

## CHAPTER VIII

## TEMPERANCE

I come now to speak of the virtue of temperance and those annexed to it. the virtue of temperance, considered as a cardinal virtue, I am able to say, was exercised by the Servant of God. To the extent that I knew him, I must say this virtue was practiced constantly throughout his entire life (I am speaking of the years in which I was acquainted with him). I saw him occupied with great and small undertakings for the greater glory of God and the salvation of souls. His spirit and his external conduct was such as was called for in a perfect priest, evangelical worker. That conduct is not and can never be found in a person who is lacking in the blameless exercise of temperance. I noticed that this ordered conduct and abundance of evangelical spirit was constantly maintained, continued to grow and become more perfect despite the varied works of the ministry that he was gradually involved in, occasions and circumstances that varied with time and place that could have brought about acts that might have caused a decline in the Servant of God's perfect external conduct. Likewise, there might have been a loss of that abundant evangelical spirit that so filled him. This was a firm indication that the virtue of temperance in the Servant of God was deeply rooted in him from his youth. One could say that this virtue was exercised and maintained at such a state of perfection as to make him a perfect evangelical worker. So resplendent in him was this virtue that I believe that I must believe that he exercised it with such great merit as to show it to be vivid and visible, so characteristic as to single him out along with his natural physical appearance accompanying it.

*The virtue of abstinence*

The virtue of abstinence, considered as a virtue annexed to temperance, is that moral virtue which causes the person who possesses it to moderate his affection and use of food.

I can say that I saw it exercised in an edifying way by the Servant of God. To the extent that I knew him, I can say that he regulated the use of foods with the fundamental intention of using them for the right intention, namely, to preserve his strength and life in order to carry out the will of God, especially in reference to his vocation to the priesthood, as a missionary and as a founder of the Congregation of Missionaries. In the circumstance in which I was able to observe him when he was occupied in conducting a retreat for devotees of Mary near the Janiculum hill in Rome, I observed that, while he observed the evangelical precept, at the same time he was sparing in his intake of food, so that one could judiciously say that he took it only in the measure required by sheer need. I also know that when he was in Mission Houses, and as it has been related to me by someone, he was very firm in the choice of nourishment with food for the community, indeed it had to be economically priced, and he gravely imposed the regulation that nothing exceptional special should be a part of it, except in the case of caring for the sick.

### *Sobriety*

Sobriety, considered likewise as a virtue annexed to temperance, is that moral virtue which moderates the affection for and the use of liquids capable of inebriating one.

To the extent that I knew the Servant of God, I can say he exercised this virtue indeed in a most edifying way. So, too, I can say that when I observed his use of drink he would take that amount that would be considered needed for the maintenance of necessary strength for the works of the evangelical ministry.

### *Chastity*

Chastity, considered likewise as a virtue annexed to temperance, is that moral virtue *per quam concupiscentiam castigamus quodam rationis moderamine*. Just like that other virtue of virginity, considered as a virtue annexed to temperance, it is that virtue which, as the Angelic Doctor says, *non in sola carnis integritate sed magis in perpetuo proposito abstinendi se a quacumque venereorum delectatione consistit*.

I can say that, in reference to the exercise of either the one or the other of these virtues, I am not able to testify with the same fullness as would one who testify who had been his ordinary spiritual director for the Servant of God, still I can, nevertheless, as I have stated elsewhere, say that I had on occasion heard his confession, particularly at the end of his life, and I can say that, from the first years until his death, to the extent that I knew him, in his exterior conduct, in his speech and in his handling of undertakings for the glory of God, especially those that were aimed at putting an end to disorderly living and a change to virtuous living, I saw him conduct himself in such a way of living which I recognized and do acknowledge now again to have been that of an angel in the flesh. He was so enamored of those virtues and loved chastity so much that I can say that he would have liked to have seen that same chastity flourishing in the entire world, even at the a great cost, hardships and making use of whatever means would be necessary or opportune, to be able to achieve success, however costly it may be - so great was his love particularly for virginity.

