

CHAPTER IX

FORTITUDE

The virtue of fortitude is that cardinal virtue which inclines the will of man to expose itself, keeping in mind circumstances of time and place, even to the danger of death as well as to withstand any necessary labors for the attainment of a good. This virtue, likewise, was exercised by the Servant of God. To the extent that I knew him, I am able to say that he exercised it in a rather grand and marvelous manner. I saw acts of this virtue resplendently done as he undertook difficult things or the suffering of pain, inconveniences and hard labor to complete the arduous works that he would undertake for the glory of God and the salvation of souls.

Fortitude during his exile

As a matter of fact, I became acquainted with him during the first years after his deportation, the time during which he had given a very outstanding proof of his fortitude by maintaining himself loyal to God and to the Vicar of Jesus Christ in refusing to take the forbidden oath. Because of that, he not only suffered the pains of deportation but also the dreadful consequences following from it. Thus, I say that I saw the Servant of God, full of zeal for the glory of God and the salvation of souls, promote the works of the ministry that were most opportune and efficacious in keeping with the circumstances of the time, tearing down the kingdom of sin and replacing it with that of Christian virtue. Being willing to undertake those works was equivalent to exposing himself to great if not very grave labors together with the danger of death due to the false principles that were rampant at that time as a result of the French invasion - false principles that were evident in not a few of the Papal States. However, the Servant of God, moved by a lively zeal and fortified with the grace of God, still undertook those works and persevered in them until the time of his death.

Fortitude in his apostolic labors

He demonstrated his fortitude in handling various works that he promoted in Rome, bearing hardships and inflexibly overcoming difficulties. If he had not been animated by fortitude he would never have been able to revive and forward the various and edifying labors called for in the institution of Santa Galla, as the Servant of God actually did revive and promote them.

It was done by that group of young people who were engaged in the study of the sciences, of medicine, surgery, as well as the study of civil and canon law, not to overlook the study of languages and fine arts at the very famous Archiginnasio Romano. It was done by that numerous group of young people from outside Rome as well from Rome itself, a group deeply interested in

civil and religious society. In those times, their lessons covered scientific and literary studies, joined with those of the fine arts, but deprived of any religious culture. Thus it was that the Servant of God, though not fully aware of the great difficulties that could arise in trying to set up in the Archiginnasio an area fit for handling a public religious culture, he nevertheless, animated as he was by zeal for the glory of God and the salvation of souls, got not only those young people involved in studies but also those who had already terminated their studies. They could extend their influence in the positions they held, the offices, the professions as well as the arts in which they were involved. So, without losing courage, and filled with the fortitude of God, he applied himself so diligently that he brought about the establishment in that Archiginnasio Romano the great work of spiritual retreats for the entire student population as well as for the free use of those public professors. In order to maintain the fruits of those retreats, which were held each year at the end of holy Lent, they also set up the organization that would set up morning services on the festive days during the scholastic year. It, too, was directed toward the spiritual culture of the student body. This same arrangement was also made available for the students of the fine arts but that took place in another church.

The Servant of God was also aware of the difficulties of arranging retreats for the noble guards. Still, filled with zeal as he was and strengthened by God, he applied himself so diligently that this work, likewise, was brought about.

Animated as he was by zeal for the glory of God and for the salvation of souls, but not tuffly aware of the many difficulties that could gradually threaten the work of conducting Missions, still with God's strength, he consecrated himself to the apostolic ministry. Despite the multitude of difficulties, full of fortitude, he was determined to overcome them with trust in God, with humility and with prayer. So, too, he would expose himself to great labors and sufferings, not at all fearful even of the danger of death. I learned (as far as I can remember it was from Canon Muccioli) that during one of his Missions, he was told that one of his drinks had been prepared with a poison in it. Perhaps, for various reasons of propriety in the ministry as well as for the sake of charity, he was afraid that he might give the impression of some sort of prejudice if he had refused to drink that potion, he, filled with faith, pronounced the words that our Divine Redeemer spoke to his disciples in regard to those who believe in him: *Si mortiferum quid biberint, non eis nocebit* (Mk 16:18), and with great spinal fortitude swallowed the drink without feeling any death-producing effects.

Fortitude in the founding of his Congregation

Even more resplendently does his fortitude show in the great undertaking of the work of his Institute of Holy Missions of the most Precious Blood. As he began it, followed through with it and continued it until the time of his death, one notices that he always exercised that true Christian and apostolic fortitude in any place at all as well as in any circumstance, as you pass the work itself in review.

