II. Taking the Vow of Poverty to Be Like Christ
For Reflection and Sharing
A confrere becomes seriously indebted to someone. Since he cannot pay the debt on time, his creditor contacts the circumscription Superior threatening to take him to court. The Council holds a meeting but opinions are divided. Some think that for justice’s sake and for the good name of the Congregation the amount owed should be paid on the confrere’s behalf. Others however, think that to act like this would just encourage others to behave similarly. What do you think?

IV. FORMING ONESELF IN THE VOW OF POVERTY

4.1 From Enthusiasm to Learning to Live As a Spiritan

When a young person asks to enter the Congregation, he shows a great enthusiasm. He has been deeply impressed by an elderly priest he met in a parish or while on retreat and his generous intentions know no bounds. He wants to be like that elderly priest whose life is worth emulating.

If there is ever a sad moment in a candidate’s formation, it is the moment when he loses his first enthusiasm. With time his fervour is tempered and the long training in living in community – “condition sine qua non” of the missionary life – must be faced. The candidate learns about the implications of religious life: the struggle against latent individualism, know that a commitment to JPIC issues is a priority (TA 3).

- What practical efforts have been made to carry out circumscription decisions?
- Has our circumscription worked out its JPIC programme (TA 3.2)? If this has been done, has it been implemented? If not, what is blocking it?
- What areas will we need to think about in the future? What orientations would circumscriptions need to take to combat poverty?
- Does the circumscription have any kind of plan to help our families in emergency cases?

For Reflection and Sharing
Out of concern for simplicity of life, a confrere who was a chaplain to young people in a large African town, was happy to have only a small two-door car. Thus he was limited in the number of young people he could carry when it came time to go away on retreat, for example. Very quickly the young people dubbed the car that of a selfish man. What do you think? Would you have advised the chaplain to buy a bigger car?

II. TAKING THE VOW OF POVERTY TO BE LIKE CHRIST

2.1 How do people look upon us?

In comparison to deprived peoples, can we in fact say we are poor? How can we seriously say that at our
profession we are taking a vow of poverty? Appearances sometimes suggest the contrary.

If in today’s world, many Spiritans are happy with what is strictly necessary, none of them lack the basic necessities. What is more, our houses, the number of cars we have and the expensive make of some of them, the ease with which we travel about and the modern means of communication we use, offer us possibilities which millions of people just do not have. These things and the level of education we have received give us in fact a high social status. Some people resent this contradiction and consider that we are not credible. For them, the vow of poverty needs to be seen differently, so as not to confuse real poverty with a voluntary simplicity of means. This gives rise to the following four observations.

· Ancient Biblical tradition regarded the possession of earthly goods as a blessing; it was up to the possessor to help all those who depended on him.

· Wise men denounced the risks of wealth: “The rich man lords it over the poor and the debtor is the slave of his creditor” (Pr. 22.7; cf. 28.11). Jesus gave similar warnings about wealth (Lk. 12:13-21) concluding: “Where your treasure is, there will your heart be also” (Lk. 12.34) – this is an invitation to be careful not to get attached to our possessions.

· On another level, not all members of the Congregation have access to the same resources; whereas some give little witness to their vow of poverty, others live frugally, either because they do not have sufficient means, or, like our founders, they have made the choice to make do with the basic necessities.

ity in the use of money and inequalities between confreres, communities and circumscriptions” (TA 1.1.1).

3.4.1 On a Personal Level
➢ Am I honest and open in financial matters?
➢ Do I give a regular account of what I receive (gifts, mass intentions etc…) and what I spend?
➢ Do I agree with interdependence as a way of living community life?

3.4.2 On a Community Level

The quality of relationships in a community often depends on the level of sharing of material resources of the community.

➢ In financial and material matters, what are the respective roles of the superior and bursar?
➢ Does the community discuss the budget at the beginning of each financial year? Does the bursar give a report of the expenditure (SRL 175.3)?
➢ Are the community’s accounts separate from those of the works or projects?