To the extent that I knew him, I must say that very close to his heart was the education of young boys and girls. He was most zealous and tireless In promoting organizations for them. For the young girls, he would give them the title of children of Mary, who is the queen of virgins, so that under her protection the young girls would manage to keep inviolate and unstained the treasure of holy virginity or so that at least all of them might live always chastely. To the young boys he would assign them the title of the Immaculate Conception or St. Aloysius Gonzaga, special protector of holy chastity and virginity. I can also point out that, for the same purpose, he promoted the practice of observing six Sundays in preparation for the solemnity of the angelic youth, St. Aloysius<sup>3</sup> and ordered this to be included in the rules for the ecclesiastical students of his Institute. To the extent that I knew him, I can say that he would have wanted all of them to be

as so many angels in the flesh.

And because of his love of virginity, I believe that I can say that, as circumstances allowed in the grand undertakings of the evangelical ministry and the founding of his Institute, he did not spare any labors in order to give spiritual retreats to sacred virgins consecrated to God in the sacred cloisters. With zeal, he directed them as a true lover of holy virginity so as to lead them to more perfect spouses of the Incarnate Word, king of virgins. and, with the same intent, namely to increase the fervor of the sacred virgins, he directed that the institute organized for priests, with the title of the Apostles should appoint one of the members once a month to give the nuns a conference. I can also say that, to the extent that I knew the Servant of God, he insisted the schools for women should always preserve inviolate and hold in high esteem the treasure of virginity and indeed always intact the virtue of chastity. He directed that the same organization of priests should assign one of their members to give a lecture in those schools for girls that were in the places where the priest-organization existed. He would set up these organizations in many of the places where he conducted missions. I saw him to be so deeply in love with these virtues that wherever possible he would wish them to be practiced to the highest degree. I can say that he would constantly urge all to have a true and ardent desire for these virtues and with burning words of love he stimulated people to take perfect and steady possession of them, so that it became indeed a distinct characteristic of his life which controlled his maintenance and promotion of an upright life. As I saw him carry it out, he did so with such fullness and constancy that a soul that did not possess these virtues with perfection or at least did not have the merit for the exercise of those virtues for long years, ordinarily speaking, I judge that he would not have been able to exercise them with that perfection and constancy that I witnessed in the Servant of God. Thus, in his own personal exterior conduct and from the way that he dealt with others, the insistence was for the promotion and the maintaining of those virtues with perfection. Hence, without fear of error, I can say that he could be proposed as a most edifying exemplar of them.

### *Modesty*

The virtue of modesty, considered as annexed to temperance, is that virtue which *cohibet vel moderatur oscula tactus. amplexus. eorumque delectationes*

To the extent that I knew the Servant of God, I can say that he was always adorned with this virtue, since in the use of his external senses I say that he was modest in such a way as to show a regulated and measured composure. I am able to say that in all ways he displayed the splendor of Christian modesty and particularly in the way that he showed that he possessed it in the highest degree of perfection and that it was firmly rooted. Just as he was insistent on the conservation and growth in perfection of the virtue of chastity and virginity, so also did he acknowledge as necessary the guarding of the senses through the virtue of modesty, so enamored

was he of possessing this virtue of modesty not only for himself but wished to see it esteemed and flourishing, inasmuch as possible, in everyone, dependent on the distribution of grace. I saw him to be thoroughly concerned, not only in words, for the prudently directed exercise of it in accord with the circumstances of time, place and person, but I also saw him to be very, very much involved in seeing that no exterior objects would affect one's personal senses in such a way: that they would cause a disordered tendency toward impure passion. Thus, he was very, very much involved in the destroying of books, printed matters and images that in some way or other could be objects of scandal against purity or virginity. Something that I find worthy of note, in reference to this matter~ is his precise, attentive and vigilant concern that he showed not only toward those objects that were surely incentives of scandal for anyone, but even those that were only slightly suggestive of scandal. I know that even in spiritual books, whenever they contained small figures which are frequently added for the sake of ornamentation and they were figures that frequently were not clothed, he would have them covered by using ink. Furthermore, I know that he was very vigilant in seeing that sacred images should be presented with perfect composure and modesty. As a result he had a number of pictures corrected whenever the image of the infant Jesus was portrayed without clothing. He would have him covered with a red clothing wrapping the body of the infant Jesus. So great was his attention and concern that nowhere would one find statues or images indecently portrayed. I can say that he was always vigilant in seeing that all were corrected to show decency or totally destroyed, even, when possible, at his own expense. I remember an incident worthy of remembering. It so happened that the Servant of God, when visiting one of the grand palaces in Rome, there were two statues shown in a position that was offensive to holy modesty. With great zeal and wishing that this object would be removed since it could be an occasion of scandal for many people; he imposed upon me to go to see a particular individual whom he believed would be able to have this thing removed. From that experience, I always saw more clearly in the Servant of God his love to see purity flourish and modesty exercised.