If one looks at the work itself from the aspect of the founder, who is the very same

Servant of God, then the work itself should have, as a matter of fact, been lacking in every bit of energy, if it had not been that he was filled with the fortitude of God. The work itself was not abundantly furnished with temporal means and began at a very florid time in history, a period of some thirty years. Likewise, it was a question of an outfit which was particularly interested in the destruction of the kingdom of sin. If the Servant of God had not been filled with Christian fortitude, he would have had to abandon even the very thought of such a thing.

This is even more true when one would consider the organization itself in its very nature, namely, one dedicated to the revival of the kingdom of God and the destruction of the devil's reign, at a time when the devil was thriving due to the past events that supported hi Hence, so much greater and so more numerous were the difficulties and impediments that the Servant of God could scarcely escape as his work was being challenged. Nevertheless, filled with Christian fortitude, he courageously and energetically took up his work, spread it abroad up to the time of his death.

If the organization is viewed from the aspect of the members that were to belong to it, that is, priests who led a truly apostolic life style, one could hardly not imagine the difficulties which he would encounter in finding them and uniting them; nor the severe hardships that he would have to endure in achieving this; nor the opposition that he would have to face especially if one keeps in mind the great shortage of secular and regular clergy that the Christian people experienced during that period of time when the Institute was begun. Still, the Servant of God exposed himself to all dangers, ready to suffer everything, and, with the fortitude of a truly apostolic man brought into existence his Institute, continuing to spread it abroad.

The fortitude of the Servant of God was equally apparent when one views his Institute as it struggled to meet the grave and necessary temporal means needed to cover the heavy expenses of founding and maintaining the Mission Houses at a time when the people themselves were in a state of poverty and whose hearts were not too inclined to make donations toward pious institutions, a feeling resulting from the recent invasion of the French government who pitifully despoiled the goods of pious places and the temporal riches of the Church. Still, the Servant of God, though realizing the difficulties involved for his Institute, the many hardships, pains and labors, went ahead. To the extent that I knew him, I am able to say that I never saw him daunted by these things. Rather, filled with God's fortitude, he always fervently and in a holy fashion was resigned to bear them, so as to control, govern and spread the Institute that was begun for the greater glory of God and the advantage of souls. The Servant of God was not only capable of foreseeing the problems, the hardships, the agonies and the tribulations that would be encountered in a general way in keeping with the works that are God's, but, as I know, he also truly sustained them and met them directly. I never saw him weaken in this holy undertaking, never surrendering to the devil, never shying away from a battle to be overcome. I can say that if he exercised the virtue of fortitude in all the works that he undertook, in this matter of supporting his Institute, a thing to which he applied himself from the year 1815 until the time of his death, this was composed of a whole series of quite numerous and varied actions, all a continuous

exercise of the virtue of apostolic fortitude. So it is that we can say that his life as the founder of his Institute, its governor and propagator, was a life that, because of its distinct characteristics, is wondrously resplendent with the very, very precious trait of a truly apostolic fortitude.

A Fortitude free of opposing vices

The fortitude exercised by the Servant of God was more resplendent as he exercised it more and was free of any of the opposing vices, namely, temerity, indolence and fear. To the extent that I dealt with the Servant of God, I do not remember ever seeing him expose himself to danger at all or even tend to expose himself to it without having a good reason, whenever, wherever or however it appeared needless. Rather, I can say that he was alien to any sort of fear since, in keeping with the need, he would act with the full concurrence of all those virtues that accompanied him as a man who was truly engaged in doing good work. Thus, no matter whatever defect constitutes an evil, I can say that insofar as I knew him and in my way of putting it, he was incapable of such temerity.

Not only did I notice that he was free of the vice of temerity but also the vice of indolence and of fear. As I knew him, he was always prompt and careful in any undertaking pertaining to the glory of God and the salvation of souls. I can say that upon facing difficulties, instead of being frightened, he would be consoled. As a faithful soul, he became courageous, expecting God's help and always grew stronger with God's help.

Finally, to the extent that I knew the Servant of God, filled with, well-experienced and perfected in the virtue of Christian and apostolic fortitude, I can say that he was disposed in his soul with the gift of inspiring the same in others. Indeed, I experienced the fact that his speaking was so effective that when he needed to animate someone or reinvigorate him in the virtue of fortitude, he succeeded in animating him so fully that I can say that the life of the Servant of God was resplendent through the exercise of this virtue and that taking all the circumstances into consideration, he can be proposed as a true exemplar of Christian and apostolic fortitude, as well as its animator through his words and deeds.

VIRTUES ANNEXED TO FORTITUDE

I now move on to speak of the virtues annexed to fortitude. They are: magnanimity, magnificence, patience, forbearance, constancy and perseverance.

