Prayer
Scripture: 2 Timothy 3:1-9
Hymn: 163 "O Heart Bowed Down"

The Council of Trent strongly rejected the major Protestant doctrines and reaffirmed the major doctrines of the medieval church. The reforms in organization suggested at Trent and carried out in succeeding pontificates made the church more Roman and more popish than before. The overhaul of the curia strengthened the central bureaucracy so effectively that since the Reformation there have been no major scandals such as had shocked the world in the periods before the Reformation. Rome had learned not to wash its dirty linen in public. The central government was completely reorganized with a view to stricter discipline and supervision to insure the purification of morals, and to remove the scandal of the immense riches and worldly life of the clergy. The popes gave attention to the preparation of a uniform catechism that laymen might be systematically instructed in the tenets and obligations of their religion. The service books of the church were revised. A new standard edition of the Latin Bible, the Vulgate was published. Successive editions of the Index, lists of dangerous and heretical books that good Catholics were forbidden to read, were published. The Inquisition zealously redoubled its activity in Italy and Spain and reached into other Catholic dominated territories. Able scholars and theologians arose to defend the Catholic position. While in some places the reforms of Trent were given only lip service, in others zealous bishops labored to turn their churches into model reform churches. The Congregation for the Propagation of the Faith kept close watch over gigantic missionary efforts carried on by a host of Orders. The completion of St. Peter's symbolized the victorious conclusion of a long struggle.

THREE GREAT REFORMING POPES

After the Council of Trent three popes of great reforming energy were elected in close succession. There had been a popular outcry for "reform in the head as well as in the members" but considering the strong conservative traditions of the Roman Curia it seemed hopeless to expect any great changes. The seemingly impossible began to be accomplished. As popes began taking the lead esteem for the papacy rose. Papal nuncios and legates began facing up with firmness to powerful sovereigns with demands for the correction of abuses. When reforms were embraced by superiors they were more readily accepted by inferiors.

PIUS V: (1566-72):
The son of poor Italian parents of Bosco, Pius had entered the Dominicans in 1521. He rose to prior of the convent at Alba and then was appointed Inquisitor for the diocese of Como which brought him to the attention of Caraffa. Upon the recommendation of Caraffa, Pope Julius III made Pius Inquisitor-General in 1551. When Caraffa became Pope Pius IV, he confirmed him in the office of Inquisitor-General
and made him a Cardinal. Upon the death of Pius IV, as leader of
the most rigid and rigorous party in the church he was chosen pope,
taking the title Pius V. From the first his preoccupation was
actual reformation of the Church, repression of heresy, and
resistance to the Turks. He gave the Church an example of heroic
virtue, making himself a model of penance, asceticism and prayer,
and turning his palace into a monastery. With unflinching
regularity and consistency he began applying the laws to rich and
noble as well as to mean and poor. The rigor with which he purged
the church of the corruptions tolerated by the easy-going humanistic
popes inspired those about him.

Pius V was backed up by men of equal sanctity. In Rome itself
Philip Neri and his disciples zealously worked for moral regenera-
tion. In Northern Italy the Archbishop of Milan, Charles Borromeo,
set an example for all the church in the way he carried out the
reforms suggested at Trent. In Germany Peter Canisius became the
leader and agent of Counter-Reform. In France the Cardinal of
Lorraine and Antonio Possevino took reform seriously. The leader
of moral regeneration in Spain was Juan d'Avila; in Corsica it was
Allesandro Sauli, General of the Barnabites and Bishop of Aleria.

