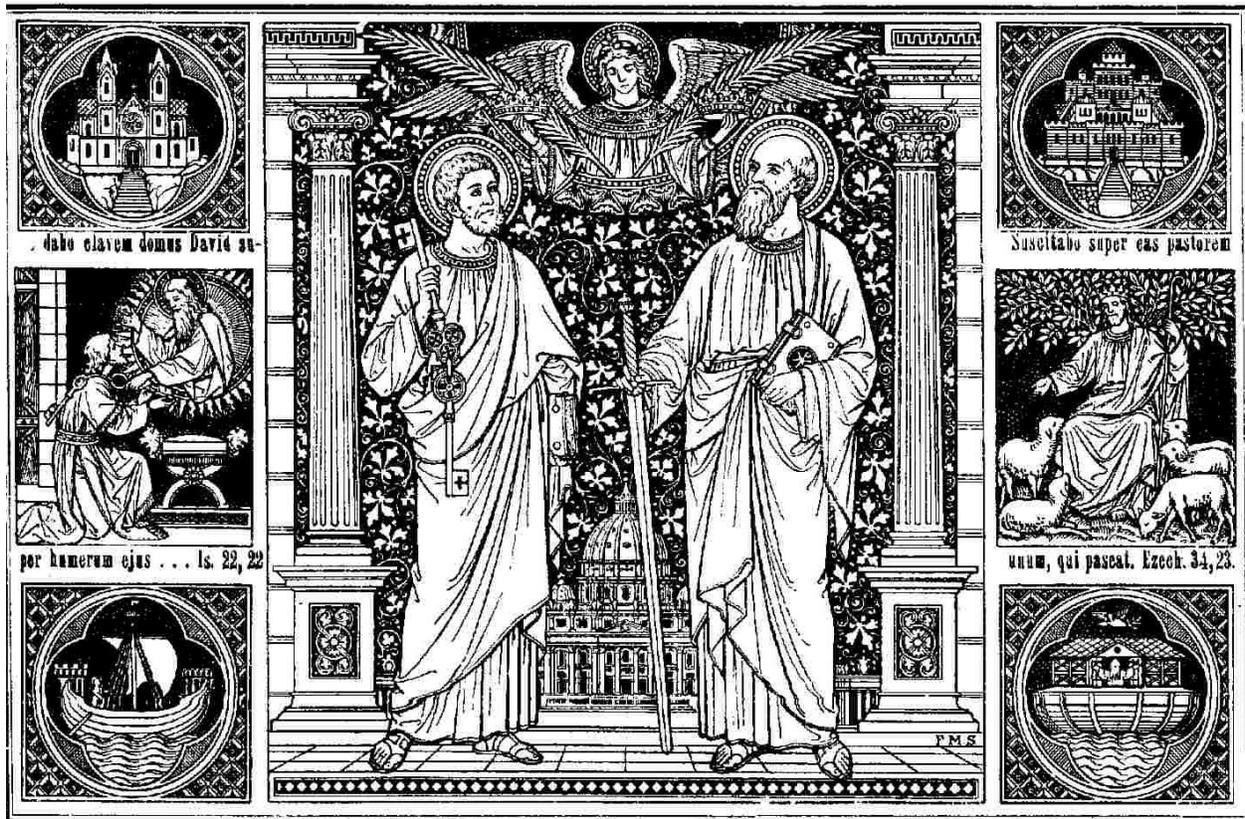


Regula Societatis a Sancto Paulo



ad Universitatis
Cincinnatiensis

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PREFACE

Brothers and sisters in Christ Jesus, listen to what I have to tell you, as it is good to live by this rule to fulfill the mission of the Society of St. Paul and so be further sanctified in Christ. Do not neglect this rule; take this as a way of life in the Society, centered on Christ. By living in Christ in this way, *you offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.*[i] I urge you, for the salvation of the world, never to stop proclaiming the one true faith in Christ with your lives, dying to yourselves every day so that you will be raised with Him in glory. Resolve to know nothing except *Jesus Christ and him crucified.*[ii] Unite yourselves to him in the Eucharist and in prayer, so that you can say *I have been crucified with Christ; yet I live, no longer I, but Christ lives in me.*[iii]

Hold fast to the Truth that Holy Mother Church teaches and has taught for two millennia. Remember always that Jesus Christ is the Truth; He is Love incarnate. You must be in relationship with Him if you want to live in the Truth. Do and think all things with His love and in Him, and you will remain in the Truth and witness to it in the world. *If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves.*[iv]

Your mission is to call all people into faith in Jesus Christ and His Church, centered on the Eucharist. Do not worry how you are to accomplish all of this, for Jesus has sent us the Holy Spirit, the Helper. He will give you the power of God to accomplish all things through Christ Jesus. Call always on our patrons, St. Paul and Bl. Pier Giorgio, for help to live in Christ in their spirit, for they are powerful intercessors. Bl. Pier Giorgio wrote the St. Paul Hymn to Love by hand and put it in his room. We should do the same in our houses. He is also called the Man of the Beatitudes. We want to live such blessedness in our lives, too! Call on Mary, Mother of God and our Mother, who gave us our savior, Jesus Christ, and she will help you. *May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.*[v]

Verso l'alto!

