

CHAPTER VII

JUSTICE

From what I know of the Servant of God from my association with him, that is, in my having dealt with him, spoken with him and in any other way that I got knowledge of him, I can say that he was endowed with the virtue of justice. Animated and illumined as he was by the virtue of faith, concerning which St Paul says: *Sancti per fidem ... operati sunt justitiam* (Heb 11:33), I feel that I can say that since faith was very, very strong in Canon Del Bufalo, so in proportion to that faith was the perfection with which he exercised the virtue of justice. Likewise, since the Servant of God was very well aware that man, in keeping with his faith, must be just toward God, toward himself and toward his neighbor, I can now recall his religious and moral conduct and be able to state that I have known him to be always fully dedicated to its practice, satisfying all of his obligations.

Obligations toward God

I have seen him, as it were, in continuous motion in order to satisfy his own obligations to God, realizing that he himself was created by God, given the gift of being born in the Catholic religion and hence numbered among its true adorers. I have seen him always thoroughly engaged in satisfying his obligations to God, realizing that he was a priest - thus his conduct was such that it corresponded to the conduct required in one who has been called by God to the sanctuary and raised thereto through holy ordination to the evangelical priesthood. I can say, furthermore, that I have known the Servant of God to be dedicated to fulfilling his obligations to God, realizing that he was chosen to be the founder of the Congregation of Missionaries. In that institution he was totally concerned with confirming God's good will in such a manner that God would be pleased. So, from what I know about him, I can add that he fulfilled those duties with such perfection that he thought of nothing other than God and the will of God so that his mode of action could be rightly judged to be in accordance with the evangelical rule: *Ex fructibus eorum cognoscetis eos* (Mt 7:20). In conducting himself in that way, I am able to come to the judgment that the virtue of justice was resplendently exercised in the Servant of God's life and in order not to be wanting in this regard, he felt obliged to live in direct opposition to the maxims of the world in whatever way that they offered him opposition.

Obligations toward himself

Man, created by God in the image and likeness of God, is endowed with the gift of free will to perfect himself meritoriously inasmuch as he is an image of God. Thus he is obliged to be just in regard to himself, not only not to mar the image of God by evil acts, but he must try to

make use of all the gifts of nature and grace for bringing his own soul to the most perfect likeness to God through meritorious actions. Thus, at the moment of death, he will find himself with those most appropriate dispositions of being similar to God in glory in keeping with the pronouncement of St. John: *Similes ei erimus. gula videbimus eum sicuti est* (1 Jn 3:2). Indeed, I, with my very limited understanding, acknowledge this truth and obligation as it relates to man. To the extent that I knew the Servant of God and as I now recall it in its total extension from the very first year that I began working with him up until the time of his death, I can say that Canon Del Bufalo acted and lived with that vivid concern about affirming the intentions of God with respect to created things, that is to say, the very nature of his creation. With a continuous chain of virtuous acts, he sought to enrich his soul with great merits so that it could always attain a greater perfection since it was created in the image and likeness of God. In addition to this and in keeping with my knowledge of the Servant of God, I can say that he was not content with fulfilling only those duties which are incumbent upon each child of the Church, but he showed a conduct which demonstrated that he recognized it to be a special obligation of his to reach a higher degree of perfection, especially for one who was elevated to the very sublime level of the priesthood. Thus his conduct was such that he showed that he was totally intent, through his works and teaching, to be a light to the world and salt of the earth. Nor was he content with all this, but finding himself chosen to produce and carry out the founding of his Congregation, I can say, to the extent that I knew him, that he was always eager to outdo all of his Missionaries in the activities connected with the grand objectives of his Institute. In what he did and in the way that he carried out those actions, to the extent that I knew him, I must say that, being a father for so many Missionaries, he sought never to be unjust toward himself by realizing that he must lead them in holiness and zeal.

Obligations toward his neighbor

Finally, to the extent that I knew the Servant of God, I must say that he exercised in a continuous, all-embracing and most perfect fashion, justice toward his neighbor. In the first place, I cannot ever recall having seen any voluntary shortage, even the slightest, in the exercise of this justice toward his neighbor. I never heard any complaint against him because of a lack of this virtue. Thus, I must come to the judgment that he always tried to be just toward his neighbor. Indeed, since he was inflamed with charity to be everything to everyone, all the more did he show this sensitivity so as not to offend this virtue of justice.