Pius V first set his hand to clean up Rome. A later historian
wrote that Pius' copy of the decrees of Trent became in his hands
the hoe by which he uprooted a whole world of weeds. On December
21, 1566, in his bull Inter multiplices he greatly increased the
powers of the Inquisition, giving it a free hand even at the expense
of the powers of the pope. As Inquisitor he had learned well how
the wealthy and powerful tried to buy protection from the pope.
Spectacular public trials and executions of heretics, called
autos-da-fé, became common in Rome. Fifteen were sentenced June 23,
1566--Pompeo de' Monti was beheaded and burned. Others followed
on February 24, June 26 and September 21, 1567--Pietro Carnesecchi
was beheaded and burned October 1. In 1568 sixty persons were con-
demned. By 1569 only a few "obstinate heretics" were suspected to
be surviving in Rome; Bartolommeo Bartocci was burned and Aonio
Paleario, a humanist rhetorician was strangled and burned, July
3, 1570. Pius backed the Inquisition in other places. There were
eighty-two trials in Venice. Inquisition was busy in Genoa, Lucca,
Milan and Mantua. Pius V even succeeded in persuading Philip II of
Spain to surrender to him Bartolomeo Carranza, Archbishop of Toledo
and Primate of Spain, who had been imprisoned by the Spanish
Inquisition. The horrible barbarity of the Inquisition sealed the
doom of Protestantism in Italy.

Pius V was equally savage against simony, blasphemy, sodomy,
and concubinage. He issued edicts limiting luxury in dress, cost
of banquets, marriage expenses, and marriage settlements. He
ordered all prostitutes out of Rome within six days unless they
married or entered a convent for Penitents. Those who did not flee
were confined to a special quarter that was walled in and special
sermons were provided for them. Residents of the city were forbidden
to visit taverns. The pope's advisers barely persuaded him not to
impose the death penalty for adultery. Parents who did not send
their children to Sunday schools were fined. Doctors were forbidden
to visit a patient for more than three days without the patient
presenting a certificate that he had confessed to a priest. A
special tax was put on carriages. Police raided jewellers' shops
to confiscate worldly baubles. Galleries with naked statues were
closed to the public and an artist was hired to cover naked figures.
Rumors circulated that Pius had converted Rome into a monastery. Pius gave serious attention to financial reforms. He cut the expenses of the Papal Court in half, reducing it in number from one thousand to five hundred. He called for an end to all simony and nepotism. All dispensations must be granted gratuitously. He abolished the preachers of and the sale of indulgences. He forbade the alienation of church property as fiefs. Upon the advice of the Cardinals he made a great-nephew, Michele Bonelli, a Cardinal and Secretary of State, with a modest salary to be his chief minister to enforce his decrees. All bishops and priests were ordered to reside in their parishes and those who tried to tarry in Rome were imprisoned. He ordered austere reforms in Religious Orders throughout all Catholic territories.

The attempts of Pius at reform met with uneven success outside Italy. Spanish bishops refused to publish a decree abolishing bull-fights. Catholic Sovereigns resented his decree that they publish his excommunication of all heretics every Maundy Thursday. He was unable to get them to enforce his decree deposing all heretical princes. In 1569 he sent congratulations to the Duke of Alba for the efficient manner in which he had butchered heretics in the Netherlands. Also that year he sent troops to aid the Catholics of France in their wars with the Huguenots, exhorting Charles IX to pluck up heresy by its roots; no Huguenots should be taken prisoners but were to be instantly killed when captured. He rebuked Emperor Maximilian II for the lax and lukewarm action against heretics. On February 25, 1570 he issued the bull Regnans in excelsis, declaring Elizabeth of England excommunicated and deposed. He aided English Catholics in their plots against Elizabeth. One of his final acts was the backing of Don John of Austria at the battle of Lepanto that broke Turkish conquest for good. He had aroused all Catholic Christendom for this action.

In 1568 Pope Pius V reformed the Breviary, making it clearer and simpler, and restoring the Psalms and other Scripture passages that had been replaced with non-Scriptural readings.

