

Chapter 1 : What Really Causes Poverty? | Intersect

Poverty comes from sin but that doesn't mean it's a sin to be poor. If you're having financial trouble and struggling with your faith in God because of it, there's something you should know: God didn't create poverty, and He never intended you to live in it.

Phillies1fan, via Wikimedia Commons. Purpose To show how sociological research and literature can add to our understanding of poverty. Context This lesson is part of a group of lessons that focus on the social, behavioral, and economic sciences. For more lessons and activities that take a closer look at the social, behavioral, and economic sciences, be sure to check out the SBE Project page. Every human is born into a social and cultural setting that includes family, community, social class, language, and religion, among other factors. How we respond to these influences can vary and is not necessarily predictable. Being raised in the same cultural surroundings, however, usually brings about similar response patterns, which can become so deeply imbedded in the human mind that they often operate without the individuals being fully aware of them. The values of a single culture that dominate a large region can be so influential that those values are considered to be right and therefore promoted by the community and government. Subcultures can form and create their own individual influences, but movement between social classes can still be hampered by circumstances. Science for All Americans, p. Throughout human history, most people live and die in the social class into which they were born. If they were born poor, chances are they will die poor. One way societies can help people rise in social class is to initiate new enterprises, like improved educational opportunities or technological advancements. When this happens, the need for workers in higher-class jobs motivates and enables people to move up in social class, which can help them to escape poverty. In this lesson, students can begin to explore poverty and its implications on society and future generations. In order to do this lesson, students already should have had experience with identifying social change that happens gradually and social change that happens quickly because of natural disasters and war. They also should have some background in the history of poverty. Motivation Students have already formed some understanding of social class and poverty based on their own life experiences. Using the Poverty in Literature student sheet, ask students to answer these questions: What kind of social distinctions can you think of? Do you think that the community in which you live has different social classes? How would you define poverty? What do you think are some causes of poverty? If you think about the history of our society, how might being poor years ago compare to being poor today? What are your own views on social class and poverty? Encourage students to explain their answers. Then they should read the short story "The Gift of the Magi" by O. Henry and think about how the story influences their views and definitions of poverty. They should complete the student sheet and be prepared to discuss the story, what it teaches them about living in poverty, and how it may change their understanding of what it means to live in poverty. Development In this part of the lesson, students will continue to examine poverty in the United States and how sociological research can add to our understanding of social class, social change, and poverty. Ask students to read this article. What is the face of poverty as described by Claude Brown in the s? The face of poverty described by Claude Brown was a big city face of young black males fighting to survive. How was it that Claude Brown was able to overcome poverty? He had the help of the Wiltwyck School for boys in upstate New York. He had someone who cared about him. What is the culture of poverty argument as put forward by Oscar Lewis? What do you think about that argument? Poverty creates a debilitating culture, Lewis argued, one that the poor cannot lose even if they ceased to be poor. What is the new face of poverty in the age of welfare reform? The new face of poverty is the working poor, trying to make ends meet, trying to raise their kids with wages too low to lift them out of poverty. How much does he pay for his room? What is his hourly wage? Do you know what the current, national minimum wage is? One of his fears is being homeless, not being able to pay his bills on time. Finally, students should read Why Poverty Persists in Appalachia. Duncan, what are the primary causes of chronic poverty, and how has government allowed it to continue? The primary causes of chronic poverty are long-term neglect and lack of investment in people and communities. Government has allowed this to continue by not investing enough in

people and communities. List the effects of long-term underinvestment in people and communities, according to Dr. The effects of long-term underinvestment include low education, low employment, high disability, and chronic problems. The underinvestment in the case of Chris and Cody translated into poor quality schools, low expectations, and family instability. They should think about what they would do differently that might ensure their success. Finally, discuss these questions with your students: How visible is poverty in your community? How do you see poverty in your community affecting the children and youth of your generation? How do you think it will impact generations to come? Extensions Country Boys has links to additional background information and interviews with both the filmmaker and the two boys. Students can learn why Sutherland thought it was important to expose the living conditions in this region as well as read more conversations with Chris and Cody. Students can read other short stories about poverty. This collection of stories includes discussion questions. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author s and do not necessarily reflect the views of the National Science Foundation.

Chapter 2 : Social sin and the persistence of poverty - The Catholic Messenger

Sin is the root cause of poverty in this world, and all proposals which ignore this reality are destined to fail. But the good news is that Jesus Christ came into the world to save people by conquering both sin and death.

But sin also exists on a social level that warrants conversation to acknowledge and understand it, and deal with it together. Social sin, like personal sin, denies or defies the will of God and the Gospel. This ranges from shared uncharitable beliefs and attitudes to unjust policies and practices in organizations and institutions that oppress and sometimes harm people. One form of social sin is poverty, which involves an evil by depriving people of essential goods in the midst of abundance. This is evident in the disparity of goods between countries and among individuals, even in the prosperous United States. This deprivation could be described as human bondage because social and economic barriers make it especially difficult to escape poverty. For example, as low-skill jobs decrease and access to job training is restricted, people in poverty get trapped in long-term unemployment. Generational poverty is another example of this bondage. When people grow up in the poverty of their parents, grandparents, extended family and social group, the deprivation of essential goods becomes an accepted norm – a fixed part of life. People in generational poverty learn to routinely make the decision to buy food rather than pay rent – a situation resulting from inadequate income and unaffordable housing. That leads to housing evictions, a common occurrence for people in generational poverty. Job turnover is another factor of bondage. People in poverty commonly have issues with reliable transportation and child care due to a lack of resources, which can affect job attendance and result in recurring unemployment. Barriers to overcoming poverty arise from routine and institutional social behavior – direct and indirect. An example of direct behavior is cutting or eliminating funds for social programs such as food and rent assistance and job training. This action increases the barriers and reinforces the bonds of poverty. Social beliefs and structures also form barriers to escaping the bondage of poverty. For example, one commonly shared belief although not universal is that people are poor because they are inferior in some way: The belief that poor people are not smart and lack the ability to learn higher-paying skills raises a barrier to a most important way out of poverty: That leaves people who are poor in the extremely low-wage job market. Another social myth about poverty that negates the perceived need for training and education: The truth is that barriers to employment are higher for people in poverty than for people outside of poverty. Barriers include lack of access to higher education and implicit hiring biases based on middle-class social skills and language. A family faced with decisions between paying rent or buying food does not have money for tuition. Myths that promote social sin are committed by people in and outside of poverty. These beliefs affect how people see and treat each other and can perpetuate poverty. People outside of poverty lose sight of the existence and effects of poverty: Their views of poor people are based on false beliefs that can influence societal behavior, building or reinforcing barriers to escaping poverty. These false beliefs can influence public policy, social programs, legislation and funding which then limits opportunities for training and educating people living in poverty. Those outside of poverty might not be aware that their inaccurate beliefs lead to such barriers and perpetuate social sin operating in the institutionalized behaviors of their group. People in poverty who accept these myths are more likely to behave in consonance with such beliefs. They may believe they need to work harder, but discover that additional income from multiple jobs helps a little. It does not alleviate the recurring problems of poverty. This can lead people in poverty to believe they are inferior. It may discourage them from working harder, cause them to lose hope and may lead to despair and result in other social problems. That is how social sin operates in the existence and persistence of poverty: More from the Catholic Messenger.