HERE NOW IS THE RULE OF THE SOCIETY OF ST. PAUL

Being in Procession to the Cross

Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.[vi] This is the great commandment of God to the Israelites. And from Jesus Christ we receive these words “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’³⁸ This is the greatest and first commandment.³⁹ And a second is like it: ‘You shall love your neighbor as yourself.’⁴⁰ On these two commandments hang all the law and the prophets.”[vii] His final commandment to His disciples is this, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.” And how has Christ loved us but by dying on the cross for us? What was once hidden to the Israelites who were given the Old Law written in many words is laid bare for all to see in Jesus Christ on the Cross, the final and full revelation of God Himself to man; it is the saving love of God. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.[viii]

Brothers and sisters, we must always be in procession to the cross. It is our standard of life and salvation. Jesus tells us, “If any want to become my followers, let them deny themselves, take up their cross daily and follow me.”[ix] Seeking to love the Lord our God with all our heart and with all our soul and with all our might, keep the Word which he commands us this day, Jesus Christ, in your heart. Speak of Him to all, when you are at home and when you are away, when you lie down and when you rise. Fix His cross as an emblem on your forehead, and write it on the doorposts of your house and your gates. *May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything. As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.[x] This is what it means to be going in procession to the cross. It is our single and solitary boast, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God.[xi] We must do it this day because the resurrected Jesus Christ is the day the Lord has made, so let us rejoice and be glad in it[xii] and you are all children of the light and of the day; we are not of the night or of darkness[xiii] for the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the*

armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.[xiv]

Conduct for all Society Members

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay says the Lord." Rather, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals upon his head. Do not be conquered by evil but conquer evil with good.[xv]

Our law is the law of love, for the commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, [namely] *You shall love your neighbor as yourself.*" Love does no evil to the neighbor; hence, love is the fulfillment of the law.[xvi]

Evangelization

Spread the good news of Christ's death and resurrection with your whole life! One of your primary charisms as the Society of St. Paul is to call people to faith, hope, and love in Christ Jesus. Do all things well through Him. Remember that evangelization happens chiefly by invitation. Be sure to personally invite people. The New Evangelization is rooted in personal contact, and a fraction of that *might* happen using technology.

Do not be afraid. Proclaim Christ boldly to the world with love, *Be on your guard, stand firm in the faith, be courageous, be strong. Your every act should be done with love.[xvii]* Remember that your own lives should evangelize yourselves, too. *Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.[xviii]*

If you are met with hardships, rejoice, and offer them up to the Lord for the salvation of the world. *Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church.[xix]* Do not worry when people do not respond to the call. *People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretense of religion but deny its power. Reject them. For some of these slip into homes and make captives of women weighed down by sins, led by various desires, always trying to learn but never able to reach a knowledge of the truth.”[xx]* You desire the sanctity of persons, not a number to be credited to you. *This is the will of God, your holiness: that you refrain from immorality... For God did not call us to impurity but to holiness.[xxi]*

Ensure that your identity comes from Christ and not by defining yourself against others. *Of course, some preach Christ from envy and rivalry, others from good will. The latter act out of love, aware that I am here for the defense of the gospel.[xxii]* We want to be the ones who act out of love!

Always be ready to let the ministry grow. It should not remain exactly how it is, otherwise we are making no progress in evangelizing campus or in deepening our spiritual lives. Do not overextend yourselves, however, but call on the Holy Spirit to guide you in the ways in which you are needed by God. Build on the foundation we have laid, which is this Rule, by integrating new things into what we already do. The goal is to make everything work into a student’s schedule, but never compete against it. Let nobody distort our traditions or insert things foreign to Christ. *Brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.[xxiii]*

Finally, remember brothers and sisters, that you are not the ones who convert people. It is the Lord who moves in a person’s heart and calls them by name. You are His instrument to bring them to the presence of the Lord, and you must be well formed to do this well with a convincing witness to the Faith, but do not think that it is to your credit that the person converts. On the other end of the spectrum do not become discouraged if someone has not come to faith because of your witness. Your obligation is to propose, invite, and encourage, but not to convert. You do not even have the power to convert someone. It is only the power of the Lord working through you. Your desire should be for a genuine friendship with the person, a friendship that seeks the Good of the other and pursues the Truth in mutual relationship. Do not meet with them merely for the sake of getting them to agree with you and convert, *so that the cross of Christ might not be emptied of its meaning.[xxiv]*

The Eucharist

Our charism, our center, our life, is the Eucharist. Bind yourselves to Christ in the Sacrament of His Body and Blood. There is no more effective way of obtaining heaven and living as a member of God's kingdom than by this Sacrament. Realize that every time you receive the most Holy Eucharist, you are uniting yourself to the death and resurrection of Jesus Christ. *Draw your strength from the Lord and from his mighty power.... put on the armor of God... stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all the flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and supplication, pray at every opportunity in the Spirit.*[xxv] Listen also to the words of Bl. Pier Giorgio, "I urge you with all the strength of my soul to approach the Eucharistic Table as often as possible. Feed on this Bread of the Angels from which you will draw the strength to fight inner struggles, the struggles against passions and against all adversities, because Jesus Christ has promised to those who feed themselves with the most Holy Eucharist, eternal life and the necessary graces to obtain it."

The Eucharist is the surest defense against watering down the Gospel message we proclaim, the surest way to evangelize others into faith in Christ, and the surest way to adapt to the modern world while remaining rooted in the Truth. Adapting is not accommodating or tolerating evil. As Catholics and as student leaders, adapting means keeping your ears to the ground, being vigilant for the shifts that occur in the culture and in society and responding in an effective way to channel those shifts toward Christ, to be ever more effective for evangelization. *For you yourselves know that the day of the Lord will come like a thief in the night. When people are saying, "Peace and security," then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape. But you, brothers, are not in darkness, for that day to overtake you like a thief. Therefore... let us stay alert and sober...putting on the breastplate of faith and love and the helmet that is hope for salvation. Therefore encourage one another and build one another up, as indeed you do.*[xxvi] The Eucharist is not only your foundation in the Truth, but it is also your main impetus to grow and further perfect your efforts as the Apostle exhorts us to. Indeed, the Eucharist establishes you without causing you to become a part of the establishment. You never want to be part of the establishment, growing complacent in your mission. Becoming the establishment makes you ministers of the letter, complacent in your work, *for the letter brings death, but the Spirit gives life.*[xxvii] The Apostle tells us *do not quench the Spirit.*[xxviii] The Eucharist, the very Body of Christ, gives us the Spirit. Do not stop going to Jesus in the Eucharist. Nourished by the Body and Blood of Christ and with the Spirit dwelling in us, we will fulfill the Church's mission in the New Evangelization, able to do as the Apostle commands, *Test everything; retain what is good. Refrain from every kind of evil.*[xxix]

