IV. Forming Oneself in the Vow of Poverty

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Has the circumscription decided on a policy in serious cases of diversion of funds?

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,

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
1.4 Where are we?

The General Chapter of Torre d’Aguilh reminded us of the concern of our founders for the poor and most abandoned; it is “an important criterion for our lifestyle and discerning the works we take on” (TA 1.1.4). This statement needs to be understood in the light of the milieu in which we find ourselves. In effect, Spiritans are living in such diverse situations that they must learn how to adapt their response to the implications of their vow of poverty.

1.4.1 On a Personal Level

Availability involves more than just a vague sense of charity. Most of us have to change our social and cultural status to be on the side of the poor (SRL 70.2).

- What kind of people do I willingly associate with?
- Do I take time to visit the poor?

1.4.2 On a Community Level

- What situations of poverty do we see close to our community?
- What are we doing practically to combat such poverty?
- What means are at our disposal?
- How much of our budget do we put aside to show our solidarity with the poor (SRL 71.1)?
- Have we undertaken any dialogue in community to discuss the situation of our families?

1.4.3 At Circumscription Level

In general, circumscriptions decide how to combat the scourge of poverty during their assemblies; they also

...the difficult passage from saying “I” to “we” and the sharing of material and spiritual goods; he also discovers that Spiritan mission is “to the poorest souls.”

This is a learning process which in fact lasts a lifetime and involves initial formation as well as in-service training. Some confreres seem to forget everything as soon as they have completed initial formation. Sometimes the enthusiasm of going on mission vanishes on contact with the reality. The young confreres observe angrily that individualism is still present in communities and that some confreres share very little. Some situations demand re-thinking to adjust the sharing of goods and make the clear commitment to serve the poor.

4.2 “Sell What You Have and Give To the Poor”

The basis for the call to live the vow of poverty has often been found in the meeting with the rich young man. Jesus met a man whom he thought capable of following him and whom he invited to sell all his property and give the money to the poor. But the man turned away from him sad because he could not take that step (Mk. 10:17-22). Later on, Jesus proposes to the disciples that they should leave everything and follow him (Mk. 10:30). However, this episode is not addressed especially to future religious, but to all disciples who want to enter the Kingdom of God (Mk. 10:24-25). The call to the fishermen beside the lake is of a similar nature (Mk. 1:16-20) and illustrates clearly the radical nature of ‘following Christ’.

Being formed to live the vow of poverty means above all deepening one’s baptismal calling in order to enter the

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26 ND II p.236.
Kingdom of God. Do we accept joyfully and with simplicity the reversal of values pronounced in the Beatitudes? This is the basic question put to each one. Every new candidate must hear this and say whether he accepts the radical conversion inherent in the religious life “for the sake of Jesus and the Gospel” (Mk. 10:30).

From the beginning Poullart des Places adopted for himself and his students a poor way of life. The rules of the seminary were such that one accepted whatever was served. There were no special arrangements, even for the community superior; the reason being that poverty was the fundamental virtue to develop in preparation for future ministry.

On his part, Fr. Libermann realised that living the vow of poverty could not be grasped all at once or by force. In his correspondence with Mr. Dupont to help him discern his vocation he invited him to choose either life or death, which “meant a total dying to oneself”. In this perspective, training in the vow of poverty “is not finished after one session” but it is a long paschal-type journey in which Christ “purifies the senses and detaches you from things of the earth”.

The resulting spiritual freedom is not therefore acquired all of a sudden with the solemn declarations of religious profession. Identifying with the poor Christ begins with the slow recognition of one’s own limits and continues with a dying to oneself, until one is no longer controlled by desire for worldly goods. Having achieved this self-emptying, the Spiritan candidate is ready to undertake his mission.

**Need for Competence**

We are aware however, that in so many cases, good will is not enough. So as to avoid mistakes due to harmful paternalistic attitudes, it is urgent that we acquire appropriate qualifications. No-one can improvise when it comes to being a teacher, a headmaster, a doctor, a nurse, a social worker or a carer for street-children. Real credibility comes from proper training. Our work among the poor brings us into contact with other groups which undertake lobbying of international organisations. To get involved in this requires preparation and a lot of experience. It must be accepted that the parameters of the Spiritan vocation cannot be reduced to parish administration. In some situations a brother would be better suited than a priest – the spiritual motivation for mission is the same but the way of carrying it out is different.