GREGORY XIII (1572-85)"

Cardinal Buoncompagni who became Pope Gregory XIII was a learned canon lawyer and good priest, a kindly, sociable, peaceful septuagenarian. His strength as a reformer was his zealous support of education, his bountiful support of missions, and his unusual wisdom in choosing good bishops. He was also noted for the liberality with which he subsidized Catholic reaction beyond the limits of the Papal States. Such projects required money and Gregory XIII's taxes gained him considerable unpopularity but he would not relent. There were criticisms that Jesuits and Theatines in his court had too much influence over him. Bush with educational and missionary projects he allowed brigandage and crime to increase. He had no great genius for politics and domestic conditions would have been much worse except for his faithful secretary, Ptolomeo Galli, Cardinal of Como.

The consuming passion of Gregory's life was the implementing the decrees of Trent concerning the improvement of education, especially the education of priests. He issued foundation bulls for German, English, Greek, and Hungarian colleges in Rome. He made the German college a nursery for priests trained for missionary work in Germany. He transformed the Roman College (the college of all the nations) into the famous Gregorian University, to which he summoned the most eminent teachers of Europe, and which produced hundreds of
bishops, scores of cardinals, thousands of preachers and missionaries. The pope's grants of money enabled the Jesuits to establish twenty-two new colleges. Attached to the new colleges were Pontifical Seminaries for the training of the clergy. Gregory also liberally provided support for young men of ability who were too poor to pay for their own education. Never before had a pope showed such interest in the training of the clergy. Among the seminaries established for training clergy were Vienna (1574), Gratz, in Styria (1578); Dillingen, in Bavaria (1585); Fulda (1584); Brauningsberg in East Prussia; Kolozvar (Clausenburg) for Transylvania; Olmutz in Bohemia; Vilna in Lithuania (1582), and for the Dalmatians, Notre Dame de Lorette (1580). For his success in the educational field Gregory depended on the Jesuits who had become the leaders in the educational field. In his pontificate the Jesuits numbered some 6,000 scattered in 110 houses in 21 provinces.

Gregory's zeal for education was matched by his zeal for missions. He was especially liberal in his support of Jesuit missions. At papal expense he sent missionaries to all parts of the world. Gregory was generous and unfailing in his support of Philip Neri and his ministry to the sick, the poor, and to pilgrims, and in the work of training priests to minister to the sick and needy.

One especially successful change made by Gregory was the establishing standing nunciatures at the courts of all Catholic princes instead of sending special nuncios to handle crises. The nuncios were chosen with great care and skill. When the Archbishop of Cologne, Gebhard Truchsess, turned Protestant in 1582 and tried to carry his electorate with him, the nuncios from all sizes organized a vigorous counter-attack and instead of losing Cologne it became the center of Catholic strength in North-Western Europe.

Gregory continued the liturgical reforms suggested at Trent and begun by Pius V. One of his most noted accomplishments was the reform of the calendar. The calendar had not been reformed since the time of Julius Caesar. The civil year had fallen behind the astronomical year. Gregory consulted the best scholars of the day and the reform was worked out with great care. The arrears amounted to ten days. Gregory issued a proclamation that October 5, 1582, should be reckoned October 15. Leap year adjustments were made to prevent future non-correspondence. The calendar reform was accepted almost at once in Catholic states but Protestant countries continued under the old calendar. A Protestant professor at Tubingen declared that the new calendar was a work of the Antichrist to promote idolatry. Protestants claimed that violent storms raged over Germany during the ten days the Pope had removed. Protestant Switzerland adopted the new calendar in 1700-1; England in 1752. Among the Eastern Orthodox the Bulgarians were the first to accept the Gregorian Calendar during World War I.

Gregory had a keen eye for opportunities to help Counter-Reformation. There was hardly a Catholic sovereign that he did not help with money nor a "heretic" country in which he did not intervene for the destruction of enemies of Catholicism. He sent help to the Emperor, to Charles IX of France, the Archduke Charles of Styria, and the Grand Master of the Knights of Malta. He backed the League of Paris, Spain and the House of the Guise. In 1572 he hailed with joy the news of the Massacre of St. Bartholomew's Day and celebrated it with the Te Deum at the church of St. Mark and a Mass at the church of St. Louis. He backed the Jesuit Antonio Possevino in his efforts to convert John III, King of Sweden in 1578. He
fomented insurrections in Ireland led by Thomas Stukeley, James Fitzmaurice and Nicholas Sanders. He sent the Jesuits, Robert Parsons and Edmund Campion on their mission to England and called on Philip II and the Guises to join them in efforts to overthrow Elizabeth. He wrote his nuncio in Madrid on December 12, 1580, that it would be a fine deed and no sin to murder Elizabeth. He encouraged Catholic wars against Protestants in the Netherlands.

