

CHAPTER IV

CHARITY TOWARD GOD

After giving my deposition with regard to faith and hope as well as the other virtues annexed to them, it is fitting that I now turn to give my deposition with reference to his love of God.

First of all, insofar as I knew him, I can say from my knowledge of and dealing with the Servant of God, that I cannot help but have an inner conviction that the life of the Servant of God, as I knew him from the first moment of my acquaintance and dealing with him up until the time of his death, was a life, I can say, of a man on a pilgrimage, being helped by grace, and a life that was directed and worked out with perfect fulfillment of the divine precept which states; *Diliges Dominum Deum tuum ex toto corde tue. et ex tota mente tua. et ex tota anima tua et ex totis viribus tuis* (Lk 10:27). I do not recall having ever seen in the Servant of God any intention, no matter how you may describe it, or having ever heard a word from him or noticed in him any action, based on my knowledge of the facts that I had and still have, that would lead me to say, after investigating any one these points, that it was not something directed by the love of God and for the love of God, considered directly or indirectly. In fact, it would be only right for me to say in this deposition of mine that I knew the Servant of God to have been a man whose heart, and this is a judgment that I must make. was totally inflamed with the fire of charity, in keeping with the divine regulation laid down by the Redeemer when he said those adorable words: *ex fructibus eorum cognoscetis eos* (Mt 7:16). Thus, in knowing him as one being continuously motivated by love in the deeds that would lead everyone to a love of God, I must, therefore, come to the judgment that the Servant of God in his life made every effort to fulfill in the most perfect way possible, the divine precept to love God with all his heart.

As I knew him, I must say that he sought and with every spark of ardor maintained a life that demonstrated distinctively one occupied in loving God with his whole mind. I noticed that after his study of the natural and sacred sciences, he made every effort to profit indefatigably from that knowledge and especially from a knowledge of the Scriptures in order to promote and carry out his evangelical labors for the greater glory of God as well as for leading all to a love of God.

In fact from my acquaintance with the Servant of God. I am able to say that he, with an extraordinary ardor and with ever increasing and numerous good works, showed his wholehearted love of God. I also noted that, freed of any yearning for earthly compensations, his use of the years God granted to him by God, together with his totally pure, simple and evangelical style of living, was marked by his giving full and ardent vent to his spirit to lead everyone to a love of God.

I knew the Servant of God, I must say that he loved God with all his strength and I think that God in looking lovingly at the beautiful and precious dispositions of his servant, who wished to show special attention to poor sinners, assisted him in an uncommon and quite extraordinary degree in all of his efforts. The Servant of God, in his own love for God and in his leading others to love God, made continuous, universal and persevering use of his vital, physical make-up so as to be able to endure the ever-present multiple and gravely challenging labors called for in his many evangelical endeavors as well as the founding of the Congregation which he promoted. set up and spread.

Consequently, he made use of his sight to bring souls to a love of God, either by making

a change in the modesty of his eyes or by giving a second look, one filled with spiritual compassion, thus encouraging sinners to repent and return to a love of God.

He made use of his ears to listen with great zeal to the sacramental confessions of converted sinners leading them to a warmer love of God.

He made use of his tongue as well as of all the other organic parts of his body used in preaching. In both private and public practice, he used his speech to give salutary advice and in doing so would supply directions and exhortations for achieving eternal life. Especially was this the case in his preaching of the celestial truths found in Scripture and in the Gospels as explained and declared by the Church, the teacher of truth. What formed the central focus of all his preaching, preponderantly so, was that he particularly dedicated himself to preaching the very warm, very merciful and ineffable treasury of the infinite love of our Lord Jesus Christ as displayed in the shedding of his precious blood. The Servant of God made use of this approach in the exercise of his preaching in order to lead everyone to be rapt up in Jesus' infinite love and to love Jesus. The Servant of God had the beautiful good fortune of bringing his life to an end, a life consumed by an internal illness within himself which, in the judgment of many, was considered to have been contracted because of the tireless efforts and very demanding labors sustained in the ministry of evangelical preaching.

Just how much he accomplished through the sense of touch in his hands, both in his writings and in the work of the ministry which was so abundant and copious, cannot be measured, but together with the multiple and challenging cares faced in the projects that he maintained, the instructions given, the spreading of the work as well as directing it, caused no little admiration. Likewise causing great admiration was what he wrote in regard to the personal and private direction of souls. His life was always exceedingly tireless as a dedicated evangelical worker and, as needs arose, one can say that he made use of the sense of touch in his hands to carry out fully all the projects that he undertook, thus always leading and directing souls to the love of God.

The Servant of God also made use of his feet, going to do the work of evangelization even with great difficulty wherever reasons for extending the greater glory of God called him or wherever souls had to be led to the love of God.

Likewise, he made use of all those temporal means which God placed in his hands, using them with Christian discretion and outstanding zeal in leading souls to God's love.

As for the relationships that he had with notable people in the Church as well as others of lower and even the lowest station, he made use of them in keeping with the times and the circumstances, in order to promote the works leading to the glory of God and the salvation of souls, while leading them to a love of God.

All of this, I can say, he did in a most energetic and continuous effort. One could say that he was always trying to show his love for God with all his strength. Worthy of special consideration, as I pointed out in speaking of his virtue of faith, is that the Servant of God was chosen to be, as he actually was, an evangelical trumpet from heaven in preaching the glories and the ineffable treasures of the most Precious Blood of the Redeemer, in promoting the aggregation of people to the venerable Archconfraternity which functioned under the august title of the most Precious Blood. Likewise, he was chosen, and actually was, the founder of a Congregation of Missionaries who in their daily, monthly and annual occupations, giving Missions and Retreats, preach the infinite treasures of the most Precious Blood, thus continuing to be in the Church of God so many more trumpets of paradise to destroy in the hearts of sinners all earthly affections making them capable of receiving the outpourings of divine love through the workings of the

Holy Spirit. So, one must say that the Servant of God was so abundantly filled with the grace to love God with his whole heart, with his whole mind, with his whole soul, so that in not being able to love him sufficiently in keeping with the desires of his heart as one alone, he became the instrument of leading others to love him. Since he could not accomplish this with his own personal powers while here on this earth, even after his death (moved by the love of God) he arduously seeks to obtain primary graces for undertaking, continuing and propagating the very challenging and most difficult work assumed by the founding of his Congregation. To be, in the best way possible, not only one alone, but many - as many as there are and will be of his Missionaries, the evangelical instrument for leading souls to the love of God.

The charity of the Servant of God is even more resplendently evident if one recalls all of the works that I have already referred to in speaking of Canon Del Bufalo's faith. All of them, and many others that I do not remember now, all are brilliant proofs of his vivid faith as well as of his very ardent charity. The proofs of charity are found in the works accomplished, along with the suffering endured out of love for the object of his love. So, without fear of error, I feel that I can state that when the story of the trying life of the Servant of God is told it will be seen as one lived lovingly in silence, in directing and propagating all for the glory of God and the conducting of souls to a love of God. It was endured with love for God, the God-made-man, and is a story which here on this earth will not be known again. It will be seen at the time of glory and the entire world will then be able to recognize it on the day of the universal judgment.