MAGNANIMITY

To the extent that I knew the Servant of God, I am able to say that he was adorned with the virtue of magnanimity and exercised it in a rather grand degree, since magnanimity is that virtue which inclines one to do heroic acts of every type of virtue. In my dealings with the

Servant of God, I saw him to be truly inclined to the exercise of heroic acts of virtue. I know that he truly exercised them so I have formed the judgment that he was adorned with and exercised the virtue of magnanimity. I feel that I am not erroneous in making this judgment for in remembering the definition for Christian heroism which Cardinal Delaurea gives (in 3 Lib. Sen. T.2. Disput. 32, Article 3, number 26) in these terms: *Heroicitas christiana dicitur ille virtutis gradus perfectio, seu fulgor, et excellentia, quae facit, ut homo circa materiam illius virtutis supra communem alterum hominum operandi modum operetur, et in hoc Dea similis sit.* Indeed, recalling this definition which is supported by many theologians and recalling what I have been told about the Servant of God, I noted some of his actions, as well as what I heard other people say. Keeping that definition in mind, in the life of the Servant of God, one found that degree, that perfection, that splendor and excellence of virtue which, in reference to this particular virtue, causes one to work in a manner that surpasses the common mode of action shown by other people, and in exercising it ever more, one draws closer to God and becomes similar to God.

1) Heroism in the exercise of faith

To the extent that I knew the Servant of God, in his exercise of the virtue of faith, I noted that he was filled with faith, very much in love with faith, dedicated to making the mysteries of the faith known to all people, energetic in promoting among the clergy the study of sound doctrine in order to animate them to teach others with precision and proper seriousness. He was deeply involved and engaged in the practice of teaching those things in parishes and anywhere else possible. He was prompt in adopting every sort of convincing means for giving the people necessary instructions for the exercise of faith, and very concerned about putting at a distance any errors against the faith. So involved was he in eradicating those errors and in propagating the truth of the Catholic religion that he sought to bring the Christian, in his exercise of the virtue of faith in matters pertaining to the faith, to a point beyond the common manner of the pious and zealous Christian. To the extent that I knew him, I do not know what more can be said about how much Canon Del Bufalo did in this regard. In fact, in my very, very limited knowledge, I can form the judgment that in what Canon Del Bufalo did in his exercise of the virtue of faith one can reach the point of heroism. I emphasize this even more because the Servant of God, filled with courage, fervor, zeal and imperturbability, appeared as an evangelical minister, a town-crier of Catholic truths, a dissipater of errors, an enemy of disbelief and incredulity, at a time and in those areas where no little disbelief and incredulity abounded with the propagators and followers of errors. Surely, the Servant of God must have known, for how could he not know, that in his exercising of a public ministry he would be exposing himself frequently to the danger of attacks and even death, actions that are accustomed to be used by the aforementioned propagators of incredulity. Those attacks and threats of death were to be feared even more when they were things that were planned with evil intent as prepared by those sects of unbelievers. In their cunning and death seeking plans, they were even more malicious, frantic and secretive than other

sects who, even though they were promoters of errors, were not concerned with incredulity. The Servant of God found himself in that sort of situation with regard to his exercise of faith. Still, I knew him always to be level-headed in those circumstances, even though I think that I must also judge from his actions that he was also ready to die at any moment, if that were to be so, for the exercise, the defense, the propagation of the faith. Consequently, I have come to the conclusion that his life is wondrously resplendent in his exercise of faith in an heroic degree as well as the virtues annexed to faith. Every day, every hour he drew nearer and nearer to God, in order to be similar to God. I believe that proportionately one can apply to him the praise, found in the Acts of the Apostles as given to St. Stephen, Protomartyr: *Plenus Spiritu Sancto et fide* (Acts 6:5).

2) Heroism in the exercise of hope

To the extent that I knew the Servant of God, I can say that he exercised the virtue of hope to such a degree of perfection and excellence that the manner in which he exercised it surpassed the common mode of hope as exercised by Christian people, and by doing that he drew closer to God so as to become like him. I knew him always to apply himself to holy works for his own salvation as well as that of others and in doing so he not only found himself faced with the danger of losing eternal life but also with numerous and extraordinary ones just as anyone would encounter who had undertaken so great and so varied activities for the glory of God as he did ceaselessly and courageously. I say that since the Servant of God found himself exposed to those dangers, he had to endure them, as he *defacto* did in the many holy works that he engaged in, but would not have been able to endure them with such spiritual joy, such stability in all the grand projects that he handled, if he had not been fortified and strengthened by a vivid Christian hope. In the exercise of hope, required for control of the holy works that he undertook until the time of his death, I say that that exercise was necessary and had to be of such a degree, perfection and splendor and with an excellence that was notably superior to the exercise of Christian hope as is commonly noted in devout persons. Hence, my judgment, based proportionately on the deeds that I saw done by the Servant of God, was that he exercised the virtue of hope to an heroic and very lustrous degree. I am confirmed in this judgment even more if I think about the Christian enthusiasm and soul with which the Servant of God performed all of those aforementioned great evangelical undertakings for his own salvation as well as that of others during times when both private and public enemies and destroyers of good works were so numerous. Reason says that the more he applied himself to those evangelical undertakings, so much more vigor, perfection and excellence was needed in the exercise of the virtue of Christian hope. To the extent that I knew him and with respect to this virtue, I believe that he, along with the penitent King David, could say; *Tu, Domine, singulariter in spe constituisti me* (Ps 4:10); *in Domine sperans non infirmabor* (Ps 5:1).

