

## CHAPTER V

### CHARITY TOWARD HIS NEIGHBOR

The life of the Servant of God was entirely immersed in works that were related to his evangelical ministry or was occupied in disposing himself for those works or was involved in activities intended to bring souls to the love of God. His heart, therefore, participated in that mysterious thirst which the Divine Redeemer expressed during the anguish of his death as he uttered those mysterious words: *I thirst* (Jn 19:28).

As I, indeed, knew the Servant of God, I am able to say without fear of error that I found him to be constantly burning with that thirst for souls. I think that I can say that I am not able to judge how one human-wanderer should or could so closely imitate Xavier, whom he looked upon as his model for zealous work and whom he proposed as an example for his Missionaries, as well as the protector of his Institute and all of the projects propagated by it.

#### *An Organization set up for clergy*

As I mentioned before, since the Servant of God shared in that mysterious thirst of the Redeemer: a thirst for the eternal salvation of souls ... I must declare that he was so filled with that thirst that he was not content or satisfied, unless he dedicated himself entirely to it through his own personal efforts every day of his life in order to lead others to the haven of eternal life. He was not satisfied even when he was called to do so at the cost of hardships, demanding work and pain in the establishing and propagating of his Institute. From the very beginning of his apostolic ministry when I became acquainted with him, I have known him to burn with that thirst for the salvation of souls. Because of that urge, he was deeply concerned about setting up an organization for the clergy. He ordered his Missionaries to arrange for this organization in every location where he and his Missionaries were, are and will be invited to preach holy Missions. I can say that the institution of these organizations was something very dear to the heart of the Servant of God. He was convinced, as anyone with good judgment would be, that animating the clergy of any diocese whatever to lead a more truly ecclesiastical life, to be a more zealous evangelical worker, would be an adequate provision of help for the needs of souls. He directed that those organizations should lead them to a greater personal sanctity in order to make their own eternal salvation secure. There should be an increase in the ecclesiastical knowledge necessary for the clergy; it should be kept under the pastoral vigilance of the bishops; they are to be encouraged to carry out works of charity and zeal for the eternal salvation of souls.

In his thirst for souls, therefore, he saw to it that these organizations should promote the education of the young clergy which was so sorely needed, especially for those who were not trained in episcopal seminaries. In this way, the number of true evangelical workers, priests leading a truly edifying life would be preserved and increased in the Church of God and thus more easily would the people be influenced to make use of the means provided by religion in their pursuit of eternal salvation.

#### *Care toward various categories of people*

The Servant of God was convinced that a truly lived Christian life in people of upper station in both sexes is based in great part on the maintenance of good customs and that progress

in religion is achieved by conserving and increasing that spirit of Christian living in the people. Thus, he ordered that the priest-members of that organization should, on a monthly basis, promote and direct the work of the people's organizations - one for the men and another for the women, in the cities or the places where they were set up.

The Servant of God was animated with zeal for the salvation of souls and knew that by maintaining the spirit of religion and preserving Christian morality in the military, not only these individuals were assured of their eternal salvation, but also the other various levels of people. Again, he directed the priest-members of that organization, from time to time, to make available the necessary and opportune instructions of Christian doctrine to the military.

Convinced, furthermore, that good conduct shown by parents of families, artisans and every other type of individual of mature age, he insisted that they promote and preserve the spirit of religion in the children, in dependents, in those of minor age. Thus, he directed the priest-members of this organization to make every effort to re-activate and maintain the activities of the established confraternities, adhering closely to the observance of their respective statutes. They were to encourage the practice of holy meditation in order to obtain better the fulfillment of the objectives of the various confraternities. In one way or another, they were to promote in the membership an increase of faith and Christian piety as well as the exercise of works of charity.

The Servant of God was also convinced that every level of individuals of the male gender needed to have a very special and opportune means of sustaining their faith and renew their morals in order to bring to perfection their Christian living. That was to be achieved through the daily exercise of the nocturnal oratories. Thus, he directed that the priest-members of that organization should support and maintain in every way possible the institution of this nightly oratory work.

