

‘God’s grace towards me was not in vain’.
A Reflection on the Pauline Dimension of Marist Spirituality
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Saint Paul confesses that God’s grace worked the extraordinary event of conversion in him: ‘By the grace of God I am what I am, and his grace toward me was not in vain’ (1 Co 15:10)... He lives in the joy of having met the Risen Lord and having been enlightened and transformed by his light. He keeps a constant memory of that life-changing event.

Pope Benedict XVI

The Pauline Year June 2008 to June 2009 stimulated my initial reflection on the role of Paul for Colin. Their experience of grace transformed both and gave them their mission, with Paul in a Christocentric and with Colin in a Marian expression. With Saint Paul we encounter a biblical source of Marist spirituality.

In the dossier for his ‘L’influence de la Bible sur la pensée de Jean-Claude Colin (Rome, 1979), Pierre Allard lists biblical references in written and oral Marist tradition.¹ He includes quotations, concepts, and phrases very close to Biblical wording.² Allard’s testimonies on Colin who recommended reading and studying Scriptures recall the familiarity with and importance of the Bible for the Marist founder. The sections on Paul and the references to Pauline letters are substantial.³

The Fourvière-Pledge of 1816 refers to Paul: Phil 4:13 and 1 Tim 4:6.⁴ André Lanfrey sees 2 Co 3: 4-8, 6: 2-10, 2: 14-17, and Phil 4: 12-13 behind the phrase⁵ ‘To this end we dedicate ourselves to whatever pain, work or suffering and, if need be, torments, capable of all things in Him who strengthens us, Our Lord and Saviour Jesus Christ.’ Paul and the Marist aspirants see their time as a ‘favourable time’ in the eyes of God and are available to serve Christ in a missionary vocation, including the acceptance of suffering.

¹ Pierre Allard SM, *L’utilisation de la Bible par le père Colin. Tables*, with an introduction by Jean Coste SM, Rome, APM, 1979, A4, v + 124 pages.

² Jean Coste SM, *The Roots of Colin’s Thinking*, in FN 3, 2 (1996) 132-158, here p. 133-134, discusses some of the very general references.

³ There are more references in Allard than in the appendix of this paper as Allard included more Marist sources.

⁴ *Origines Maristes*, vol. 1, p. 223, notes 2 and 4.

⁵ André Lanfrey FMS, *Essai sur les origines de la spiritualité mariste*, 2001; quoted here from *Essay on the Origins of Marist Spirituality*, ms, translated by Jeff Crowe FMS, 2008, p. 48-50.

This study limits itself to Paul, the person, and his words in some essential writings and the oral tradition around the Marist founder.

1 Paul and Colin

Paul and Colin are totally separated in time. In place, Marists can follow the paths of Paul on pilgrimage, for example in Rome the great basilica ‘outside the walls’. Colin enjoyed visiting holy sites in the city but has not seen the basilica which had burned down in 1823. It was reopened on 8 December 1854 that is four months after Colin had visited Rome for the last time. What he saw in 1833, 1842, 1846, and 1847 was a construction site. However, he did visit other shrines dedicated to Paul (and Peter) like the Mamertime Prison. And he won important support from a Paul, the French canon Paul Trinchant who protected the Society from straight rejection in 1833.⁶

Paul is the personality in the New Testament of whom we know a lot because of his own writings. In addition, the Acts of the Apostles also present Paul. The number of studies on Paul, person, themes and methodology is legion. Our interest is simply a Marist perspective.

How does Paul feed Colin spelling out Marist spirituality? More than any particular theme the primary link is the personal experience of God’s grace, a grace which did not remain without fruit and which recalls Mary, full of grace. Paul said about himself (1 Co 15, 9-10):⁷

“For I am the least of the apostles and am not really fit to be called an apostle, because I had been persecuting the Church of God; but what I am now, I am through the grace of God, and the grace which was given to me has not been wasted. Indeed, I have worked harder than all the others – not I, but the grace of God which is with me.”

Paul’s experience of Christ (Gal 1:12-16/Acts 9:3-8) on the road to Damascus was his vocation and gave his whole life a new meaning and a new direction. His message focused on the reconciliation in Christ,⁸ to evangelize, to establish communities, to reach out to the whole world, and that with a sense of urgency as he expected the *parousia* of Christ.

⁶ For Colin, Peter and Paul had come to Rome and it was a place of pilgrimage. For Paul Trinchant see for example *Origines Maristes*, doc. 427.

⁷ Paul describing himself as ‘the least’, associates with the 1872 Constitutions, no. 50, ‘worthless servants, refuse of the world’, indirect reference to 1 Co 4:13.

⁸ ‘Reconciliation’ is the key theme in the reflection on the Pauline Year by Robert Schreiter CPPS, *St. Paul’s Vision of Reconciliation*, in *Origines* 38, 46 (April 2009)725-732. For Colin, it was mercy.

Colin's transformation took place during the 'six sweet years' of Cerdon (1817-1825). It was less a classical conversion as he was a pious Christian and not a persecutor of the Church. Those years mark a change from the timid curate to the energetic leader and the author of constitutions. He came as Paul said, 'in fear and trembling'. Those years blessed Colin with God's will concerning the Society of Mary, his 'early ideas' against the horizon of 'these last times' - an experience that echoed in his later choices and in the spirit of the Society.

The key phrase for Paul is 2 Co 12:9-10.⁹ While the grace given before Damascus was the grace of conversion, the grace here is comprehensive for the life of Paul. All Christians may trust in the power of grace in spite of human weakness. Verse 9 has the only saying of the risen Lord in Paul's letters: "My grace is sufficient for you, for power is made perfect in weakness". Verse 10 offers Paul's response: "For whenever I am weak, then I am strong". The argument for this conclusion is in the foregoing: "... in order that the power of Christ may come to rest upon me". Marists can see an allusion to the annunciation: the power of the Most High will overshadow you. Great things can happen through Mary and Paul allowing this power to work through their human weakness.

Both, Paul and Colin, could express their joy, especially a joy based on living with believers in a faith community. 1 Thess 5, 16 may serve as one illustration for Paul. From the Mayet *Memoirs* we know about much laughter and Colin's sometimes even child-like joy.¹⁰

And both were sickly (Paul: Gal 4:13). In 2 Co 12:7 Paul mentions 'a thorn in the flesh'. It could have been his speech impediment, also alluded to in 2 Co 10:10 and 11:6. Colin also had a speech impediment. Although this is not essential it still illustrates the human weakness of the tools God has chosen for evangelization.

2 The life and letters of Saint Paul in Colin's letters

Colin used Pauline quotes from the letters as well as from the Acts of the Apostles which present Paul in chapter 9, his 'conversion', and from chapter 13 onwards, his missionary journeys and his suffering.