I always saw him move forward with the works pertaining to God, just like a ship that casts its anchor of hope in a tempestuous sea. I never saw him turn away from leading an

apostolic life. Hence, I have to say that with such perfection did he exercise the virtue of hope and was so fully nourished by it, that he always kept drawing closer and closer to God in order to be more like him.

3) *Heroism in the exercise of charity*

To the extent that I knew the Servant of God, I can say that he exercised the virtue of charity in such a sublime degree and with such perfection, splendor and excellence that the manner in which he exercised it was far, far beyond the exercise which is commonly found in devout persons. Through this exercise of charity, he always drew nearer to God and became similar to God. In making a judgment of him, as I knew him, I have had to come to the conclusion that he, in all of his actions, was animated by a principle of love for God and for his neighbor. So deeply was he animated by this love, I am able to say, that he was never satisfied that he had given sufficient proof of his love for God or neighbor. Since one's actions are the proof of one's love for God, I knew that the Servant of God was endowed with such an ardor, zeal and plenitude of spirit that he applied himself as one inspired and motivated in his activities by his love for God and neighbor, promoting the greater glory of God, seeing that these activities were notably numerous and effective, though they demanded continuous and multiple hardships. To the extent that I knew the Servant of God, I noted that he was never fully satisfied with his exercise of charity in the works that he undertook out of love for God and neighbor, being moved and immersed in this twofold expression of charity as though in a very, very expansive sea. Those necessary activities involved with the founding and the spread of his Institute, the work of forming his own Missionaries as so many more souls in love with God and neighbor, making them so many more preachers of the Gospel as men continuing the mission of the Son of God who said: *Veni ignem mittere in terram, et quid volo nisi ut accendatur*) Lk 12.49). These activities were for the Servant of God further proofs of his love for God and for his neighbor. Since the ultimate proof of one's love is to suffer much out of love for one's beloved, I know that the Servant of God, in the exercise of these activities, proofs of his love of God and neighbor during the years of his apostolic life, suffered and suffered with love, and for love, to such a degree that I have had to form the judgment that the manner in which the Servant of God exercised the virtue of charity toward God and neighbor was of such perfection, splendor and excellence, that he surpassed by far the manner of loving God and neighbor which is commonly found in devout Christians. I have also had to make the firm judgment that the Servant of God, in the exercise of the virtue of charity and its annexed virtues, each day and with greater and greater perfection, with a fuller and fuller abundance of merits, he drew closer to God and became similar to God. To the extent that I knew him, the Servant of God gave these proofs of heroism of the virtue of charity and I would say that if others had done these same things in a lesser degree of virtue and a lesser number of things than what the Servant of God did, I could form the judgment that any such person would have reached an heroic practice of the virtue of charity.

I am confirmed in this judgment of mine since in the proofs of his love of God and neighbor, Gaspar Del Bufalo displayed them throughout his apostolic life not only as a Catholic, but still more as a priest, as a missionary, as the founder and as a man sent by God (I speak thus from my reasoning about the facts) to detach people from the love of earthly things and lead them to a true love of God and the exercise of true Christian charity. This he did at a time when a finthitil, ceaseless and energetic following of such a way of life required in the person a more refined and basic sort of charity, because the people were exposed to so many false principles and to such a frenetic immorality that a great number of them became forgetful of God and engulfed in the pleasures of the earth like wild beasts in the earthen mud. The Servant of God, in all those actions which are proofs of his love of God and neighbor which he performed as a priest, as a missionary, as a founder, were done so energetically and with a spirit of true charity as he was inspired by that ardor of charity which urged him and moved him even to be a victim for the glory of God. I remember that in a letter that he wrote to a person of note, he said: "We must be victims for the glory of God".