To the extent that I knew him, he was, above all, tireless in the exercise of this virtue because he was a priest. (St. Paul: *Omnis pontifex ex hominibus adsumptus. pro hominibus constituitur. in iis quae sunt ad Deum.*) (Heb 6:1). So, the Servant of God, seeing himself raised to the sublimity of the priesthood, would not only give honor to God directly through the celebration of the divine sacrifice and the recitation of the divine office, also the sacred rituals, but felt even more obligated to use that priesthood to the benefit of mankind by leading all to

God. I knew the Servant of God to conduct his life in this manner by the cultivation of his own soul to be a true and zealous evangelical worker, using the study of the Sacred Scriptures and the sacred sciences, his ministerial activities of preaching the eternal truths, giving catechetical instructions, the spiritual direction of souls, the administration of the sacraments, the propagation of pious organizations and institutions in particular. Likewise, his efforts, directed to the foundation and propagation of his Institute, form a chain of saintly works of perfection dictated by charity and justice so that he would not fail in the great obligation which the priest has to be a cooperater with God in the salvation of souls. The Servant of God spent his life in doing these works so indefatigably and with such pious, sacerdotal, apostolic ardor and courage that I am able to say without fear of error that the Servant of God, as a priest, a missionary and founder of a Congregation of Missionaries, was, to the~edification of the mystical body of Jesus Christ and especially that part of the body which is formed by the secular and regular clergy, an outstanding example of one living a life of that justice which is rightly considered to be special for the priest who is ordained to procure the salvation of souls with total ardor and to attend to it without ceasing.

Virtues annexed to justice

I move on now to discuss the virtues annexed to justice. They are the virtues of religion, penance, observance, obedience, piety, gratitude, truth, simplicity, Christian friendship, and liberality.

The virtue of religion

The virtue of religion, as annexed to the virtue of justice and which is that moral virtue through which and with which one gives cult to God as to the first, most universal principle of all things, was practiced by the Servant of God. To the extent that I knew the conduct of his life as a true catholic, a priest, a missionary, the propagator of the cult of the most Precious Blood and the founder of his Congregation, I am able to say that his actions not only were directed to the honor and glory of God but were also determined by the specific acts with which one directly gives cult to God. namely, acts of devotion, prayer, sacrifice and every other act of external cult with which one gives glory to God as the first principle and creator and preserver of all things and glorifier of the just.

To the extent that I knew the Servant of God, I knew him to be a man of prayer and a lover of prayer; filled with trust in the power of holy prayer. Prayer, as defined by the Angelic doctor, *est elevatio mentis in Deum*. I knew that the Servant of God directed all of his activities to God and so I can say that his life was a life of prayer, both through definite and activated works that are properly called acts of cult as well as through his perfect directing of actions to God and his glory.

A soul, out of pure faith and with true Catholicism in religious acts, gives honor and glory

directly to God, the creator and first principle of all things. It does not withdraw from but rather is desirous of giving glory to God and out of a love for God to make use of everything that gives glory to God and is loved by God. Thus, Canon Del Bufalo, with full intent, made use of religious acts to give glory to God, animated by a living faith and mindful of the words of the Divine Eternal Father that were heard with reference to his Son made man: *Hic est Filius meus dilectus, in quo mihi bene complacui* (Mt 3:17). So, not only did he give glory to the divine person of our Lord Jesus Christ, but also glorified the human nature assumed by the Son of God himself. In giving glory to the most holy human nature of the Divine Redeemer he was so intent that one can say that that formed a distinct part of his religious life as a catholic, as a priest and as a missionary, since he was most enamored with the Crucified Lord and devoted himself to preaching the glories of the Crucified Lord, particularly in his preaching of the infinite love demonstrated in the shedding of all his most Precious Blood, so that everyone would be animated toward a veneration, an adoration and a glorification of the infinite price of our redemption.