2.1 Quotations in Colin sup 1 - 4

⁹ See Jan Lambrecht SJ, *Second Corinthians* (Sacra Pagina, 8), Collegeville Minnesota, Liturgical Press – A Michael Glazier Book, 1999, p. 199 – 209.

¹⁰ Examples in FS, FA; gathered in A. Greiler, 'Colin Jokes', this volume.

Let us look at the Pauline citations in *Colin sup*. The four volumes offer his circulars and letters, a major section of his writings, and parts of oral tradition.

Colin names Saint Paul followed by a direct or indirect quote. In some cases the direct quotation is in Latin and in others in French. The print gives the Latin quotations in Italics. In other cases, the phrase is identified by the editor in a footnote, in few cases with the qualification ‘adaptation’. The Marist founder would often quote from memory.

A simple table shows for all four volumes 84 references, 81 from Pauline letters:¹¹ Rom – 11; 1 Co – 14; 2 Co – 16; Gal – 5; Eph – 6; Phil – 13; Col – 4; 2 Thess – 1; 1 Tim - 1; 2 Tim – 6; Heb – 4; Acts – 3. From the references to Acts we take only those dealing with Paul.

Colin sup 1 (Autumn of 1836 to summer of 1842)

Concerning New Testament writings, the list in *Colin sup 1* gives 50 references from the gospels and the Acts of the Apostles.¹² The writings of Saint Paul are listed 35 times. Two quotes come from the Catholic Epistles. There is no quote from the Book of Revelation or from Mark. At the time all letters, including Timothy, Thessalonians, Titus, and Hebrews, were considered as Pauline. That makes 87 biblical references from the New Testament. St. Paul covers slightly more than a third.

The 35 references to the letters of Paul have mainly, but not exclusively Colin as author. Some words are quoted more than once by Colin. 1 + 2 Corinthians (12 texts - 14 times), and Philippians (4-6) are referred to most, more than Romans, Galatians, Hebrews (each two quotes), Ephesians, Colossians, and 1 Timothy (each 1 quote).

Bishops Donnet (4) and Devie (1) use Paul in their letters of recommendations for Colin for his trip to Rome in 1842. Both acted probably independently of Colin. Mayet, Eymard and Poupinel quote Paul together four times in notes on something Colin said. Maîtreperre and Perret (Lay Marist) use a reference probably independent of Colin. One reference is a joint post-scriptum by Colin and Cholleton.

Colin himself is given 20 times as author. Five times he quotes Paul while talking. That means he carried these thoughts really with him. 15 times he quotes from Paul in written statements. Of those twenty, two references are to individuals (Mayet, Marshal Soult of the French

¹¹ See the appendix at the end for the biblical references.

¹² Gaston Lessard SM (ed.), “*Colin sup*”. *Documents concernant le généralat du père Colin*, volume 1, *De l’élection au voyage à Rome (1836-1842)*, Rome, 2007, p. 680, ‘Citations bibliques’.

government). 18 references are to a group. Out of these 18, three are not Marists (students of Belley, Council of *Propagation de la Foi*). Out of the 15 to Marist groups, 9 are to the missionaries. Therefore, Colin uses St Paul a lot when speaking to Marists about their spiritual life and mission, be it in France or in Oceania.

Emphasis is on the authentic letters of Paul (Rom, 1 + 2 Co, Phil) and to the experience and model of Paul in his letters as well as in Acts. The two references to Paul in the Acts of the Apostles (Acts 9:6 and 9:16) refer to the experience before Damascus, vocation and missioning of Paul by Christ. Colin used it twice before confrères, and Antoine Garin once, in the context of the Oceania mission.

Are there recurring themes? Colin does not call on Paul so much for the great themes of his theology, i.e. justification by faith, death and resurrection of Christ, the local and universal church, the Jews and the Christians, the present age and the end of the world. The latter would have been of interest to Colin, but his references on this theme go back to the inspiration of Mary as the support at the beginning and at the end of time. The single Pauline reference to the mother of Jesus is not used.

Colin was less interested in the great themes. He read Paul more in view of his experience as Christian and his experience of the world. Marists are not of this worldly world and its vices. We are reminded of the three no's of Colin. Christians are part of Christ's body, his fragrance, an image of his in this world. There is nothing to boast of – except of our faith and everything which brings us closer to Christ and God's grace. Paul acknowledges his weaknesses and shares with others that this is precisely the path God can work. Christians are earthen vessels, not many wise among them in the eyes of the world. Yet, God chose the weak to perform the work of grace. Allow God's grace to work through you and this will not be without fruit. Doors are open for mission. Faith is the shield to protect you in contradictions and help you to persevere so that you may approach God's throne without fear.

The reference from Colossians 3:9 to 11, signed by Colin and Cholleton, summarizes these thoughts well (CS 1, doc. 239 (1841):

“That is why, ever since the day he told us, we have never failed to remember you in our prayers and ask that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will, and so be able to lead a life worthy of the Lord, a life acceptable to him in all its aspects, bearing fruit in very kind of good work and growing in knowledge of God, fortified in accordance with his glorious strength, with all power always to persevere and endure.”

The key is God's grace at work in a person (2 Co 12, 9). Grace is the cause of all other effects: disinterest in oneself, interest in Christ, courage to proclaim the gospel, a worthy life, and a fruitful mission (CS 1, doc. 33 (1838):

“But he has answered me, ‘My grace is enough for you: for power is at full stretch in weakness’. It is, then, about my weaknesses that I am happiest of all to boast, so that the power of Christ may rest upon me.”

More than with one of the great themes, Colin presents us with the experience and passion of Paul. With Colin, Scripture passages are often quoted without reference to Christ but in as much as they describe a certain attitude. More than to Christ, Colin refers to the working of the grace of God in a Christian. This way, he reads Paul as he read Mary: God chose the humble to do great things in this world. Saint Paul serves as another biblical model for God choosing the weak. The difference is that Paul experiences this as forgiveness for his persecution of the Church by Christ while Colin experienced it like Mary - from his lowliness he learns that God wants to use him. For both, this transforming grace was a gift. They did not choose it; God chose them, as the Marist term says: ‘By a gracious choice’ they became instruments of God's grace, being another Christ (Paul) or another Mary (Colin).

Colin sup 2 (autumn of 1842 to summer of 1845)

In volume 2 of *Colin Sup* the index of biblical quotations gives 31 New Testament references quoted 34 times.¹³ 15 references from the Pauline letters are quoted 18 times (3 quoted twice). About half the NT quotations are from the *Corpus Paulinum*. Colin would not distinguish between authentic and Deuteropauline writings.