4) Heroism in the exercise of prudence

To the extent that I knew the Servant of God, I believe that I can say that he exercised the virtue of prudence in an heroic degree. Since prudence is that moral virtue through which one realizes in each action what must be done or must be omitted in order to achieve the good and reach the end intended, and, since this virtue influences the exercise of the other virtues and must accompany the activities of one's life, it so happens that in man, the greater the number, the greater the importance and the consequences of one's actions that are undertaken, so much greater must be the exercise of the virtue of prudence. This is true also when greater are the dangers that are confronted of not acting with prudence. Thus anyone who finds himself in these situations is confronted with the necessity of an exercise of prudence in a degree that is much more elevated, of a higher degree of perfection, splendor and excellence than that which is ordinarily found in devout, Christian individuals faced with the usual circumstances and not extraordinary ones.

I know that the Servant of God exercised the virtue of prudence not only as a Catholic, but also as a priest, a missionary and as the founder of a Congregation of Missionaries which demanded of him the need for an exercise of prudence distinctly in keeping with the lights of faith and of a deeply studied, continuous and universal experience. This exercise of prudence that the Servant of God practiced must have been urgently required, as he was immersed in an ocean of difficulties and contradictions, I noted that in his exercise of this sort of prudence, he succesrtully and fruittully reached the point of helping souls through his holy ministry as a priest, a missionary and a founder. So, judging from his activities and the successes that he gained, I have had to form the judgment that the Servant of God exercised the virtue of prudence in such a sublime degree and with such perfection, splendor and excellence, that he surpassed by far the

exercise of Christian prudence that is found in pious and devout individuals and that with that exercise he was led to an evermore nearness to God up to the time of his death so as to become similar to him.

This heroic exercise of prudence in the Servant of God will appear even more resplendent if one considers that he had to exercise this prudence, not in the common and ordinary, freely chosen circumstances that usually accompany the works of God, but at a time soon following the invasion of the French government. That was the time when the weeds of corrupt principles were sown and the number of new evildoers kept growing, making the exercise of prudence so much more laborious, taxing and difficult.

5) The heroic exercise of justice

To the extent that I knew the Servant of God, I am able to say that he also exercised the virtue of justice in an heroic degree. I knew him to be concerned about being just toward God in all his acts of religion in seeking to procure the greater glory of God, in impeding sin to the best of his ability, in inflaming the hearts of all to a love of God, in bringing all to be just toward God and to spread the kingdom of Jesus Christ, in showing toward God the true love of their hearts. I likewise knew him to be concerned about his being just toward his neighbor, not only by not defrauding anyone in any way, but also by trying to edify all with his example, with his rescuing of souls from the slavery of sin, with his feeding them with the food of the divine word, with the sacraments and with a multitude if not a countless number of means for keeping alive and working in the faithful a truly Christian life style adorned with all the virtues, as well as trying evermore to bring relief to the poor with all their needs.

The Servant of God, in trying to do all of this in order to be just, that is, to exercise the virtue of justice towards God and neighbor, reached the point of exercising justice toward himself, by seeking a greater sanctification of his own soul, enriching it with innumerable merits in proportion to the works and the ample virtuous dispositions of his heart.

So, to the extent that I knew the Servant of God, he did all of this with such fullness of spirit, with such ample works, with such a continuous spirit, that I would say that he formed within himself such an exercise of justice toward God, toward his neighbor and toward himself that he not only surpassed by far the splendor, the perfection and the excellence of the exercise of the virtue of justice as done commonly by pious and devout persons, but in my own very limited powers of judgment, I can say that if the Servant of God had exercised this virtue of justice in a lesser degree of perfection to that which he actually did achieve, one could still say that he did so in an heroic degree. Thus, I feel that I must conclude that among those souls who have exercised the virtue of justice in an heroic degree, the Servant of God is luminously distinguished by his practice of it in sublime degrees of perfection.

6) Heroism in temperance

To the extent that I knew the Servant of God, I believe that I can say that he exercised the virtue of temperance in an heroic degree. I know, from observing his use of the necessary things for sustaining life, that I am able to form the judgment that he regulated the thoughts of his mind and the affections of his heart and demonstrated that he had in check any unruly passions. He also showed that he was observing, as it were, a religiously studied exercise, universal and continuous, directed to making the passions subservient to the exercise of the Christian virtues in a notably perfect way.

I know that he regulated the use of his senses in keeping with a virtuous life. I came to form the idea that, as people are accustomed to say, he was an angel in the flesh.