Gregory's patronage of scholarship approached that of the Renaissance popes. He put archaeologists to work clearing and repairing the catacombs and collecting inscriptions. He protected Juan Maldonado, the greatest Catholic exegete of the day from the obscurantists of the Inquisition and brought him to Rome to work on a new edition of the Septuagint. In 1584 he had printing presses set up to print Oriental literature, beginning with an Arabic translation of the Gospels. He gave special attention to enlarging and caring for the collections of the Vatican Library. He published a new edition of canon law.

Gregory XIII called for a Holy Year of Jubilee in 1575. Thousands of pilgrims flocked to Rome and rejoiced at the sight of the pope leading processions and religious ceremonies, personally tending poor pilgrims with his own hands, generously granting Indulgences and offering special encouragement for works of piety. The Jubilee Year was a powerful reassurance to the faithful that all was well in the church.

SIXTUS V. (1585-90):

Sixtus V was the efficient and forceful administrator among the Counter-Reformation popes. He was a man of action. Rome became a city of brisk activity. His word became law in every corner of papal territory and he tolerated no delays.

Sixtus, born of poor parents, had entered the Franciscan Order at the age of twelve. He climbed the ecclesiastical ladder rung by rung. He became a good scholar, a powerful reforming preacher, and an unusually able administrator. Pius V made him Vicar-General of the Franciscans and then made him a Cardinal. He was large minded, strong, practical and was not afraid of challenges. He believed he had been chosen by Providence for great works.

One of his first works was to put an end to lawlessness and brigandry. He put down troublesome lords such as the Pivcolomini and the Orsini. With great sternness his police put an end to theft, prostitution, adultery and lesser moral faults. It was common talk that more heads were exposed on the Ponte Sant' Angelo than there were melons in the market. He was bitterly lampooned as a tyrant by the more daring. It was claimed that mothers quietened crying children by whispering, "Hush! Here comes Sixtus!" One story that circulated was that even St. Peter fled from Rome for fear that Sixtus was going to bring him to trial for cutting off the ear of Malchus.

By careful and good management Sixtus became one of the richest of popes. He managed his own court with great frugality. But again everything in the church was for sale—he created new offices to sell. Annually he piled up a large surplus that grew into a large fortune hoarded in the Castle of St. Angelo. He did this in spite of gigantic expenditures. From the beginning he was determined to make Rome a splendid city. He complained of her ugly antiquities. He encouraged agriculture and manufactures but knew how to tax. He granted new privileges to the towns but taxed them in return. He spent freely on public works, fine streets, bridges, and beautiful
buildings. He brought the Acqua Felice into Rome. He put over six hundred men to work on the dome of St. Peter's and ordered them to complete it in twenty-two months. When it was completed he set up the great obelisk of Nero before it. He built the Vatican Library and added the pope's special wing to his palace. He rebuilt the Quirinal and Lateran Palaces. He built the Via Sistina and the hospital of San Girolamo.

By two important papal bulls he completely revised the whole system of papal government. By Immensa aeterna Dei of February 11, 1588, he divided the papal government into fifteen Congregations. By Postquam verus of November 15, 1586 he fixed the number of Cardinals at seventy: six bishops, fifty priests, and fourteen deacons. He had an unusual talent for choosing men of piety, learning, zeal and high character to advance to important positions. He kept affairs under his immediate control by making his nephew, Cardinal Montalto, his administrator.