The Servant of God, realizing that it was a matter of great interest that young people should be taught the observance of modesty in the use of their hands, he, therefore, with great vigor established in the schools for the training of the students in his Institute the rule that no one should ever dare to be playful with another or touch another indecently.

In a word, to the extent that I knew the Servant of God, a lover and practitioner of the virtue of modesty, promoting it in others and removing obstacles to its practice; as he encouraged others to make use of the means to it. I can say that I believe that he can fruitfully be proposed as a perfect exemplar.

### *Mortification of the body*

I now move onto speak of the virtue of mortification of the body considered as a virtue annexed to temperance.

To the extent that I knew the Servant of God, I am able to say that the torment that he

experienced in his body, during the years of his apostolic life in the exercise of the works of his evangelical ministry as well as ecclesiastical functions, including the sufferings that he endured in the spreading of the cult to the most Precious Blood of our Lord Jesus Christ and in the founding of his Institute of Missionaries, was such and so grave and continuous that it more than adequately consisted in constituting an exercise of the virtue of mortification of the body to such a perfect degree that he could have said with the Apostle: *Mortificationem Domini nostri Jesu Christi semper in corpore nostro circumfrrentes*. (2 Cor 4:10). I do not believe that in this matter, he overdid it, for not only in my own judgment but in that of many others who knew him, it was through that matter-of-fact virtuous torment, endured in his apostolic work, that the Servant of God though not advanced in age was brought to such a diseased condition in his internal parts that within a few months it led him to his grave.

However, the Servant of God was not only content in enduring hardships of body connected with the indispensable labors that were basically necessary for the fulfilling of his apostolic ministry, but, I also know that in his Missions it was he who would ordinarily assume the principal body-exhausting tasks, for example, the use of the discipline while preaching. He would apply it vigorously to his back, evoking the most vivid and sincerely devout, heartfelt sentiments. He did not do this just for the sake of appearances. He maneuvered it so dextrously so as to arouse the people's attention as they witnessed him closely. This was something which the lay-brother, Luigi Falcioni, whom the Servant of God took along with him as a companion, attentively noted during the Mission given in Sezze. Brother Luigi, knowing that in one of his sermons the Servant of God was going to make use of the discipline, said to Canon Del Bufalo: "When you will be using the discipline, after four or five minutes, I will come up on the preaching platform and I will take the discipline from your hands". In a very solemn manner, the Servant of God forbade the lay-brother to do this and then firmly threatened never to take him along again in the ministry if he would try to take the discipline from his hands. The lay-brother was there for that sermon and noted that what the Servant of God had said in words, were set deeply in his heart, and the brother saw that he applied the discipline with vigor, fervor and courage and thus aroused the admiration of all who witnessed it. All this was related to me by that same lay-brother Luigi Falcioni on a day when I was conversing with him and he brought this up incidentally.