3.4.3 On a Circumscription Level

➢ How does our circumscription express internal solidarity?
➢ How does our circumscription express solidarity with other circumscriptions?
➢ Does our circumscription send in its contributions to the General Administration and Cor Unum?
➢ Are the circumscription accounts sufficiently clear?
- in some circumscriptions, confreres cannot realise anything tangible without external help, because of the economic failures in their countries (TA 4.3);
- in others, care for the elderly confreres who gave of their healthy years in the service of mission, has heavy financial implications;
- others again have the heavy responsibility of training the younger ones who wish to join us; this is costly and efforts at self-sufficiency do not produce enough (TA 4.10).

In the end, circumscriptions turn to the solidarity of the whole Congregation when they fail to organise this among the confreres of the same circumscription.

Learning to be interdependent is not easy, because we do not always have a good knowledge of each others’ needs or the efforts they are making. Lack of mutual understanding follows whereas, as ultimate goal, solidarity is supposed to increase fraternity and communion within the Congregation, and by this means, assure a better service for mission.

Effort at Co-responsibility

Like the members of one family, we are all responsible for the goods of the Congregation; perhaps we need to promote a maintenance culture wherever we are appointed. To help us in this, each circumscription has been asked to make an inventory of its movable and immovable goods (TA 7.3).

3.4 Where are we?

To realise interdependence and develop a culture of sharing among us “… we are called by the Spirit to correct irregularities such as individualism, inappropriate relationships, and the lack of transparency and accountabil-

- Finally we are aware of what it means to be involved in missionary activity in these times and the ambivalence it implies: we can bring great benefits to people, but also create too much dependence and waste a lot of our time.

2.2 Evangelical Self-emptying

Poverty chosen, in itself, would have no sense unless Jesus had first of all chosen it. Was he materially poor? The Gospel says little on this but his itinerant ministry made him dependent on the support of others. Very early on though, the early Church reflected on the way he had given up his whole life. The hymn in the letter to the Philippians summarises in a few verses how he “became as men are”: “He did not cling to his equality with God “. This goes to show that he did not count on what was his real richness – the Father’s glory. In accepting for himself to be “emptied”, he consented to give up his place as “lord and master”, making himself a servant and sharing our condition (Ph. 2:6-8). Thus he became a “brother” to us all “able to help those who are in any kind of need” (Heb. 2:17-18). In Jesus, God lowered himself in order to bring life, love and reconciliation.

Poullart des Places is clearly among those who lived this self-emptying. From a comfortable background, destined for honours and a brilliant career, he voluntarily gave up his wealth and lived the life of a poor student, accepting the harsh rule of his community. He only accepted his life annuity required by the bishop for ordination, an annuity which he shared with the whole community. In the end he died in Paris and was buried in a pauper’s grave.

Such a way of life is completely in line with a person who has made a deliberate choice. He was well aware of the
dangers of a desire for fame and “all that raises a man above others due to merit”. One of his prayers illustrates this: “Destroy in me all the worldly attachments which follow me everywhere”6. He would repeat this in 1702: “Grant me the grace of total detachment from all creatures and from self”7. Such a renunciation was clearly the fruit of prayer. Is it not here that every human being comes to understand God’s will for them? Poullart des Places wanted to be free to be at all times in the presence of God and to do his will.

2.3 Choosing to live in simplicity

The link between Poullart des Places and Christ is that of apostolic availability. It is still a matter today of losing one’s life so as to attain greater interior freedom and brotherly love. Because of this, the commitment to following Christ goes hand in hand with taking on a lifestyle which does not make us slaves of material goods, but opens us up to a greater solidarity (SRL 71).

In choosing to do this, we are making a decision in complete contrast to society around us, where publicity posters promote consumerism, and the attractions of wealth and success. By choosing a simple and modest lifestyle we are being counter-cultural. We are saying to our contemporaries that the ultimate goal of man does not lie in material wealth (Lk. 12.15). Poverty chosen thus challenges the tendency to consumerism. This is also reflected in the letter of Libermann to the confreres on the island of Bourbon: “Do not seek the things the world seeks, giving a life of ease and an external impression of wealth”8.

listening in order to assess the needs of all. Here we do need to re-affirm the role of the Superior. He is the one we must refer to first, before going to the bursar, regarding expenditure or important loans (SRL 68). He is also the one to render account (SRL 69; 72.6).