Three references are by others than Colin (Maîtrepierre, pupils of the Marian congregation at Belley, the Marists at Valbenoîte). Maîtrepierre and Colin use the same reference. Fourteen references are used by Colin, thirteen in letters to Oceania missionaries: Bishop Pompallier, groups of missionaries, all missionaries, and individual Marist missionaries. The remaining reference is from a conversation in Belley.

The references are: Romans – 1; 1 Co – 5; 2 Co – 4; Gal – 4; Eph – 1; Phil – 1; 2 Thess – 1; 2 Tim – 1. An additional reference is to Acts

¹³ Gaston Lessard SM (ed.), “*Colin sup*”. *Documents concernant le généralat du père Colin, volume 2, Du voyage à Rome au chapitre (1842-1845)*, Rome, 2009, ‘Index des citations, Citation bibliques’, p. 589.

9:15-16 where Colin calls Bataillon chosen by providence but also challenged by providence to suffer.

They focus on the example of Paul (no titles; works with his own hand), giving images about the attitude of a good Christian (sober and prudent in practical matters and behaviour; a good perfume and beautiful example before God and people; the joy of the apostle; Christ and Mary formed in us; to know well for whom we labour; to keep the faith; the word may spread), and quoting the blessing to open a letter. Using the example of the apostle Paul as a humble and prudent person, Colin expects the Marist missionary, even Bishop Pompallier, to be the same, to reflect this in the approach he applies in missionary work.

The context of these references is primarily the missionary work and the missionaries in Oceania. Paul is the great apostle. There is no reference to themes like Church, salvation, sin and justification. Today we would say that these quotes are used without reference to the context. Therefore, their understanding is selective, depending on the choice of the author. At the time this was quite normal practice. The source may simply have been their liturgical diet. Colin wanted to make a point. To prove his point, he chose a biblical quote. That shows even more, the quotes are not only illustrative, but carefully placed.

Colin sup 3 (autumn 1845 to summer 1848)

In Volume 3 a high point is reached in the conflict between Colin, the missionaries and Bishop Pompallier in New Zealand. In fact, Paul is used by all parties as argument in their favor.¹⁴

Paul is quoted frequently – 28 references occurring 35 times: Romans 5 (6); 1 Corinthians 5; 2 Corinthians 8 (9); Ephesians 2 (3); Philippians 4 (7); Colossians 1 (2); 2 Timothy 2; Hebrews 1; three times there is a general reference to Paul's life and work. In writings by Colin we find 21 references and two times in his words he referred to Paul. In his letters to departing missionaries Colin quotes Paul five (doc. 255) resp. three (doc. 261) times. Lagniet and Pompallier (each 3 times), Douarre (2) and Bourdin (1) also refer to Paul in their arguments. In a letter to one missionary we also find Paul. Again, emphasis is on attitudes of Paul the missionary.

¹⁴ « *Colin sup* » *Documents pour l'étude du généralat de Jean-Claude Colin (1836-1854)*, Édités par Gaston Lessard SM, vol. 3, *Du chapitre de 1845 à l'été 1848*, Rome, 2011. Here: manuscript, pdf files of the version of December 2011.

Colin, Douarre and Pompallier used Saint Paul in their polemics: the sufferings each would accept. However, it is not easy that they come from a fellow countryman. Yes, the Church is built on the foundation of the apostles. However, behave like an apostle!

Then, Saint Paul is used to argue to abstain from politics. Missionaries see in Saint Paul that grace will bless them with fruit, in spite and precisely because of their difficulties and suffering. Colin uses quotes to Paul to encourage the missionaries in view of difficulties not to lose courage but to rejoice, to seek only the interests of Christ rather than their own.

The admonitions of Paul for unity among Christians are cited to promote unity among Marists and among missionaries, among themselves and with collaborators like Captain Marceau. Suffering and grace, unity of believers and Christ, model of bishop and missionary.

Three of the references to the Acts of the Apostles concern Paul. Lagniet encourages the community of Verdélais to face difficulties (Acts 9:6). Pompallier complains about a remark by Colin (20:28). The words of Jesus to Paul in 9:16 Colin attributes to Mary addressing her Society to encourage her to face sufferings like the death of Brother Blaise.

Colin sup 4 (1848-1854)

Volume 4¹⁵ offers 15 References to Pauline letters, one quoted twice: Rom – 3; 1 Co - 8; Phil – 2 (3x); Heb - 1. There is no reference to the Acts of the Apostles. Every time it is Colin who writes (once together with Mayet). Five references are in three letters to the Marist missionaries on Woodlark, one to the Marist priests in New Zealand, and one in a letter to Father Goujon in New Caledonia. In France, three references occur in his talks during the annual retreat and one in a letter to Father Dominget. Two different references belong to a letter to Mother Dubouché. Seven references go to Oceania. Typical is the phrase: « Saint Paul, le modèle des missionnaires, ne voulait connaître que Jésus Christ et Jésus Christ crucifié » (1 Co 2:2, doc. 240, 4; 1851, to the men on Woodlark). Unlike in the earlier volumes, Colin quotes Paul different times to people in France. With most references Colin

¹⁵ Bernard Bourtot SM (ed.), “*Colin sup*”. *Documents concernant le généralat du père Colin*, volume 4, *De l’été 1848 à la démission (1848-1854)*, Rome, 2009, p. 1002 (no references in the index to the Acts of the Apostles).

tries to console people in a difficult situation: this is the fate of the apostle, but suffering will result in glory, Christ is faithful.

2.2 Formal correspondence between Pauline and Colinian letters: the blessings

Traditional exegesis discerns in most Pauline letters a doctrinal and an exhortative part. Besides that this is questioned today, we can use it to point out that Colin works on teaching not in the doctrinal sense as Paul but as a spiritual teacher, followed or mingled with exhortations as practical consequences of the Marist attitude and practice.

An obvious and more substantial link between the letters of Paul and Colin can be found in the use of blessings. Like Saint Paul, Colin begins and ends important spiritual letters with a blessing. These blessings recall the formulas Paul uses and add a Marian element. Examples:

Rom 1:7 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Rom 15:33 Now the God of peace be with you all. Amen.

1 Co 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1 Co 16:23 The grace of our Lord Jesus Christ be with you.

2 Co 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

2 Co 13:13 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Phil 1:2 Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

Phil 4:23 The grace of our Lord Jesus Christ be with you all. Amen.

Colin to the departing missionaries 13 October 1836 (CS 1, doc. 4):

My dear Brothers in Jesus and Mary.

May the grace and peace of Our Lord, Jesus Christ, and the protection of Mary our mother be with you and accompany you everywhere.

...

