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Saint Vincent and Sacred Scripture

BY WARREN DICHARRY, C.M.

Not Berulle but Bible, His Rule of Christian Perfection

In the early 1960s occurred one of the most monumental events in modern church history, namely the Second Vatican Council. Perhaps the basic reason for its importance is that for the first time in many centuries, almost everything in the documents was drawn, not from philosophical theology or church law, but from the word of God in sacred scripture. Vatican II happily ushered in the modern biblical era of the Catholic Church, and all segments of ecclesiastical life, clergy, religious, and laity, are truly blessed because of it.

Almost exactly 300 years before Vatican II, in 1660 to be precise, there passed to his eternal reward a great saint, Vincent de Paul, the founder of the Congregation of the Mission, the Daughters of Charity, the Ladies of Charity, and the Confraternities of Charity, which later provided Frederic Ozanam with the inspiration for the Saint Vincent de Paul Society. Because of his extraordinary example of love for the poor, Saint Vincent has been declared the heavenly patron of all charitable works in the church that emanate from him in any way and is popularly known as the apostle of charity. But one dimension of his remarkable life and ministry that has largely remained a well-kept secret was his devotion to and constant use of sacred scripture, 300 years before the Second Vatican Council and the modern biblical era in the church.

In reading about Saint Vincent's life and work, for example, in the landmark three-volume opus by Father Pierre Coste, C.M., one cannot but be struck by the paucity of references to Vincent's usage of the word of God. For instance, when Coste examines Vincent's spiritual teaching, he is at pains to list among the sources of that teaching Cardinal Pierre Bérulle, Saint Francis de Sales, *The Imitation of Christ*, the works of Luis

of Granada, and even *Christian Perfection* by Alphonsus Rodriguez, but he fails to indicate the primary source, namely sacred scripture¹. Elsewhere, in treating the reform of preaching, Coste mentions more or less in passing, “If we except what he [Vincent] borrows from Holy Scripture, textual quotations are rare enough in his discourses.”² Unfortunately, others who have written monographs on Vincent, even those who have concentrated on his spirituality, seem to have followed the lead of Coste in largely ignoring the saint’s love of God’s word in sacred scripture. One noteworthy exception, which only proves the rule, is the outstanding work of Jacques Delarue on Saint Vincent’s theology and spirituality of the priesthood, in which he declares flatly that “the two chief sources of his conception of the priesthood—those which give it his stamp of real originality—are experience and gospels.”³

The time has come, then to correct this great omission. Perhaps it has remained for those who live in this biblical era, and may therefore be more sensitive about the use of the scriptures, to make the correction. In fact, this has already been accomplished in part by Father François Garnier, C.M., who has done the favor of listing the quotations from sacred scripture found in Vincent’s collected works. The list, printed in *Vincentiana*, is impressive because the total comprises some 428 references, of which 116 are from the Old Testament and 312 from the new.⁴ But quotations offer only a partial picture of Vincent’s love and use of the scriptures. In addition, and probably outnumbering direct quotations more than five to one, are allusions.

An allusion is an implied or indirect reference, especially when used in literature. To some, such a reference may not seem very important; perhaps it should not even qualify as a true reference. But not so to one who is familiar with sacred scripture and the fathers of the church. For example, while the Gospel according to Matthew almost

¹Pierre Coste, C.M., *The Life and Works of Saint Vincent de Paul*, trans. Joseph Leonard, C.M., 3 vols. (Brooklyn, 1987), 3:555.

²*Ibid.*, 2:221.

³Jacques Delarue, *The Missionary Ideal of the Priesthood*, trans. Joseph Lilly, C.M. (Houston, 1986), 136. Delarue continues as follows: “But experience is for the saint only a means of bringing further into reality a doctrine, which he draws from the Gospel rather than from the lofty ideas of his contemporaries. He reads and meditates on the Gospel unceasingly; he reads it with an infinitely more realistic view than Bérulle; he reads it to discover the human as well as the divine steps by which Christ seeks out man to save him. In Jesus Christ, as the Gospel shows Him, he seeks the ideal of the priesthood; he places the example of Jesus Christ before those whom he wishes to see more perfect as priests; and it is the name of Jesus Christ that he unweariedly repeats in order to say what the priest is.”