I knew him to be quite removed from diversions, games or anything else which might dim the exercise of the virtue of temperance. One would be led to think that the Servant of God was endowed with a particular grace for keeping himself removed from those diversions through a very profound application of himself of his mind and heart, in the innumerable occasions offered in the course of his sacred ministry under-taken as a priest, a missionary, a propagator of the glories of the cult of the most Precious Blood, and as the founder of his Congregation. As a result, I have formed the firm judgment that the Servant of God, considering his own personal circumstances, exercised the virtue of temperance in such a sublime degree and with such perfection, splendor and excellence that he surpassed by far the exercise of Christian temperance as commonly found in pious and devout individuals. In that exercise of temperance, he advanced ever closer to God and became similar to him.

This is why I say that the Servant of God exercised the virtue of temperance in an heroic degree. That heroism of the Servant of God in this virtue is even more resplendent because, by those activities in the public ministry and the numerous undertakings that he assumed, he found himself exposed to so many more dangers and occasions for losing the splendor of the virtue of temperance.

7) Heroism in fortitude

The virtue of Christian fortitude was exercised by the Servant of God in an heroic degree. I knew him to be filled with and exercised in the virtue of fortitude up to the time of his death. During the course of the years in which I was acquainted with him, he was similar, in my way of putting it, to a vessel cast into a stormy sea which never shipwrecked, but always resisted unshaken the impetus of all the waves. In the period following the invasion of the French government, a time when the Church did not nor could not ever shipwreck despite the ever increasing evil things resulting from so many vices in which the Church found herself, as though in a very stormy sea, the Servant of God, during that period of time, was completely and zealously dedicated to supporting God's interests as those of his Church. He did so as a priest, as a missionary, as the propagator of the glories of the infinite price of our redemption and as the

founder of the Congregation of Missionaries who voluntarily threw themselves with immense love and without regard for their own interests in life, into this immense sea of activities which he laid out for them in giving glory to God and the salvation of souls. In doing this work, he must have had to face and to resist the turbulent waves of those vices and those evildoers. He must have had to face oppositions and contradictions and even, at times, to see almost the loss of his beloved Congregation. But, he, filled with the uniformity of his will to the divine will, filled with the virtue of Christian fortitude, was always ready to undertake those works which he considered necessary and opportune to maintain himself faithful to his vocation as a priest, as a missionary, as the propagator of the glories of the most Precious Blood and as the founder of his Congregation. He always firmly maintained his Christian fortitude and so I say that he can be considered as one of those viewed on Mount Sion, of whom it is said: *Sicut mons Sion non commovebitur* (Ps 124:1). Thus, I have formed the firm judgment that the Servant of God exercised the virtue of Christian fortitude to such a sublime degree and with such perfection, splendor and excellence that he surpassed by far the exercise of Christian fortitude that is commonly found in pious and devout individuals. In that exercise of Christian fortitude, he drew ever closer to God and became similar to him. I judge, further, that the heroism with which the Servant of God exercised fortitude is even more resplendent and meritorious because of what he had to suffer and did suffer to keep himself faithful to God in regard to this virtue. Thus, I say that one can further declare that he can be listed among those heroes of Christian fortitude who exercised it in an even greater degree.

As I said at the beginning, magnanimity is that virtue which inclines people to exercise acts of any virtue in an heroic way. Hence, in my deposition, I have asserted that I knew the Servant of God to have exercised the theological and cardinal virtues. I likewise assert that he exercised this virtue of magnanimity. I can add that the virtuous dispositions of the Servant of God, as one can conclude from the many works that he did, were, as it were, kneaded into his heart with virtuous and holy magnanimity, showing him to be capable and ready to do great things, great projects for the greater glory of God and the salvation of souls.

MAGNIFICENCE

Magnificence, considered as a virtue annexed to fortitude and which is that virtue that inclines a person to undertake grand works with grand costs, was exercised by the Servant of God. To the extent that I knew him, I do not recall ever having seen him withdraw from doing some work to the glory of God or the salvation of souls because of outside interests. In fact, I knew that he held to the principle of doing things pertaining to the Missions, even at his own expense as he would zealously and at his own cost apply himself to those labors.

He demonstrated his magnificence even more through the propagation of the cult to the most Precious Blood, training innumerable people, so to speak, at his own expense by having devout images made, by having leaflets printed, booklets covering the indulgences and the prayers, the seven offerings, as well as other devout items, aimed to cultivate in the faithful the

devotion to the most Precious Blood.

Indubitably and to an even more exalted degree did the Servant of God demonstrate in a splendid manner his magnificence when he undertook the task of beginning, then spreading the great work of his Institute of the Congregation of Missionaries. He must have studied deeply and then sought all the opportune means for covering the innumerable and necessary expenses accompanying the foundation of his Mission Houses, the settling of the community joined together in those houses, the maintenance of them, the building of churches and domiciles and everything else involved in the government of an Institute dedicated to giving glory to God and to the salvation of souls. Therefore, in order to meet those expenses it was necessary that he should have a truly expansive heart, may I say, one submerged in the virtue of magnificence. Thus, the Servant of God set his hands to doing this work with a generous heart and love and faced the burden of very great expenses along with the sufferings. He did this up to the time of his death and he managed to leave behind the foundation of thirteen Mission Houses of his Institute. Because of this, I have had to form the judgment that the Servant of God exercised Christian magnificence with such perfection that he can be proposed as a most edifying exemplar of it.