I shall finish this letter where I began, wishing you the peace, the love of J(esus) and Mary; be courageous, do not allow fear, melancholy to enter your hearts; read this letter over and over again, let each one of you take a copy of it. I embrace you all with the tenderest affection, and promise you

the assistance of the prayers of the whole Society. Seize every opportunity you find to let us know how you are.

Colin, letter to the departing missionaries of 1838 (CS 1, doc. 48):

May the grace and the peace of Our Lord Jesus Christ and the powerful protection of Mary, our good and tender mother, be with you and accompany you everywhere.

...

I finish how I began. I wish you peace, unity, the love of Jesus and Mary. Be courageous, do not let fear and unrest enter your hearts.

Colin, letter to the missionaries, 20 October 1841 (CS 1, doc. 301):

May the grace and mercy of Our Lord Jesus Christ, and the protection of Mary our mother, be with you and accompany you everywhere.

Circular letter by Colin to the missionaries, 20 February 1843 (CS 2, doc. 49, 1), quoting 2 Co 13:13 (final blessing for Paul, opening blessing for Colin):

Gratia Domini Nostri Jesu Christi et charitas Dei sit semper vobiscum.

2.3 A Pauline echo in the letters of the missionaries

Thanks to the edition by Charles Girard we can look out for an echo of Pauline quotations in letters by other Marists, here the missionaries. We noticed that Colin would frequently use Paul in this context. Without the broader study of the use of scriptures in these letters, we limit ourselves to a few observations within the scope of our study.

The index of biblical citations gives an easy overview of the use of Scriptures.¹⁶ Strong emphasis is on the four gospels. However, also Paul is represented well with 101 (141 times) references: Rom – 17; 1 Co – 23; 2 Co – 19; Gal – 3; Eph – 3; Phil – 7; 2 Thess – 2; 1 Tim – 4; 2 Tim – 11; Ti – 1, Phlm – 1; Heb – 10.

In some letters to their superior general, Marists make reference to St Paul. On 19 February 1843, Father Jean-Simon Bernard wrote after arrival from the Bay of Islands, New Zealand:¹⁷ “I will only tell you that when I was in France, I imagined that the mission would be a lot more advanced that it is and a lot less difficult. But what seems impossible to men is not impossible to God. And I may say: omnia

¹⁶ LRO, vol. 10, p. 128 – 136; Biblical books are given in alphabetical order, i.e. beginning with ‘Acts of the apostles’, not according to the OT and NT canon.

¹⁷ LRO, doc. 242, 6.

possum in eo qui me confortat.” (Phil 4:13). On 4 April 1851, Pierre Michel wrote to Colin from Sydney ‘to repeat with the apostle’ using Phil 4:13 that obstacles can be overcome.¹⁸ From Apia, Samoa, Bishop Bataillon questioned why Colin stopped sending men and material to the missions. And Bataillon defended himself against criticism with reference to Paul defending himself against critics from Corinth (1853).¹⁹ After ten years of Marist efforts in Melanesia, Father Joseph Thomassin sent a bitter résumé to Colin on 6 January 1854.²⁰ Besides the personal failings of Marists, one big failure was to believe one method works for all in the missions. No, like the apostles, one has to adapt oneself to the respective people and situation.

Colinian references to Romans, Galatians, and Ephesians are not with the missionaries. The letters of the missionaries and those by Colin (*Colin sup*) overlap for: 1 Corinthians (1:12; 3:6-7; 4:9; 9:22 - frequently), 2 Corinthians (12:9), Phil (1:21; 4:13- frequently in both); and 2 Tim (4:2). The Constitutions were finalized much later than the letters (common references: 1 Co 4:13; 2 Co 11:9; 2 co 12:15; Phil 2:7; 2 Thess 3:8).

There is no direct mention that they refer to Paul because Colin did. At least it shows that Paul as apostle to the so-called pagans was alive as inspiration for the early Marists.

For the Acts of the Apostles, the chapters on Paul (9; 13 – 28), there are 17 (2 twice) references. This is not much for nine volumes of documents. The conversion of Paul is significant as going on a mission (chapter 9; 20:24). The personal humility of Paul working for his own livelihood is a bare necessity. Marists adapted a quote to their situation. On Samoa, two Marists have contrary views on Paul providing his own livelihood. Petit-Jean is happy to accept instead of to give on his begging tour for the mission in New Zealand. ‘The will of God be done’ is based in Scripture but also a general short prayer. Paul is presented as traveler from town to town, preaching, often receiving a mocking response. He continued in spite of sufferings – the Lord’s will be done (21:14).

The biblical index for LRO gives 861 references (some biblical quotes two or more times). 576 references are to New Testament passages. Out of this, 141 refer to the Pauline Letters. That is practically

¹⁸ LRO, doc. 1000, 2, with a reference to Rom 8:31.

¹⁹ LRO, doc. 1312, 9; 2 Co 11.

²⁰ LRO, doc. 1319, 12 and 13; 2 Co 9:19-22 and Gal 6:1.

a fourth. Furthermore, we have 17 references to Paul in the Acts of the Apostles. More references are to the four gospels: 389.

3 Saint Paul in the 1872 Constitutions

Much work has been done on the genesis of the Colinian constitutions. We explicate the text further by focusing on the quotes from Saint Paul. After a general list to the references, we come to some observations.

Constitutions 1872: Biblical references

The final Colinian text has a good number of direct or indirect quotations from the New Testament.²¹ The introduction to the German edition (Rome 1979) says that the biblical references in the footnotes are a later addition. Based on Anthony Ward's translation of 1961, Geoffrey Graystone identified the references and Jean Coste revised the material. The new edition of 1992 (Rome) offers further references. Obviously one felt urged and able to retrieve indirect biblical quotations as important for this foundational document.

Direct references as given in the text itself are: Mt 5x, Mc 1x, Lc 3x; the Old Testament: Wisdom 2x, Proverbs 1x, Psalms 1 x, Daniel 1x; from the Church fathers: 2x; and from the *Imitation of Christ*. From Saint Paul: No. 427, on humility: 1 Co 1:27 (the weak God has chosen to humble the proud); No. 428, on humility: Phil 2:7 (Jesus the servant in his *kenosis*); No. 431, on obedience: Phil 2:7 (Jesus obedient unto death on a cross). Out of the 11 direct New Testament quotes three are from Paul. And we find about 83 Pauline references in the footnotes (a good number two or three times cited, resulting in 93 references). These were used from memory but without reference given in the text itself, something not unusual for the time. From the NT books, most references go to the corpus of the letters of Saint Paul.