Animated by that same faith, he realized that to be just in the presence of God not only was he to glorify the most holy humanity of our Lord Jesus Christ, but also all of those pure creatures with whom God is pleased because of the state of grace and glory in which they find themselves. Hence, to the extent that I knew the Servant of God, I can say that with regard to God and with love of God he exercised acts of cult toward Mary most holy, the real Mother of God. Not content with venerating her by himself alone, as an evangelical preacher, he preached about her glories, her great gifts, her love and efficacy as shown in her intercessive action. With full zeal, he strove to encourage and spread cult to Mary. Finally, to the extent that I knew him, I can say that he was equally zealous in promoting honor to all the blessed of heaven by honoring them with devotions, prayers and other acts of cult.

The Servant of God knew that a priest must maintain in a very particular way the decorum of the house of God in order to better dispose the faithful for the necessary acts of religious cult. So, to the extent that I knew him, I can say that he was most diligent in seeing that the holy temples were all in very good order; what I know in a special way is that he insisted on this for the churches of his own Institute.

In the exercise of the virtue of religion, to the extent that I knew the Servant of God, I can say that he exercised it in keeping with the circumstances with great trust by making an external, distinct act referred to as a vow. I know that he, at times, animated with zeal to promote his Institute, trustfully hoping to have subjects enter his Institute that were invited by God and chosen in a very secure way, even though they may be lacking the appropriate health to become part of that Institute, he would make a vow, it seems to me, in honor of St. Francis Xavier, to admit into the Institute anyone who would acquire the necessary health. As far as I can remember, that was the case with the Very Reverend Fr. Biagio Valentini. Doctors had forbidden him to engage in exhausting preaching especially the demanding type needed for conducting Missions. Upon the advice of the Servant of God, Biagio made that vow and he regained robust health and was thus fit to handle holy Missions, if I am not mistaken, preaching even two

sermons in one day. This I know because I was informed by Fr. Biagio himself not too long after the death of the Servant of God.

During recent days, while in the presence of the Missionaries, I have heard a similar report made in reference to another Missionary that I know. I do not think it is opportune to give details here and now since there will be another witness who will be able and will refer to it ...

Finally, the virtue of religion, considered as annexed to the virtue of justice which requires one to give to the One and Triune God due cult, not only in reference to the divine nature and persons, but also in reference to the holy and terrible name of God, to the name of Nary most holy, the angels and saints, the Servant of God, to the extent that I knew him, was full of zeal to destroy, as far as it was possible for him, the vice of blasphemy as a vice opposed to the virtue of religion. In order to destroy it, I cannot tell you how many hardships he endured through his preaching, in order to eradicate blasphemies. I know that in the locations where he conducted Missions he arranged that if there was no pious organization there which would promote most holy works bringing about the extirpation of blasphemies, he wanted to set up the organization of the most Precious Blood which was the one he and his men customarily set up in all the places where they were called to give holy Missions. He directed that organization to work hard in removing the vice of blasphemy, but also that the holy names would be respected, blessed and glorified. He was so zealous in doing this work, tireless and energetic, that I can say without fear of error that the Servant of God could be regarded as a most edifying example in this regard.

Penitence

I move on now to speak of the virtue of penitence, considered as a virtue annexed to the virtue of justice and is that moral virtue by which man, with interior dispositions and affections of the heart, in keeping with the possibility of including exterior works, tries to satisfy the obligations which are contracted from the divine tribunal for sins that have been committed. I cannot state in my deposition just what the dispositions of the Servant of God's heart were in the exercise of penitence without recalling at the same time the tenor of life that he conducted.

Hence, to the extent that I knew him, he exercised a continual battle against sin with the greatest and most arduous effort and vigorously urged others to a more vivid love of God. Thus, I am intimately convinced, as I here give my deposition, to have the firm judgment that if ever the Servant of God at some time or other were considered to be gully of the slightest defect, he would surely have conceived the most vivid sorrow and with holy and meritorious acts would have promptly offered reparation.

In the spirit of penitence, since he had the general disposition of heart to exercise perfectly all the virtues, his actions, whatever they might have been, I believe were animated not only with the spirit of charity, but also with the spirit of penitence. To the extent that I knew him, his life was shaped with a fulness of activities, hardships, efforts, trying times, that taking everything into consideration, I believe that he was a soul formed very adequately in the exercise

of the virtue of penitence. As such, it seems that God wished to make an example of Canon Del Bufalo since he chose him and filled him with gifts proportionate to his being chosen a vibrant evangelist who would draw people to himself and to lead to penitence the hearts of sinners who with great strides were treading the road to perdition. This is what, in the life of the Servant of God, stands out so resplendently so that one is led to believe that not only was he selected as a vibrant evangelist to draw sinners to repentance, but also to be the founder of a Congregation of Missionaries whose principal objective in the Church of God would be that of being so many ministers of mercy dedicated to drawing sinners to God and to satisfying divine justice through penitence.