Obedience

We promise obedience to the Roman Catholic Church, and the faith which she received from Jesus Christ himself. We therefore submit to the local Archbishop in accordance with Canon Law and the Catholic faith. *Let every person be subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God.*[xxx] Perfect obedience, the way to salvation, is understood only with perfect humility and love. Understand that the authority you are obeying is a solid foundation for the Society's ministry. *Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all kinds of strange teaching.*[xxxi] Pray the Pauline canticles and you will understand and be able to freely obey, and in that discover true freedom in Christ. *Work out your salvation with fear and trembling... Do everything without grumbling or questioning, that you may be blameless and innocent, children of God.*[xxxii] *For while your obedience is known to all, so that I rejoice over you, I want you to be wise as to what is good, and simple as to what is evil; then the God of peace will quickly crush Satan under your feet.*[xxxiii]

Practices

Keep to these practices, brothers and sisters, they will assist you on the way to sanctification. These are required if you are to build on the spiritual foundation of the Society.

- ❖ **Mass** — Every Sunday, sitting together towards the front if possible, participating fully in the sacrifice of the Mass. Whenever you are at a Mass near campus (e.g. St. Monica or Annunciation), be welcoming to college-aged students around you, especially by introducing yourself to them. When you are with fellow members, invite other students into the group, such as by inviting them to sit with you or to brunch. Members are also encouraged to attend Mass during the week.
- ❖ **Liturgy of the Hours** — If the group is meeting, the Hours are to be prayed whenever possible, assuming it is fitting to do so at that time. You as members should incorporate the Liturgy of the Hours into your prayer life. Members are strongly encouraged to make this a priority.
- ❖ **Adoration** — At a minimum, once per month, you must take this time to be silent in the presence of Christ.
- ❖ **Society Plenary Session** — once a week for Society business and the Liturgy of the Hours. The session may include Lectio Divina, additional prayer, and learning.

- ❖ **Sunday meal** — at least once a month following Mass.
- ❖ **Frassati Speaker Series** — Monthly talks given by invited speakers to intellectually engage campus in the faith.
- ❖ **Retreats** — The Society should make a retreat at least once per year. If that is not possible, the retreat may be done as part of a larger group. And if some members are not able to attend, it is important that they go on another retreat that year.
- ❖ **Communal Living** — members living together or with fellow Catholics, praying together, and practicing the whole way of life in Christ together and inviting people into that life. While not mandatory, this can take shape in ways of varying formality. At which time members wish to live in community, they should consult the Households appendix at the end of this Rule.

Additionally, it is fitting that opening and closing prayers be related to Bl. Pier Giorgio Frassati or St. Paul at Society events. Members ought to take time to practice **Lectio Divina** in groups, with others on campus, or by themselves. Furthermore, members should continually **grow in knowledge of the Catholic faith**, especially by studying it together

Membership in the Society of St. Paul

Membership in the Society means belonging wholly to Christ and his Church as college students. The initiation for a new member calls you forward into a life centered on your faith in Jesus Christ and lived for others. A member of the Society can say to others with the Apostle *I will most gladly spend and be utterly spent for your sakes.*[xxxvii] As a society we strive to do all things well through Christ, for we *have strength for everything through him who empowers us.*[xxxviii] If you desire to become a full member of the Society, first commit yourself to the spiritual life practiced by the Society. This means everything listed above as your schedule allows. Attending Mass on Holy Days of Obligation is a requirement above all requirements. Even if you attend every other function, but are not regularly at Sunday Mass, the source and summit of Christian life, you are not yet ready to be a member of the Society. It is also important that you be present at brunch and the weekly meetings.

Not only is a person's physical presence at Society functions necessary, but also a commitment to the moral life demanded by faith in Christ. If a student group is explicitly contrary to Catholic teaching and belief, it is impossible and illogical for you to be a member of that group and a full member of SSP. Likewise if a student group is well-known for violating Catholic teaching in its practices, it is impossible and illogical for you to be a member of that group and SSP. This does not bar people who are part of those groups, or anyone at all for any reason, from participating

in the functions of SSP. It simply does not allow full membership. This also does not mean that members of SSP are perfect and do not sin, *for all have sinned and are deprived of the glory of God.[xxxix]* The difference is that, as members of the Church, Christ desires our hearts, our whole selves, which we open to him to be converted from our sin, saved by His grace, and sanctified His Holy Spirit. In giving ourselves over to Christ, we die to ourselves, in order to live in Christ. We strive to live our relationship with Christ Jesus and to mutually encourage each other in that faith, and so are on the path to sanctification, which is why membership in the Society demands our hearts. God has first loved us, *for God is love[xl]* and our life in the Society is our response to His love. No other group on campus will call you to this kind of radical love. In your affiliations with other groups, avoid affiliation with those that at their core violate the law of God, which is the law of Charity, perfect Love.