The Servant of God's thirst for the salvation of souls was turned, in a special way, to the young, to impress upon them and to dispose them toward what the Holy Spirit indicated with those sacred words: *adolescens juxta viam suam etiam cum senuerit non recedet ab ea* (Prov. 22:6). Consequently, he ordered that the priest-members of this organization should promote and direct those groupings of people that I mentioned before, namely, one for men of advanced age, one for the older women, and others for the youth.

### *The Confraternity of the most Precious Blood*

In order to provide all the areas where he undertook Missions or where his Missionaries also were engaged or would be engaged, with a means of leading every level of people to an evermore lively spirit of faith and charity, he instituted the Congregation of the most Precious Blood and ordered that this congregation should be directed by the same priests who belonged to the clerical organization. Furthermore, they were to do everything possible that the feast-days be celebrated in many churches and that at various hours the Chaplet of the most Precious Blood be recited to draw all to a love for the Crucified Lord, for in loving the Crucified Lord, all would be encouraged to profit from the love that Jesus Christ showed for the salvation of their souls.

At this point, I can say that, in order to incite all the people to a deeper love of the Crucified Lord and to encourage everyone to profit from the love that Jesus Christ showed for the salvation of their souls, he wanted his Missionaries, not only while conducting a Mission but always and on every occasion, whether at home or abroad, to wear devoutly the sculpted image of our Lord Jesus Christ on the cross. It was suspended from a small chain and worn over the chest and with the base tucked into their cincture. When that practice was introduced, I know that

this had to be faced at the cost of serious opposition and tribulation, as far as I know, God accompanied and still accompanies this holy practice with heavenly blessings. I know that in seeing a Missionary of that Congregation founded by the Servant of God who devoutly presents himself at any time wearing the Crucifix visibly against his chest, arouses in the faithful feelings of devotion and respect.

#### *Monthly day of recollection*

The Servant of God's thirst for the salvation of souls sought to provide the people with a very opportune means of keeping all of them well-prepared for the terrible moment of death as well as to maintain in them a sensation of comfort derived from the food of eternal life. Hence, he directed that the priest-members of that clerical organization should, on the last Sunday of each month, have the people occupied with the practice of the so-called day of recollection in preparation for death, along with an invitation to take part in the general communion for the people.

#### *Prisoners*

Though occupied in many activities, the Servant of God showed zeal and thirst for souls as he also extended sentiments of great compassion for the souls of those poor guilty individuals locked up in prisons. Hence, he directed the priest-members of that clerical organization to provide spiritual training for these incarcerated persons at a convenient time on weekdays. That care was even more necessary for them since they were less disposed to make use of the means provided by religion to help them reform their lives and also because they were exposed to the danger of becoming more demoralized, something that resulted easily from their association with many criminals and the variety of crimes committed and the bad habits acquired.

#### *Monasteries and conservatories*

The zeal and thirst for souls in the Servant of God, regularly hidden but operative, did not lose sight of the monasteries of sacred virgins and the conservatories where those of the weaker sex were gathered together. Hence, in order to increase the fervor for evangelical perfection in the former and to develop a solid method of life with regularity and a growth in charity and faith in the latter, he directed that the priest-members of that oft-referred-to organization, should, on the last Friday of every month, give a spiritual conference to the communities of those monasteries and conservatories.

#### *The Sick*

The unfortunate sick in hospitals did not escape the merciful attention of the Servant of God's zeal. Hence, he directed the priests of that organization to go, on weekdays and at a convenient time, to the hospitals in order to comfort the poor sick people and particularly to provide for the needs of their souls. Thus, they would bring forth fruitful and meritorious results from the suffering of the illness that they have; they would be enriched with great merits as well as be cleansed of their sins. Thus, they would be prepared to happily meet the beautiful death of the just.