Often quoted in Colin's letters are Phil 4:13, the interests of Jesus and Mary, be the perfume of God, personal labor to sustain oneself, the help of grace, and Christocentric lines for pupils and missionaries. Other quotations illustrate aspects of religious life: unity, the vows, humble behavior, distance to the worldly world, and apostolic work.

References now clarified in the footnotes of the translation trace the different authors or redactions (Colin, Jeantin, David). For example,

²¹ See the appendix at the end for the biblical references.

Rom 8:14 and 2 Co 8:21 were used by Father David to make more biblical and explicit a thought by Colin.²²

In number 259 the text names Paul explicitly as model, with a footnote listing Acts 20:34 first and similar verses from Paul. This is the only ‘Pauline’ text from Acts in the Constitutions. The number reads:

“Like blessed Paul the Apostle, who, to avoid being a burden to others, worked with his hands day and night to meet his own needs and those of his companions, our members, too, as far as possible, shall strive to be a burden to no one, but rather, as long as they have a roof and food, they shall offer their services in the missions and other ministries as a favour and without any payment, and although they may accept what is spontaneously offered they shall nevertheless refuse it if one day the Society has sufficient funds.”

The Constitutions were the key project for Colin to fulfil his main mandate, namely to formulate as correctly as possible the ‘early ideas’, the spirit of the Society given to him in Cerdon, something he regarded as a very serious obligation before God. Against this background the references to Paul gain importance.

In his main spiritual letters and in his Constitutions, Colin quotes frequently St. Paul. He even calls him explicitly the ‘model’. Point of reference is the basic experience and attitude of the apostle serving the Marist apostolic religious, and especially so the missionary, to understand his vocation and mission.

Mary, Paul, Marists

The overall reference point for the spirit of the congregation is Mary. Part of the Colinian understanding is the idea of Mary as hidden but zealous apostle (cf. FS, doc. 1; 1837). His understanding of a Marist becomes more explicit and apostolic once we add Paul to Mary.

For numbers 49 and 50, Jean Coste studied in great depth the redactional history and sources.²³ The text gives no direct reference to St. Paul. Indirect biblical references to Rom 8:14 and 1 Co 4:13 go back to David, secretary working with Colin on the text in 1868. Phil 2:21 is a reference used by Colin already in the *Summarium* of 1833 and in the 1842 text. The basic idea behind Heb 11:13 and 1 Pet 2:11 is Colinian. 1 Co 7:31 also seems to come from Colin. Coste reminds us that since

²² Jean Coste SM, *The Spirit of the Society*, separatum, *Acta SM*, Rome, 1963, goes into great detail on the biblical and other quotations.

²³ Jean Coste SM, *The Spirit of the Society*, separatum, *Acta SM*, Rome, 1963.

his childhood Colin wrote biblical quotations that struck him into a note book. Colin did read the Bible and biblical commentaries regularly. In the back of his mind was a biblical treasure to express the inspirations received in Cerdon and tested all his life as Marist leader. Like St. Paul Colin dictated ideas and phrases to his secretary which accounts for sometimes not indicated or not precisely exact quotations.

The image of a Marist that evolves from the biblical quotes in these two numbers is of a person detached from this world, in a disposition of availability for God, and working with apostolic zeal like Paul in the interests of Jesus and Mary. The Pauline quotes highlight the detachment and the orientation to God alone.

The other quotes from Paul in the Constitutions concentrate on sections about the Marist, his spiritual and apostolic life, particularly to speak about the attitude of the individual Marist in relation to the world (distance) and state (respect it for what it is), before Christ (crucified, humble, his interests alone), living the vows, and engaged in ministry

These qualities are underlined using Paul: hidden, humble, unobtrusive, interests of God, Christ, and Mary alone, the change from old to new person, does not burden anyone but looks after his own upkeep. Numbers 49 and 50, on the spirit of the Society, and the numbers on humility (427f) refer to Paul. These references focus on the experience and attitude more than on aspects of Paul's teaching.

For the congregation as a body, Colin referred to the early Church with Mary in its midst and to the Apostles as the only model, again biblical references. Mary is included in the Church and Paul among the apostles. These two models create the two poles for the congregation to find orientation for the internal life as community and for its mission as apostolic religious. Likewise there are two models for the individual Marist, Mary and Paul. Again both are biblical. Mary underlines somewhat more the hidden life although Colin saw her also bringing fruit like an apostle. Paul underlines somewhat more the apostolic dimension. Both express the detachment from the spirit of the world, and the disposition towards God's grace and will, the apostolic zeal to achieve great things for God.

Mary as explicit point of reference for the spirituality of a Marist is obvious. The direct and indirect references to Paul deepen this spirituality along the same lines, in a biblical manner.

4 Saint Paul in the oral tradition around Colin

In *A Founder Speaks* (FS) it is Colin referring to Paul. In *A Founder Acts* (FA) it is Mayet referring to Paul in order to speak about Colin.²⁴ The latter is an aspect interesting in itself. Mayet different times compared Colin with religious founders like St Francis and he includes here reminiscences of St Paul. In *A Founder Speaks* 70 references (95x) to the New Testament are given, 25 are to Paul (25x). In *A Founder Acts* out of the 8 references three are to Paul. That is about a third of the references by Colin are to Paul.

We are dealing with oral tradition. Colin is talking freely. Biblical references and quotations come from memory. He had no difficulty introducing certain phrases, quotes, and thematic references from Scripture in the respective context. The context is generally on religious life of Marists, their spiritual life and their apostolic work. Saint Paul the apostle serves as illustration or example for both. Two Pauline themes, 'evil times' and the Church occur. The emphasis is on Paul, his person and his experience of grace. From Paul Colin comes to Jesus Christ and Mary as model for Marists. Most other references discuss the personal example of the apostle, the work of grace, and confidence and joy even in the face of seeming failure and suffering.

5 Mary – Paul – Augustine - Colin

Father Gabriel-Claude Mayet (1809-1894) noted the spiritual advice he received from the founder in his first years as a Marist. As he was a good and prolific writer, we can follow his personal spiritual journey more than with other Marists.²⁵ St Paul played an important role not only for the advice Colin gave, but already before he met Colin.

Mayet recalled each year the day of his conversion, the 27th of January, 1827. To describe the moment, Mayet gives three names: Mary, Paul, and Augustine. He thanked God for this grace, for the grace of conversion, for the grace to be with Mary, and later, to be a Marist. Mary, Paul, Augustine – Augustine is a doctor of the Church, the *doctor gratiae*, the teacher of grace. We are familiar with Augustine's conversion experience. He turned away from the sins of his youth and committed himself fully to Christ. He also gave a precise moment. While sitting in the garden, hearing the voice

²⁴ *A Founder Speaks*, edited by Jean Coste sm, Rome, 1975; *A Founder Acts*, edited by Jean Coste sm, Rome, 1983, biblical indices. Both are excerpts from the Mayet *Mémoires*, original in APM. Remember, some oral tradition is reproduced also in the volumes of *Colin sup*.