Once you have completed the preparatory process for initiation, you will be eligible to be initiated as a full member of the Society. During this process, you will faithfully attend Society events, read the Rule, learn to pray the Liturgy of the Hours, and learn about the New Evangelization and our patrons. At the initiation ceremony, you will commit yourselves to the New Evangelization and pledge your obedience to the Church before the Archbishop. You will then receive the St. Paul medal and the Liturgy of the Hours (4 volume set) to pray as you desire on your own, and to have when we pray it together as a Society. You will be taught how to pray the Hours before you are initiated. If you would like to build up a strong prayer regimen, commit yourselves to one office from the Liturgy of the Hours per day and steadily add more as you learn to structure your life around Christ more and more. Remember what the Apostle tells us, *Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus.[xli]* Pray the Liturgy of the Hours, and united with Christ's Church around the world you will be praying without ceasing. The Liturgy of the Hours is yours to keep if you would like to make it a part of your prayer life after your time in the Society, or you can donate it back to the Society to be given to a new initiate when they enter.

Full membership is only for college students. Our vision as a Society is to call people to faith, form them well, and send them forth to live their faith as mature, holy Catholic Christians. Members graduate from the Society when they leave college.

Apostolates

As fully initiated members, take on an apostolate, making it your own, in order to further deepen your life in Christ and participate in the ministry of the Church, *for as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them.[xlii]* The apostolates transform our prayer into action. *Blessed are those who hear the word of God and observe it.[xliii]* If you decide to create

a new apostolate, it should be inspired by the Holy Spirit, serving people in Truth and Love. The apostolate must be good and in consonance with the Truth, never working against Christ's Church or with groups that tear the Church down, but always to build her up. *According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire itself will test the quality of each one's work. If the work stands that someone built upon the foundation, that person will receive a wage.*[xliv]

Remember that you are called to evangelize at all times, witnessing to Christ's death and resurrection. Your duty is not only to serve at your apostolate, but to invite others, particularly the non-faithful, to the life of faith in Christ through your apostolate. Do this in perfect love! We have first been loved by God, brothers and sisters, so we must love others in the same way. Keep in mind that that means taking up your Cross and following Him, because that is how he has loved us. Listen to the words of Bl. Pier Giorgio, "Christ comes daily to visit me in the Holy Eucharist. I return the visit by going to find Him in the poor."

Remember that we are led by the love of Christ into action. The grace of God poured out in the Eucharist is what feeds you and makes you whole, capable of channeling that love to others. Let yourselves be led from prayer into apostolate. Never confuse or switch that order. An initiate is never to take on an apostolate before they prove themselves devoted in prayer. You cannot give what you do not first have. This is necessary for the dynamism and vibrancy of any apostolate. *Train yourself for devotion, for, while physical training is of limited value, devotion is valuable in every respect, since it holds a promise of life both for the present and for the future.*[xlv] The grace and peace that comes only from communion with Christ is the strength to endure all and to be faithful to your duty in your apostolate. If you are constantly praying for the grace of God through Christ Jesus, he will keep you firm forever and you will never get to the point of burning out, nor will your apostolate be in peril after you leave. Your communion with the Lord in the Eucharist and through prayer will open the door with His people to always find what you need and to love those you serve perfectly. *For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.*[xlvi]

It is wise to explore an apostolates before you choose it. Initiates are to declare their initial apostolate to the Archbishop. Do not become prideful about your work nor should you use it to promote yourself, but serve others humbly as you are called, *for by grace you have been saved through faith, and this is not your own doing; it is the gift of God.*[xlvii] It is God's gift and grace to be able to do His work, so offer humble thanksgiving always for your apostolate. If you show

pride in your work, the chaplain may take your apostolate away from you and give you more humble work to do.

Your Vocation as Students

Brothers and sisters, participation and membership in the Society should enhance your current vocation as students. Therefore, you have a duty to do well in school, because that is what you are called to do at this time in your life. We strive to do all things well in Christ, and the first among these things as students is to succeed in our academic pursuits for the greater glory of God. To neglect your studies, achieving less than you are capable of in class, does not build up Christ's Church and does not fulfill what God calls you to do.

We have sought to integrate the life of faith into a student schedule so that there will not be competition between requirements of membership in the Society and your class work. At the very center of your student schedule must be the attendance of Sunday Mass because it is the source and the summit of Christian life, which is why that is our indispensable requirement for membership. What follows is that the rest of your lives need to reflect your communion with Christ in the Eucharist by attending the SSP events that your student schedule allows. What we desire is that your heart be in it, and as Christians our hearts have to be at the Mass, the highest form of worship. If you are traveling occasionally, sick, or snowed-in, we understand. Schoolwork, however, is not a reason to miss Sunday Mass. If you have a job that occasionally schedules you for Sunday mornings, in which case you attend a different Mass on those weekends, that is acceptable as long as you are not consistently absent on Sundays. It is important that the Society attends Mass together regularly, preferably on the Lord's Day, Sunday, the day of the resurrection. We are the people of the resurrection; let us celebrate the mighty works of God, the great wonder of Christ's resurrection together!

Members must never relegate the Society of St. Paul to an afterthought in their lives as students. This does not bar you from being a member of a fraternity or a sorority or other student group, but those cannot cause you to neglect your commitment to Christ and SSP. Remember that the Society seeks to integrate your faith life with your student schedule so that you can be whole.

Society Organization

Christ our life is our true head who reigns for eternity in heaven. He appointed chosen disciples as ministers and servants to his flock and to pass down the True Faith. These are the apostles, and Paul is numbered among them.

The bishops are the successors of the Apostles. The local Archbishop has the duty and right to inspect the society according to the norm of law and our statutes. Regard him as you would an apostle of Christ and a beloved father. We are subject to the vigilance of competent ecclesiastical authority which is to take care that the integrity of faith and morals is preserved. *Even if you should have countless guides to Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the Gospel.[xlvi]*

The Chaplain, who must be a validly ordained priest of the Roman Catholic Church and in good standing with the Church and with the Truth. The chaplain is our spiritual and pastoral advisor. Be attentive to what he has to say; he will guide you to Christ.