Chapter 3 : Christian views on poverty and wealth - Wikipedia

I agree poverty is a sin, but people need someone to guide them and help them out of these conditions, that is if they want to be helped. Now what should those of us not in poverty, but not in prosperity focus on to get to the prosperous area-I know study and read books, etc but that sometimes is not enough.

The moral doctrine of poverty Jesus Christ did not condemn the possession of worldly goods, or even of great wealth; for He himself had rich friends. Patristic tradition condemns the opponents of private property ; the texts on which such persons rely, when taken in connexion with their context and the historical circumstances, are capable of a natural explanation which does not at all support their contention cf. Nevertheless it is true that Christ constantly pointed out the danger of riches, which, He says, are the thorns that choke up the good seed of the word Matthew Because of His poverty as well as of His constant journeying, necessitated by persecution , He could say: The renunciation of worldly possessions has long been a part of the practice of Christian asceticism; the Christian community of Jerusalem in their first fervour sold their goods "and divided them to all, according as every one had need" Acts 2: Does this mean that poverty is the object of a special virtue? But this is erroneous ; for the object of a virtue must be something honourable or praiseworthy in itself: The practice of poverty derives its merit from the virtuous motive ennobling it, and from the virtues which we exercise in regard to the privations and sacrifices accompanying it. As every vow has for its object the worship of God , poverty practised under a vow has the merit of the virtue of religion, and its public profession, as enjoined by the Church , forms a part of the ritual of the Catholic religion. The ancients understood the nobility of making themselves independent of the fleeting things of earth, and certain Greek philosophers lived in voluntary penury; but they prided themselves on being superior to the vulgar crowd. Wieger, "Bouddhisme chinois", pp. If voluntary poverty is ennobled by the motive which inspires it, the poverty which puts aside temporal possessions for the service of God and the salvation of souls is the most noble of all. It is the apostolic poverty of the Christian religion which is practised in the highest degree by missionaries in pagan countries, and to a certain degree by all priests: Voluntary poverty is the object of one of the evangelical counsels. The question then arises, what poverty is required by the practice of this counsel or, in other words, what poverty suffices for the state of perfection? The renunciation which is essential and strictly required is the abandonment of all that is superfluous, not that it is absolutely necessary to give up the ownership of all property , but a man must be contented with what is necessary for his own use. Then only is there a real detachment which sufficiently mortifies the love of riches, cuts off luxury and vain glory, and frees from the care for worldly goods. Cupidity, vain glory, and excessive solicitude are, according to St. This abandonment of superfluities was the only way in which voluntary poverty could be understood before the introduction of the common life. The state of perfection, understood in its proper sense, requires also that the renunciation should be of a permanent character; and in practice this stability follows as the result of a perpetual vow of poverty. The warnings and counsels of Jesus Christ are valuable even to those who are not vowed to a state of perfection. They teach men to moderate their desire for riches, and accept cheerfully the loss or deprivation of them; and they inculcate that detachment from the things of this world which our Lord taught when He said, "Everyone of you that doth not renounce all that he possesseth, cannot be my disciple" Luke xiv The canonical discipline of poverty Among the followers of perfection, the spirit of poverty was manifested from the first by giving up temporal possessions; and among those living in community, the use of goods as private property was strictly forbidden, being contrary to that common life which the patriarchs of monasticism, St. Basil , and St. Benedict, imposed upon their followers. But there was at that time no express vow of poverty, and no legal disability; the monastic profession required nothing but the rigorous avoidance of all that was unnecessary cf. Justinian ordained that the goods of religious should belong to the monastery Novel. This law gradually came into force, and in time created a disability to acquire property , although in the twelfth century, and even later, there were religious in possession of property. The rule of French law, under which a religious was considered as Civilly dead, contributed to establish a necessary connexion between the vow of poverty and the idea of disability. The express vow of renunciation of all private property was