The zeal and charity of the Servant of God was extended not only to those sick people in the hospitals, but also to those living in the squalor of their own filthy places of habitation, also those who, according to the practices, were not admitted to public hospitals because of the particular type of affliction they had or because in their local area of residence there was no hospital available for the care of poor sick people. So, the Servant of God realized with full fervor and zeal that there was a call to provide for the bodily needs of these afflicted people and even more the call to provide for the needs of their souls. With great enthusiasm, charity and zeal he propagated the holy institution which was initiated by the apostle of the Gauls, St. Vincent de Paul; I refer to the sisters of charity that I mentioned before. With precise regulations he established that this group of women be under the direction of his Missionaries in every place where a Mission House was set up. If there was no Mission House there, he wanted this group, in the execution of their works of charity, to be directed and supported by the priest-members of that so often-mentioned clerical organization.

### *Teaching Christian Doctrine*

To establish better in the people the foundations of a Christian life and dispose them for eternal life, his zeal turned his special care toward the teachings of the Christian religion which are to be promoted by pastors in the training of young boys and girls in their respective parishes. Recognizing that in most cases or at least in many of them, it was only rarely possible for the pastor to instruct all of them in need. So, he directed that the priest-members of that organization should make every effort to assist the pastors as best as possible in the teaching of Christian doctrine. Furthermore, in order to animate the young people to profit from these religious instructions, the Servant of God zealously encouraged the priests to distribute small rewards as a stimulus to awaken in them a deeper interest and ardor.

### *The Poor*

As far as I know on my own, I can say that the poor were always considered zealously by the Servant of God as the pupil of his eye. He wanted that, after his death, even in the places that were lacking in the establishment of the Confraternity of the most Precious Blood, the members of the priest-group should accompany the bodies of the poor to their place of burial as stipulated in the Constitutions of the Confraternity. As I mentioned before, he insisted that it be set up at the time of the holy Missions so that the piety of the faithful would be distinctive in the practice of this work of charity so greatly praised in the Scriptures, in the good book of Tobias. As a work of mercy, it should ready those, who with a true spirit of religious charity, lovingly practice it, for receiving mercy themselves.

### *The Nature of his Charity*

Continuing now to speak of the charity exercised by the Servant of God, as far as I know, I am able to say that it was marked by the characteristics mentioned by the Apostle St. Paul in his first letter addressed to the faithful of the church of Corinth (cfr. 1 Cor 13:4-8). With the Servant of God leading a Christian, priestly and evangelically ministerial life, especially in his promoting and carrying out those activities leading to the glory of God and the salvation of souls, I do not recall ever seeing in him a lack of Christian patience. Thus, I am able to state that his charity was

a truly patient one. That patience was more fully exercised and brought to perfection as the circumstances, recognized as occasions for patience, grew more challenging and numerous - those circumstances include the many persecutions that Canon Del Bufalo faced in doing the works of God.

I noted that the Servant of God's charity was adorned with a gentleness of treatment, the benignity of charity. That gentleness was so evident in him that, I am able to say, that I recognized it as so perfect in him that in this regard he was seen as a man sent by God to stimulate souls to flee from the abyss of sin because of the gentility of his treatment and return to God. The gentility of treatment, shown toward souls, was a sharing in the gentility shown by Jesus Christ here on this earth, drawing all hearts to a love of him.

As I knew and was able to come to know the Servant of God and to be able to study his manner of handling evangelical activities leading to the glory of God and the salvation of souls, I saw his charity exercised therein. It was not emulous, that is to say, it was not accompanied by a spirit of envy which prevents some people from doing real works of charity. In fact, his charity was so animated by a true love of God and neighbor that he was not content with only his exercising of that act of charity, but would have liked to enkindle that spirit of charity in as great a number of people as possible.

I noticed that the charity that was resplendent in the activities done, promoted and propagated by the Servant of God was not directed for the sake of appearances or vanity, but rather to see substantial and fruitful results of the charitable works. From what I know of the Servant of God, from how he dealt with me and from the testimonies of other eyewitnesses as to how he carried them out, I can say that his charity was just as the apostle Paul said: *non inflatur*. I never heard anyone say in speaking of his works that they were carried out for the sake of vanity. As a matter of fact, the greatest and most astounding activities that he did, for which I myself was not present, were the things that he always kept hidden from me.