The Servant of God led a life which, as I said before, was more than adequate in forming a great soul in the exercise of the virtue of penitence. He, as a true and perfect Catholic, fully trusted and relied upon the infinite merits of Jesus Christ so as to fully satisfy divine justice. Inflamed with love, he sought to satisfy divine justice, wounded by the sins of the world, and led a life that can be described as one full of zeal for offering the merits of the Redeemer for the sins of men. He invited all to offer with him the most Precious Blood of Jesus Christ to placate and satisfy divine justice. To the extent that I knew him, I can say that he did not lack that most vivid and true desire of heart to offer himself entirely to suffering so as to obtain for the people God's pardon and to give satisfaction to divine justice. It was through the exercise of the virtue of penitence. As I have stated and I feel that I can say now, that the Servant of God exercised it to such a degree that one could say that he could be proposed as a most edifying exemplar.

Piety

The virtue of piety, considered as a virtue annexed to the virtue of justice, is that moral virtue through which signs of true devotion of the heart is given to one's parents as well as to one's fatherland; they, after God, are considered as the authors and the cooperators for our existence and that of our blood relatives and fellow citizens.

This virtue, considered in a Christian manner and by reason of justice to be relative to the virtue of justice, I can say is founded on the basis of an order of superiority. To the extent that I knew the Servant of God, I can say that in this regard in a Christian way the principle of the order of superiority was connatural with him. Since I have been summoned to give my deposition, I must say that the Servant of God exercised this virtue in an invariable manner taking into consideration the times, the places and the relationships, always safeguarding, however, the order of superiority belonging to God. I recall reading in a letter written by the Servant of God, while he was in exile, to his great confidant and companion in the ministry, Rev. Fr. Luigi Gonnelli, Canon. He wrote zealously of the concerns that he had with regard to Santa Galla so close to the Servant of God's heart. In that same letter he had a postscript, saying: "Since it is very difficult for me under these present circumstance to write letters, tell my father that I will be writing to him after I get a response to this letter of mine, thus saving him also the

expense of postage. Tell him that I love him and I ask God's blessing upon him." Therein he shows his filial piety and his deep interest in the works of God.

In regard to the piety which the Servant of God exercised toward his fatherland, I can say that, to the extent that I knew him, he was totally dedicated in doing good to all people. In Rome, the distinct objective of his love was the work of Santa Gallia whose revival he worked for diligently, promoting retreats for the people there as well as for the noble guards, the Roman Arch-gymnasium and the young people associated with the study of the fine arts. He likewise put forth his efforts to obtain or to have a continuation of the retreats for the men who were involved in the legal profession. Many, many times he spoke to me zealously about seeing to the steady provision of retreats for the clergy just as Doctor Del Monte had done elsewhere. In Rome, he would have liked to open a house for his Institute. I cannot say nor do I remember how very many times he spoke to me about this. Animated by his deep love to promote everywhere through conferences the education of the clergy so as to make the Roman clergy flourish resplendently. To the extent of my knowledge and my acquaintance with him, I believe that I can say that whenever the opportunity arose for him, from those earliest years of the foundation of his Institute, he would never overlook any occasion to make use of any means available to get hold of a necessary or opportune locale for the establishment of a community of his Institute. In the exercise of the Servant of God's Christian piety toward his home town which I have referred to here, I can say that his greatest merit lies in the fact that up to the time of his death he continued to regard Rome with great esteem, in keeping with justice, even though he did not enjoy the consolation of being granted a desired location for a house there, showing patience with regard to that privation and never losing the desire of exercising this virtue.

Along with the exercise of this virtue toward his home town, he also showed this piety toward his fellow citizens. This, he did, not only seeking to benefit his home town but also the benefit of his fellow citizens. I can also say that a particular consideration was shown individually toward the clergy of Rome. The people of Rome, in the order of preference, were a distinct object of his love.

