

of Linz, published several volumes of Rudigier's sermons, retreats, pastoral letters, and politico-ecclesiastical addresses and in 1905 introduced his cause for beatification.

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[W. B. SLOTTMAN]

## RUDOLF ACQUAVIVA AND COMPANIONS, BB.

Martyrs killed Monday, July 25, 1583 (Gregorian calendar), in the village of Conculim (Salsette, Goa, India); the group included Fathers Alfonso Pacheco, Peter Berno, Antonio Francisco, and Brother Francisco Aranha.

*Rudolf Acquaviva*; b. Atri old kingdom of Naples, Italy, Oct. 2, 1550. He was the fifth child of the duke of Atri and nephew of the future general of the Society of Jesus, Claudius ACQUAVIVA. His mother was a cousin of St. ALOYSIUS GONZAGA. He was admitted to the Society of Jesus April 2, 1568, in Rome and studied in Macerata and Rome. He was ordained and reached Goa, Sept. 13, 1578. Shortly after, he was selected as superior for the very important mission to the court of the Great Mogul Akbar, who in 1579 had sent an embassy to Goa with a request that two learned missionaries be sent to Fatehpur Sikri his favorite residence near Agra; Acquaviva arrived there at the end of February 1580. His zeal and austerity won the admiration of the Mogul and his court, who regretted his return to Goa in February 1583. At Goa, he was appointed superior of the Salsette mission, the post he held at his martyrdom.

*Alfonso Pacheco*; b. Minaya (Albacete) Spain, c. 1549. He entered the society on Sept. 8, 1567 in the Province of Toledo; in 1573 he studied theology in Alcalá. Before his ordination the following year, he sailed with A. Valignano for India, landing in Goa. His prudence and virtue influenced his being chosen in 1578 for an important European mission. He returned to India in 1581, and was made rector of Rachol (Salsette). He accompanied two punitive expeditions of the Portuguese to the village of Conculim, and was instrumental in destroying the pagodas there.

*Peter Berno*; b. Ascona (Locarno), Switzerland, c. 1552. He entered the society at Rome, July 2, 1577; two years later he left Lisbon for Goa. Soon he was appointed to Salsette. He, too, accompanied the punitive expeditions to Conculim and assisted in destroying the Hindu

temples; he overturned an anthill that was deemed very sacred, and killed a cow, thus deeply offending orthodox Hindus.

*Antonio Francisco*; b. Coimbra, Portugal, c. 1550–53. He was an impoverished student when he joined the society in Coimbra on Sept. 7, 1571, and accompanied Pacheco to India in 1581. Shortly afterward he was ordained in Goa. He was then sent to the Moluccas, but a storm impeded his voyage and he returned to Goa, where the superiors assigned him to the Church of Orlim (in Salsette).

*Francisco Aranha*; b. probably at Braga, Portugal, c. 1551. He was born of a wealthy and noble family and went to India with his uncle, the first archbishop of Goa, D. Gaspar de Leão (1560). There he joined the Society of Jesus as a brother on Nov. 1, 1571. He often accompanied the fathers in their apostolic work.

The five religious met in the Church of Orlim on July 25, 1583, and thence proceeded to Conculim in the southeast, accompanied by some native Christians, with the object of erecting a cross and selecting ground for a church. Hindus, aroused by this threat to their religious beliefs, decided to destroy them. The Hindus attacked the Jesuits and their followers, killing them and tossing their bodies into a well. A few days later, the bodies were recovered and solemnly buried in the Church of Our Lady of the Snows. In 1587 the remains were removed to the city of Goa, where they are still venerated.

A narrative describing their death, written in 1583 by Father Valignano, was reprinted and translated several times. The process of canonization began in 1600, but it was only in 1741 that BENEDICT XIV declared the martyrdom proved. On April 16, 1893, the solemn beatification of the five martyrs was celebrated in Rome, and in 1894, in Goa. The absence of miracles has delayed the process of canonization of the five as a group.

Feast: July 27; Feb. 4 (Jesuits).

**Bibliography:** D. BARTOLI, *Missione al Gran Mogor del P. Ridolfo Aquaviva . . .* (Venice 1851), a monograph on the five martyrs. N. ANGELINI and H. GRUBER, *Der selige Rudolf Acquaviva und seine Gefährten* (Regensburg 1894). E. D. MACLAGAN, *The Jesuits and the Great Mogul* (London 1932). J. N. TYLEND, *Jesuit Saints & Martyrs* (Chicago 1998) 220–28.