I can also say that the charity exercised by the Servant of God was in keeping with what the apostle Paul said: *non quaerit quae sua sunt*; thus, as I knew him, in the exercise of his works, he always sought Jesus Christ, his glorification and the salvation of souls.

The charity exercised by the Servant of God, as I knew it to be in him, I can say was adorned with another of the characteristics mentioned by the apostle Paul who used the words: *non irritatur*. I never saw him moved to anger. In fact, I know that the Servant of God~overcame an innate, quite lively personality and I must come to the conclusion that he must have often and many times had to control himself in the exercise and maintenance of his evangelical works and the works of charity so as not to succumb to an act of anger.

The charity exercised by the Servant of God, as I knew it to be in him, also had another of the characteristics described in the words: *non cogitat malum*. As he carried them out, I must point out that not in any one of them would he have wanted to cause anyone anything bad. Indeed, in keeping with the dispositions of his heart, he would wish only good for everyone. I state this as the judgment that I must make because of everything which I have come to know in him and about him.

The charity exercised by the Servant of God was adorned by another of the characteristics expressed by the Apostle in speaking of charity with the words: *non gaudet super iniquitate*. I knew him to be compassionate toward the poor and especially toward infirmities of the soul; thus, one can say that he not only did not rejoice over the moral or physical evils of his neighbor, but rather because of his most perfect Christian compassion for them he kept himself assiduously occupied in the works of the evangelical ministry and in promoting the exercise of precious

works of charity.

The charity that he exercised was accompanied by still another of the characteristics found in the previously mentioned letter of the Apostle St. Paul, expressed in these words: *congaudet veritati*. Thus, the Servant of God was thoroughly filled with spiritual joy particularly when the works of charity that he exercised became effective in bringing about true assistance to his neighbor.

As that Apostle also says in the cited quotation that charity *omnia suffert*, so in the charity exercised by the Servant of God, whenever he undertook or continued to spread evangelical activities and charitable works, he had to face much suffering. In as far as I knew him, it can be said that he was happy to suffer everything as long as works of charity would continue to be done.

It is likewise necessary that charity should be characterized by still another quality described in the Apostle's words: *omnia credit*; Chrysostom explains these words as meaning: *facile aliis assentitur. non repugnat*. So, I can say that the charity exercised by the Servant of God, as I knew him, was marked with this quality. In everything that was not in opposition to charity and for the facilitation of the exercise of charity both in himself and in others, I am able to say that I must come to the judgment that the Servant of God, as I knew him had this quality. I never witnessed him insisting on his own opinion nor contradicting anyone as long as his being in agreement and non-contradictive would be something that contributed to the exercise of charity and not something contrary to it.

From what I observed in him I must come to the judgment and I must state that he had still another of the qualities mentioned likewise by the Apostle St. Paul with the words: *omnia sperat*. I observed that in the face of the many difficulties that he encountered, he was, I must say, eager to acknowledge them and overcome them. In all of these circumstances I noted that he was ordinarily filled with holy courage, reminiscent of Christian hope for bountiful success in works of charity.

Finally, I saw that the charity exercised by the Servant of God was adorned by the characteristic mentioned by the Apostle Paul with the words: *omnia sustinet*. I noticed that the Servant of God, filled with a truly Christian love and zeal, was tireless in his undertaking, maintaining and spreading works of charity, even though in the exercise of those activities he had to face difficult situations, deal with difficult people having notable defects so that in not extracting himself from doing those things, he necessarily had to suffer as well as overcome his own self, including anything else that could fall under the meaning of the word mentioned by the Apostle; *sustinet*.