introduced into the profession of the Friars Minor in About the same time another change took place; hitherto no limit had been placed on the common possessions of religious, but the mendicant orders in the thirteenth century forbade the possession, even in common, of all immovable property distinct from the convent , and of all revenues; and the Friars Minor of the strict observance, desiring to go one step further, assigned to the Holy See the ownership of all their property , even the most indispensable. Following the example of St. Dominic , many founders established their orders on a basis of common poverty, and the Church saw a large increase in the number of the mendicant orders until the foundation of the clerks regular in the sixteenth century; even then, many orders united common poverty with the regular clerical life: It soon became evident that this profession of poverty which had so greatly edified the thirteenth century was exposed to grave abuses, that a certain state of destitution created more cares than it removed, and was not conducive either to intellectual activity or to strict observance; and that mendicity might become an occasion of scandal. Consequently the Council of Trent Sess. Congregations with simple vows were not bound by the canonical law forbidding the private possession or acquisition of property by members of approved orders: So far as the effect of the vow on private possession is concerned, the vow of poverty taken by the formed coadjutors of the Society of Jesus has the same effect as the solemn vow of the professed fathers. Ignatius instituted in his order a simple profession preparatory to the final one with an interval between them during which the religious retains his capacity to possess property. On the other hand, since the Rescript of the Penitentiary of 1 Dec. The vow of poverty in general The vow of poverty may generally be defined as the promise made to God of a certain constant renunciation of temporal goods, in order to follow Christ. The object of the vow of poverty is anything visible, material, appreciable at a money value. Reputation, personal services, and the application of the mass, do not fall under this vow ; relics are included only on account of the reliquary which contains them, and at least in practice manuscripts , as such, remain the property of the religious. The vow of poverty entirely forbids the independent use, and sometimes the acquisition or possession of such property as falls within its scope. A person who has made this vow gives up the right to acquire, possess, use, or dispose of property except in accordance with the will of his superior. Nevertheless certain acts of abdication are sometimes left to the discretion of the religious himself, such as the arrangements for the administration and application of income which professed religious under simple vows are required to make; and the drawing up of a will, by which the religious makes a disposition of his property to take effect after his death, may be permitted without any restriction. This license with regard to wills is of great antiquity. The simple fact of refusing to accept, for example, a personal legacy, may be contrary to charity, but cannot be an offence against the vow of poverty. The vow of poverty does not debar a religious from administering an ecclesiastical benefice which is conferred upon him, accepting sums of money to distribute for pious works, or assuming the administration of property for the benefit of another person when this is consistent with his religious state , nor does it in any way forbid the fulfilment of obligations of justice , whether they are the result of a voluntary promise " for the religious may properly engage to offer a Mass or render any personal service " or arise from a fault, since he is bound in justice to repair any wrong done to the reputation of another person. Submission to a superior as we call the person whose permission, by the terms of the vow , is required for all acts disposing of temporal goods does not necessarily call for an express or formal permission. A tacit permission which may be inferred from some act or attitude and the expression of some other wish, or even a reasonable presumption of permission, will be sufficient. There is no violation of the vow , when the religious can say to himself, "the superior, who is acquainted with the facts, will approve of my acting in this way without being informed of my intention". The case is more difficult, when he knows that the superior would expect to be informed, and asked for permission, even though he would willingly have given his consent: Any admission of luxury or superfluity in daily life is derogatory to the religious state and the first conception of voluntary poverty; but it is not clear that this want of strictness is necessarily contrary to the vow. To decide this, regard must be had to the manner in which each particular vow , with all its circumstances, is generally understood. A sin against the vow of poverty is necessarily an offence against the virtue of religion, and when committed in connexion with religious profession it is even a sacrilege. It may be a grave or a slight offence. The question, what matter is grave, causes great difficulty to moral theologians ; and while some regard the appropriation of one franc as a

grave matter, others are more lenient. Most theologians are inclined to compare the sin against the vow of poverty with the sin of theft, and say that the same amount which would make theft a mortal sin would, if appropriated contrary to the vow, constitute a grave offence against poverty. With the exception of Palmieri *Opus morale*, tr. While many persons consider the importance and the wealth or poverty of the community in which the offence is committed, we are of opinion that it is rather the extent of the vow that should be considered, since the act does not violate the vow by reason of the harm it causes, but by its being a forbidden appropriation. If the fault is aggravated by in justice it must, as an unjust act, be judged according to the usual rules; but when considered as an offence against the vow, its gravity will be measured by the condition of the person who commits it. Thus a sum which would be very large for a beggar will be insignificant for a man who had belonged to a higher class. The social position should be considered; is it that of the poor or mendicant class? One cannot without grave fault dispose independently of a sum which without grave fault one could not take away from a beggar. For many existing congregations, the matter will be that of a mortal sin of theft committed to the detriment of a priest of honourable condition. It follows that in the case of incomplete appropriation, we must consider the economical value of the act in question; whether, for example, it is an act of simple use of administration; and when the religious does nothing but give away honourably goods of which he retains the ownership, the amount must be very large before the reasonable disposal of it can be regarded as a grave sin for want of the required authorization. If the sin consists, not in an independent appropriation, but in a life of too great luxury, it will be necessary to measure the gravity of the fault by the opposition which exists between luxury and the poverty which is promised by vow. Variety in the vows of poverty The vow of poverty is ordinarily attached to a religious profession; a person may however bind himself to a modest and frugal life, or even to follow the direction of an adviser in the use of his property. The vow may be perpetual or temporary. It may exclude private possession, or even to a certain point possession in common. It may entail legal disability or be simply prohibitive. It may extend to all goods possessed at present, or expected in the future; or it may be limited to certain classes of property; it may require the complete renunciation of rights, or simply forbid the application to personal profit, or even the independent use of the property. According to the present discipline of the Church, the vow of poverty taken by religious always involves a certain renunciation of rights: The independent disposal of any of these would be contrary not only to the vow, but also to justice. We have, moreover, to distinguish in the religious life between the solemn vow of poverty and the simple vow. The latter may be a step towards the solemn vow, or it may have a final character of its own. The solemn vow of poverty The solemn vow by common law has the following special characteristics: *Quicquid monachus acquirit monasterio acquirit*. Some orders are incapable of inheriting on such occasions, e. The inheritance then passes to those who would succeed under the civil law in default of the professed religious. Sometimes before solemn vows are made by a religious, his monastery gives up its right of inheritance by arrangement with the family, and sometimes the religious is allowed to dispose of his share in anticipation. As to these arrangements and their effect, see Vermeersch, "De relig. As long as monasteries were independent, the monastery which inherited in place of the professed monk was the house to which he was bound by his vow of stability; but in more recent orders, the religious often changes his house, and sometimes his province, and has therefore no vow of stability, except as to the entire order; in such cases, the monastery according to the common usage is the whole order, unless some arrangement is made for partition among provinces or houses. We have already said that the religious of Belgium preserve their capacity to acquire property and dispose of it: It will be the duty of the latter to see that the rigour of observance and especially the common life do not suffer by this concession, which is, indeed in other respects most important for their own civil security. The simple vow of religious poverty The simple vow of poverty has these common characteristics: In exceptional cases the simple vow may involve incapacity, as is characteristic of the last simple vows of the Society of Jesus. We have now to distinguish between the simple vow which is preparatory to the solemn vow, and the final simple vow. The simple vow in preparation for the solemn vow The Decree "Sanctissimus" of 12 June, , with the subsequent declarations, constitutes the common law on the subject of this simple vow. See Vermeersch, "De religiosis institutis etc. This vow permits the religions to retain the ownership of property possessed at the time of his entrance into religion, to acquire

property by inheritance, and to receive gifts and personal legacies. The administration and usufruct and the use of this property must before the taking of the vow pass either to the order if it is able and willing to approve of the arrangement, or into other hands, at the choice of the religious. Such an arrangement is irrevocable as long as the religious remains under the conditions of the vow, and ceases should he leave the order; he seems authorized also to make or complete the resignation which he may have omitted to make or complete previously. Except so far as he is affected by the decree of the Council of Trent, which forbids novices to make any renunciation which would interfere with their liberty to leave their order, the religious who is bound by this simple vow may, with the permission of his superior, dispose of his property by a donation inter vivos, and apparently has full liberty to make a will. But the Decree "Perpensis" of 3 May, , which extends to nuns the simple profession of orders of men, without mentioning a will, declares simply that women are not permitted to make final disposition of their property except during the two months immediately preceding their solemn profession. With the exception of the Society of Jesus, in which the simple vow of formed coadjutors entails the same personal obligations and the same disability as the solemn vow, the final simple vow is known only in religious congregations, and the practice differs in different congregations cf. Lucidi, "De visitatione SS. Any arrangements made before profession for the administration of property and the application of the revenues may be subsequently modified with the consent of the superior. In diocesan institutes, there is no question of the capacity of the religious; but the bishops generally reserve to themselves the right of approving the more important acts of administration.