PATIENCE

The virtue of patience, considered as annexed to fortitude, is that moral virtue which keeps one who is doing a true, reasoned good work from falling into sadness, thus, not allowing him to be overcome by dejection of soul.

That virtue, likewise, was exercised by the Servant of God. To the extent that I knew him, throughout the many years of his life until his death, I saw him, in the multiple evangelical projects that he promoted tirelessly, from time to time immersed in circumstances, tribulations, persecutions and oppositions in which, if he had not been perfectly rooted in the virtue of patience, he would have, without doubt, succumbed and been overwhelmed by dejection. If one does not overcome it, he faces the danger of abandoning the doing of good works, especially those things for which he knows that he will be persecuted, calumniated and opposed. I have seen the Servant of God unable not to feel the affliction in his soul while facing persecution for the works of the Lord. Yet, filled as he was with confidence in God and strengthened by the virtue of patience, he did not allow himself become immersed in the heavy weight of dejection, but full of zeal and vigor, as much as he could muster, he continued the works of the Lord until the time of his death. As I knew him, I believe that I can say that the Servant of God, faced with very trying circumstances in which he must have felt the weight of dejection, nevertheless, guided by the virtue of patience and comforted by grace, to the best of his ability profited from it as anyone should who is exposed to those similar circumstances, and, should imitate the Lord Jesus Christ who said: *"Tristis est anima mea usque ad mortem. (Mt 26:38)*. To this I must add that, as I knew the Servant of God and what he was from his exercise of the virtue of patience,

his life, especially at certain periods of time, was so adorned by his practice of patience, sublimely and meritoriously, that it forms a total history filled with virtuous and meritorious acts whose splendor will not be known except among the splendors of glory.

Hence, without fear of error, I believe that the life of the Servant of God, from what it was because of his exercise of the virtue of patience, considered from all of its angles, can profitably be proposed as an example, not only to all of the faithful, but especially to those engaged in the apostolic life. When they are faced with contradictions and persecutions, they will not allow themselves to be overcome by dejection, but rather take on more courage in promoting the advancement of holy projects.

FORBEARANCE

Forbearance, considered as annexed to fortitude is that exercise of a continual patience even at the peak of circumstances that could easily cause the greatest degree of dejection. This was exercised by the Servant of God because the patience that I saw exercised by the Servant of God, I can say, bore the quality of forbearance not only in those beginning and following acts when he displayed splendidly his disposition for patience, but also in the more difficult cases. To the extent that I knew the Servant of God, I must say that in conformity with the facts which I noted, God wished to dispose the Servant for those sublime degrees of glory given to all those adorers of his who honor him with their exercise of the virtue of patience and forbearance because of worthy ends ordained by his infinite wisdom and goodness. He permitted his Servant to be faced with the necessity of exercising patience and forbearance and to do so in a particular way, one designed to make him a saint at the beginning of the pontificates of the Supreme Pontiffs Leo XII and Pius VIII. Up to the time of his death, he found himself in circumstances that obliged him to the exercise of forbearance in order not to be prevented from the holy projects that he had undertaken, especially the great work of his Institute, but rather, filled with faith, with zeal, with courage and with patience he did not desist. I can say that he did so with all his strength, ever promoting even at the cost of severe suffering, those works to the greater glory of God and the salvation of souls. Hence, without fear of error, I believe that I can say that the Servant of God in the exercise of forbearance can be proposed to all as a most edifying exemplar.

CONSTANCY

Constancy, considered as a virtue annexed to fortitude is that moral virtue through which a person firmly and lengthily persists in the exercise of any good work.

This virtue, likewise, was exercised by the Servant of God. To the extent that I knew him, I can say that his method of thought and action in promoting good was so decisive and firm that one might say that he did so as a matter of principle in order to express that firm disposition of his soul which I knew to be in him in doing some particular good work and to do so with no

other purpose in mind than for the reason that that is why God placed him here on this earth, using every moment of life to do good.

if one had to make here a listing of the facts that proved the Servant of God's exercise of the virtue of constancy, I believe that one would have to weave together a listing of all his internal and external operations since, as I knew him, I formed the judgment that implicitly and explicitly the activities of his life have been a marvelous woven texture of good and holy works, done with great perfection, so that they might only be numbered among the splendors of glory.