The Servant of God was not content in only that but used to do acts of mortification privately and nightly. I can affirm this since it was made known to me in the following manner. One time I was in Rome and on my way to a pious place when, on the Sant'Angelo bridge, I ran into Francesco Fiorini, a person associated with the cameral printing establishment. He is an individual who is God-fearing, a person of unusual integrity and even though a layman, he is filled with zeal for those works relating to the salvation of souls. He is endowed with a rare ingenuity and down-to-earth evangelical candor. At that meeting, a discussion about the Servant of God arose and he told me that a certain fellow, Fioravanti, the son of Colonel Fioravanti, who was for a certain amount of time a companion of the Servant of God, while staying in a room

next to the one inhabited by Canon Del Bufalo, heard him spending part of the night in harshly flagellating himself.

### *Meekness*

The virtue of meekness, considered as annexed to temperance, is that moral virtue which keeps anger in check so that one does not act except in an orderly fashion and in keeping with good reason and in accordance with the need.

To the extent that I knew the Servant of God, I am able to say that he was adorned likewise with this virtue of meekness. First of all, because throughout the years the I have known him, I do not recall ever having seen him, neither seriously nor slightly, displaying that disorder which constitutes the opposing vice to meekness. Hence, I know that in his ordinary and usual way of acting, depending on the times and the circumstances and in keeping with what reason would call for in giving glory to God and achieving the salvation of souls, he observed good order both for the rule as well as for community living and he would make any irascibility be of vibrant and serious service to the exercise of his virtue of zeal.

Thus, in the judgment that I form now, I believe that I can say that in the exercise of this virtue the Servant of God can be proposed as an edifying exemplar.

### *Clemency*

The virtue of clemency, considered as annexed to temperance, is that moral virtue which checks and impedes one from revenge so that one does not go beyond the due limits.

To the extent that I knew the Servant of God], I believe that I can say that this virtue was exercised by him to perfection because of the many great sacrifices endured in so many different ways as the occasions arose. First of all, I cannot recall ever having noted the Servant of God, either in word or action, give any indication at all of showing or expressing, slightly or gravely, any spirit of revenge against his persecutors or calumniators. Secondly, I have never heard anyone say that the Servant of God, either in word or action, showed any sign of revenge or do, out of revenge, something against anyone who might have offended him, calumniated him or in some way, because of some objective, persecuted him or opposed him. As far as I knew him, the Servant of God, may I say in my own way of expressing it, was incapable of revenge but only ready to do that so-called revenge of the Saints. This is really not revenge but is a true clemency which in its union with charity causes the person that exercises it to pray for his enemies and to love them. It causes that person to do good towards those who do him evil and bless those who curse him. So, the Servant of God is to be admired because of his vibrant spiritual character, immersed as he was in a surprising multiplicity of activities aimed toward conserving, cultivating and propagating Christian virtue and the Kingdom of Jesus Christ. Thus, since he was constantly exposed to persecutions, calumnies and oppositions, I believe that in this matter also, he can be

proposed as a most edifying exemplar of this virtue of clemency.

### *Humility*

The virtue of humility, considered as annexed to temperance, is that moral virtue by which the spirit of the one who possesses it keeps himself firmly in check so as not to immoderately seek great and exalted things.

To the extent that I knew the Servant of God, I can say that this virtue was exercised perfectly by him. I remember the various degrees of humility itemized by St. Bernard, doctor of Holy Church, in the general exercise of true humility and I believe that I can say that in one way or another, as I am now giving my testimony, they are found in the humility that was practiced by the Servant of God.

St. Bernard identifies the first degree of humility by declaring it to be *corde et opere defixis in terram aspectibus, cui opponitur curiositas*.

To the extent that I knew the Servant of God in his external bearing, he was always composed and adorned with ecclesiastical gravity, joined with his holy habit of being modest of eyes. I knew him to be completely devoid of any vain curiosity, and, I know too that he was very careflil not only in regard to himself but also in regard to others by keeping himself distant, as much as possible, governing his glances. I have never heard him speak of himself in any favorable way and so I must come to the judgment that the Servant of God must have possessed in a perfect way this first degree of humility.