The virtue of observance

The virtue of observance which in Latin is called *observantia*, considered a virtue annexed to the virtue of justice, is that moral virtue by which one shows due respect, esteem and regard for persons of dignity, who, after God, are the regulators of our life. To the extent that I knew the Servant of God who always led a well-ordered life in charity, justice, propriety and education, I also noted that he was always respectful toward everyone. He exercised and demonstrated respect toward his equals, and even more so toward persons of dignity.

In the Supreme Pontiff he recognized and showed reverence as the Vicar of Jesus Christ; in cardinals, he respected the great dignity with which they were adorned; he showed honor toward pastors of souls who were placed in that position by the Holy Spirit to govern the flock of

Jesus; similarly he showed respect toward superiors of any type, as I witnessed in my associations with him and his mode of thinking and living, viewing them as God's lieutenants.

I review my knowledge of the Servant of God with respect to this virtue in the time that I was acquainted with him, I must observe how much it must have cost him to observe this virtue in the many activities that his zeal and inexhaustible energy promoted, insofar as he was regularly persecuted and contradicted. Those who opposed him either directly by themselves or indirectly, through their works sowed weeds of dissent against those placed in positions of dignity. So, whenever such individuals made difficulties for the Servant of God, he, necessarily facing a great violence coming from this segment of humanity, made every effort to arouse a more vivid acknowledgment of faith in demonstrating respect and veneration for God through the respect shown toward superiors. I believe that I can say that after a full consideration of the Servant of God's life, he exercised this virtue to such a degree that he could well be proposed as an edifying example.

Obedience

The virtue of obedience considered as a virtue annexed to the virtue of justice: to the extent that I knew the Servant of God, I must form the firm judgment that this virtue was, just as the virtue of charity, his constant companion.

He was one deeply interested in the reformation of the world and was aware that the disobedience of ~dam brought ruin to the world whereas through the obedience of our Lord Jesus Christ we were saved. He was likewise aware that the evangelical worker is a person who is to continue the mission that the eternal Father gave to his Son, a mission to which he was obedient even to the time of his death on the cross. As a person who is to continue that mission and to succeed in it in the most effective way, it is necessary for that person to put into practice the most perfect imitation of the obedience of the same Son of God. Thus, as I know, he deeply loved the virtue of holy obedience and he called it the "flowered bed of the soul", "the ship that brings one to a port of safety", "the weapon that defends us against spiritual enemies". As I knew him, I believe that I can say that the life that he led, in following the will of God and adhering in obedience to his superiors and spiritual directors of his soul, was a life of obedience. The works that he accomplished can be referred to as acts of obedience since they were governed either immediately or mediately. expressly or implicitly by obedience and all were virtually effects of that same virtue.

I knew him, he was always ready to do or refrain from doing something which was in accordance with the will of the one in charge. I believe that I can say that through the spirit of obedience he was like a candle capable of assuming many forms, because in the will of his superiors, he was able to recognize God. Lover that he was of doing the will of God in everything, I know that he used to call it the healing balm of every affliction. Thus, I think that I have pointed out rightly that his activities were acts of obedience. I recall now the reply that I

referred to elsewhere which the Servant of God gave to the Supreme Pontiff Leo XII, of holy memory: "At a word from your Holiness, I am ready to close all of the Houses of our Institute." It is clearly evident that obedience formed the delight of his heart and he was ready to set aside any human consideration, ready likewise to fold up the operation of the institute that he had initiated and propagated and worked for already some ten years of hardships, struggles, moments of anguish - all because of this virtue which leads the soul to the perfect fulfillment of the will of God.

To the extent that I knew the Servant of God in the exercise of the holy virtues. I believe that I can say without fear of error that God on the occasion of a particular event, in order to draw the Servant more closely to his crucified Son, disposed his spirit to show perfect obedience to the Vicar of the same Jesus Christ. He subjected himself to any command whatsoever that the Supreme Pontiff would give, thereby the Servant of God became disposed in his heart toward those commands and thus earned the merit for a mystical death. I believe that I can likewise say from my knowledge of the Servant of God that the merit of such a mystical death through his obedience was something greater than the merit that he might have acquired if he in obedience had really died. To the extent that I knew the Servant of God, I found him to be occupied in and dedicated to the work of the founding of his Congregation. Its loss could be looked upon as a supreme sacrifice which could produce in his heart the greatest grief that he would have to offer to God, that is, the destruction of the work of his Institute. On the contrary, if he had faced death in behalf of the further spread of his Institute and given greater stability to the work which it had begun and diffused, that would have been the cause of the greatest joy.

