

triumphant; the third of the sacraments; and the fourth of Divine grace, free will, justification, and good works.

In 1592, Bellarmine wrote the preface to the new edition of the Vulgate, and Pope Clement VIII made him rector of the Roman College, examiner of bishops in 1598, and cardinal in 1599. Immediately after his appointment as Cardinal, Pope Clement made him a Cardinal Inquisitor. In 1602 he was made archbishop of Capua, where he wrote against pluralism and non-residence (i.e., a bishop not residing within his diocese), and he set an example himself by leaving within four days for his diocese, where he devoted himself to his episcopal duties, and put into effect the reforming decrees of the Council of Trent.

In 1616, on orders of the then pope, Paul V, Cardinal Bellarmine summoned Galileo Galilei, notifying him of a forthcoming decree of the Congregation of the Index condemning the Copernican doctrine of the mobility of the Earth and the immobility of the Sun, and ordered Galileo to abandon it. Galileo agreed. In his old age he was allowed to return to Montepulciano, as its bishop for four years, after which he retired to the Jesuit college of St. Andrew in Rome. During his retirement, he wrote several short books intended to help ordinary people in their spiritual life: *The Mind's Ascent to God* (1614), *The Art of Dying Well* (1619), and *The Seven Words on the Cross*.

Over the years, the members of his order worked tirelessly to achieve his canonization. Finally he was canonized by Pope Pius XI in 1930; the following year he was declared a Doctor of the Church. In the Roman Catholic calendar of saints, Saint Robert Bellarmine's feast day is on 17 September, the day of his death; but for those who still continue to use pre-1969 calendars, his feast day is celebrated on 13 May (1932-1959) and has a rank of a "third-class feast".

*(excerpted from: //en.wikipedia.org)

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Saint Robert Bellarmine

Feast Day: May 13



***"Charity is that with which no man is lost,
And without no man is saved."***

Saint Robert Bellarmine

Saint Robert Bellarmine

*Robert Bellarmine (full name in Italian: Roberto Francesco Romolo Bellarmino) was born on 4 October, 1542 and died on 17 September, 1621. He was born at Montepulciano, Italy to a noble though impoverished family. He was the son of Vincenzo Bellarmino whose wife Cinzia Cervini was a sister of Pope Marcellus II. His abilities showed themselves early; as a boy he knew Virgil by heart and composed a number of poems in Italian and Latin. One of his hymns, on Mary Magdalene, is included in the Breviary.

His father destined him for a political career, hoping that he might restore the fallen glories of his family. His mother, however, wished him to enter the Society of Jesus, and her influence prevailed. He entered the Roman novitiate in 1560, remaining in Rome for three years. He then went to a Jesuit house at Mondovi, in Piedmont, where he learned Greek.

Robert's systematic study of theology began at the University of Padua in 1567-1568, where his teachers were Thomists. But in 1569 he was sent to finish his studies at Leuven, near Brussels, where he could obtain a fuller acquaintance with the prevailing heresies. There he was ordained, and he quickly obtained a reputation both as a professor and a preacher, in the latter capacity drawing to his pulpit both Catholics and Protestants, even from distant parts. He was the first Jesuit to teach at the university, where the subject of his course was the *Summa* of Thomas Aquinas; he also made extensive studies in the Fathers and medieval theologians, which gave him the material for his book "*De scriptoribus ecclesiasticis*" (Rome, 1613), which was later revised and enlarged by Sirmond, Labbeus, and Casimir Oudin.

Bellarmino resided in Leuven for seven years. His health was undermined by study and asceticism, and in 1576 he made a journey to Italy hoping that his health might be restored. In Rome, he was detained by the commission given him by Pope Gregory XIII to lecture on polemical theology in the new Roman College; he saw this as an honor and graciously accepted. He devoted eleven years to this work, out of whose activities grew his celebrated *Disputationes de controversiis christianae fidei* (also called *Disputationes*), first published at Ingolstadt in 1581-1593. It occupies in the field of dogmatics the same place as the *Annales* of Baronius in the field of history. This monumental work was the earliest attempt to systematize the various controversies of the time. It made an immense impression throughout Europe, the blow it dealt to Protestantism being so acutely felt in Germany and England that special chairs were founded in order to provide replies to it. Nor has it even yet been superseded as the classical book on its subject-matter, though, as was to be expected, the progress of criticism has impaired the value of its historical arguments.

Both of Bellarmine's great works were the fruits of the revival in religion and learning which the Catholic Church had witnessed since 1540. Both bear the stamp of their period; the effort for literary elegance (so-called "maraviglia"), which was considered the principal thing at the beginning of the 16th century, had given place to a desire to pile up as much material as possible, to embrace the whole field of human knowledge, and incorporate it into theology. The first volume treats of the Word of God, of Christ, and of the pope; the second of the authority of ecumenical councils, and of the Church, whether militant, expectant, or