Moving next to the second degree, the holy Doctor says that the soul that wishes to be humble, must contain itself in such a way *ut pauca verba et rationabilia loquatur, non clamosa voce, cui opponitur levitas mentis*. I do not remember ever having heard a purposeless word from the mouth of the Servant of God, but I do remember that even his ordinary mode of speech was regulated by motives of zeal for the glory of God and the salvation of souls. As I knew him, he had a regulated tone to his voice in keeping with God-given and virtuous reasons. Though he was one who was favored by God with a voice that was very fit for giving strong Mission sermons, in his ordinary speech, he would use only as much as necessary to make himself understood, and even in a subdued voice as required by virtue because of circumstances or time. Neither have I ever seen in him any work or sign, nor have I ever heard a word, even in the slightest degree, that would imply *levitatem mentis*. Hence, I have been forced to form the judgment that the Servant of God in the exercise of perfect humility possessed also this second degree.

To get to the third degree, so the holy Doctor says, it is required *Ut non sit aliquis facilis et promptus in risu, cui opponitur inaepta laetitia*. I have known the Servant of God to be edilying in his jocular spirit, one not easily given to a facile and sudden laughter which constitutes a vain and silly joyflilness. I know that, at times he was moved to laughter, and he would direct it toward a holy end and would say: "Let's laugh to the glory of God". To the extent

that I knew him, I can say that he was so far removed from vain and silly joyfulness that I believe that I can say that the Servant of God exercised a certain degree of humility to such perfection that he could very well be proposed as an exemplar, especially to apostolic men. Hence, in their effort to be all things to all men in order to lead all to God, they should all be careful not to give into silly joyfulness.

To be set in the fourth degree of humility, so the holy Doctor asserts, one requires *taciturnitas usque ad interrogationem, cui opponitur jactantia*. To the extent that I knew the Servant of God, I can say that with great luminescent splendor did he exercise this fourth degree of humility, that when he was asked something, he would reply with great wisdom and prudence. If he was not questioned, as I now recall, he would remain very reserved. I know that it was his custom, before giving an answer and depending on whether the question was a major or minor one, he would take a little or even a good bit of time, as though in deep recollection or as though he were raising his heart and his mind to God, so as to be illumined and directed in giving his reply.

I now continue my deposition in regard to the humility exercised by the Servant of God in keeping with the degrees given by St. Bernard. I move on now to the fifth degree explained in these terms: *Tenere quod communitatis et monasterii habet, cui opponitur singularitas*. I know that the Servant of God in his Mission Houses would abide by the order and system of the community and, to the extent that I knew him and his style of life, he did nothing that smacked of singularity. In fact, I can say that in his sincere effort to become a saint and even a great saint, he practiced it in a truly particular way making a strenuous effort to flee from anything that would possibly be suggestive of singularity in the exercise of virtue. What stood out brilliantly in his conduct and was easily achieved by him as long as he was alive was his not causing anyone to form the opinion that he was a great saint, though he really deserved it. So very purposively he kept that hidden and one could say that he was happy to show an exterior behavior that was indeed an edifying one as is purely necessary for an evangelical minister. To the extent that I knew him, I believe that I can say that he can be proposed as a true exemplar of this fifth degree of humility.

The holy Doctor explains the sixth degree of humility in these terms: *Est credere et pronuntiare se ceteris viliores, cui opponitur arrogantia*. To the extent that I knew the Servant of God, I can say that never did I note a word, action or indication, even in the slightest degree, of anything that would smack of arrogance. Rather, I noticed those dispositions of a humbled heart which, in my mode of expressing it, I would have to make the judgment that he simply was incapable of such a vice. I did know him not to find it easy to talk against himself whereas neither did he speak favorably of himself I came to the judgment that he was so involved in the exercise of true humility that he was frequently fearful that in speaking about his misery he might be regarded as humble. Since he wanted to be truly humble, he tried to keep far removed the dangers of becoming proud by not speaking of his wretchedness. From this attitude, I note that in practice he held to the axiom of St. Francis de Sales who said: do not talk about yourself

neither good nor bad. I got to note, even more, the Servant of God's perfect practice of this degree of humility, when in dealing with him and he with me in good intimate Christian friendship, never did he speak to me or in anyway lead me to judge him to have any extraordinary favors, that he actually possessed from God, nor that after his death people said that he had. Hence, I believe that I can say that the Servant of God in that manner and with that perfection exercised this sixth degree of humility and that in this matter too he could be proposed as an exemplar.