⁴François Garnier, “Enchiridion Spirituale Sancti Vincenti a Paulo, IV: Textes Bibliques Cités par Saint Vincent,” *Vincentiana* 23 (1979): 214-19.

always quotes the Old Testament, especially in its Septuagint translation, the Gospel of Luke more often uses allusions. This is particularly true of Luke's infancy narrative where, for example, both the annunciation and visitation accounts are replete with allusions to the Old Testament, which possibly do more than any other part of the infancy narrative to provide a rich preview of Luke's portrait of Jesus, the universal savior, as developed in the remainder of the work. And what about the Apocalypse or Book of Revelation? Can it even be understood and appreciated without a working knowledge of such Old Testament books as Ezekiel, Daniel, and Zecharia, to which there are so many allusions?

The voluminous writings of the church fathers are likewise characterized by frequent allusions to the scriptures. In fact, the same is true throughout church history among those doctors of the church, ecclesiastical writers, and saints who are so filled with the word of God in sacred scripture that they can hardly speak or write without using many biblical allusions. Can Saint Vincent be included among that number? Yes, as this brief study seeks to demonstrate. Even though they have been superseded by the updated Constitutions and Statutes, they still remain the original and inspiring constitution embodying the very spirit of the founder. It is in these Common Rules that one can recognize and appreciate Vincent de Paul's predilection for the word of God in the bible. Like the church fathers, like the church doctors and ecclesiastical writers, like many of the greatest saints, Vincent lived and breathed the scriptures.

A quick overview of the Common Rules immediately reveals that, in the words of Coste, "Each chapter opens with the example of Jesus Christ, the Missionary par excellence, who has marked out the road for all other missionaries."⁵ Nor should this greatly surprise anyone acquainted with Vincent's life and sanctity. As is clear from all his biographers, he was a close friend, admirer and, to some extent, follower of Cardinal de Bérulle, whose emphasis on Christ the Incarnate Word provided the essential Christocentric basis of seventeenth-century French spirituality. But that is only part of the picture. Building on Bérulle's Christocentric thrust, which after all is common to all Christian spirituality and sanctity, it is obvious that Vincent sought and found in the scriptures, especially the New Testament, a dynamic spirituality that was centered on Jesus Christ, not only as the Incarnate

⁵Coste, *Life of Vincent*, 1:574.

Word, but also and especially as the compassionate savior, incarnate anew in the poor and in those who bring them the glad tidings of love and salvation.

It is worthy of note that both the first and last chapters of the Common Rules open with the same biblical reference, namely to the fact that Jesus “began to do and to teach”.⁶ Significantly, the statement occurs, not in the gospels at the beginning of Jesus’ public ministry, as is often assumed, but in the first verse of the Acts of the Apostles. Saint Luke, dedicating his second work to the same Theophilus, a real or possibly fictitious personage, declares (as is clear from both the Greek text and the Latin Vulgate translation used by Vincent, but not from the New American Bible or the Jerusalem Bible), “In my former book, O Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.”

Vincent emphasized the words “to do and to teach” as providing the model of life and ministry of Vincentian missionaries evangelizing the poor and training the clergy, but perhaps he also saw in the word “began” what Luke probably intended, namely, that Jesus in his earthly sojourn only *began* to do and to teach. He *continues* in the church, as we see in Luke’s Acts of the Apostles. He *continues* in his followers, especially the saints. He *continues* in the Congregation of the Mission and in its individual members, each called like Jesus to evangelize the poor and form good servant-leaders of the church. What a staggering truth! And how perfectly it explains the life and ministry of Vincent himself.

Delarue’s beautiful work on Vincent’s concept of the ordained priesthood, which is applicable to the priesthood of the laity as well, summarizes the saint’s thought as follows: “To be a priest is not so much following Him in the ministry of which He gave us the example, as giving ourselves to Him so that He may continue to operate it in us and through us. We are applied to it as instruments through which the Son of God continues to do from Heaven throughout the ages what he did on earth during his lifetime.”⁷ In fact, this delineation of Vincent’s emphasis seems to find confirmation in the Common Rules themselves, for example, in the twelfth chapter, “Although simplicity, as a primary

⁶*Common Rules of the Congregation of the Mission* (Perryville, Missouri, 1974), 3 and 43.