The virtue of obedience, so close to the heart of the Servant of God as he recognized its qualities and its advantages, was why he carefully guarded the reasons for imitating the obedience of the Son of God. They were so dear to his heart that from the earliest years of his Institute, he was industriously eager that the men who had entered and were admitted to his Congregation becoming part of his ecclesiastical community, should all be perfectly adorned with this virtue of obedience so that all would partake of its fruits. Thus, as men formed in accordance with the Heart of God in the virtue of holy obedience, they would become better fit to be true missionaries. Thus, not only in the Rule did he impose the true and perfect exercise of holy obedience but also in the conferences that he gave them with his customary energy and zeal, he strongly urged the observance of obedience. In his Rule he particularly addressed himself to the young men and pointed out that if obedience is shown to them at times to be difficult and severe, he pointed out that they should be careful to note well that it was also something very beneficial for them. He recalled for them the statement of the Holy Spirit: "*Vir obediens loquetur victorias* (Prov 21:28). Furthermore, as they grew older they would reach the point of finding joy in the precious fruits of obedience.

Gratitude

The virtue of gratitude, considered as a virtue annexed to justice, is that moral virtue which causes a man who has been given a gift to show a grateful spirit toward his benefactor for that very act by which he has been gifted, as well as his disposition to express, not only in words but in acts, his sincere gratitude according to the circumstances, the time, the possibilities and the greater or lesser inclination produced by the gift received. So, to the extent that I knew the Servant of God, I recognized his dispositions of heart, evident in his actions and in his acknowledgment of duty, and I am able to say that his heart was filled with real gratitude both to God, his sovereign benefactor as well as to those who in any way showed favor toward him. To the extent that I knew him, I can say that his life was a life of love toward God in gratitude to him as his sovereign benefactor and knew that he must give a sign of his gratitude which God wished from his creatures for the gifts granted by him to them, especially so that creature could show itself as being very faithful in his profiting from the gifts received in keeping with the goals set down by the Divine Benefactor himself.

In this regard, I knew him to be most faithful in corresponding to the benefits of his baptism and the other spiritual treasures left deposited as a treasury by the Divine Redeemer in his Church to the advantage of his followers. I am able to say that in this regard the Servant of God showed a veritable gratitude for being born in the womb of the Catholic Church.

Just as I noted him to be faithful in corresponding to his vocation to the sanctuary, so I can assert that I have found him to be a true priest of Jesus Christ as an evangelical worker always devoted to maintaining his fidelity to his vocation by continuing the work of the Son of God with the most exemplary zeal even at the cost of great suffering and labor to bring glory to God and salvation to souls. Thus I can also declare that in this way he also showed and practiced the principal part of gratitude that God requires from those he has chosen for the sanctuary.

He has likewise been most faithful to his selection to be the evangelical trumpet in the Church of God in inviting everyone to venerate and adore the most Precious Blood of the God-Nan by preaching its ineffable mysteries. I can assert that with his fidelity in this work he demonstrated his gratitude to God in making known the wonders of God's communication of special gifts to him. Quite often, by explicit acts of thanksgiving, particularly through the unbloody sacrifice of the Nass, did he seek to show his gratitude to the Divine Benefactor. So, likewise, was he faithful in inviting the people to carry out the duties that each one owes to God in proportion to their natural gifts as well as for the graces received.

I knew the Servant of God to be one with a most gentle heart, or better said, one most grateful toward people for whatever favor was done for him, even of the slightest consideration. I simple am unable to describe that gratitude of heart that he showed not only for the gifts of grace but also for his natural gifts. I know that at times he found himself favored, or better said, supported in the works granted to his Congregation and not only did he show, in justice, his gratitude, but I believe that he acknowledged himself as being incapable of being able to satisfy it fully and that he would have to turn to God and recite the prayer: *Retribuere etc.*

Finally. I can say that, to the extent that I knew him, both in word and deed, he conducted himself in such a way that I can say that he always showed that he practiced a true sense of

gratitude. Hence, with a sound judgment based on my knowledge of the facts of his life, I am able to affirm with no fear of being in error, that the life of the Servant of God could be proposed as a most edifying example of gratitude toward God and man. I knew him to be one with a heart filled with true Christian gratitude and, in a manner of speaking, as one incapable of the slightest act of ingratitude.