The Prefect, who may also be called the president, is chosen from among the members to lead the Society. The graduating prefect and the chaplain together will choose the new prefect, and the rest of the Society will accept the prefect's authority unless there is a legitimate objection from the general Society. The chaplain alone will decide if the objection has grounds. If he does, the students may suggest someone for consideration, and the chaplain will decide whether to accept or deny that individual.

As prefect, your primary concern is for the spiritual growth of the Society. Maintain the discipline of the Rule for the whole society. Promote the Mass among members and non-members. Maintain the Society's prayer life—Liturgy of the Hours—with energy, love, and devotion. Do not be like the son who says, "Yes, sir," but did not go.[xli] Promote devotional prayer to St. Paul, Bl. Pier Giorgio, Mary our Mother, and other beloved saints. Promote charity among all, forgive offenses, mediate small disputes, immediately bring major problems to the chaplain without further discussion between any Society members to avoid gossip, slander, plotting, pride, and contempt. The best way to promote charity is to call everyone to prayer to be united in Christ. Do not create a scapegoat. Be sure to make the effort to pray with the brother or sister you like the least. They are showing Christ to you in a way that no one else is. *Teach and urge these things. Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain. Indeed, religion with contentment is a great gain.[l]*

Consult regularly with the chaplain for guidance, support, and spiritual growth. You are the primary evangelist—invite, invite, invite! Connect and introduce young and new members with more seasoned ones in order to strengthen their belonging to the group. Promote charter houses. Urge others to evangelize. Avoid self-referentialism in the Society—stay sober and alert. Always be in procession with your gaze and that of the Society fixed on the cross.

You are the primary contact for the Society, especially for students as the servant of the servants. You are the primary contact with Frassati speakers and the primary finder of speakers. Only you and the chaplain may speak officially for the Society. It is good for you to maintain relationships with the Newman Center and other Catholic associations in the area, and especially on campus. Represent the Church well. Do not invite anyone of questionable moral/theological/philosophical character to speak, but do not be afraid to attend talks from such people if they are put on by other groups. You are the primary contact with donors; don't waste their gift to the Society. Above all be sure that the funds we receive are used for people and to bring people to Christ. If you are finding roundabout ways to prove that you are spending them for evangelizing purposes, cut it off there. The chaplain will be able to tell you what is worthwhile to spend money on.

Remember that it is always about people. *For we brought nothing into the world, just as we shall not be able to take anything out of it. If we have food and clothing, we shall be content with that... For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains. But you, man of God, avoid all this. Instead, pursue righteousness, devotion, faith, love, patience, and gentleness. Compete well for the faith, Lay hold of eternal life.[li]*

You are the primary contact with the Archbishop, update him on the Society and the situation on campus. Write to him at least once per semester and perhaps invite him to attend a Society gathering. You are the primary contact with all supporting organizations. You are the keeper of orthodoxy in the Society along with the chaplain. This applies to everything: discussions, catechesis, retreats, blogs, Frassati talks, etc. Remember that orthodoxy means right praise. It is about the wholeness of the faith, not only the doctrine. The orthodox is always dynamic and never puritanical or nit-picky.

The prefect is responsible for keeping track of the books, printed media, and movies of the Society. Students may borrow them and make use of them, but it is important that they be returned to the Society so that they are always available to future generations.

Plan events and develop new ideas and methods for evangelization internally and externally. Don't immediately shoot down another brother/sister's idea. Listen even to the bad ones to see if there's anything redeemable in them. Help to focus discussions without becoming a "leader" of the discussion. Read the readings far in advance to be prepared and ready to offer prayerful insight. Effectively coordinate with the officers, delegate tasks to them, and ensure you are empowering members to be able to continue the Society after your graduation. Plan leadership meetings to be of one heart and mind, but never to excess. Maintain the apostolates.

The Society will also have a vice prefect, treasurer, and secretary. Other roles may be added.

Financial Philosophy

We have developed a powerful way of life in Christ with no outside funding. We are the rugged orthodox who are poor in spirit and foster a spirit of generosity. Maintain this. Remember that the development and deepening of our spiritual life in our daily lives comes from living in communion with Christ and God's holy people, the Church. Let Christ sustain you. Listen to the words of the Apostle, *We urge you, brothers, to progress even more, and to aspire to live a tranquil life, to mind your own affairs, and to work with you own hands, as we instructed you, that you may conduct yourselves properly toward outsiders and not depend on anyone*[lxxi] For those things that are beyond our means but good for the Society to do or to have, we have no shame in requesting funds from outside sources. Never accept a donation that has strings attached to it or that could be used as leverage against the Society. It's best if donors remain anonymous to ensure the true charity of their gift. *Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. [lxxii]* Love those who give to the Society by thanking them and praying for them.

Do not let yourselves be conquered by the love of money. Do not begin to think that, without money, it's impossible to accomplish anything. If the Society is given a particularly generous gift, use it well. Remember to have Christ at the center, the beginning and end of all of your spending. Make sure that the money is used for the sake of others. *For we brought nothing into the world, just as we shall not be able to take anything out of it. If we have food and clothing, we shall be content with that. For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains.*[lxxiii]

Abiding by Local, State, and National Laws

We in the Society of St. Paul recognize the rightful authority of the local, state, and national governments to govern the people, and we accept the law of the land and will abide by it. One particular subject that this pertains to for college students is alcohol. Alcohol is completely prohibited at any and all official SSP events. More groups have caused more scandal through alcohol than anything else. No member of SSP is banned, however, from drinking alcohol, as long as they are of legal age. Groups of SSP members are also allowed to drink alcohol as long as they are gathering together as friends and not as an official SSP event of any sort. The rule of thumb for who we should and should not be drinking with follows the same guidelines as our standards for membership in other student groups. SSP members are to give witness to the faith at all times. They should take care to not cause scandal, especially when considering the groups and events in which they take part. Our role model for the SSP alcohol criteria is Bl. Pier Giorgio Frassati. He only ever allowed himself one glass of wine at events and that was that. If

we do not *need* alcohol in order to have fun, then we will know how to properly have fun when we do have alcohol.