⁷Delarue, *Missionary Ideal*, 18-A.

and most characteristic virtue of the Missionaries, ought to be faithfully practiced by them always and elsewhere, we will exercise it even more carefully on the missions, particularly *when we are preaching the word of God to the country people, with whom, as to simple folk, He must speak through our lips.*"⁸

From all that has been said, it is not surprising that in chapter 10 Vincent states this requirement:

Moreover, the priests, and all the other clerics, shall read a chapter of the New Testament, and shall venerate this book as the rule of Christian perfection. In order to render this reading more profitable they shall make it on their knees, with head uncovered and at the end shall add the three following acts: 1) to adore the truths contained in the chapter; 2) to bestir themselves to put on the same spirit in which Christ or the saints pronounced these truths; 3) to resolve to practice the precepts or counsels set down in the chapter, and to imitate the example of the virtues found therein.⁹

This overview prepares the way for a closer examination of how Vincent constantly used the scriptures, especially the New Testament, in his presentation of the Common Rules. To this end, his biblical references will be divided into three categories: 1) direct quotations, 2) clear allusions, and 3) general, passing or even vague allusions. As regards the first two, the scriptural references that Vincent had in mind are easily identified. This is not always true of the third variety, but to one absorbed with sacred scripture there are often a number of texts which immediately come to mind as possibly reflecting the intention and thought of the saint.

The direct quotations are clearly and consistently indicated by italics in the Latin text as well as the English translation of the Common Rules. The clear allusions are likewise easily recognizable, either because they are close paraphrases of the scripture or because they bear such introductory statements as "Sacred Scripture tell us," "Christ Himself declares," or "in the words of Saint Paul." The general, passing, or vague allusions normally require a more extensive knowledge of scripture for recognition, and even then it is possible that they may refer to a number of different biblical texts or perhaps to none at all. As is evident, the identification of vague allusions demands the exercise of a

⁸*Common Rules*, 45.

⁹*Ibid.*, 34.

certain amount of subjective judgment, guided somewhat by Saint Vincent's own usage elsewhere.

A search for scriptural references in the Common Rules reveals that Vincent made eighteen quotations, seventy-five clear allusions, and some eighty vague allusions. This comprises a total of 174 biblical references in the space of twelve short chapters which require just forty-eight pages in the 1974 edition published by the Miraculous Medal Association at Perryville, Missouri.¹⁰ That breaks down to an average of fourteen and a half references per chapter, or over three and a half per page. In light of the number of pages devoted to minute matters, for example, details regarding poverty, obedience, procedure, etc., which do not lend themselves to biblical confirmation, the average reference per page climbs even higher.

The final pages of this study will present a list of scriptural references in the Common Rules. It will resemble the one done by Garnier with two principal differences. First, it will include not only direct quotations, but both categories of allusions, those that are clear and those that are more general and vague. Second, while Father Garnier's list focuses on single quotations from scripture but sometime includes repeated uses of those references in Vincent's conferences and correspondence, this list will proceed in the opposite direction, working from statements in the Common Rules which quote or allude to single or multiple passages in scripture.

Based on the evidence compiled by Garnier and the present author, it is legitimate to ask this intriguing question, Did Saint Vincent de Paul have favorite books in the Old and New Testaments? First, both lists indicate without a doubt that the saint clearly favored the New Testament over the Old, the testament of fulfillment over that of promise and preparation. Would it not be surprising and puzzling if the evidence pointed in the opposite direction? Within the Old Testament, especially as manifested by Garnier's list, Vincent, like Jesus himself, certainly had a predilection for the Book of Psalms, those inspired prayer-songs of Israel so unique in the history of literature. Of the 116 quotations from the Old Testament in Vincent's works, forty-eight or almost half are from the Book of Psalms.

