a more local variety. The need for education and to discuss these issues is very important. Maybe there is not much action you can take in some communities. However, until you talk, and listen to the poor, you may never know what the effect is. A social justice representative or committee can help educate the conference, parish and community about the issues that affect poverty today.

However, before we can take any actions related to social justice, there is a need to address the systemic change requirement to transform attitudes. It is easy and likely natural to judge others, especially when they don't seem to fit our definitions of what we see as normal, responsible citizens. There is no doubt that, if we are to transform attitudes, both ours and those of others, we need to start with the spiritual base that our Vincentian charism offers us. Just as practice and study of a subject improves our understanding of it, so too can we change our attitudes by studying the issues, the root causes of poverty and their effect on human beings. Therefore, the spiritual component is an essential one if we are to transform our attitudes towards poverty and those living in it.

What can an SSVP conference do about social justice?

1. Add social justice as an agenda item for all meetings, with sufficient time allotted.
2. Appoint a social justice rep or form a committee.
3. Educate your members and parish about the issues.

4. Discuss how issues affect your community.
5. Develop a list of all social services available in your area.
6. Contact other local agencies, organizations in your community that are interested in poverty issues.
7. Contact your diocesan office. If they have a social justice coordinator, speak with him or her about collaboration. If no coordinator, speak with communications, or the bishop.
8. Consider replicating a program that is currently in operation.
9. Look at ways or projects, small or big, that may address an issue.
10. Use the parish bulletin to attract new members.

How can we attract non-members to either join SSVP or at least help in our social justice efforts?

There is real potential in looking outside of the conference for parishioners who may not be interested in our charitable work but who possess work experience or simply an interest in social justice issues. There are various ways to reach these potential members.

1. Personal invitation to someone you may know in your parish or community. As part of our efforts to be more racially diversified, invite fellow parishioners from racialized groups to consider joining as full members or volunteers.
2. Contact local separate school teachers' union or association. The focus could be on retired teachers.
3. Place a notice in the parish bulletin.
4. Contact the parish Catholic Women's League and Knights or Columbus.
5. If your parish has a social justice committee, contact them and discuss collaboration.

Resources

- [National website-Social Justice Resources](#)
- [Social Justice Guide](#)
- [Seeds of Hope](#)

Jim Paddon, Chair

National Social Justice Committee



HOUSING AND HOMELESSNESS

Our [National Housing Campaign's](#) theme is... [Safe, Secure and Affordable Housing is a Human Right](#). This aptly describes how important and vital it is for every individual and family in today's world to have an adequate place to live. Whether being able to buy or simply rent one, having a place to call home can mean so much to our fellow Canadians and newcomers.

The Society of Saint Vincent de Paul can make a difference! We are likely in a time and place that provides many financial incentives at all levels of government for organizations such as ours to consider building such accommodations on our own, or in collaboration with others. If not actually building, there are many other options we have that enable us to become an integral part of making a difference regarding housing and homelessness. Please consider joining our national campaign at your own council or conference.

The local housing champion or housing committee is the preferred way you can join us. There is a real need for more SSVP members to step up to this opportunity. In the April 27 edition and both May editions of the national newsletter, we shall continue to discuss our housing campaign and how you can get involved. In the April 27 edition, some of the barriers preventing more participation by our membership in the housing campaign will be considered.

Please read and pray the [Housing Campaign Prayer](#).

In addition, here is a [reflection by Archbishop Sylvain Lavoie](#).

Jim Paddon, Chair

National Social Justice Committee



JAMAICA - ASSISTANCE TO THE OZANAM & ST. CLARE HOME FOR THE AGED

The St. John Vianney Conference, Barrie, Ontario is twinning with a conference in Jamaica. The twinning contact of the Jamaican conference, Sis. Millicent Branch, is also an executive member of the National Council of Jamaica. For several years, the National Council of Jamaica has been operating the Ozanam & St. Clare Home for the Aged in Kingston, the nation's capital. Sis. Millicent requested urgent financial assistance from St. John Vianney Conference to keep the Ozanam Home open.

The Ozanam Home has a capacity to accommodate 50 residents in need. However, it has never been fully occupied due to costs constraints. For example, in year 2018, there were 28 residents - 11 men and 17 women - most of whom had to pay a small fee to keep the residence in operation. At the facility, there is a chapel where mass is celebrated once a week and pastors of other Christian faith offer religious services.

The Ozanam Home was badly affected by the pandemic, with operating funds becoming depleted and the National Council of Jamaica not in a financial position to fill the gap. Some conferences make donations to the Ozanam Home from time to time, in the form of monetary contributions, grocery items, toiletries, cleaning products, etc. As well, local charities and individual donors provide assistance.

Members of the St. John Vianney Conference approved a donation of \$3,000 for the project. The National Council of Jamaica had never been involved in a twinning and a new partnership was approved between the National Council of Jamaica and the Hamilton West Particular Council, Hamilton, Ontario, in January 2022. This twinning should alleviate the financial stress in the operation of the Ozanam & St. Clare Home for the Aged. Both actions have ensured the sustainability of this special work.

*Clermont Fortin, Chair
National Twinning Committee*



QUESTION & ANSWER

Q: Canada Revenue Agency (CRA) would like me to submit the T3010 for my conference online instead of on paper. I need to become a representative. How do I do that?

A: Returns (e.g. T3010) can be filed electronically with NETFILE. NETFILE is an online filing service that allows registrants to file their returns directly with CRA. There is a two-step process to achieve this. The first step is to obtain a Representative ID (repID) from CRA; the second step is to submit your information to National in order for National to confirm with CRA that you are authorized. Please refer to form 9.7.2 in the National Operations Manual.

https://ssvp.ca/wp-content/uploads/2021/10/9.7.2_access_to_the_cra_netfile_for_a_conference_or_council_representative_2020-11_form_p.pdf