Veracity

The virtue of verity, that is to say veracity, considered as a virtue annexed to justice is that moral virtue through which one observes the Divine Savior's precept: *Sermo vester est est. non non* (Mt 5:37). I can say that, insofar as I knew the Servant of God, I saw him to be resplendent in this regard and never did I notice, not even in the slightest form, any word come from him which would be contrary to veracity. Indeed, I knew the Servant of God to be one who was frank, sincere, open both in his manner of speaking to as well as in his treatment of others, showing the perfection, the ingenuousness and the honesty called for by the Gospel. I judge that this perfection was even greater when the Servant of God exercised it for the long years during which he was occupied in the great and varied evangelical projects. With regard to them, he felt obliged to deal with them in this fashion making use of these means not only to carry them out but also to overcome obstacles, endure persecutions, calumnies, contradictions in the fulfilment of the Lord's work, having to face hardships, setbacks and pains of all sorts. So, even though his opponents made use of lies to set up their opposition, he, with truth and evangelical simplicity placed his trust in God and achieved victory. To the extent that I knew the Servant of God as one who was honest, sincere and simple, I believe that I can say that for him it would be a horrible thing to resort to lies. He loved to deal with those who were fearful of being given an honest and simple treatment.

Simplicity

Simplicity, considered as a virtue annexed to justice, is the moral virtue, distinct from veracity and frankness, that leads one to carry out all of one's duties of justice toward God, toward oneself and toward others without allowing anything to stand in the way, neither uncontrolled passion, worldly concerns nor any other circumstances that pertain to the acts and facts of human life. Thus, this virtue, given the name of simplicity, is the one that the soul exercises without incumbrance, drawing close to God through its exercise of justice toward God, toward others and toward oneself likewise. Hence, like the dove it directs its flight toward a central point, that is God, just as the Gospel says: *Be gentle as doves* (Mt 10:16).

To the extent that I knew the Servant of God, in the execution of his duties in justice toward God, toward himself and toward others, I can say that he was always accompanied with the virtue of simplicity. In its exercise, I can say that he was adorned with it to the fullest

perfection.

I know that, from the reputation that he had in Rome and from what I learned from the clergy that knew him before I met him, even though he was just a young man, he refused to take the oath of allegiance to the French government and was deported from Rome. He was not afraid of his being exposed to incarceration and even to the threat of death but he would not be found lacking in his duties toward God nor would he betray his own soul by taking that forbidden oath, thus giving scandal to his neighbor in the bad example that he would give by taking that oath.

I know that his conduct in the fulfillment of his duties as a priest, as an apostolic missionary, as the founder of his Congregation, viewed in their relationship to God, to himself and to his neighbor, was such that I can say that he carried them out with a rarely, not commonly seen, true simplicity. Indeed, in order to fulfill those duties with perfection, he had to withstand circumstances that would easily have prevented him from practicing simplicity. Such as the conditions of the times, evil and malicious, in the demands made by the different areas that were filled with all sorts of obstacles to the exercise of simplicity such as false doctrines, evil maxims held to by individuals - all possible opposition to the Servant of God. Despite all of this, to the extent that I knew the Servant of God, he never shied away from the work that he was engaged in but continued on with Christian prudence. I never knew him to be lacking in fidelity to carrying out his duties as a priest, as an evangelical missionary or as the founder of his Congregation. I can say further that he was not lacking as the propagator of the cult of the most Precious Blood. Thus, from all of this I have been able to form the judgment that the Servant of God practiced, in a truly admirable and enviously Christian manner, this most precious and difficult virtue, characterized by the pure simplicity of the dove, and I can say without fear of error that in the exercise of that virtue he could be proposed as an outstanding example.

Friendliness

The virtue of friendship, considered in a Christian way as annexed to justice, is the virtue which, in the judgment of people, is the link which brings about a mutual exchange of virtuous acts.