With regard to the New Testament, however, the picture is much more complex. Garnier's list indicates some ninety-nine quotations

¹⁰This edition is very faithful to the original Latin edition published at Paris in 1658 (perhaps best represented in the Paris edition of 1902 by the J. Dumoulin Company) and to the English translation published by the W.J. Mullin Company at Saint Louis in 1845.

from Matthew, eight from Mark, forty-four from Luke, forty-six from John, nine from Acts, ninety-five from the letters of Saint Paul, twenty-two from Hebrews and the general epistles, and only four from the Apocalypse. This would seem to indicate a predilection for Matthew's "ecclesial gospel," and for Paul, the extraordinary biblical theologian and missionary, with whom Vincent shared his family name. Of the remainder, his preference seems to be the Gospel of Luke, which offers such an appealing and challenging picture of Jesus in his tender love for the poor, neglected, and rejected.

Does this study's list of Vincent's biblical references in the Common Rules present the same picture as Garnier's? Yes, with regard to quotations, for of the eighteen used by Vincent, fourteen are evenly divided between Matthew and Paul, but it must be remembered that of the seven citations from Matthew, three have parallel passages in Luke, and two of those are also found in Mark. The clear allusions, which are crucial to the picture, are not only more numerous but also more elusive, because so many passages are common to the synoptic gospels, namely, Matthew, Mark, and Luke. Careful scrutiny, however, reveals that there are thirty-seven allusions to Matthew, five to Mark, seventeen to Luke, eight to John, eight to Acts, thirty-five to Paul, three to Hebrews and the general epistles, and three to the Book of Revelation. Thus, the list of both quotations and clear allusions found in the Common Rules agrees with Garnier's list in showing a preference on Vincent's part for Matthew and Paul. It must be remembered, however, that over twenty of the allusions to Matthew are also found in Mark and even more in Luke.

The conclusion is clear, namely, that in an age which was not especially noted for its devotion to the sacred scriptures, Saint Vincent de Paul evidenced a love and use of the inspired word of God that was truly remarkable. And, in turn, the realization of this facet of his life and ministry helps deepen appreciation of the man and the saint. Recall his references to himself as a poor scholar, in fact "a fourth-form scholar."¹¹ Was this his humility alone speaking or did it also perhaps reflect his natural and supernatural lack of enthusiasm for the abstractions of scholastic theology in favor of the concrete and dynamic approach of sacred scripture? And can we not picture Vincent glowing with his reading in Matthew of Jesus' manifesto in the Sermon on the Mount

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¹¹Coste, *Life of Vincent*, 1:16.

(compare the beatitudes with the five Vincentian virtues), his self-revelation and gentle invitation in chapter 11, and not only his judgment on the basis of practical love, but his identification with “the least of his brothers” in chapter 25. Was Vincent not gently moved and drawn by Luke’s vivid portrait of the humble and compassionate savior, so deeply concerned with the most neglected and rejected of his time and place? Did not Jesus, the good shepherd and true vine of John’s Gospel, appeal directly to Vincent’s heart, especially in the long tender discourse at the Last Supper? And did he not identify himself mystically with his namesake Paul in both his personal union with the risen Christ and his love-impelled missionary activity?

Ultimately, was it not Vincent’s personal love of Jesus that urged him to immerse himself in the word of God, just as it was the scriptures that continually fed his love of Jesus? How fittingly could Vincent exclaim with the great prophet Jeremiah, “When I found your words, I devoured them; they became my joy and the happiness of my heart, Because I bore our name, O Lord, God of hosts [Jeremiah 15:16].”

Scriptural References in the Common Rules

Explanation: In what follows, each chapter of the Common Rules is indicated by a roman numeral and each paragraph by an arabic numeral, except those paragraphs which do not contain biblical references. Corresponding to the paragraphs, the scriptural references are indicated as follows: quotations by QO, clear allusions by CA, and vague allusions by VA, each followed by the book, chapter and verse of sacred scripture. Note, however, that scriptural references are given in that order (QO, CA, VA) to the paragraph as a whole and not in the order in which they occur in it, which would entail too much repetition.

I. THE END AND NATURE OF THE CONGREGATION:

1. CA: Acts 1:1; Isaiah 61:1; Luke 4:18, 7:22; Matthew 11:5.
VA: Luke 8:10; Matthew 13:11; Mark 4:11; Corinthians 11:1.
2. CA: Luke 4:43; Mark 1:38; Luke 10:38-42.
VA: Matthew 5:9.
3. VA: All four gospels.