Effort at Sharing

Transparency opens us up to sharing and putting our goods in common: “Whatever we receive as a gift or in payment for our work – gifts, salaries, pensions, grants, insurance benefits, mass stipends and every other income we may derive from our work – belongs to the Congregation” (SRL 65). Whether we bring in to the community more than another confrere or receive a salary does not put us in a privileged position; Spiritans can only live together in confidence if all that is received from ministry or from benefactors is put into the common fund. Confreres having private means create suspicion and difficulties in relationships. So often dissensions arise in community when there is no sharing. Faced with an individualistic world, religious life dares to propose the sharing of goods and dependence on one another. This is a challenge for our times, forming a part of our religious commitment, leading to a conversion of heart and the rejection of personal financial independence and individualism.

Effort at Solidarity

It is our belief as Spiritans that we cannot carry out our commitments if there is no solidarity among us (cf. SRL 70.1). For many years now we have been trying to organise this. The last General Chapter went into more details concerning finance than did Itaici or Maynooth (TA 7) in order to reduce the gulf between rich and poor circumscriptions. There was a call on the responsibility of everyone in this domain, even if situations differ a lot.

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6 “Choice of a State of Life”.
7 “Particular Rule”.
8 ND IX p.15.
ultimatums? Mutual respect and confidence brings availability, solidarity, sharing and co-responsibility. At all levels we are invited to make five efforts:

**Effort at Transparency**

It is not possible for us to live the vow of poverty positively if no-one makes the demanding effort to be transparent. This effort, probably the most difficult because it goes against our natural desire for freedom, is basic to a renewal of our Congregation in terms of finances. It has two aspects:

- On the individual level each one gives an accurate account of his income and expenditure; this can be tedious but it is necessary. This is so important if a confrere gets involved in a commercial enterprise or borrows money irresponsibly. Some confreres have got their circumscriptions heavily into debt in this way. Eventually they will have to answer for their actions and bear the consequences.

- On the collective level, it is becoming urgent for us to manage our goods carefully and transparently; bursars have an important role here. They know that accurate accounts facilitate sharing; they know equally well that the opposite causes serious imbalances. Since the Chapter of Torre d’Aguilha, the General Council has taken steps in the training of bursars and procurators, with a view to helping circumscriptions to keep their accounts accurately. This is the case for our financial management in general and for the financial state of our circumscriptions.

**Effort at dialogue**

Transparency leads to dialogue; this does not only mean asking for money when needed, but presupposes mutual

This choice takes us even further. The majority of confreres, from all continents, are called to leave their families and their countries - to lose their basic security and become one with those who have nothing. There are numerous confreres who have lost everything they had because they stayed right to the end with peoples affected by wars. Others in this situation of insecurity have paid with their lives. So as to live this extreme form of renunciation, one has to be imbued with the spiritual strength which empowered Jesus who, “though he was rich, became poor in order that we might become rich” (2 Cor. 8:9; SRL 61).

### 2.4 Where are we?

No-one can say that it is easy just to content oneself with what is necessary and to be done with anything superfluous. Fifty years ago to have a personal transistor radio could be considered a luxury, today it is something very ordinary. In a world where information is so important, it is a duty to be aware of what is happening around the world and sometimes to be able to respond quickly. Our Rule of Life however, still enjoins on us simplicity and modesty (SRL 71).

#### 2.4.1 On a Personal Level

The spiritual experience of the novitiate is already something of the past; it is on the basis of this experience that we committed ourselves to following Christ in his poverty.

- Each one of us remembers the steps which led us to take the vow of poverty. Which of them can be considered decisive?
What more do I need to give up today to re-discover the enthusiasm of my first commitment?

How much time do I spend watching television, talking on the telephone, using the internet? Are these part of my work or formation or are they forms of escapism or pleasure?