Remember that becoming drunk or intoxicated is gravely wrong. It should go without saying that, regardless of the legal status of recreational drugs, SSP members are *never* allowed to do drugs. To claim that drug use is a religious experience is completely contrary to Reason. It goes against Reason itself to take drugs if we want to be faithful people and cultivate our minds to contemplate the Truth. Drugs dumb the mind down, they make users to function on the level of imbecile. Also, the drug industry takes an immense toll on the poorest of the poor in countries around the world.

Final Exhortation

Therefore, brothers and sisters, go forward in the peace of Christ Jesus our Lord, knowing that he *is with you always, until the end of the world.*[lxxiv] Remember Him in the holy sacrifice of the Mass, for he commands us, *Do this in remembrance of me.*[lxxv] In this way die to yourselves, take up your cross, and follow him, and when you hang with him on the cross, ask of him, *Jesus, remember me when you come into your kingdom*[lxxvi], and He will respond, *Amen, I say to you, today you will be with me in Paradise.*[lxxvii] Give up everything and follow Him, and you will be remembered in eternity because you are remembered by the one who is eternal. Do not be afraid to call people to this faith, even as young students. *Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity. Do not neglect the gift you have.*[lxxviii] Remain zealous for the Lord and to hunger to bring people to Him, be always ready to evangelize and to do the Will of God, *and do this because you know the time; it is the hour now for you to awake from sleep. The night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light.*[lxxix]

Pursue the Truth together so that you might grow in the perfect love of Christ, and in that pursuit remember to always keep faith and reason united, *for if we are out of our minds, it is for God; if we are rational, it is for you,*[lxxx] that is to say, faith sees beyond what our rational minds are capable of, and our reason provides the grounding and structure to make sense of the gift of this world and what we receive from God in faith in order for it to always point back to Him. Know that Mary and all the saints, especially St. Paul and Bl. Pier Giorgio, are helping you at every turn. *Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith.*[lxxxi]

Following this Rule is only the beginning of your journey towards spiritual maturity and sanctification. You have been fed on milk, and not solid food, up until this point, for *everyone who lives on milk lacks experience of the word of righteousness, for he is a child. But solid food is*

for the mature, for those whose faculties are trained by practice to discern good and evil.[lxxxii]
By living in Christ under this Rule, you will mature to the point where you can take the solid food of God, the true substance of His truth, grace, peace, and love. *May the God of peace make you perfect in holiness. May he preserve you whole and entire, spirit, soul, and body, irreproachable at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will also accomplish it.[lxxxiii]*

The grace of the Lord Jesus Christ be with your spirit. Amen.

BYLAWS

Vice Prefect

The vice prefect, who can also be called the vice president, is the assistant to the prefect. Ensure that others within the Society are fulfilling their responsibilities. Report status updates to the prefect and the chaplain. Assist the prefect in disseminating information to other leaders and follow through on ideas, plans, and orders. Make sure that the website's domain name is renewed. Coordinate with the secretary on the dissemination of Society information via the internet. Keep track of those who express interest in the Society. Coordinate car-pooling and rides to ensure members can attend events. Make it clear to them what it means to live in Catholic community under the Rule of SSP. Look to connect younger and newer members with older ones to solidify their belonging to the Society. Do this organically, never assigning people together. Write thank-you letters to donors and speakers and others who have helped the group, most especially the chaplain.

Treasurer

Maintain the Society's funds. Ensure the Society receives and uses campus funds. This means especially staying aware of University Funding Board policies and planning accordingly with the prefect. Work with the prefect and others as is necessary. Track Society spending; keep all receipts. Keep the prefect informed about accounts. You must be the first to raise the question about poor use of funds if it seems the prefect or someone else improperly wants to spend money. Bring the issue before the chaplain if an agreement cannot be reached or if you think it would be the right thing to do. Find pricings and other expenses for planned events, books, or other items for the society.

Secretary

The secretary coordinates logistics and information for the Society. Update the whole Society on meetings, events, plans, and other important pieces of information. Send these through emails and make announcements at meetings. Ask if other people have announcements to make at the meeting. Update and organize the Society's contact list online. Create calendars that are up to date, easy, and accessible. Take care of the Society's social media output. Recruit writers for the blog. Monitor the website and promote it and the Society's other pages. Search for ways to make it more efficient and effective. Use the website and social media to help disseminate information that is both appropriate and beneficial to the Society's mission. The

most effective and necessary means of communication is one-to-one. Ensure clear communication between student leaders and that they have the information they need. Keep track of printed materials, i.e. business cards, brochures, prayer cards, etc.

Coordinate with the chaplain, prefect, and others in the Society to print the Rule of SSP, brochures, fliers, advertisements, etc. You are the one to mail letters from the Society. Be prompt. Record meeting attendance, and if necessary, meeting minutes. Maintain the roster of fully initiated members, guest members, and honorary members. Maintain a second list of the Society's contacts with other organizations and individuals (i.e. Archbishop, seminary, Ruah Woods, parishes, youth ministers, NET, FOCUS, SPO, other campus ministries/ministers, Catholic high schools, donors, Serra Club, benefactors, etc.).