II. THE EVANGELICAL MAXIMS

1. CA: Matthew 7:24-27.
VA: Matthew 5-7.

2. QO: Matthew 6:33; Luke 12:31
CA: Romans 8:35-39; 1 Peter 5:7; Ephesians 3:17; Colossians 1:23, 2:7.
VA: Genesis 28:10-22; 2 Corinthians 6:20.
3. QO: John 8:29 ff.
CA: John 4:34, 6:38 ff.
4. CA: Matthew 10:16, 11:25; Luke 10:21.
5. CA: Matthew 10:16; Philippians 2:5.
6. QO: Matthew 11:29.
CA: Matthew 5:5, 23:12; Luke 1:52, 14:11, 18:14.
7. CA: Matthew 13:12, 25:29; Mark 4:25; Luke 8:18, 19:26.
8. QO: Matthew 10:38, 16:24; Mark 8:34; Luke 14:27; Romans 8:13.
VA: Galatians 5:16-22.
9. CA: Luke 14:26; Matthew 10:37.
VA: Mark 3:33-35; Matthew 12:46-50; Luke 8:19-21.
10. VA: Luke 9:57-62; Matthew 8:19-22.
11. VA: Matthew 10:9-10; Mark 6:8-9; Luke 9:3, 10:4, 7; John 17:20-26; Acts 2:44-47, 4:32; Romans 15:5-6; Ephesians 4:3-6; Philippians 2:2.
12. CA: Matthew 7:12; Luke 6:31; Romans 12:10, 15, 15:7; 1 Corinthians 9:22, 10:33, 13:7; Galatians 6:2; Ephesians 4:2, 32; Colossians 3:13.
VA: Matthew 18:19; Ephesians 5:21.
13. QO Matthew 5:44; Luke 6:27.
CA: Matthew 5:10-12, 10:16-26; Mark 13:9-13; Luke 21:12-19; John 15:18-27; Acts 5:41; 1 Corinthians 4:12; Colossians 1:24; 1 Peter 2:20, 4:14.
VA: Matthew 26:63, 67, 27:12-14, 39-44; Mark 14-61, 15:5, 29-32; Luke 23:9, 34; Acts 5:41, 7:60.
14. VA: Psalms 69:10; Matthew 6:33; Luke 12:31; John 2:17; Acts 1:8; 1 Corinthians 15:10; 2 Corinthians 5:14, 11:23-28, 12:15; Galatians 6:9-10; Colossians 1:29; Thessalonians 3:13.
15. VA: Matthew 26:41; Mark 14:38; Luke 22:40; 1 Peter 5:8.
16. CA: 2 Corinthians 11:14.
17. CA: Romans 12:3-8; 1 Corinthians 12:12-31.
VA: Matthew 18-15-18.
18. CA: Matthew 4:23; Mark 1:14-15; Luke 4:43.
VA: Proverbs 8:22; Wisdom 7; Sirach 24; Psalms 8; Matthew 4:1-11, 16:13-19, 18:15-18; Philippians 3:6; 1 John 2:16.

III. POVERTY

1. CA: Matthew 8:20, 10:9-10; Mark 6:8-9; Luke 9:3, 58, 10:4.
VA: Genesis 2:4; Job 39-42:6; Isaiah 40:28, 42:5, 66:1-2; Matthew 11:25; Luke 10:21; John 1:1-5; Acts 17:24; Ephesians 1:10; Colossians 1:15-20; 1 Timothy 6:10; Revelations 4:11.
3. CA: Acts 2:44-45, 4:32, 35-37.
5. CA: Acts 4:32.
VA: Luke 12:15-21; 1 Timothy 6:7-8.
10. VA: Matthew 6:21-25.

IV. CHASTITY:

1. CA: Matthew 1:18-25; Luke 1:26-38.
2. VA: All the gospels.
3. VA: Proverbs 20:1; 21:1, 23:29-35; Titus 2:12.
4. VA: Matthew 5:27-30, 18:7-9; Mark 9:42-50; Luke 17:1-2.
5. VA: Proverbs 19:15; 31:27; Ecclesiastes 10:18; Matthew 12:36.