²⁵ See Alain-Roland Forissier SM, *Apprendre à goûter Dieu - Learning to Taste God* (Maristica, 7), Rome, 1996.

‘tolle, lege’, ‘take, read’. He opened a Bible and came across a passage in – Saint Paul! This passage from Romans, chapter 13, 13-14, reads: “Let us live decently, as in the light of day; with no orgies or drunkenness, no promiscuity or licentiousness, and no wrangling or jealousy. Let your armour be the Lord Jesus Christ, and stop worrying about how your disordered natural inclinations may be fulfilled.”

Mary, Paul, Augustine. And some years later, coming to a final decision how to live the fruit of his conversion, after trying other groups, Mayet met Colin and instantly knew: Here is the man of God. And he became a Marist.

Colin – a man of God? Yes, looking back on the first years, Maîtrepierre, the novice master of many early Marists, wrote about Colin:²⁶ ‘Colin was personally a very simple and humble man. He had a slight speech impediment. Yet we all knew, here is a man of God and God is at work through him.’ We know that Paul was not regarded as very good speaker – but surely, he was a man of God.

Colin had had his experience of grace at Cerdon. Not like with Paul or Augustine or Mayet in a single all changing moment, but rather over a longer period he was led by God. Colin would often say: Who am I? It is God alone, all is God’s work; the will of God alone counts. He continued to work for the Society because he felt clearly God wants it. And because Mary gave me the courage (La Coria experience!).

Paul, Augustine, and Mayet looked back on their previous life in a harsh way. They were moved to give up a sinful life for the Christian way: violence, cynical, or sinful deeds in order to be fully and truly a Christian. Paul wrote ‘For I am the least of the apostles and am not really fit to be called an apostle’. March and May 1838, Colin wrote to Mayet:²⁷ ‘The individual is nothing – with Jesus and Mary, however, he is everything. Courage! Move on with the grace of God!’ In March he also quotes Saint Paul: ‘My grace is enough for you: for power is at full stretch in weakness’ (2 Co 12, 9). Mayet – probably in part due to scruples – spoke of the ‘sins’ he committed. After his conversion, he fully entrusted himself to the hands of God and became an important man in the Marist story. The sick Mayet was not the only early Marist with limitations. Paul wrote about the first Christians (1 Co 1:26-29):

“Consider, brothers, how you were called; not many of you are wise by human standards, not many influential, not many from noble families. No,

²⁶ OM, doc. 752, 43-45.

²⁷ CS 1, doc. 33 + 34 (1838); cf. LM, doc. 51 (1838/39).

God chose those who by human standards are fools to shame the wise; he chose those who by human standards are weak to shame the strong, those who by human standards are common and contemptible – indeed those who count for nothing – to reduce to nothing all those that do count for something, so that no human being might feel boastful before God.”

Colin knew about Mayet’s limitations and accepted him first on a trial period. In spite of the growing health problem, he was admitted to profession. And this did not remain without fruit.

6 The grace given to me has not been in vain

In Mayet we find Colin following three basic steps in spiritual direction. First, Colin tried to win the confidence of the other and to understand him well. Then he would intervene either to encourage or to change the man. And he did not hesitate to intervene powerfully. As Paul could be very harsh to his beloved Christians (Gal 3, 1; see 2 Co 13, 2): “You stupid people in Galatia! After you have had a clear picture of Jesus Christ crucified, right in front of your eyes, who has put a spell on you?”

Colin worked on the principle that weaknesses in human nature, tendencies for pride, greed, ambition are the source of much personal and public evil. Here he shared in the negative anthropology of human inclinations in Paul (Rom 8, 3-13):

“... Those who are living by their natural inclinations have their minds on the things human nature desires; those who live in the Spirit have their minds on spiritual things. And human nature has nothing to look forward to but death, while the Spirit looks forward to life and peace, because the outlook of disordered human nature is opposed to God, since it does not submit to God’s Law, and indeed it cannot, and those who live by their natural inclinations can never be pleasing to God. You, however, live not by your natural inclinations, but by the Spirit, since the Spirit of God has made a home in you.”

Saint Augustine – based on a word from Paul – understood conversion as departure from ‘natural inclinations’ to embrace fully the divine. Once freed from false dependencies, a person could taste God. And God will give his grace and God’s grace does not remain without fruit. We see this in the lives of Paul, Augustine, Mayet, Colin, and many others.

Finally, freed from earthly bonds, fully given to God’s grace, the Marist will carry out a mission fruitful because blessed by God. Colin’s

very first letter to the departing missionaries for Oceania in 1836 underlined this link – full trust in God – example of Paul – success in mission:²⁸

“... 1° Never rely on self - neither in adversity nor in prosperity – but solely on Jesus and Mary. The more you distrust self and trust in God, the more you will attract the light and the graces of heaven. The man of faith who places his confidence in God alone is un-shakeable in the midst of great dangers; he is neither rash nor fainthearted. His device is: ‘I can do all things in him who strengthens me’ (Phil 4:13). The success of your mission will be the reward of your faith and trust in God alone.”

These men were full of good will. However, Oceania put them to the test. They discovered their weaknesses, limitations, and failings. Colin had focused their preparation on the spiritual – and only their faith helped them to continue – and finally to see the fruit of their labours. We have a Chanel on Futuna. He did not attack the old religion directly. He lived with the people. In fact, he won their hearts. They called him ‘the man with the good heart’. And from there he gradually began to share what nourished his heart and he began to gather catechumens. Some experienced him as a threat to their life and values and culture. They killed him. But one year later, Futuna was converted. Like him with know of others who found themselves like Paul ‘coming in fear and trembling’ (1 Co 2, 3-5) and yet continued to testify to Jesus Christ. They became the founders of churches alive until this day.

In his letters to the missionaries Colin focused more on Christ. It was Christ who sent them. To be united with Christ and Mary, to seek only the interest of Christ and Mary makes a mission fruitful. For the Marists in France, Colin spoke more of Mary supporting the Church in these times. Mary, the lowly person, served the great God and celebrated it in her *Magnificat*. Many others followed her in this tradition – Paul, Augustine, Mayet, Colin, Chanel, the missionaries... They allowed God’s grace to work through them and bore fruit. That is not so much a question of what I can achieve but rather it is in the nature of God’s grace to bear fruit, thirty times, sixty times, even a hundredfold (cf Mc 4:8).