### *His stand against sin*

The Servant of God's exercise of charity shone more brightly the more he directly and universally followed his principle of life, namely, to destroy in all people the vices that were in opposition to charity, that is, hatred of God and neighbor, laziness, envy, discord, quarreling, fighting, sedition, scandal and every other vice opposed to charity. Thus the Servant of God's whole life was completely occupied with and directed toward the destruction of the reign of sin and toward the restoration and spread of the reign of virtues, all of them that fall within the bounds of charity or lead to it.

The Servant of God's charity, as I knew him, was distinctly and more luminously resplendent in his destroying of scandals, the objects of scandal and the removal of the occasions

to them. Even though I myself was not present with him in the Missions that he conducted outside of Rome, still as I personally knew the sentiments of his heart and from what I learned from his activities, I am able to say that his particular concern in every circumstance in which he found himself, whether in his Mission work or Retreat work or any other circumstance in which he happened to be, the fact is that if he was aware of any scandalous object, he acted and spoke in such a way as to remove it or destroy it. With great zeal in his preaching, he instructed the people and invited anyone who in his life or in his household had objects of scandal. I say that he invited them to get rid of them for the love of God, to turn them in to the ministers of God so that they could be burned or shredded publicly as a common act of edification or privately if it was judged to be more prudent. One can say that the entire life of the Servant of God was an act of charity directed to works that brought greater glory to God and salvation to souls. It was exercised so as to offset whenever possible any occasion that was a threat of spiritual ruin.

The Servant of God's charity was directed toward destruction of the scandals among people that might be referred to as ordinary or common as seen at all times and more or less generally in all peoples. However, as soon as he assumed the task of preaching Missions in the Papal States after the invasion of the French government during the pontificate of Pius VII, of holy memory, he had to work very hard to destroy in various areas the spirit of sectarianism. Just to what extent the Servant of God's charity must have been refined in this work, each one can calculate on his own. In giving my deposition here and now, I must say that in this regard the Servant of God was filled with a zeal that was adequate to the needs of the time. As I knew him, I must say that he tirelessly made use of his zeal in as far as he was able and in keeping with the circumstances. From one of his Missionaries, namely Fr. Biagio Valentini, I learned that once when Canon Del Bufalo was on his way to open a Mission, he had been advised to cancel it because there were plans made by the sectarians to kill him. However, the Servant of God, filled with faith and trust in God, replied: "The Mission is lawful and I want to go there to open it". Having mounted the preacher's platform the Servant of God opened the holy Mission by repeating the words of the Apostle Paul: *Mihi vivere Christus est, et mori lucrum* (Phil 1:21), and he began to speak with such God-given faith and courage and so filled with charity and zeal, that the sectarians not only lost their bravado in carrying out their sacrilegious attempt on his life, but, as I was informed, they grew pale with fear and the Servant of God was able to give vent to his zeal and proceed with the continuation of that holy Mission.

#### *Virtues annexed to charity*

Now I must give my deposition with regard to the virtues annexed to charity as they were exercised by the Servant of God. They are: fraternal love, zeal, joy, peace, mercy and beneficence.

#### *Fraternal love*

I knew the Servant of God both from speaking, conversing and working with him, I can say that the fraternal charity which our Lord Jesus Christ spoke about when he said to his men: *in hoc cognoscent homines quod discipuli mei estis, si dilectionem habueritis ad invicem* (Jn 13:35) was observed and exercised in a grand, continuous and greatly effective manner. Because of that fraternal charity which he harbored in his heart, not only did he love all people in Jesus Christ but also demonstrated it in his speech and in the truly Christian manner in which he dealt

with anyone at all with a fraternal treatment. This spirit of fraternal love was shown in a particular fashion in the works of his sacred, evangelical ministry in making every effort to undertake these activities together with other evangelical ministers, maintaining between himself and them that Christian fraternal love. He displayed a strong interest in placing emphasis on fraternal love. I must say, from what I know of him on my own, that he considered the practice of this fraternal love as a means of promoting much fruitful work to the benefit of many souls in one of the areas visited by Blessed Leonard of Port Maurice, namely, with the sacred league of confessors created by the aforementioned Blessed Missionary inspiring them to a more fruitful administration of the sacrament of penance. I recall that the Servant of God, Canon Del Bufalo, was so concerned about promoting it that I believe that I can say that he was never fully content with just the speaking about it but that it should be practiced.