APPENDIX: Households

Live together in Catholic community. By striving to be in procession to the cross with one another and inviting people into that procession, you will be sanctified. The households are our primary way to expand with sustainability and truly evangelize the whole person. Community life is a way of sanctification. It is dying to yourselves in order to live in Christ. *Put to death, then, the parts of you that are earthly; immorality, impurity, passion, evil desire and the greed that is idolatry... now you must put them all away: anger, fury, malice, slander, and obscene language... Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator. Put on then... heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection*[liii]. Living in community will remind you of the need to always advance and never deceive yourselves that you have arrived at perfection. St. Paul was always advancing, always in procession. *It is not that I have already taken hold of it or have already attained perfect maturity, but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ Jesus.*[liv]

When the Society wishes to establish households, you may follow or adapt this guide to send out Charter Houses. Or, and this may be preferable, the Society can organize households under the guidance of St. Paul's Outreach (SPO). Members are encouraged to live in community with other Catholics, including through SPO-related houses that may exist. Individuals who are not Society members may reside in Society residences. Households may remain autonomous and determine their own internal practices and rules, even if they are Society households.

The heads of the houses are the priors. They are commissioned to form a new Society house. If possible, a pair of veteran members who have lived in a household for at least one year will form the new house, the way Jesus commissioned his disciples in pairs[lv], the prior and another veteran member. The other veterans stay in the current house, and the new people are split between the two houses to ensure they are taught how to live in a functional Catholic community. The authority of the veteran members is for building the others up, not for lording over them. Pay attention to the Rock of our Faith, *To the elders among you I, a fellow elder, a witness of Christ's sufferings and sharer in the glory that is to be revealed, make this appeal. God's flock is in your midst; give it a shepherd's care. Watch over it willingly as God would have you do, not under constraint; and not for shameful profit either, but generously. Be examples to the flock, not lording it over those assigned to you, so that when the chief Shepherd appears you will win for yourselves the unfading crown of glory.*[lvi] But so that the prior's authority over the household is not challenged, listen to the words of the Apostle, *And even if I should boast a*

little too much of our authority, which the Lord gave for building you up and not for tearing you down, I shall not be put to shame.[lvii]

Responsible for the functioning of a household of the Society is the prior. Houses should hold regular communal dinners, some of which may be open to those outside the house.

Exceptions can be made for missing household events, such as class times (although this does not include separate study groups, which can typically be organized to meet at another time), travel, and sickness.

Share things in common. You are allowed to have personal items and personal food that you can mark as your own if you want, however, let the spirit of generosity prevail in the houses. *Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work.[lviii]* Remember the fruits of the Holy Spirit, *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.[lix]* These are the key markers of the Catholic community that centers itself entirely on Christ and constantly goes to the Cross. If you are docile to the Spirit, this Rule comes naturally and you will bear His fruit, even in times of spiritual dryness.

Truth is not determined by a majority vote, nor should you allow there to be a dictatorship of relativism. There is a Truth and you seek to live it, and especially being in community, you are each other's keeper in this matter. Decide among yourselves what purpose the common spaces of the house have and how they are going to be used. If you think that there is something the house should buy or pay for in the common space, there has to be unanimous agreement that all will pay for it.

So that there is no confusion, *for God is a God not of disorder and of peace[lx]*, and the Devil thrives on confusion, *for he is a liar and the father of lies,[lxi]* let there be a clear moral code by which members live. Proscribed (forbidden) behaviors that need to be included in this code are: gossip and slander, drug and chemical use, pre-marital sex and sex outside of marriage, underage drinking, theft, and violence of any kind. Those who are of legal drinking age are not forbidden having alcohol or being seen moderately drinking alcohol by underage members, but can never offer it to them nor should they do it if it makes another member uncomfortable.

No member should hold anything against another member for their contributions or lack thereof to the house. If, after a close examination of your own contributions and what others contribute, you find that it is unbalanced, you can bring the issue to a house discussion. Never accuse. Simply exhort your brothers/sisters to contribute to the life of the community. Realize that more often people contribute in ways that you do not even realize. That said, do not stand to have a freeloader under your roof. Listen to the words of the Apostle, *We instruct you,*

brothers, in the name of our Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us. For you know how one must imitate us. In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat,[lxii] but look at yourself when you reprove a brother or sister and make sure you are living up to the standard St. Paul gives us, A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant, correcting opponents with kindness. It may be that God will grant them repentance that leads to knowledge of the truth, and that they may return to their senses out of the devil's snare, where they are entrapped by him, for his will. [lxiii]

If there is ever a need for fraternal correction, do not refrain to correct a brother or sister, but be mindful of how you go about it, *even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit, looking to yourself, so that you also may not be tempted. Bear one another's burdens, and so you will fulfill the law of Christ.[lxiv]* Follow the order that Christ himself teaches on how to reprove a brother or sister, *If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.'* *If he refuses to listen to them, tell the church. [that is, our chaplain] If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector.* And how did Jesus treat tax collectors and gentiles but with complete charity!

If a member is justly evicted from the household, they are still held accountable for their contract to pay rent. Let there be no confusion among you brothers and sisters, stealing will not be tolerated. *If your right eye causes you to sin, tear it out and throw it away.[lxv]* The person who steals from their own brothers and sisters acts on lust, gluttony, pride, envy, and greed. The evil and the damage that is brought into a household when a member breaches the trust of another, and the whole community, through stealing leads to dissent, division, mistrust, rivalry, disorder, gossip, and slander. It clouds the vision of the whole house. It is better to be without that darkened right eye, which is the light of the body, than to hold onto it. You can see it is not only the sin of the thief that is evil, but it is a cause for sin for everyone.