[J. WICKI]

## RUFFINI, ERNESTO

Archbishop, cardinal; b. San Benedetto Po, diocese of Mantua, Jan. 19, 1888; d. Palermo, June 11, 1968. Ruffini was ordained to the priesthood on July 10, 1910, and

became one of the first students at the newly established Pontifical Biblical Institute in Rome. After his graduation and a trip to the Holy Land, he was appointed by his papal benefactor to the Lateran Seminary to teach Sacred Scripture. During his 35-year Roman residence he also taught at the Propaganda seminary, authored books and articles on Scripture, and served on a variety of curial congregations and commissions, including the Pontifical Biblical Commission and the congregations of Seminaries and Universities, of which he was fully in charge for several years.

Pope Pius XII appointed Ruffini as archbishop of Palermo in 1945 and a year later created him cardinal. Ruffini established a secular institute, a boys town with facilities to learn various industrial trades, a village bearing his name with new houses constructed for the poor, and similar works. He also wrote a book attacking Pierre TEILHARD DE CHARDIN (*The Theory of Evolution Judged by Reason and Faith* [Eng. ed., New York 1959]). During his visit to the United States in 1956 he was enthusiastically greeted by hundreds of his former students, including members of the hierarchy.

During Vatican Council II (1962–65) Ruffini was constantly studying council documents and avoided as far as possible purely social gatherings. Though his views were often criticized, some historians place Ruffini among the leading theologians of the council.

[J. E. STEINMUELLER]

## RUFFO, FABRIZIO

Italian cardinal, leader of SANFEDISTS; b. S. Lucido (Cosenza), Sept. 16, 1744; d. Naples, Dec. 13, 1827. Of noble birth, he was placed early under the tutelage of Giovanni Braschi, the future Pope Pius VI. After completing his studies at the Collegio Clementino in Rome, he entered the service of the Roman Curia. In 1785 he became treasurer-general in the apostolic camera, where his devotion to needed economic and financial reforms in the STATES OF THE CHURCH roused so much hostility from vested aristocratic interests that he retired to the Kingdom of Naples after being made cardinal (1794). He received the deaconate in 1795. King Ferdinand IV appointed him superintendent of his utopian colony of silk manufacturers at San Leucio, near Caserta. After the royal family escaped the approaching French army by fleeing to Sicily on Admiral Nelson's British man-of-war "Vanguard" (December 1798), Ruffo joined the court at Palermo. After proposing a plan to recover Calabria and receiving royal authorization to act as the king's vicar, Ruffo returned to the mainland (Feb. 7, 1799), accompanied by

only eight companions and lacking funds or arms. The militant, audacious prelate, gifted with organizational talents, soon gathered from the civilian populace a sizable army, known as the Sanfedists. Ruffo aroused great enthusiasm by his understanding of the Calabrians and his desire to relieve them of oppressive feudal burdens, but he could not curb all the excesses of his motley troops. At the head of his army he proceeded to Naples, where he gained the capitulation of the French and Italian Jacobin forces of the Parthenopean Republic, after offering them mild terms, which Nelson and the restored Bourbons later disregarded by exacting bloody vengeance. Ruffo then fell into disgrace and left Naples for Rome (January 1800). During the Napoleonic era he tended to tolerate the emperor's religious policies. Upon his return to Rome in 1814, Pius VII appointed him to various posts. Ruffo regained favor with the Neapolitan Bourbons, and retired to Naples in his last years, which he devoted to study and writing on agricultural, economic, and military topics. Liberal historians have frequently reacted to Ruffo's counterrevolutionary activity by portraying his character in dark hues.

**Bibliography:** H. C. GUTTERIDGE, ed., *Nelson and the Neapolitan Jacobins: Documents . . . June 1799* (London 1903), biog. data and evaluation in introd. ix-cxii. H. M. ACTON, *The Bourbons of Naples (1734–1825)* (New York 1958). N. RODOLICO, *Enciclopedia Italiana di scienze, lettere ed arti* 30:221, with photo.

[M. L. SHAY]

## RUFINA, SS.

There were several saints in the early Church by this name.

*Rufina and Secunda* are recorded as having been martyred in the Valerian persecution (c. 257) and buried on the Via Cornelia at the ninth milestone. A church was erected there, apparently by Pope DAMASUS; it became a basilica and was renovated by Pope ADRIAN I in the eighth century. This was the ancient See of Lorium, subsequently united with that of Porto, which became a suburbicarian see of Rome as Porto Santa Rufina, with a cardinal as its bishop. The Acta are legendary, and state that Rufina and Secunda were sisters, daughters of a Roman Senator Asterius, who were delated by their prospective fiancés and beheaded. In 1154 their relics were translated to the baptistery of the Lateran Basilica.

Feast: July 10.

*Rufina and Justa* are honored in Seville, Spain, as having been martyred in 287 upon refusing to sell their self-produced earthenware as vessels for pagan worship.

Feast: July 19.