Finally, to cover the whole picture briefly, I believe that, with total assuredness, I can assert that the entire life of the Servant of God, that is, the years during which I was acquainted with him, was completely dedicated, practiced and accompanied by the lovable virtue of fraternal love, the distinctive mark of true followers of the Redeemer, as our divine Savior himself indicated.

### *Zeal*

The virtue of zeal was likewise practiced by the Servant of God, may I say, in the most admirable way. From what I know of him on my own, from the very earliest years that I became acquainted with him and until the time of his death, I knew him to be not only filled but, to use an expression which is apt for describing this concept more clearly which I have had to form in my mind from the facts of his life, I would say it was an overflowing zeal. I can likewise say that the life of the Servant of God was in constant movement of zeal, a zeal that was orderly since it was moved and inspired by a true charity; an orderly zeal that was proportionate to the most holy objectives of his vocation as a promoter of the glories of the most Precious Blood, extending this religious, Catholic practice far and wide. His vocation also led him to be a restorer of holy organizations directed to keep alive and fervent the devotions of the people. Above all, I must point out that the zeal of the Servant of God was also in proportion to his principal vocation as the founder of the Congregation of Missionaries. I believe that I can say that in order for him to implant it, make it progress and spread it, he had to use an abundance of zeal; a zeal that was so operative that the zeal that the Servant of God used in these activities could be described as a zeal that reached a sublime degree. As I indicated, in a way, elsewhere, the Servant of God was so filled with zeal that I feel that I should say that he had a gift for producing, stimulating and increasing it in others. I myself experienced this when I felt a revival in myself for handling evangelical activities for the glory of God and the salvation of souls every time that he, in one way or another, spoke to me about or worked with me in doing the works. Thus, a distinct character in the life of the Servant of God, I believe that I can assert, was the zeal of his life.

### *Joy*

I speak now of the virtue of joy as one of the virtues annexed to charity yet distinct from that internal, spiritual joy which is the fruit of the gifts of the Holy Spirit. This joy, considered as a virtue annexed to charity, is the virtue of the soul by which a person, animated already by charity, deals with everyone in a manner that is said to be charitable, even though because of

various internal and external circumstances that soul may be experiencing bitterness and affliction, wanting not to cause anyone pain or affliction of any sort and always seeking to become all things to all in order to win everyone over to Jesus Christ, making use of the graces given. Thus, so to speak, one gains mastery over oneself, absorbing in oneself the bitterness of internal affliction and sadness while trying to virtuously communicate to others the effects of a gentle charity.

I knew the Servant of God, as he appeared through all the years of my acquaintance with him, he was always universally involved in the works of the kingdom of Jesus Christ and hence always immersed and surrounded with difficulties, persecutions and opposition, or, at least exposed to the danger of encountering even greater ones, since the kingdom of God will always meet with opposition. Keep in mind that the Servant of God displayed this energetic spirit, activating it and exercising it at a time when the difficulties, the persecutions and the opposition were greater than commonly and ordinarily experienced at other times. Nevertheless, I noted that in the Servant of God the ordinary treatment that he used in conversing with others, in speaking and in handling various situations, he showed a cheerfulness and the virtue of Christian joy that animates one who is working out of love of God, encouraging the faithful to draw close to and trust the evangelical minister in order to draw good from the sacred ministry as that minister displays the virtue of joy. During the long number of years that I knew the Servant of God, I do not remember ever hearing of anyone, whether he approached the Servant of God or whether he kept distant from him, who was not treated with that very Christian joy that I have spoken of. In fact, since it was his practice to listen to everyone and treat all with cheerfulness and Christian joy, I believe that I can say that everyone, in accordance with their need, would be drawn to him. Each one, in accordance with his need, would approach him with a Christian and fraternal trust.