V. OBEDIENCE:

1. CA: Luke 2:51; Mark 17:24-27.
2. VA: Matthew 16:19; 18:17-18; Acts 5:4.
16. CA: Luke 10:38-42.

VI. PRESCRIPTIONS CONCERNING THE SICK:

1. CA: Matthew 10:1; Mark 6:13; Luke 9:1.
VA: Matthew 8:14-17; Mark 1:29-34; Luke 4:38-40.
2. CA: Matthew 25:35-40, 42-45.
3. CA: 2 Corinthians 2:15, 12:9.
VA: Psalms 40:7-9; Matthew 26:39, 42, 44; Mark 14:36, 39; Luke 8:15, 21:19, 22:42; John 4:34, 5:30, 6:38; Romans 5:3, 12:12, 15:4; Hebrews 10:7-9; James 1:4; Revelations 14:12.

VII. MODESTY:

1. OO Philippians 4:5.
CA: Matthew 14:13-14; 15:32; Mark 6:34, 8:1-2; Luke 9:11-12; John 6:1-5.
VA: Matthew 18:6-7, 23:1-7.
7. Genesis 17:1; Exodus 33:14; Matthew 1:23, 28:20.

VIII. OUR DEALINGS WITH EACH OTHER:

1. CA: Matthew 4:18-22, 5:22-24; 9:9, 10:1, 18:1-4; Mark 1:16-20, 2:13-14, 3:13-19, 6:7, 9:35; Luke 5:1-11, 27-28, 6:12-16, 22:24-27; John 1:35-51, 13:1-17, 34-35, 15:12-25.

2. VA: Matthew 5:22-24; John 15:12-15; Acts 4:32; 1 Thessalonians 1:4, 2:1, 9, 14, 17, 3:2, 6, 4:1, 9-10, 5:1, 12, 25, 26.
3. CA: 1 Thessalonians 5:12-13.
4. CA: Ecclesiastes 3:7.
VA: Sirach 5:11-17, 19:15, 28:12-26; James 3:1-12; 1 Timothy 1-6; 2 Timothy 2:14.
7. VA: Philippians 4:4-7.
8. VH: Hebrew 3:13.
9. VA: Proverbs 13:10, 17:14, 18:6; 1 Corinthians 1:11, 11:16; 1 Thessalonians 2:2.
11. VA: Exodus 15:24, 16:2, 17:3; Numbers 14:2, 16:41; 1 Corinthians 10:10.
13. VA: Exodus 15:24, 16:2, 17:3; Numbers 14:2, 16:41; 1 Corinthians 10:10.
15. CA: Matthew 22:21; Mark 12:17; Luke 12:13, 20:25.

IX. OUR DEALINGS WITH OUTSIDERS:

1. CA: Matthew 10:17-20, 23:3; Mark 13:9-13; Luke 14:7-11, 21:12-19, John 16:1-4.
VA: Matthew 5:43, 19:19, 22:39; Mark 12:31, 33; Luke 10:27, 36; Romans 13:9, 15:2; Galatians 5:14; Ephesians 4:25; James 2:8.
2. QO: Matthew 5:14.
VA: John 8:12.
3. QO: 2 Timothy 2:4.
VA: 1 Corinthians 6:1-11.

X. SPIRITUAL EXERCISES:

1. CA: Mark 1:35; Luke 4:42.
VA: Matthew 21:12-17, 24:1; Mark 12:41-13:1; Luke 21:1-5, 24:35; John 2:13-21, 7:14, 8:2, 10:23; Acts 2:46.
2. VA: Matthew 28:19; John 1:1-18, 14:22-26; 2 Corinthians 13:13; Philippians 2:5-11; 1 Timothy 3:16.
3. VA: Matthew 26:26-29; Mark 14:22-26; Luke 22:18-20; John 6:51-58; 1 Corinthians 11:23-30.
4. VA: Matthew 1:16, 18-25; Luke 1:26-56, 2:1-7, 16, 19, 34-35, 51; John 2:1-11, 19:25-27; Acts 1:14; Revelations 12:1-6.
5. VA: Matthew 26:30; Mark 14:26.
6. VA: Luke 15:11-31; John 20:22-23.
7. CA: Luke 6:12.
8. CA: 2 Timothy 3:15-17, 4:13.
9. VA: 1 Corinthians 11:31.