How do I spend my annual holidays? Do they resemble those of a rich person or a poor one?

Do I manage my patrimony in conformity with SRL (SRL 64, 66, 67)?

2.4.2 On a Community Level

Our daily choices of food and drink, our cars and houses, give a real indication of how faithful we are to the demands of SRL.

Do we consider our style of community life to be simple? What signs of wealth are there?

Are our possessions in proportion to our needs?

What kind of social environment do we live in?

2.4.3 On a Circumscription Level

Has our circumscription seriously reflected on the vow of poverty?

What are our collective signs of wealth?

Are our collective goods proportionate to our needs?

Is our common property well used and well-maintained?

speculations and expected confreres to have good control of expenditure.\(^ {22} \)

Maybe this portrait of Libermann is disturbing, but it illustrates that poverty chosen in the service of mission does not mean a flight from reality; it requires us to face up to economic facts and find solutions to our needs. At the same time however, Libermann does not cease repeating that we depend on Providence, calling the Blessed Virgin “our bursar”\(^ {23} \). He advocated the evangelical attitude of trusting in the Lord and “not worrying about our food or our clothing”.\(^ {24} \)

It is not easy to find the balance which poverty chosen actually means: on one hand there is the spiritual attitude of unselfishness and on the other the need to find funds and manage them conscientiously for our living expenses and missionary commitments.

3.3 Efforts at Realising Interdependence

\( F \)rom experience we know that many tensions arise between us because of financial or material questions. Sometimes there are cases where there is an impression that common resources have been wasted. Then again, mistrust enters into community life when there is no equality between confreres. Evangelical poverty means a brotherly openness with each other, with all our faults and weaknesses. How many communities take time to sit down with a newly-arrived confrere to get to know him and make sure his material needs are taken care of? How many confreres coming in to a new community take some time to understand their situation, before making demands and setting

\(^{22} \text{ND VII p.432.} \\
^{23} \text{ND VI p.425.} \\
^{24} \text{ND VIII p.15; cf. Mt.6:24-25.} \)
Very early on Libermann tried to arrange some sharing and asked the well-off communities to "donate their surplus, or at least a part of it, to general funds." He turned to confreres by name asking them to "come to our aid." Thus he approached Frs. Blanpin, Le Vavasseur, Laval, and Dossat.

Libermann did not refuse any gifts given and carefully kept a list of donors.

But he knew that gifts would not be enough. He tried what we today called projects for self-sufficiency, trying first of all managing a merchant ship. But this experience did not work out: "The Blessed Virgin does not want to make us into sailors or traders." But he was not put off the idea and indicates that other efforts, like the farm producing food for the community, were crowned with success.

Finally he did the work of an accountant: "I calculate, I speculate, I work out what you earn" he wrote to Mr. Blanpin. He kept up with the accounts remembering when promised amounts did not arrive on time. He could foresee shortages and expected confreres to be thrifty and "to be ready for anything." He mistrusted risky

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For Reflection and Sharing
A confrere has a friend who is very wealthy and who offers to pay for him to go on a luxury cruise. Neither the confrere, his community or his circumscription need to pay anything. Should he accept or not?

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III. TAKING THE VOW OF POVERTY SO AS TO LIVE TOGETHER AS A CONGREGATION

3.1 Between Individualism and Sharing

It is enough to re-read our chapter texts to see the number of times when calls have been made for sharing and transparency. The last one to do so was Torre d’Aguilha: "Amongst us there will be openness, honesty and transparency and a real willingness to share in all matters relating to finance" (TA 7.5). No doubt we have to read between the lines to see the difficulties facing us; in financial matters there is a certain individualism which is leading to serious inequalities. Possession of private means leads to mistaken attitudes. Some confreres have large amounts at their disposal allowing them to have a high standard of living, while others have to be content with the basic minimum. Others feel they have the right to impose their own views and project attitudes of self-sufficiency with regard to those who are not in a position to contribute. More serious again, are confreres who fraudulently use money to their own profit. Such things discourage confreres and bring a lot of mistrust into community life. What has happened to the promises we made when we pronounced our vows?