The seventh degree of humility is explained thusly by St. Bernard: *Se ad omnia inutilem et indignum confiteri et credere, cui opponiturpresumptio*. To the extent that I knew the Servant of God, besides the fact that I never noted any indication at all that he had any dispositions in that regard, also knowing that in his speech and in his actions, he was totally free of any dispositions toward presumption and, in my way of putting it, he was incapable of the vice of presumption. So, it must be said that he was considered to be and believed to be useless and unworthy of any such thing. Likewise, since Rome and the association with the greats of Rome could have been an incentive for him to be presumptive, nevertheless, I saw in him a conduct completely opposed to presumption. Hence, I can come to the judgment that with a very great perfection he exercise this degree of humility even when the incentives to presumption were the greatest.

The holy Doctor moves on now to explain the eighth degree of humility in these terms: *Confessio peccatorum, cui opponitur defensio eorumdem*. To the extent that I knew the Servant of God in his dealing with me and with others in my presence, I noted, as I mentioned above, that he ordinarily held to the principle of St. Francis de Sales, that is, not to speak of yourself of neither good nor bad. Hence, I cannot say that I heard him easily exaggerate his sins outside the tribunal of penance. I do not remember ever hearing him involved in the exceptional defense of any defect of his, even involuntary ones. Thus, I believe that I can say that he exercised this degree of humility without departing from the practice of his Salesian maxim.

The holy Doctor explains the ninth degree of humility in these terms: *In duris et asperis patientiam amplecti, cui opponitur simulata confessio*. To the extent that I knew the Servant of God and when he found himself often affronted in some way or other, either close by or from a distance, persecuted or opposed during the grave occupations in which he was engaged for the glory of God and for the salvation of souls, I saw him always to be patient and filled with trust. He did not act with a pretended attitude, but with truth and trust in God he defended his holy activities. Consequently, I feel that I am able to say that at the cost of great sacrifices and therefore with great merit and perfection, he exercised this ninth degree of humility.

The holy Doctor says that the tenth degree of humility *est obedientia, cui opponitur rebellio*. I have already spoken of the obedience of the Servant of God when I gave my testimony in regard to that virtue as annexed to justice. Here, I can now add that, to the extent that I knew the Servant of God, not only did I find him devoid of the slightest degree of rebellion of any kind at all, but from his manner of thinking and acting, I had to judge him incapable of that vice and one who was most loving of a perfect subjection, not only as far as its practice applied to himself

but to promote it in others regardless of their state or condition. Thus, without fear of error, I can assert that this tenth degree of humility was exercised by him with great perfection.

In order to exercise the eleventh degree of humility, the holy Doctor says that it is required *ut homo non obseqatur propriae voluntati, cui opponitur libertas*. Since the Servant of God maintained the practice of life of living, regulated by obedience to his apiritual director, and since he had shown himself to be entirely dependent on suggestions, advice and commands of his spiritual director, I can say that he was not a lover of doing his own will, and felt assured of doing the will of God by following whatever was imposed upon him by his spiritual guide. Since he was free to subject himself or not to that direction, thus being willing to live with a true dependence on his director as well as deeply revering that direction, it can be said that he, in a certain way, was despoiled of his own freedom. Thus, to the extent that I knew him, I am able to form the judgment that he exercised this eleventh degree of humility with great perfection.

Finally, the holy Doctor says that the twelfth degree of humility *est timor Dei, cui opponitur peccandi consuetudo*. To the extent that I knew the Servant of God, not only did he conduct himself in a truly edifying and praiseworthy way, not only did he show his total hatred of sin, but through his actions he occupied himself tirelessly in those most serious works of his ministry, even in public penitential services in his efforts to wipe out sin. He was particularly immersed in a sea of labors, of hardships, of tribulations in the founding and spreading of his Institute of Missionaries as so many more destroyers of the kingdom of sin. Hence, I am obliged to say that the Servant of God exercised this twelfth degree of humility with such perfection that it forms one of the distinctive characteristics of his life, as he is being proposed as a most edifying exemplar.