Chapter 4 : Poverty - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

Bible Verses about Poverty. and want like an armed man. And you shall not bring sin upon the land that the Lord your God is giving you for an inheritance.

The lives of poor students are often very different from those of their more affluent peers. They cannot look forward to an abundance of presents on their birthday. Back-to-school shopping is not an exciting time of new clothes and school supplies. Even small outlays of money are significant to students living in poverty; a locker fee, a soft drink for a class party, or a fee for a field trip may be out of their reach. In addition, because they do not wear the same fashionable clothes as their peers, poor students are often the targets of ridicule. Economically disadvantaged students have a very difficult time with succeeding in school. One of the most unfortunate results of their economic struggles is that students who live in poverty often drop out of school, choosing a low-paying job to pay for the luxuries they have been denied instead of an education. [How to Deal with Bullying Read now.](#) Need a scholarship to make your degree a reality? [Connect with millions and get started.](#) Despite the bleak outlook for many of these students, you can do a great deal to make school a meaningful haven for them. You can help your students who live in poverty by implementing some of these suggestions: Spend time adding to their worldly experience if you want poor students to connect their book learning with real-life situations. They need a strong relationship with a trustworthy adult in order to succeed. School may be the only place where they are exposed to print media. Poverty does not mean ignorance. At home, they may function under a different set of social rules. Take time to explain the rationale for rules and procedures in your classroom. Keep your requirements as simple as you can for all students. For example, if you require students to pay for a field trip, some of them will not be able to go. For more information on how to help your economically disadvantaged students, visit [aha! Process](#) is an organization that was founded by Dr. Her book *A Framework for Understanding Poverty*, published in by [aha! Process](#), is significant because it explains how the silent culture clash between students and teachers in classrooms has a harmful effect on students.

Chapter 5 : Poverty is a Sin: Why Not Be Rich?

"Poverty is a sin." Charles Fillmore shocked the religious community when he made that statement almost years ago. And people are still shocked when I affirm it at my workshops today. Just last week I had someone attacking me on Twitter for making that statement. Yet if you go.

June 16, at 9: I definitely believe that prosperity is a natural state! Look at the universe! Plants, wildlife and everything is naturally abundant. Everything is naturally abundant. Hold oil and gold to sell it at higher prices. There is plenty of everything everywhere. Definitely worthy of it, If not me who else? I expect it as well! I expect it because I have and continue to give value into the marketplace. If you give value you should expect value in return! and if you are constantly increasing your value in the marketplace in both reaching more people and delivering more value to each person then you deserve it and more of it as time goes on! David Reply Karina Agel Kazakhsta,n: Have a beautiful day and stay blessed forever! June 16, at It is part of abundance that is within us and outside for us. As you teach, it is a conscious choice " a mind set. To believe in prosperity is to believe that we have the right of it, but deserve it is something more then the right itself. Like David King mentioned above, this progress has to be based on the improvement of bringing value to others. I think it is when you live in the positive emotions. I believe that God loves me and wants me to have unlimited success. There is no lack or limitation with God. I am worthy of it. This one in the subconscious I still struggle with. When did you notice things were different. One time at Unity Village during the depression their was a copy machine they owed money on and the sheriff came to take it away. I guess he was worthy and expecting. Who knows! my destiny is for me to help people come to grasp the reality " the fact of life " God " Creator! Coz I do have simple child-like faith by birth. Thanks for being there for us and for me. I got an idea! June 17, at I believe for the most part it is a collective state. More of an Evolution. Only if others are experiencing prosperity as well. Not the exact same level or type of prosperity, but experiencing prosperity to some degree. June 17, at 2: Yes " you have to be un-taught 2 Do you believe you are worthy of it? Yes " after many years of deprogramming 3 Do you expect it? Yes " every day Carmen: June 17, at 3: Of course this makes the expectation part rather difficult to accomplish. Your numbered items logically follow each other. June 17, at 5: Grass never struggles to grow. Am I worthy of it? Of course, as a Loving Child of an Abundant God it is my birthright- though most religious organizations and parents brainwash you to believe otherwise. Do I expect it? Then I gently remind myself to look at nature, and experience the ease and gentleness of flow there: June 17, at 6: June 17, at 7: June 17, at 8: I seriously thought the most powerful force of prosperity was thought.. Lovely little tangent you put me on this morning; thank you! Answering to your questions: Poverty is most unnatural. But daily, I find levels where my beliefs are flawed. I expect to receive prosperity in the exact ratio with my altered mental condition. And so I earnestly apply myself to remedy my belief flaws. Prosperity and humor go so well together. June 17, at 1: When you add Gratitude and Purpose to the equation it adds even more the manifesting power! Prosperity is a graduated scale. For some, a breath is prosperity, to another 10 billion dollars is prosperity. Each person is where they are because that is where their faith is in themselves i. And we believe and expect to be at our level of prosperity and have faith that it will materialize as we truely knew it would not just hope it would. So, am I way off the mark? Enjoy your today, it is yours, just remember it does lead to your tomorrow. Our current faith in our worth got us to this current level of prosperity. The person who is not abundant is actually is at odds with the Universe. That is how you put faith in action. So the three questions for you today are: I think the question is more basic. Do you know prosperity is a natural state? Who believes in baseball bats or man walking on the moon? They are all real and solid portions of truth and anyone living on this planet that looks around has to see the opportunity for prosperity is everywhere or they are blind. The circumstances have not changed but what and where you must turn, how you may clean up the situation is all visible. Turn on the lights! Prosperity is true and as real as buying a television or watching the sunset every evening in the Andes Mountains. Again the question is, are you worthy of it. Argue for your limitations and sure enough they are yours. Your saying so makes it so for you. Belief is not the muscle to work here. While the world keeps saying

you are not worthy in so many thousand ways you must say otherwise. Your saying so makes it so. Whatever you resist persists. Once you are grateful and see the wonder in what you have it will disappear and something else will appear in its place. You can have everything and anything you are willing to take a stand for having. There is a gap between what I expect and what actually is occurring. You can change your expectations, once you notice what they are and the underlying rule or rules you have adopted that are running the show right now. Some rules made sense when I was three but have never made sense since and only and always when triggered produce a three year olds upset and associated tantrum. Should I keep the commitment, modify it or be a voice for it? What is my underlying commitment and how may I express it to have agreement and alignment? Do I intend prosperity in my world and all those around me? Do I support it occurring for everyone or only a select group I deem worthy? Rocks are hard, water is wet, and the poor will always be here. Turn on the light switch. It is your saying so. You say the way it is now. But how are we answering them subconsciously? Our results are the indicator. This is the truth of how we are answering the 3 questions posed by Randy. December 14, at 5:

Chapter 6 : The Sin of Poverty by Randy Gage

When I wrote a couple of weeks ago that poverty comes from sin, I suspected that some people would object to the idea "and they racedaydvl.com premise is a controversial one, and it brings up a lot of really valid questions about the relationship between poverty and sin, wealth and morality.

Frequently Asked Questions Will God make me prosperous and wealthy? Why do people have money problems, even when they are serving God? Where does it say God will prosper me? This article summarizes what the Bible says about money, wealth, riches and poverty. The Bible Does not Promise Wealth There is no promise in the Bible that being a Christian will lead to a good job, wealth, freedom from debt, etc. One verse is sometimes cited: For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. The original Hebrew word translated as "prosperity" can mean peace, completeness, safety, health, satisfaction or blessings¹. It does not imply financial prosperity. This translation probably comes closer to the intended meaning: Some Old Testament verses do reflect the idea that poverty is a natural consequence of foolish actions Proverbs 6: At least part of the reason the rich man ended up in hell was because of his hard-heartedness toward the beggar Lazarus. The beggar Lazarus ended up in heaven although he was about as impoverished as a man could be. His poverty was obviously not a sign of sinfulness or foolishness. Those who have been blessed with wealth must share generously with the poor Matthew Those of us who are blessed with wealth beyond our need have a responsibility to share generously with the less fortunate. We should view our wealth as a gift from God, entrusted to us, to carry out His work on earth. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. Wealth Is Dangerous Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God! But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God. Rather, a devotion to gathering wealth is incompatible with devotion to God. God must always be the most important thing in our lives: For you will hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and money. While we spend evenings and weekends earning extra money, we are depriving our families of our love and attention. We may take unfair advantage of our customers, employers, or employees. We may attempt to rationalize our greed by closing our minds and hearts to the needs and rights of others. In the process, we could end up being stingy, bitter and isolated. Do not wear yourself out to get rich; have the wisdom to show restraint. Cast but a glance at riches, and they are gone, for they will surely sprout wings and fly off to the sky like an eagle. Or what can a man give in exchange for his soul? For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. Avoid Dishonesty The rationalization required to obtain and keep dishonest gain can make a person cold, cynical and separated from God. It may be taking unfair advantage or misrepresenting the facts to employers, employees, customers, clients or associates. It may be stealing, fraud, inflating insurance claims, cheating on taxes, "pirating" music and movies, willful nonpayment of debts, or any form of dishonesty for personal gain. In whatever form, dishonest gain brings only fear of discovery - never peace of mind. The wages of a hired man are not to remain with you all night until morning. His bread will be supplied, and water will not fail him. Pay to all what is due them - taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Chapter 7 : 55 Bible verses about Poverty, Causes Of

In Jesus' time it was a common belief that great wealth was a sign of God's favor and poverty was God's punishment for sin. Some Old Testament verses do reflect the idea that poverty is a natural consequence of foolish actions (Proverbs , ,).

Wealth and faith[edit] Wealth as an offense to faith[edit] According to historian Alan S. Kahan, there is a strand of Christianity that views the wealthy man as "especially sinful". In this strand of Christianity, Kahan asserts, the day of judgment is viewed as a time when "the social order will be turned upside down and Paul continues on with the observation that "the love of money is the root of all evil. But Jesus said again, "Children, how hard it is[a] to enter the kingdom of God! But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. Matthew 6 Jesus counsels his followers to remove from their lives those things which cause them to sin, saying "If your hand causes you to sin, cut it off. It is better for you to enter life maimed than to go with two hands into hell, where the fire never goes out. In order to remove the desire for wealth and material possessions as an obstacle to faith, some Christians have taken vows of poverty. Christianity has a long tradition of voluntary poverty which is manifested in the form of asceticism, charity and almsgiving. Pope Benedict XVI distinguishes "poverty chosen" the poverty of spirit proposed by Jesus , and "poverty to be fought" unjust and imposed poverty. He considers that the moderation implied in the former favors solidarity, and is a necessary condition so as to fight effectively to eradicate the abuse of the latter. For example, the Franciscan orders have traditionally foregone all individual and corporate forms of ownership. Wealth as an outcome of faith[edit] One line of Protestant thinking views the pursuit of wealth as not only acceptable but as a religious calling or duty. This perspective is generally ascribed to Calvinist and Puritan theologies, which view hard work and frugal lifestyles as spiritual acts in themselves. John Wesley was a strong proponent of gaining wealth, according to his famous "Sermon 50," in which he said, "gain all you can, save all you can and give all you can. Included among those who view wealth as an outcome of faith are modern-day preachers and authors who propound prosperity theology , teaching that God promises wealth and abundance to those who will believe in him and follow his laws. Prosperity theology also known as the "health and wealth gospel" is a Christian religious belief whose proponents claim the Bible teaches that financial blessing is the will of God for Christians. Most teachers of prosperity theology maintain that a combination of faith , positive speech, and donations to specific Christian ministries will always cause an increase in material wealth for those who practice these actions. Prosperity theology is almost always taught in conjunction with continuationism. Prosperity theology first came to prominence in the United States during the Healing Revivals in the s. Some commentators have linked the genesis of prosperity theology with the influence of the New Thought movement. It later figured prominently in the Word of Faith movement and s televangelism. In the s and s, it became accepted by many influential leaders in the charismatic movement and has been promoted by Christian missionaries throughout the world. It has been harshly criticized by leaders of mainstream evangelicalism as a non-scriptural doctrine or as an outright heresy. Precursors to Christianity[edit] Professor Cosimo Perrotta describes the early Christian period as one which saw "the meeting and clash of three great cultures: Whereas the Hebrew culture prized material wealth, the Classical and Christian cultures either held them in contempt or preached indifference to them. However, Perrotta points out that the motivation of the Classical and Christian cultures for their attitudes were very different and thus the logical implications of the attitudes resulted in different outcomes. Jewish views of poverty, wealth and charity Perrotta characterizes the attitude of the Jews as expressed in the Old Testament scriptures as being "completely different from the classical view. Instead, such work was protected by biblical commandments to pay workers on time and not to cheat them. The poor were protected from being exploited when in debt. Perrotta asserts that the goal of these commandments was "not only to protect the poor but also to prevent the excessive accumulation of wealth in a few hands. However, Perrotta points out that poverty is not admired nor is it considered a positive value by the writers of the Old Testament. The poor are protected because the weak