**Family Needs**

In the same spirit, another questions sometimes crops up: what can we do, or must we do, when confreres’ parents need help or ask us for support? For many confreres family concerns are a constant worry and a responsibility they have to face up to. This is not a new problem. It needs to be stated that some confreres manage as best they can without saying anything about how they resolve such dilemmas. The time is right to look again at SRL 40.1: “Our charity too is expressed in the interest that we take in our own families and in our attentiveness to them. Each circumscription ‘of origin’ decides upon the manner of hospitality to them and the help it will offer them should the need arise”. Nothing can be properly set up unless there is a discussion within each circumscription and an attitude of complete transparency on the part of all Spiritans.

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27 ND II p.169.
tions cannot find confreres for difficult situations, questions our real availability and desire to combat poverty.

Need for Adaptation

Situations evolve rapidly. When a war or tensions break out inside a country or natural disasters occur, we see thousands of people taking to the roads carrying with them only what they can. Our Spiritan history is not lacking examples of where confreres, often endangering their own lives, have been there when most needed to come to the spiritual and material aid of refugees or displaced peoples. We need to recognise the courage shown by these confreres. New situations are appearing today because of the distress caused by the AIDS epidemic. Adapting to an attitude in favour of such issues of JPIC, calls on our reserves of energy. In his own way, Libermann recommended this, noting that each one “must study the needs, discover society’s wounds, and seize every opportunity offered in one’s position to bring a remedy and healing for such needs and wounds”.

Spiritual Needs

Concern for the most deprived is not the monopoly of Spiritans. Thousands of other organisations pursue the same ends and often with extraordinary efficiency. If we had been only a Non-Governmental Organisation, we would no doubt have achieved great things, but would we have in fact realised our aim? It is not necessary to be a Spiritan or even a Christian to give a glass of water to someone in need. But we do this “in the name” of Christ himself (Mk. 10:37). It is this spiritual aspect which helps us recognise Christ in the most deprived (Mt. 25:31-46).

4 Examples are numerous, for example in Nigeria, Angola, Croatia, Congo-Brazzaville, Congo-Kinshasa, Sierra Leone, Pakistan etc…

5 ND XI p.536.

4.3 From Dependence to Responsibility

It is of no avail to quote to the letter the directives of our Founders. Times and methods have changed and so has the ‘profile’ of the candidates – Poullart des Places only accepted those who could produce a “certificate of poverty” for example.

When a Spiritan candidate begins his formation he owns very little. He learns very quickly that he has to be content with what the community provides, even if that is not enough. This state of dependence can be frustrating and lead some confreres to find well-off benefactors who will give them what they need. These are individual solutions which often form no part of the community sharing.

In fact initial formation is a privileged moment in which to overcome material dependence and to assume responsibility for community goods. Formation communities are able to operate thanks to what they receive from within a circumscription or from the wider Congregation, and from the different services offered by the members who make up the community. Some of their members have access to funds which help them to cover some of the costs. Whatever work is done by members of the community already gives an indication of the desire of a candidate to assume his responsibilities for participating in the material well-being of his future community of appointment.

This pedagogical aspect goes together with a knowledge of how to manage carefully the community’s resources. It is not enough to give courses on economics. Little by little the candidates must get a clear picture of the income and expenditure of the community; transparency is also an important factor. No-one should use spirituality as an excuse for showing no interest in proper management of material
goods; on the contrary, a balanced outlook demands full responsibility from each one from the very beginning.

Finally, candidates will have a practical experience of mission among the poor. ‘Stage’ and pastoral activity during initial formation have an important place. Sometimes candidates themselves come from a background of real poverty. Accompaniment will consist in helping them, by means of their experiences, to reflect on these and analyse them so that they are open to being sent to work among the poor (TA 2.12; 4.7; 6.13).