To see even better the Servant of God's humility, it is worthwhile noting that he had, as a gift of God, a spiritual director of his soul from the earliest years of his priesthood and apostolic life, the very virtuous and most illuminated man of the ascetical life, the most reverend Canon, later, Monsignor Albertini, Bishop of Terracina, the author of the very precious little work which bears the title: *Introduzione alla vita umile diretta a formare le anime sante basate nel gran fondamento della umiltá*. To the extent that I knew Canon Del Bufalo, the one who was very much in love with the work that has been spoken of and one who was most eager to spread it for the advantage of souls, the one who was anxious to provide topics for each day of the month so as to form souls on the true basis of humility, all this obliges me to form the judgment that he lived with the great desire of basing his life with great perfection on true humility which is treated so thoroughly in the aforementioned work of Monsignor Albertini. So, even though he was involved in a public sort of life called for by the apostolic ministry, still he made every effort to keep his life in balance with the hidden life of humility.

I remember reading in a letter that the Servant of God wrote to Monsignor Cristaldi, later a most eminent and most reverend Cardinal of holy Church, these words: ~'We are living in a time that calls for the heart of a St. Charles Borromeo. Prayers, together with the most profound humility before God. He wants this work (he is speaking of his Institute), he will defend it. In all

confidence, I beg you not to make any suggestions ever of bishoprics, even *in partibus*. I say this only because you mentioned it to me. No, not at all, *veritatem dico coram Deo*. I love doing good works but *in abscondito*, and especially in forming our own young men in Giano. The Church needs assistance for her clergy. The Holy Father will be enlightened. I will destroy our correspondence."

The Servant of God was so convinced of the necessity of humility and loved it so much that I remember that in another letter that he wrote to that same prelate, he said: "It is written that the works of God *humilitate crescunt*. He then urges the prelate to intercede with the Holy Father to provide for the urgent needs of his Institute, and then adds: "Mention by name the Institute, and never my name. Let all of this be *in communicatione spiritus coactus impraevisa necessitate*. If he should read any report (he was referring here to the Holy Father) cut in, may I express myself thus, and carefully make the meaning very clear, speaking aloud so that every memory of me is lost *et scit Deus quia non mentior*. The greatest charitable act that you can do for me is to influence me in my private and hidden life which I long for so much *et fuis precibus* beseech of God.

#### MODESTY

The virtue of modesty, considered as annexed to temperance is that moral virtue which regulates human affections as well as the bearing and the ornamentation of the body and adjusts the dictates of right reason. It was exercised by the Servant of God since I noted that he was always regulated in his activities and in his conduct as was proper for an evangelical priest-worker. He did so in such a way as to clearly give the impression that he was not easily or disordinately disturbed by the violence of human affections, but rather he regulated them in keeping with the dictates of right reason in proportion to or analogously to his state in life and position as an apostolic man. Moreover, I noted that his bearing was always controlled as required by decency; this was true not only of his bearing but also in his manner of standing or sitting. I say 'always' because I saw that he was endowed with a gentle, edifying clerical seriousness. Because of that, he was endowed with a desire for cleanliness and tidiness in his clothing. I saw him enter and leave his home always wearing the cassock. I noted all of these things constantly and without variation. I can say that he did all of this prudently, not only as a principle of virtuous action and of love of modesty but also to observe that external propriety which should be resplendent in persons associated with the Church. As far as I can remember, he used to say that the cassock is a sort of guardian angel for the priest.

Finally, I am able to say that I saw that the Servant of God exercised with perfection and constancy the virtue of holy modesty. Without fear of error, I believe that I can assert that because of his practice of that virtue, he could be proposed as a most edifying exemplar.