should be protected from exploitation. However, Kelly also points out that the Old Testament insisted that the rich aid the poor. Prophets such as Amos castigated the rich for oppressing the poor and crushing the needy. In summary, Kelly writes that, "the Old Testament saw wealth as something good but warned the wealthy not to use their position to harm those with less. The rich had an obligation to alleviate the sufferings of the poor. He also consistently warns of the danger of riches as a hindrance to favor with God; as in the Parable of the Sower , where it is said: But Jesus rejects the possibility of dual service on our part: Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God. Jesus replied, "What is impossible with man is possible with God. In The Parable of the Rich Fool Jesus tells the story of a rich man who decides to rest from all his labors, saying to himself: Take life easy; eat, drink and be merry. This very night your life will be required of you. Then who will get all that you have prepared for yourself? And Jesus adds, "This is how it will be with whoever stores up things for themselves but is not rich toward God"

Lk Jesus and Zacchaeus Lk The repentant tax collector Zacchaeus not only welcomes Jesus into his house but joyfully promises to give half of his possessions to the poor, and to rebate overpayments four times over if he defrauded anyone Lk Luke strongly ties the right use of riches to discipleship; and securing heavenly treasure is linked with caring for the poor, the naked and the hungry, for God is supposed to have a special interest in the poor. Thus, Jesus cites the words of the prophet Isaiah Is: He has shown the might of his arm: He has pulled down the mighty from their thrones, and exalted the lowly. He has filled the hungry with good things; and the rich has sent empty away. The two famous passages 2. Acts also portrays both positive and negative uses of wealth: A concept related to the accumulation of wealth is Worldliness , which is denounced by the Epistles of James and John: Therefore whoever wishes to be a friend of the world makes himself an enemy of God" Ja 4. The first letter of John says, in a similar vein: The Epistle of James also stands out for its vehement condemnation of the oppressive rich, who were presumably outsiders to the Christian community, which mainly consisted of the poor. Revelation[edit] Finally, the Revelation treats earthly riches and commercial activities with great ambivalence. Later, earthly riches and businesses activities are associated with the sins of Babylon, the earthly power of evil with self-accorded glory and luxury, whose fall is imminent

Early Christianity[edit] 15th-century fresco of the Apostles, Turin , Italy Early Christianity appears to have adopted many of the ethical themes found in the Hebrew Bible. However, the teachings of Jesus and his apostles as presented in the New Testament exhibit an "acute sensitivity to the needs of the disadvantaged" that Frederick sees as "adding a critical edge to Christian teaching where wealth and the pursuit of economic gain are concerned. Kahan acknowledges that, "Christian theology absorbed those Greco-Roman attitudes towards money that complemented its own. The New Testament urges Christians to sell material possessions and give the money to the poor. According to Kahan, the goal of Christian charity is equality, a notion which is absent in the Greco-Roman attitudes toward the poor. Kristol asserts that traditional Judaism has no precepts that parallel the Christian assertion that it is difficult for a rich man to get into heaven. However, they recognized early on that this was an ideal which was not practical in everyday life and viewed private property as a "necessary evil resulting from the fall of man. He argued that the accumulation of wealth was not a worthy goal for Christians. Clement of Alexandria counselled that property be used for the good of the community, he sanctioned private ownership of property and the accumulation of wealth. Apostolic poverty

By the beginning of the medieval era, the Christian paternalist ethic was "thoroughly entrenched in the culture of Western Europe. For example, he cites Honorius of Autun who wrote that merchants had little chance of going to heaven whereas farmers were likely to be saved. Thomas Aquinas defined avarice not simply as a desire for wealth but as an immoderate desire for wealth. Aquinas wrote that it was acceptable to have "external riches" to the extent that they were necessary for him to maintain his "condition of life". This argued that the nobility had a right to more wealth than the peasantry. The church evolved into the single most powerful institution in medieval Europe, more powerful than any single potentate. Over time, this wealth and power led to abuses and corruption. Abbots of the larger monasteries achieved international prominence. In reaction to this wealth and power, a reform movement arose which sought a simpler, more austere monastic life in which monks worked with their hands rather than acting as landlords over serfs. Francis of Assisi viewed poverty as a key element of the imitation of Christ who was "poor at birth in the manger, poor as he

lived in the world, and naked as he died on the cross".

Chapter 8 : What Does the Bible Say About Money and Wealth?

Is poverty a sin? News and societal forms of sin. If Christians want to love others, we must facilitate friendships with people of diverse economic situations. In.