Colin started from personal limitations and reached out to say ‘our vocation is to do great things for God’. He repeated this often (FS, doc. 143 (1847):

²⁸ 13 October 1836, CS 1, doc. 4. Cf. Kerr, *Colin*, p. 301f. P. Bearsley, *Father Colin on Spirit of Faith, Spirit of Prayer, Humility and Self-denial*, in FN 4, 2 (1998) 185 – 209. Translation: Snijders, *Piety Able to Cope*.

“You see, we are nothing, we can do nothing, and woe to him who thinks that he is something. It would be the best proof that he is nothing and that he has nothing, because he does not even have sufficient enlightenment to see his own nothingness. We are nothing, and yet it seems we are called to great things. That frightens me. But our weakness is our strength. Let us have courage.”

In his constitutions of 1872 we read in number 302:

“Number 302: Moreover, the following qualities are also extremely necessary: ...magnanimity to undertake great things for the glory of God and the salvation of souls and to pursue them with constancy in spite of difficulties.”

This idea is kept in the new Marist constitutions of 1987, number 220:

“In this way, liberated from undue self-concern, they will be useful to others and do great things for God, and so the Society will achieve its goals.”

Conclusions

Obviously, it is not about two persons on the same level. Still, from a Marist point of view, studying Paul can deepen our understanding of Colin and Marist spirituality.

In Colin’s time Catholic exegesis would take all letters as Pauline, taking out phrases to prove points of doctrine. Colin quotes mainly from what we regard today as authentic letters of the apostle.

The Constitutions include 86 direct or indirect references. The four volumes of *Colin sup* offer 83 references, some quoted more than once in one volume. There are ten references to Paul in Acts. That makes more than 179 references in Colin’s major writings. Paul is quoted consistently throughout the generalate. Phil 4:13 is quoted by Colin most but not in the Constitutions: “There is nothing I cannot do in the One who strengthens me.” He uses the phrase writing to groups of missionaries, to Marists working in France, and to non Marists like Mother Dubouché.

Colin referred to Paul the apostle, the missionary, and in particular as the instrument of grace. Towards bishops Colin uses the humble Paul as critical (Pompallier) or encouraging (Bataillon) model.

Both had a strictly traditional theological upbringing, Paul in the Pharisee tradition, Colin as Jansenist. Both underwent a conversion. Both became founders and missionaries.

Paul is a major biblical source, even more than the Marian passages in the New Testament as the founder drew many ideas on Mary from other sources like Mary of Agreda.²⁹ Paul talked little about Mary as a person and more of the work of God through those who allow the Spirit to act (Rom 8:14). Colin cherished a deep Marian devotion, his teaching, however, directed Marists not to Mary as a person but rather to her as servant of the Lord doing great things in a hidden way. This model we find back in the *kenosis* of Christ in Paul. Colin would often add Mary to the Pauline reference to Jesus (i.e. quoting Acts 9:15-16).

Paul forms a biblical basis for Marist spirituality. This is in line with Colin's word, let only the early Church and the apostles be our model. References to the early Church around Mary occur in Colin on the Marists as congregation. References to Paul the apostle occur in his discourse on Marist missionary work.

The broader theme is grace working through persons. Colin appreciated Vincent de Paul more for his spirit than for his social work and Alphonse de Liguori for his pastoral theology and not his Mariology. He spoke of Paul to illustrate a basic experience (more than the great theological themes): God does great things through humble people, elected by God like Mary and Paul. Grace does not mean I do nothing – God does everything (FS, doc. 9, 10 (1838):

“You expect God to open all his graces to you every morning without your doing anything to receive them. I tell you he will not do it, he even ought not to. I would go so far as to say that he owes it to his own glory not to. Man must come to feel his emptiness, his weakness, his nothingness, his dryness..., and otherwise he would not.”

All references to Paul in the Acts of the Apostles are in view of his personal experience.

A sample on letters by the first missionaries to Colin shows that they used ‘the apostle’ to comment their experience in Oceania. This may or may not be a direct influence by Colin. The constitutions came later. Common is Paul as example for a missionary to ‘pagans’ and for his example to overcome obstacles.

²⁹ Jean Coste, *The Roots of Colin's Thinking*, in FN 3, 2 (1996) 132 – 158, here p. 133-135. He refers to studies by Pierre Allard on Colin and the uses of Scriptures. Paul would join the Colinian sources (Mary of Agreda, the French School, the mystical Jesuits, the Spanish mystics, and others of his favorite authors).

The central Pauline theme for Colin is grace. Grace makes use of our talents once we offer those with the zeal of a Paul and Augustine, Colin, yes, of Mary herself, for God's service.

The Pauline Year continues in as much as we continue deepening our knowledge of Paul. For Marists there are different starting points like Paul's house churches in the cities (is our community a house church with a mission for the city?); the power of grace and the consolation in suffering; the humble apostle. The mother of the Lord is mentioned discreetly but prominently (Gal 2) - Mary was present in an unassuming way but full of zeal. This is how Colin put it (FS, doc. 1, 2); Paul is the patron of the mission to the gentiles - a challenge for Marists in mission then and today. Colin described the 'evil times' with Ephesians 3:16 (FS, doc. 161, 4). There may be other themes like living in 'end times'.

Saint Paul and Colin were both passionate types, marked by great joy and awareness of their weak physical health. Both experienced grace and that changed their lives and bore the fruit we know them for, because 'God's grace towards me was not in vain'. Paul even says (2 Co 6:1): "As his fellow-workers, we urge you not to let your acceptance of his grace come to nothing!"

'God's grace towards me was not in vain' – this echoes Colin quoting Paul. Paul had been given the personal grace to meet the risen Christ. He came back to it all his life. Another grace of God profoundly changed Colin's life and formed him. Again, the experience had a lifelong effect. With Paul, the experience focused on personal forgiveness granted to him. With Colin, the experience was Marian: God wants a congregation renewing the Church in the spirit of Mary, mother of Christ, offering God's mercy to all people.

Paul speaks of his mystical experience of being in Christ: "I am alive; yet it is no longer I, but Christ living in me" (Gal 2, 20). With Colin we find the same in Marian terms: He did not promote a new devotion to Mary but wanted Marists to be Mary. One could speak of a Marian mysticism of Colin as Albert Schweitzer spoke of a Pauline mysticism. The experience of grace led both from the acknowledgement of personal limitations to the challenge of doing great things for God. While other Marian founders like Grignon de Montfort and Chaminade took Genesis 3:15 as Marian principle, Colin and for the constitutions Father David placed Pauline expressions in missionary references. David, the learned theologian, would make more explicit some motifs Colin dictated. One example is Romans 8:14.