To the extent that I saw it practiced by the Servant of God, I must first report how I saw it practiced resplendently in reference to his relationship to God. Through the course of the years of my acquaintanceship with him up until the time of his death, I can say that I saw and heard him speak in such a way about God and matters relating to God as well as handling undertakings leading to God's greater glory that I can say that the Servant of God was most faithful in this regard, a most vigilant minister of God and truly a friend to God. I might go so far as to say that he was an intimate confidante of God since one does not easily find someone among men who in his relationships and his development of friendship is a friend who speaks and acts in such a way as to speak to a friend in times of hardships and sufferings as I saw Canon Del Bufalo do as a true friend and confidante of God. He promoted God's glory, he carried out his projects and

entered into this work, so to speak, taking them on as though they were his own responsibility for giving glory to and showing his love to the one and triune God, as also to the Word Incarnate, to the ineffable mysteries of our redemption. He dealt with things and creatures belonging to God in accordance with the level of greater or lesser sanctity that they were called upon to possess - saints in their various levels, angels in their hierarchies and choruses. and also in a special way for one who was above the angels and saints, the queen and sovereign Nether of God, Nary most holy. To the extent that I knew the Servant of God in his handling of these things in the church of God as a priest, as an evangelical bandit and as the founder of his Congregation, giving it its great and varied objectives, I can say that in everything and in every way he showed himself to be a true friend with angels, saints and most holy Nary, but especially with the Father, Son and Holy Spirit.

I can say that the Servant of God, as I knew him, was animated by love of friendship with God, the angels and the saints, so that he could bring a larger number of souls to God and increase the number of companions to the blessed in heaven, as I had the chance to note and observe. He, in a Christian manner, made use of that opportunity which was the link which would form the basis of friendship among people. So in the spirit of friendship, that is with Christian affability, he was eager to be all to all and to strengthen the bond of friendship in order to achieve the goals he had set. It is impossible to list all of the facts that manifest what I have just mentioned. But, it would be helpful to point out some of those varied circumstances and facts. Right now I recall only one and it is the following. The Servant of God was engaged in conducting a holy Mission in the church of Alatri, a Capuchin religious, Father Serafino from Monte San Giovanni, from the first moment that he heard him preach, looked upon him as a great saint and so wanted to form with him a holy and Christian friendship. In order to do this, the religious returned on another day, namely, on Pentecost Sunday. He asked permission to speak with the Missionary. That religious told me himself that he was received and was treated with warmth, respect and spiritual cordiality, as well as with words that were truly full of unction and spirit. I can say that that religious found himself in this matter, fully, I might say, overwhelmingly satisfied. From that time on he maintained that spiritual friendship which was mutually shared until the time of his death.

To the extent that I knew the Servant of God, I can say that, in the exercise of the virtue of Christian friendship, that he could be looked upon as a most edifying exemplar, so great was my notice of its splendor, so evident in him. I might add that I saw him exercise it toward people, completely severed from any thought of adulation.

Liberality

The virtue of liberality, considered as something annexed to justice, is that moral virtue by which the individual who possesses it, completely severed from its opposite vice which is avarice, in an orderly fashion and with freedom, uses external things and objects which are

available to him to do good to the people whom he loves.

To the extent that I knew the Servant of God and the activities which demonstrate his love toward God, I can say that he made use of everything available to him in such a way that temporal things were used to promote the works contributing to the greater glory of God and the salvation of souls. If one were to speak of the capabilities of man³ or the extent of his capabilities, with reference to his liberality toward God, Canon del Bufalo certainly showed that he possessed it. It is quite true that in reference to what God deserves we never really reach the point of giving him all that he merits even when the soul is thoroughly imbued with love of God. It easily happens that in that state of impossibility of doing as much as God deserves, which is something infinite, still one strives to do for God more than one is capable of. I knew that the Servant of God was dedicated to giving glory to God, even though he was not obliged by any law commanding him to it, as seen justly in the expression used by St. Paul: *Justo non est lex* (I Tm 1:9). Thus, I feel that I can say that, to the extent of his possibilities and the means, time and circumstances available, the Servant of God exercised liberality toward God, or, at least acted in such a way as to suggest that he wished to do so in his heart, as any creature would show its intent.

From what I know, I can say that the Servant of God, throughout the course of his life, that is to say the years I was acquainted with him, fully exercised the virtue of liberality toward his fellow man. exercising it in a Christian manner to such an extent that I can say that his exercise of this virtue could be proposed to the faithful as a most edifying example.