4.4 Where are we?

Formation is a life-long affair. Initial formation represents a real break with the way of life which a candidate led previously. Some may end up completely rejecting the vow of poverty. On-going formation is a mental attitude consisting above all in taking time to evaluate our lives in terms of the experience we have had in the world.

4.4.1 On a Personal Level

➢ I get to the point with my spiritual director: what does Christ the poor man have to say to me?
➢ What is my experience of working among the poor? What reflection did I make on this experience?
➢ Do I carry out responsibly the duties I have been given?

4.4.2 On a Community Level

Community life demands responsibility from each constituent member.

the poor as one of them. It is a necessary step towards understanding and analysing with those most affected the structures which have created the situations which oppress them.

1.3 The Struggle against Poverty

In many situations we feel that we can do nothing. But lack of means should not be an excuse for doing nothing or not trying to do something.

Need for Closeness

How to engage in the struggle against poverty? From the beginning our Founders, inspired by the Gospel, understood that the important thing was not to weigh in with heavy resources, but to accept a certain vulnerability and to actually live with those most deprived. Sometimes this closeness took the form of the duty of hospitality or of sharing financial resources. Did Fr. Libermann not say that we must be among them as “servants to their masters”? Without this need for closeness, to be poor among the poor becomes an empty slogan, as useless as it is harmful.

Need for Consistency

Concretely, we need to ask ourselves where our commitments are... Our chapter texts have plenty to say about our desire to be committed to peoples in need. In reality our choices for missionary activity speak for themselves and indicate our priorities. But the fact that certain circumscrip-

2 Cf. the moving and outstanding account given by Fr. Antonio Gruyters “Contemplation and Action” given at the General Chapter of Torre d’Aguilha, reprinted in ‘Spiritan Life’ No.15 pp.129-132.
3 ND. IX p.330.
be usefully meditated upon. He was a man who had all that was needed to succeed in life. As a doctor he was of a privileged class, but he decided to devote his life completely to the service of the poor. As a diocesan priest he generously shared what he received. Arriving on the island of Mauritius, he chose to live as a poor man and devote himself exclusively to the most impoverished inhabitants; he lived close to them, welcoming them into his house and visiting them in theirs. This approach attracted bitter criticisms and obstruction from the authorities. But in this way he had opened a way to the hearts of many people who were able to recover some of their lost dignity.

Daniel Brottier on his part, did not remain inactive when faced with the distressing conditions of abandoned children reduced to begging for a living. Not only did he receive them, but through the Auteuil Organisation, he offered the necessary means for training, educating and finding a place in society for them. He realised it was not enough to give them a roof over their heads and three meals a day. They needed also to have the skills necessary to assure their future, help them find their dignity again and, more than that, open them up to the God of love. Such is the final goal of Spiritan presence among the poor; it is similar to the paralysed man at the Temple door – healed by Peter and John he recovers his dignity as a fit man and is thus able to join the believing community from which he had been excluded (Ac. 3:7-8).

The battle against poverty begins, in effect, with the humble step of coming close to the poor in order to break down the wide gap created by inequalities. This was the step taken by Fr. Angelo van Kempen in Brazil – he chose to live among

- Does every member of the community (students, formators) have a good idea of the income and expenditure?
- Does the community have some means of self-support which brings in some income?
- Do the formation programmes include JPIC matters (TA 3.5)?

4.4.3 On a Circumscription Level

Formation concerns all the confreres in a circumscription not just the superiors and formators.

- Do the communities which receive young confreres on ‘stage’ give them the chance of an experience among the poor?
- Does the circumscription facilitate a reflection on JPIC matters for the on-going formation of confreres (TA 3.5)?

For Reflection and Sharing

In a second cycle formation community, all the students have to do several hours of manual work a week by way of contributing to self-sufficiency. During his early years Peter did this conscientiously, but after his ordination to the diaconate he suddenly changed. He refused completely from that time to do any manual work. The formators met to discuss his case. What brought about such a change in him? Should he be admitted to final vows? What do you think?