A modern intersection in the ecumenical dialogue with Churches of the Reformation is the Seattle Statement of 2004 which relates Romans 8:30 to Mary to discuss grace in different Christian traditions and to give a biblical basis for the Catholic teaching on the Conception and Assumption of Mary.³⁰ The Marist line Mary, Paul, and Augustine, on grace and Scriptures can dialogue with this argument.

The rule of Saint Francis of Assisi is extremely biblical. Colin's rule is more like the rule of Saint Benedict, including material from other rules. Pauline references occur in central documents on the Marist spirit, the constitutions and in circular letters. The reference gives biblical and existential depth to Colin's writings. It is another path to understand Mary as apostle – like Paul.

Biblical quotations were familiar for Colin who regularly read and meditated Scripture. However, his was in no way a modern approach of a biblical theology. He came from his own spiritual experiences, his role as spiritual leader, and his work as a missionary. All this fed his understanding of Mary and Paul as captured in his biblical phrases, as a quote or indirectly as a theme.

Further studies would deepen this overview like some phrases are used more often than others. Modern exegesis would raise further questions like the relation between Paul in the Acts of the Apostles and the Paul of the authentic and the Deuteropauline letters.

To describe Colin, bishops (Donnet, Devie) and Marists (Mayet, Eymard, Poupinel) refer to Paul. Mayet intuitively put it correctly early on: Paul joins Mary and Augustine, sharing the experience of transforming grace with Colin and making this a Marist experience.

Colin's prayer could be our prayer 'Lord, do great things through me' – as you did through Paul, through Mary, through Colin, because they trusted that your grace will suffice. Let us be the 'instruments of doing great things' for God. This prayer captures the steps of Colin's spiritual direction and the core of the Marist vocation (FS, doc. 132, 28 (1846):

"How I like that prayer, "Lord, do great things through me" Some may say, "But that is pride," but I on the contrary say it is humility. For I am nothing and God made the world from nothing. I acknowledge my nothingness and the almighty power of God by this prayer."

³⁰ For this topic see Brendan Leahy, *The Achievements and Challenges of Mary, Grace and Hope in Christ*, in *Louvain Studies* 33 (Spring-Summer 2008) 117-135.

Appendix: References to Saint Paul (multiple references excluded):

CS 1	CS 2	CS 3	CS 4	CS 1872	FS	FA
<i>Letters</i>	<i>Letters</i>	<i>Letters</i>	<i>Letters</i>	<i>Letters</i>	<i>Letters</i>	
Rom 8:7 Rom 12:1	Rom 12:3	Rom 8:35 Rom 10:15 Rom 10:17 Rom 12:10 Rom 13:1	Rom 1:17 Rom 8:17 Rom 10:17	Rom 6:10-11 Rom 7:22 Rom 8:7 Rom 8:13 Rom 8:14 Rom 12:5 Rom 12:10 Rom 13:7 Rom 13:14 Rom 14:10 Rom 15:5	Rom 8:28 Rom 11:20 Rom 13:1	Rom 12:19
1Co 1:23 1 Co 1:26 1 Co 3:7 1 Co 7:31 1 Co 9:22 1 Co 12:27 1 Co 16:9	1 Co 4:9 1 Co 4:12 1 Co 6:12 1 Co 10:22	1 Co 4:9 1 Co 9:22 1 Co 12:28 1 Co 13:11	1 Co 2:2 1 Co 4:4 1 Co 6:12 1 Co 6:19 1 Co 9:22 1 Co 10:23 1 Co 11:22 1 Co 13:5	1 Co 1:8 1 Co 2:27 1 Co 3:6-7 1 Co 4:12 1 Co 4: 13 1 Co 7:5 1 Co 7: 31 1 Co 9: 24-26 1 Co 12:12-27 1 Co 12:27 1 Co 13:3 1 Co 13:12 1 Co 15:9	1 Co 1:27 1 Co 1:28 1 Co 2:2 1 Co 4:13 1 Co 8:1 1 Co 9:22 1 Co 10:12 1 Co 12:27	
2 Co 2:15 2 Co 3:18 2 Co 4:7 2 Co 5:14 2 Co 12:9	2 Co 2:15 2 Co 7:4 2 Co 13:13	2 Co 2 :15 2 Co 3:17 2 Co 7:4 2 Co 10:8 2 Co 11:26 2 Co 13:10		2 Co 1:12 2 Co 5:10 2 Co 5:20 2 Co 6:3 2 Co 6:9 2 Co 8:9 2 Co 8:20-21 2 Co 10:1 2 Co 10:8 2 Co 11:9 2 Co 12:15 2 Co 13:10	2 Co 12:9	
Gal 2:20 Gal 6:14	Gal 4:19 Gal 6:2 Gal 6:10			Gal 1:10 Gal 2:2 Gal 4:19 Gal 5:7 Gal 5:24 Gal 6:14	Gal 6:10 Gal 6:14	

Eph 6:16-17	Eph 4:2	Eph 2:20 Eph 4:2		Eph 3:8 Eph 3:16 Eph 4:24 Eph 4:25 Eph 5:2 Eph 5:30 Eph 6:5 Eph 6:20	Eph 3:16 Eph 5:16	Eph 27
Phil 1:6 Phil 1:18 Phil 2:21 Phil 4:13	Phil 4:13	Phil 1:21 Phil 2:21 Phil 4:4 Phil 4:13	Ph 1:21 Ph 4:13	Phil 2:3 Phil 2:4.21 Phil 2:5.7-9 Phil 2:16 Phil 2: 21 Phil 3: 11-14	Phil 1:6 Phil 1:21 Phil 4:4 Phil 4:13	
Col 1:9-11		Col 3:13		Col 2:20 Col 3:9-10 Col 3:14 Col 3:22		
				1 Thess 2:9		
	2 Thess 3:1			2 Thess 3:8		
1 Tm 4:16				1 Tm 4:12 1 Tm 6:8		
2 Tm 2:3 2 Tm 2:15 2 Tm 3:17 2 Tm 4:2	2 Tm 2:12	2 Tm 1:12 2 Tm 2:4		2 Tm 2:3		
				Phm 11		
Heb 4:16 Heb 13:17		Heb 4:16	Heb 13:8	Heb 3:6 Heb 4:16 Heb 10:5-10 Heb 11:23 Heb 12:1-2 Heb 13:10 Heb 13:17 Heb 13:20	Heb 4:12 Heb 11:1	
<i>Acts</i>	<i>Acts</i>		<i>Acts</i>	<i>Acts</i>	<i>Acts</i>	<i>Acts</i>
Acts 9:6 Acts 9:16	Acts 9: 15-16	Acts 9: 6 Act 9:16 Acts 20:28	---	Acts 20:23	Acts 9:15 Acts 9:16 Acts 20:28	Acts 20:38
		3 general references to Paul				