### *Peace*

The virtue of peace, considered as a virtue annexed to charity and distinct from that interior peace which is the fruit of the gifts of the Holy Spirit, is the virtue that charity begets in the soul of the one who is enkindled with charity and by which that person makes every effort against rebellious passion in order to remain in peace with everyone. Ultimately it brings one to a point of loving one's own enemies and doing good even to those who have done us harm, praying for those who persecute us, imploring copious blessings upon those who speak evil of us.

I knew the Servant of God, he was always peaceful with all and during all the years in which I dealt with him, I never saw him directly or even in the slightest way show vindictiveness against anyone of his persecutors or enemies. In fact, seeing him tranquil in God, occupied in doing the works of God for which he was being persecuted, he demonstrated that true and full Christian trust which cannot be found in one who does not perfectly exercise the virtue of peace, nor in one who does not love his enemies, do good to those who persecute him, implore blessings on those who speak evil of him. Hence, I must form the sure and firm judgment which I could not help but decide, namely, that the Servant of God exercised this very virtue perfectly. Indeed, I must say that he was so advanced in the exercise of this virtue and possessed it in a sublime degree as I know from information given to me about his Missions, that he became an instrument in the hands of God in bringing peace to the people, especially by promoting peace from the preaching platform. He brought it to persons and families who were discordant. Furthermore, from what has been told to me by their Director, Fr. Biaglo Valentini, it must be

pointed out that God was so pleased with the exercise of the virtue of peace by the Servant of God that he wanted to make this known through a rare prodigy during the life of the Servant of God. The Director told me that at the beginning of a Mission in a city that the Servant of God was about to conduct, a certain individual appeared. Shortly after the start of the Mission, that aforementioned individual left that city and went to another place around a hundred miles distant. He arrived there at a time when a grave disagreement had broken out between the members of one of the pious confraternities. He asked one of the members how things were going and that person replied that the argument had been settled in one day (it was one of the days when the Servant of God was preaching the aforementioned Mission), and that the argument had gotten to a point that someone might have been killed if Canon Del Bufalo had not shown up to restore calm and peace.

### *Mercy*

The virtue of mercy, considered as a virtue annexed to Christian charity, one can say, as I am able to attest on my own, was exercised by the Servant of God in such a full, continuous way as possible in the circumstances that he encountered, and even in a universal manner as can be asserted because of his corporal and spiritual works of mercy. This was a virtue which distinctly characterized the life of the Servant of God. His labors for the poor of Santa Galla while in Rome was never lost sight of. All the works that he promoted or had others promote through the efforts of his Missionaries, whom he constantly animated with zeal and persistence, were accomplished by them as well as by the organization that he instituted for the clergy wherever he conducted Missions. These activities, I say, form an intricate pattern of zealous, charitable works that can be described as an accumulation of corporal and spiritual works of mercy.

### *Beneficence*

The virtue of beneficence, considered as a virtue annexed to charity is one that the individual who exercises it acts in imitation of the Redeemer who *pertransiit benefaciendo et sanando omnes* (Acts 10:38). It is the virtue that is stimulated, that is to say, is gently but forcibly activated in the soul that possesses charity and enjoys producing loving and beneficial works as a result of that essential charity. It participates in the infinite goodness and as such diffuses itself, as explained by the Angelic Doctor: *Bonum est diffusivum sui ipsius*.

So in as far as I am able to say from my association with the Servant of God and without fear of being erroneous, I can say that he was one who was fully and zealously involved in the salutary, charitable concern for others in imitation of God by diffusing the gifts that he possessed. A person is able to imitate another creature in doing good toward all, but, one can get to a much higher level, one that is continual, yet exercised in a simple and natural way. I observed the Servant of God as one who was always ready to do good to all with ease and with a Christian spirit in keeping with the nature of charity. He gave assistance to all by using spiritual and devotional things as another expression of his beneficence. This clearly showed that his beneficence was directed only to endorse God's purposes.