There are times for talking, do not exceed them. *For the kingdom of God is not a matter of talk but of power.[lxvi]* In conversation there is no room for malicious speech, unfair characterization, and anything other than the highest standard of Christian charity. *Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen.[lxvii]* You should have quiet times during the day, especially at night. During those times, talking is not prohibited, but you should not be carrying on a long conversation with someone. You are living together, so live together in Christ. Too much talk takes away from living. *Welcome anyone who is weak in faith, but not for*

disputes over opinions... None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord.[lxviii]

You should foster authentic community built on prayer, the sacraments, the rest of Catholic life, and genuine relationships. Community is best when it is organic. You cannot be afraid of digging deep into the faith. Those who keep everything shallow are indeed builders who labor in vain, for *unless the Lord builds the house, they labor in vain who build it.[lix]* Let your prayer be prayer and let your fun be fun, and let it all be in the Lord Jesus. To the community that keeps it simple and well ordered this way, St. Paul says, *May the Lord direct your hearts to the love of God and the endurance of Christ.[lxx]*

Priors

If the Society grows to the size that it is able to establish residences, known as charter houses, the prefect and chaplain will appoint priors, who may also be called house leaders, as heads of the households. St. Paul gave us this model when he said, *be strong in the grace that is in Christ Jesus. And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.[lii]* The priors must be knowledgeable about the Faith, dynamic and well formed, not merely book-smart, and they should have been members of SSP for at least one year. Their duty is to be well-informed from the prefect and Secondary prefect about Society events, plans, and other important information, and then to relay that information to the people living in the house. This personal contact with the members of the household needs to be maintained in addition to general Society updates. The priors attend leadership meetings.

The prior, as head of the charter household, calls the community together for prayer at the house's agreed-upon Office of the day. He/she keeps good order in the house and mediates small disputes. Anything that is of larger concern is to be brought to the prefect and the chaplain.

APPENDIX: The Society of St. Paul Small Office

Brothers and sisters, it is good to pray this little office. Reflect on it individually and in community. It's best to do these in conjunction with the Liturgy of the Hours. Bl. Pier Giorgio wrote the St. Paul Hymn to Love by hand and put it in his room. We should do the same in our houses. He is also called the Man of the Beatitudes. We want to live such blessedness in our lives, too!

Humility — in the Morning

Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped, rather he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee must bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.[xxxiv]

Beatitudes — in the Afternoon

“Blessed are the poor in Spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.”[xxxv]

Love — in the Evening

But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but

do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love. [xxxvi]

[i] Rom 12:1	[xxix] 1 Thes 5:21-22	[lvii] 2 Cor 10:3-8
[ii] 1 Cor 2:2	[xxx] Rom 13:1	[lviii] 2 Cor 9:6-10
[iii] Gal 2:19-20	[xxxi] Heb 13: 7,9	[lix] Gal 5:23
[iv] Phil 2:1-3	[xxxii] Phil 2: 12,14	[lx] 1 Cor 14:33
[v] Rom 15:1-3, 5-6	[xxxiii] Rom 16:19-20	[lxi] Jn 8:44
[vi] Deut 6: 4-9	[xxxiv] Phil 2: 5-11	[lxii] 2 Thes 3: 6-7, 10
[vii] Mt 22: 37-40	[xxxv] Mt 5:3-11	[lxiii] 2 Tim 2:24-26
[viii] Col 1:19-20	[xxxvi] 1 Cor 12:29, 13:1-13	[lxiv] Gal 6: 1-2
[ix] Lk 9:23	[xxxvii] 2 Cor 12:15	[lxv] Matt 5:29
[x] Gal 6:14-16	[xxxviii] Phil 4:13	[lxvi] 1 Cor 4:20
[xi] 1 Cor 1:23-24	[xxxix] Rom 3:23	[lxvii] 2 Tim 2:14
[xii] Ps 118:24	[xl] 1 Jn 4:8	[lxviii] Rom 14:1,7-8
[xiii] 1 Thes 5:5	[xli] 1 Thes 5:17-18	[lix] Ps 127:1
[xiv] Rom 13:12-14	[xlii] Rom 12:4-6	[lxx] 2 Thes 3:5
[xv] Rom 12: 9-21	[xliii] Lk 11:28	[lxxi] 1 Thes 4:10-12
[xvi] Rom 13: 9-10	[xliv] 1 Cor 3:10-14	[lxxii] Rom 13:8
[xvii] 1 Cor 16:13-14	[xlv] 1 Tim. 4: 7-8	[lxxiii] 1 Tim 6:7-8, 10
[xviii] Col 3:16-17	[xlvi] Rom 8:38-39	[lxxiv] Mt 28:20
[xix] Col 1:24	[xlvii] Eph 2:8	[lxxv] 1 Cor 11:24
[xx] 2 Tim 3:1-7	[xlviii] 1 Cor 4:15	[lxxvi] Lk 23:42
[xxi] 1 Thes 4:3,7	[xlix] Mt 21:30	[lxxvii] Lk 23:43
[xxii] Phil 1:15-16	[l] 1 Tim. 6:2-6	[lxxviii] 1 Tim 4:12,14
[xxiii] 2 Thes 2:15	[li] 1 Tim 6:7-8,10-12	[lxxix] Rom 13:11-12
[xxiv] 1 Cor 1:17	[lii] 2 Tim 2:1-3	[lxxx] 2 Cor 5:13
[xxv] Eph 6:10, 13-18	[liii] Col 3:5, 8-10, 12-14	[lxxxii] Heb 12:1-2
[xxvi] 1 Thes 5:2-4, 6, 8, 11	[liv] Phil 3:12	[lxxxiii] Heb 5:13-14
[xxvii] 2 Cor 3:4-6	[lv] Lk 10:1	[lxxxiiii] 1 Thes 5:23-24
[xxviii] 1 Thes 5:19	[lvi] 1 Pt 5:1-4	