10. CA: Matthew 4:1-2; Mark 1:12-13; Luke 4:1-2.
11. VA: Proverbs 15:7; Malachi 2:7.
13. CA: Philippians 2:2-5.
VA: Matthew 27:38; Mark 15:27; Luke 23:32; John 19:18;
2 Corinthians 5:21.
14. VA: Luke 1:48; Matthew 5:5; Philippians 2:8.
15. VA: Matthew 6:16-18, 9:15; Mark 2:20; Luke 5:35; Acts
13:2-3.
16. VA: Matthew 26-27; Mark 14-15; Luke 22-23; John 18-19;
Colossians 1:24.
18. VA: 1 Corinthians 11:34, 14:40; Titus 1:5.
20. VA: Matthew 6:5-15, 11:28-30; Luke 11:1-13, 17:18; John
1:38, Philippians 4:6; 1 Thessalonians 5:18.
21. VA: Genesis 3:1-7; Matthew 4:1-11, 24:24; Luke 4:1-13.

XI. MISSIONS AND OTHER WORKS:

1. CA: Matthew 10; Mark 6; 16:15; Luke 9-10, 24:47; Acts 1:8;
Romans 10:13-21.
2. VA: Matthew 18:15; Galatians 6:9; 2 Thessalonians 3:13;
2 Timothy 4:2.
2. QO: Romans 10:15.
7. CA: 1 Corinthians 4:12, 9:3-18; 1 Thessalonians 2:9.
10. VA: Matthew 10; Mark 6; Luke 9-10.
12. VA: Matthew 15:21-16:20, 23:23; Mark 7:24-8:30; Acts 14:3,
1 and 2, Corinthians, especially 1 Corinthians 3:5-4:21;
2 Corinthians 3:1-6:13; 1 and 2 Timothy; Titus.

XII. HELPS AND MEANS:

1. CA: Mark 7:37; Acts 1:1.
2. QO: Matthew 6:23.
CA: Luke 11:34; John 4:34, 6:38; Romans 15:1; Galatians
1:10.
VA: John 4:34, 6:38.
3. QO: Matthew 6:2, 15, 16.
CA: Psalms 115:1; Isaiah 48:11; Galatians 3:3.
VA: Genesis 4:5-7; Micah 6:8; Luke 18:14; 1 Corinthians
4:7-8; Colossians 3:12, James 1:3-4, 5:10; 1 Peter 5:5.
5. VA: Matthew 5:8, 10, 16; Luke 10:16; 1 Corinthians 14:20;
2 Timothy 4:3-5; and all the parables.
6. VA: Matthew 11:25; 1 Corinthians 8:1; Colossians 3:12.
7. QO: 1 Corinthians 1:10.
CA: Romans 12:16.

- CA: Romans 12:16.
8. QO: Romans 12:3; 1 Corinthians 8:1.
CA: 1 Corinthians 2:2.
VA: 2 Corinthians 10:12-18.
9. QO: Matthew 20:26-27; Mark 10:43-44; Luke 22:26.
CA: Matthew 20:20-28; Mark 10:35-45; Luke 22:24-30.
VA: Matthew 23:6.
10. QO: Numbers 11:29.
CA: Matthew 13:31; Mark 4:31; Luke 13:19; Philippians 1:18.
11. CA: Jeremiah 48:10; Malachi 2:7.
VA: Peter 6:6-11; Matthew 18:21-35, 25:26; Mark 9:38-40; Luke 9:54-55; Romans 10:2, 12:11; Hebrews 6:12.
12. CA: 1 Samuel 17:38-40, 40-51; 1 Corinthians 1:27-29, 2:1-5.
13. CA: Matthew 11:12; Luke 16:16.
14. QO: Luke 17:10.
CA: John 15:5.

It is the intention which imparts weight to all our works and renders them meritorious in the sight of God.

*(Saint Vincent de Paul, conference to the Daughters of Charity,
11 July, year unknown)*

It is God's will that we should leave the discernment of truth and falsehood to him.

*(Saint Vincent de Paul, conference to the Daughters of Charity,
22 January 1648)*

Lowliness does not keep the Son of God at a distance from us.

*(Saint Vincent de Paul, conference to the Daughters of Charity,
date unknown)*