To show this even more clearly, it would be helpful to relate an occurrence which shows the very highly edifying constancy of the Servant of God. I remember that during the first years of the Pontificate of Leo XII, of holy memory, Canon Del Bufalo was present in an audience with His Holiness. The Supreme Pontiff had been told erroneous things against the Servant of God and the latter, in speaking to the Holy Father with regard to his Institute, noticed that His Beatitude showed very little contentment with his Institute. After that audience, he wrote a letter to the most Reverend Excellency Monsignor, later Cardinal, Cristaldi. He enclosed therein a petition addressed to His Holiness in these terms: "Most Blessed Father, Canon Gaspare Del Bufalo, a most humble supplicant of your Holiness, to bring tranquility to his spirit, now courageously makes clear the following matter. In the recent audience, granted to him as a special kindness and favor of your Holiness, in asking again for a pontifical blessing on his Institute, sought nothing else than a strengthening of its apostolic ministry through the holy means which our religion inspires. However, he was able to notice that your Holiness showed interest in removing it from the course which it has undertaken. I now beg you to peacefully allow it to continue its course. It will be sufficient for this petitioner to remain a simple individual in the Institute as long as its work may continue to promote the arousing of the clergy to be active and to regain ecclesiastical decorum. Its governor is very ready to hand it over to anyone whom you deem opportune and fit for its advancement. As I kiss your sacred foot. I do not cease imploring the help of your prayers." This petition, written in the Servant of God's own handwriting as well as the cover containing it, were brought into the hands of the aforementioned prelate and both were read by me. I noticed in them not only a significant humility, but also that most edifying constancy of the Servant of God in his effort to continue doing good works.

PERSEVERANCE

Perseverance, considered as annexed to fortitude is that virtue with which a person, notwithstanding some obstacle or impediment, firmly perseveres in the exercise of good works until the time of death. This virtue, likewise, was exercised by the Servant of God. To the extent that I knew him from early years until his death, I am able to say that he was always balanced in the innocence of his life, that is to say, always edifying, always ardent with zeal for the glory of God and the salvation of souls, always loving and industrious with the personnel of the Church in promoting the practice of the evangelical ministry, always active and concerned for the

conservation and promotion of that institution with the forward progress of his ecclesiastical students, always active and concerned for the conservation and promotion of his Institute. Since his zeal was pure, simple and truly perfect, he thus made use of every favorable circumstance to promote an zealous work. In speaking to him, as the end of his life was approaching when he was gravely ill, I remember that we talked about the solemn octave of the Epiphany of the Lord which, at the beginning of the year 1838, was to be celebrated in the church of San Carlo al Corso. With his usual zeal, he suggested that as part of the functions of that solemn octave, we should arrange for a nighttime oratory, that is, an evening function available for the special spiritual benefit of those who would be unable to participate in the daytime functions. Even though in that year, as well as in the following year when it was celebrated in the church of San Silvestro in Capite, the services were not held because of various circumstances that made it difficult, I remembered the advice of the Servant of God when, in 1840, that function was introduced with the celebration in the church of Spirito Santo. Then, in 1841, it was again done when the celebration was held in the church of Sant'Andrea della Valle. I might add that this function always turned out to be fruitful. Hence, I feel that I can say that it was so because the Servant of God was inspired by God. I hope that it will always be continued since, from that first year that this nighttime function was added, we have noticed that the Lord has poured out a special blessing of mercy because of the Servant of God's words of suggestion to me with reference to the introduction of this function. On the last night of the celebration of this sacred octave, when the Holy Bambino was being kissed, a certain man was there who had come as a result of the "pep talks" that were being given out in the open squares. He experienced a change of heart, for on that very night he was determined and was on his way to murdering another man against whom he deep-felt animosities of heart. I learned about this from several priests who were present there at that sacred function.

Since I dealt with the Servant of God also during those final weeks, days and moments of his life, I always noted him to be full of zeal for the works bringing glory to God and the salvation of souls. He was always adorned with all of the Christian virtues and exercised them as the circumstances allowed. He did so with that good spirit with which he was endowed. Up to the very last day of his life, I found him to be persevering and truly holy. Consequently, I can say that he crowned his life with the virtue of perseverance. To the extent that I knew him, he persevered in the exercise of good works as a true Catholic, as a true priest, as a true missionary, as a zealous propagator of the glories of the most Precious Blood, and as the true founder of his Institute. Since he has thus persevered, notwithstanding multiple contradictions, persecutions and calumnies, I believe that I can say that the Servant of God's exercise of perseverance was so resplendent and so perfect that he can be proposed to all as a most edifying exemplar of it.