#### POVERTY

The virtue of poverty, considered as annexed to temperance, was practiced by the Servant of God. I do not know whether it was because of the bond of a vow. I can, nevertheless, say that because of his personal talents or because of his connections he might well have been able to amass a huge amount of temporal goods and would have been able to enjoy them fluittully. I, to the extent that I knew him and as I know him, can say that in order to promote activities to the greater glory of God and the salvation of souls, he embraced the apostolic life and especially the great work of founding his Institute, avoiding those avenues through which he might have made personal advancement to remunerative positions in Rome. In his evangelical undertakings, he was sincerely concerned to provide ample and needed flinds to cover the expenses entailed in the institution of his Congregation and especially for the initiation and finding for the pure necessities of the Mission Houses of his Institute. All this he did out of love for Jesus Christ who was born, lived and died in poverty for us. Hence, one can say that he patiently withstood the effects of very serious poverty in such a way that one might call it a voluntary poverty exercised out of zeal and to follow the divine example, willingly and spontaneously. Thus, with a great act of love, he proceeded and followed through, up to the time of his death, , with the work of his Institute, while in a notable way ft burdened him as its founder with all the rigor of poverty in which it was born and developed.

I just mentioned that he was burdened with the flill vigor of poverty, for, to the extent that I knew him, he was very, very sensitive of heart. I know that he, as the father of all the members of his Congregation, must have felt the pangs of that poverty which his children suffered. Because of that, I know that is why on occasion he would say to me that the works of God are born among thorns, not only because of the tribulations, but even more because of the poverty which comes with them.

I know that once when he was alone with a lay brother of his in their house of first foundation in San Felice in Giano, he felt, without stopping the work that he had begun, the effects of serious poverty. In that place, he found himself obliged to do by himself even the most necessary things such as put together something for himself to eat, to sweep out the church and other small and menial chores. Thus, since he was incapable of making bread with his own hands, he profitted by the charity of a little, old lady who lived in the area.

### *THE VIRTUE OF STUDIOUSNESS*

The virtue of studiousness, which, as the Angelic Doctor says, is a potential part of temperance, is tied up with temperance as a principal part and is included under modesty. I have noted this virtue quite grandly resplendent in the Servant of God. To the extent that I knew him, I can say that this virtue was like a very faithful companion throughout all of his activities as he directed them to God and regulated them with the strokes of a brush - the expression that is used to express the idea of exactness.

In the exercise of the virtue of temperance and especially in the exercise of those virtues annexed to temperance that are necessary for preserving and ever perfecting the purity of the mind and heart as well as to conserve the cleanliness of one's exterior behavior together with the ordinary usage of the senses, plus keeping at a distance those objects which in one way or another can obscure these virtues, I can say that, to the extent that I knew the Servant of God, it appeared as though he was in a continuous exercise of studiousness. This was noted in his presence of mind, the promptness of his thoughts, the quickness of the actions that he undertook in that exercise and from his removal of any opposing objects, so that I as far as I could judge, I believe that these were sufficient to identify him as a man who was perfect in the exercise of this virtue.

### *SILENCE*

Silence, considered as a virtue annexed to temperance, was deeply loved by the Servant of God. I noted that he, in accordance with the times, so to speak, observed it with great respect and love. I know that he strongly recommended it to his Missionaries. It was an habitual sentiment of his heart and a frequent maxim for him to say: the Missionary must be a Carthusian at home and an apostle out in the field. Hence, the virtue of silence, I believe that I can say, was not only exercised by the Servant of God by abstaining in fact from speaking at the periods of time that were obligatory for maintaining perfect silence, but I noted that he did so at all times, since I cannot recall his ever uttering a word uselessly.

### *EURAPELIA*

Eutrapelia, considered as a virtue annexed to temperance, is that moral virtue which in periods of recreation governs one's mode of action in accordance with virtue and the principle of good reason. This virtue was exercised by the Servant of God in a most edifying way since he kept himself aloof of pastimes. I never saw him occupied, not even for a few moments, in diversion or play of any sort whatsoever. In his conversation, however, even after the meals, I noted that he was very, very moderate and edifying. Furthermore, I can say that according to the circumstances, more or less, he would use those moments to speak of God and of the works that pertained to his glory and to the salvation of souls.