Patristic tradition condemns the opponents of private property ; the texts on which such persons rely, when taken in connexion with their context and the historical circumstances, are capable of a natural explanation which does not at all support their contention cf. Nevertheless it is true that Christ constantly pointed out the danger of riches, which, He says, are the thorns that choke up the good seed of the word Matthew Because of His poverty as well as of His constant journeying, necessitated by persecution, He could say: The renunciation of worldly possessions has long been a part of the practice of Christian asceticism ; the Christian community of Jerusalem in their first fervour sold their goods "and divided them to all, according as every one had need" Acts 2: Does this mean that poverty is the object of a special virtue? But this is erroneous ; for the object of a virtue must be something honourable or praiseworthy in itself: The practice of poverty derives its merit from the virtuous motive ennobling it, and from the virtues which we exercise in regard to the privations and sacrifices accompanying it. As every vow has for its object the worship of God, poverty practised under a vow has the merit of the virtue of religion, and its public profession, as enjoined by the Church, forms a part of the ritual of the Catholic religion. The ancients understood the nobility of making themselves independent of the fleeting things of earth, and certain Greek philosophers lived in voluntary penury; but they prided themselves on being superior to the vulgar crowd. Wieger, "Bouddhisme chinois", pp. If voluntary poverty is ennobled by the motive which inspires it, the poverty which puts aside temporal possessions for the service of God and the salvation of souls is the most noble of all. It is the apostolic poverty of the Christian religion which is practised in the highest degree by missionaries in pagan countries, and to a certain degree by all priests: Voluntary poverty is the object of one of the evangelical counsels. The question then arises, what poverty is required by the practice of this counsel or, in other words, what poverty suffices for the state of perfection? The renunciation which is essential and strictly required is the abandonment of all that is superfluous, not that it is absolutely necessary to give up the ownership of all property, but a man must be contented with what is necessary for his own use. Then only is there a real detachment which sufficiently mortifies the love of riches, cuts off luxury and vain glory, and frees from the care for worldly goods. Cupidity, vain glory, and excessive solicitude are, according to St. This abandonment of superfluities was the only way in which voluntary poverty could be understood before the introduction of the common life. The state of perfection, understood in its proper sense, requires also that the renunciation should be of a permanent character ; and in practice this stability follows as the result of a perpetual vow of poverty. The warnings and counsels of Jesus Christ are valuable even to those who are not vowed to a state of perfection. They teach men to moderate their desire for riches, and accept cheerfully the loss or deprivation of them; and they inculcate that detachment from the things of this world which our Lord taught when He said, "Everyone of you that doth not renounce all that he possesseth, cannot be my disciple " Luke xiv Benedict, imposed upon their followers. But there was at that time no express vow of poverty, and no legal disability; the monastic profession required nothing but the rigorous avoidance of all that was unnecessary cf. Justinian ordained that the goods of religious should belong to the monastery Novel. This law gradually came into force, and in time created a disability to acquire property, although in the twelfth century, and even later, there were religious in possession of property. The rule of French law, under which a religious was considered as Civilly dead, contributed to establish a necessary connexion between the vow of poverty and the idea of disability. The express vow of renunciation of all private property was introduced into the profession of the Friars Minor in About the same time another change took place; hitherto no limit had been placed on the common possessions of religious, but the mendicant orders in the thirteenth century forbade the possession, even in common, of all immovable property distinct from the convent, and of all revenues; and the Friars Minor of the strict observance, desiring to go one step further, assigned to the Holy See the ownership of all their property, even the most indispensable. Following the example of St. Dominic, many founders established their orders on a basis of common poverty,

and the Church saw a large increase in the number of the mendicant orders until the foundation of the clerks regular in the sixteenth century; even then, many orders united common poverty with the regular clerical life: It soon became evident that this profession of poverty which had so greatly edified the thirteenth century was exposed to grave abuses, that a certain state of destitution created more cares than it removed, and was not conducive either to intellectual activity or to strict observance; and that mendicity might become an occasion of scandal. Consequently the Council of Trent Sess. Congregations with simple vows were not bound by the canonical law forbidding the private possession or acquisition of property by members of approved orders: So far as the effect of the vow on private possession is concerned, the vow of poverty taken by the formed coadjutors of the Society of Jesus has the same effect as the solemn vow of the professed fathers. Ignatius instituted in his order a simple profession preparatory to the final one with an interval between them during which the religious retains his capacity to possess property. On the other hand, since the Rescript of the Penitentiary of 1 Dec. The Vow of Poverty in General The vow of poverty may generally be defined as the promise made to God of a certain constant renunciation of temporal goods, in order to follow Christ. The object of the vow of poverty is anything visible, material, appreciable at a money value. Reputation, personal services, and the application of the mass, do not fall under this vow ; relics are included only on account of the reliquary which contains them, and at least in practice manuscripts, as such, remain the property of the religious. The vow of poverty entirely forbids the independent use, and sometimes the acquisition or possession of such property as falls within its scope. A person who has made this vow gives up the right to acquire, possess, use, or dispose of property except in accordance with the will of his superior. Nevertheless certain acts of abdication are sometimes left to the discretion of the religious himself, such as the arrangements for the administration and application of income which professed religious under simple vows are required to make; and the drawing up of a will, by which the religious makes a disposition of his property to take effect after his death, may be permitted without any restriction. This license with regard to wills is of great antiquity. The simple fact of refusing to accept, for example, a personal legacy, may be contrary to charity, but cannot be an offence against the vow of poverty. The vow of poverty does not debar a religious from administering an ecclesiastical benefice which is conferred upon him, accepting sums of money to distribute for pious works, or assuming the administration of property for the benefit of another person when this is consistent with his religious state , nor does it in any way forbid the fulfilment of obligations of justice, whether they are the result of a voluntary promise " for the religious may properly engage to offer a Mass or render any personal service " or arise from a fault, since he is bound in justice to repair any wrong done to the reputation of another person. Submission to a superior as we call the person whose permission, by the terms of the vow, is required for all acts disposing of temporal goods does not necessarily call for an express or formal permission. A tacit permission which may be inferred from some act or attitude and the expression of some other wish, or even a reasonable presumption of permission, will be sufficient. There is no violation of the vow, when the religious can say to himself, "the superior, who is acquainted with the facts, will approve of my acting in this way without being informed of my intention ". The case is more difficult, when he knows that the superior would expect to be informed, and asked for permission, even though he would willingly have given his consent: Any admission of luxury or superfluity in daily life is derogatory to the religious state and the first conception of voluntary poverty; but it is not clear that this want of strictness is necessarily contrary to the vow. To decide this, regard must be had to the manner in which each particular vow, with all its circumstances, is generally understood. A sin against the vow of poverty is necessarily an offence against the virtue of religion, and when committed in connexion with religious profession it is even a sacrilege. It may be a grave or a slight offence. The question, what matter is grave, causes great difficulty to moral theologians ; and while some regard the appropriation of one franc as a grave matter, others are more lenient. Most theologians are inclined to compare the sin against the vow of poverty with the sin of theft, and say that the same amount which would make theft a mortal sin would, if appropriated contrary to the vow, constitute a grave offence against poverty. With the exception of Palmieri Opus morale, tr. While many persons consider the importance and the wealth or poverty of the community in which the offence is committed, we are of opinion that it is rather the extent of the vow that should be considered, since the act does not violate the vow

by reason of the harm it causes, but by its being a forbidden appropriation. If the fault is aggravated by in justice it must, as an unjust act, be judged according to the usual rules; but when considered as an offence against the vow, its gravity will be measured by the condition of the person who commits it. Thus a sum which would be very large for a beggar will be insignificant for a man who had belonged to a higher class. The social position should be considered; is it that of the poor or mendicant class? One cannot without grave fault dispose independently of a sum which without grave fault one could not take away from a beggar. For many existing congregations, the matter will be that of a mortal sin of theft committed to the detriment of a priest of honourable condition. It follows that in the case of incomplete appropriation, we must consider the economical value of the act in question; whether, for example, it is an act of simple use of administration; and when the religious does nothing but give away honourably goods of which he retains the ownership, the amount must be very large before the reasonable disposal of it can be regarded as a grave sin for want of the required authorization. If the sin consists, not in an independent appropriation, but in a life of too great luxury, it will be necessary to measure the gravity of the fault by the opposition which exists between luxury and the poverty which is promised by vow.

Variety in the Vows of Poverty The vow of poverty is ordinarily attached to a religious profession ; a person may however bind himself to a modest and frugal life, or even to follow the direction of an adviser in the use of his property. The vow may be perpetual or temporary. It may exclude private possession, or even to a certain point possession in common. It may entail legal disability or be simply prohibitive. It may extend to all goods possessed at present, or expected in the future; or it may be limited to certain classes of property ; it may require the complete renunciation of rights, or simply forbid the application to personal profit, or even the independent use of the property. According to the present discipline of the Church, the vow of poverty taken by religious always involves a certain renunciation of rights: The independent disposal of any of these would be contrary not only to the vow, but also to justice. We have, moreover, to distinguish in the religious life between the solemn vow of poverty and the simple vow. The latter may be a step towards the solemn vow, or it may have a final character of its own.

The Solemn Vow of Poverty The solemn vow by common law has the following special characteristics: *Quicquid monachus acquirat monasterio acquirat*. Some orders are incapable of inheriting on such occasions, e. The inheritance then passes to those who would succeed under the civil law in default of the professed religious. Sometimes before solemn vows are made by a religious, his monastery gives up its right of inheritance by arrangement with the family, and sometimes the religious is allowed to dispose of his share in anticipation. As to these arrangements and their effect, see Vermeersch, "De relig. As long as monasteries were independent, the monastery which inherited in place of the professed monk was the house to which he was bound by his vow of stability; but in more recent orders, the religious often changes his house, and sometimes his province, and has therefore no vow of stability, except as to the entire order; in such cases, the monastery according to the common usage is the whole order, unless some arrangement is made for partition among provinces or houses. We have already said that the religious of Belgium preserve their capacity to acquire property and dispose of it: It will be the duty of the latter to see that the rigour of observance and especially the common life do not suffer by this concession, which is, indeed in other respects most important for their own civil security. In exceptional cases the simple vow may involve incapacity, as is characteristic of the last simple vows of the Society of Jesus. We have now to distinguish between the simple vow which is preparatory to the solemn vow, and the final simple vow. See Vermeersch, "De religiosis institutis etc. This vow permits the religions to retain the ownership of property possessed at the time of his entrance into religion, to acquire property by inheritance, and to receive gifts and personal legacies. The administration and usufruct and the use of this property must before the taking of the vow pass either to the order if it is able and willing to approve of the arrangement , or into other hands, at the choice of the religious. Such an arrangement is irrevocable as long as the religious remains under the conditions of the vow, and ceases should he leave the order; he seems authorized also to make or complete the resignation which he may have omitted to make or complete previously. Except so far as he is affected by the decree of the Council of Trent, which forbids novices to make any renunciation which would interfere with their liberty to leave their order, the religious who is bound by this simple vow may, with the permission of his superior, dispose of his property by a donation *inter vivos* ,

and apparently has full liberty to make a will. But the Decree "Perpensis" of 3 May, , which extends to nuns the simple profession of orders of men, without mentioning a will, declares simply that women are not permitted to make final disposition of their property except during the two months immediately preceding their solemn profession. Lucidi, "De visitatione SS. Any arrangements made before profession for the administration of property and the application of the revenues may be subsequently modified with the consent of the superior. In diocesan institutes, there is no question of the capacity of the religions ; but the bishops generally reserve to themselves the right of approving the more important acts of administration. The Peculium Certain goods, for example sums of money, independent of the common stock, and made over to the religions to be used without restriction for their private wants, form what is called the peculium. Only that which is irrevocably put out of the power of the superior is contrary to the vow of poverty; but all peculium is an injury to that common life, which since the earliest times was considered so important by the founders of religious communities. The Holy See constantly uses its efforts to abolish it, and to establish that perfect common life which provides that there shall be in the convent one common treasury for the personal needs of all. Possession in Common The vow of poverty does not necessarily or as a general rule exclude the capacity to possess in common, that is to say, to have a common stock of property at the common disposal of the possessors, provided that they do not dispose of it in any manner Contrary to the accepted rules and customs. It is a great mistake to argue from the vow of poverty that it is just to deny to religions this real common possession.

Chapter 9 : How to Reduce Poverty: A New Lesson from Brazil for the World?

What the Bible Says About Poverty. It is a sin to despise one's neighbor, but blessed is the one who is kind to the needy. I don't want to live this life.

What does the Bible say about being poor? The Bible has a lot to say about being poor, and we have many examples of poor people in Scripture. In fact, it is possible to be poor in material things but rich in spiritual things see Revelation 2: Of course, sometimes being poor is the result of bad choices. The Bible warns that laziness will lead to being poor: Following wild dreams will likewise lead to poverty: In other places, the Bible portrays poor people as having been blessed, and many who are rich are seen in a negative light. The disciples even left all they had to follow Him, giving up all they owned, placing their full trust in Him to provide what they needed. Jesus said the poor will always be with us Matthew There is no shame in being poor. The rich are generally portrayed negatively in the Bible. Wealth itself is seen as a hindrance to those who desire to enter the kingdom of God. Why did He make such a shocking statement? Because the rich tend to trust in their riches more than in God. Wealth tends to pull us away from God. The story of the rich man and Lazarus Luke The rich man enjoyed great luxury in life but spent eternity in hell because of his greed and covetousness. Lazarus suffered the indignities of extreme poverty but was comforted in heaven forever. Jesus Himself left His throne in heaven in order to take on the lowly form of a poor man. At some point, as Christians we must ask ourselves: What are we really doing here in this temporary place? Where is our heart Luke Are we really denying ourselves? Are we really giving sacrificially as did the poor widow Luke To follow Jesus is to take up our cross Luke 9: This means to literally give our total lives to Him, unencumbered by the things of this world. The Bible paints for us a contrast between those who are poor yet rich in Christ and those who are rich yet without God.