His enemies were the enemies of the church. He was a staunch ally of Catholic Princes. He failed in his dreams of annihilating the Turkish empire. Also the aid he gave Philip II for his Armada against England was a failure. He gave effective backing to Charles Emmanuel I, Duke of Savoy in his war with Geneva. He aided Stephen Batory and Sigismund III, King of Poland, in their battle to crush Protestantism in Poland. He supported efforts to re-establish Catholicism in Sweden. He kept a balance of power in Europe by aiding France against Spain. He took a leading role in persuading Henry IV to desert the Huguenots and to become a Catholic.

One of his crowning accomplishments was the Sixtine Vulgate, a new edition of the Latin Bible corrected on the basis of the Greek Septuagint. It was later discovered that the work was marred by errors caused by undue haste and Pope Clement VIII ordered corrections that would make this work the basis of all subsequent editions down to modern times.

THE INDEX OF PROHIBITED BOOKS

One of the powerful arms of the Counter-Reformation was the Index. In 1559 Pope Paul IV (Caraffa) had published the first Roman Index of prohibited books. Earlier, in 1543, as Inquisitor-General, he had decreed that no book, new or old, should be issued from the presses without permission from the Holy Office. Other Indexes appeared in Louvain, Paris, Venice, Milan, and Spain. The Index of Pope Paul IV condemned the books of all authors who had erred from the faith, the books from authors some of whose works were known to have led some people from the faith, and books from anonymous heretics that were known to contain some errors. The works of Erasmus were condemned. The works of sixty-one printers were forbidden. All vernacular translations of the New Testament were condemned.

The Council of Trent called for a revision of the Index. The Tridentine Index was published on March 24, 1564. It contained a list of ten rules and a specific list of books. Books that propagated heresy were forbidden. Works by heretics that did not treat religion could be permitted. Episcopal permission had to be secured for vernacular translations of Scripture. Lascivious, obscene and immoral books were forbidden. Books on divination were condemned.

In 1571 Pius V established a special "Congregation of the Index" to be in charge of the list of forbidden books and to keep the list revised as needed.
THE SPANISH INQUISITION:
Wherever Catholics were in power the Inquisition continued a powerful instrument of Counter-Reformation, but nowhere was it as terrible as in Spain. Statutes of "limpieza de sangre" (purity of blood) were passed banning descendants of moors and Jews from the universities, from religious orders, and from office. The Inquisition was in charge of enforcing the statutes. The Inquisition could authenticate false genealogies. Protestantism was identified with impure blood. Philip II blamed the troubles in Germany and France on the Jews. Protestantism was a Jewish plot. The Inquisition was supremely powerful and durable. It was self-perpetuating because it was financed from the confiscated property of the condemned. Always it needed more money and had to secure convictions. More money was raised by selling posts of informers. Hunting heretics evolved into witchhunting. Both Catholics and Protestants tended to hunt witches. The burning of witches flourished where ever the Counter-Reformation spread.

In 1559 The Inquisition arrested Bartolomeo de Carranza, Archbishop of Toledo and imprisoned him in an underground cell at Valladolid. For seven years he was kept in prison. A papallegation that included three future popes, Gregory XIII, Urban VII and Sixtus V, reported to Pius V in 1565 that nobody dared speak in favor of Carranza because of the Inquisition. Better for an innocent man to die than for the Inquisition to be embarrassed. Pius V finally got Carranza moved to Rome where he was imprisoned in the fortress at St. Angelo. The power of Spain kept him from being cleared until 1576, just eighteen days before his death. The Inquisition made it dangerous either to speak or to remain silent.

THE DEVELOPMENT OF CATHOLIC SCHOLARSHIP AND DEFENDERS OF THE FAITH
Powerful attacks on the whole Catholic system were bound to call forth able defenders. Among the many attacks on Catholicism some of the most cutting were those of the Venetian friar, Paoli Sarpi. The proud republic of Venice gave the popes much trouble. Under Paul IV the situation deteriorated and Venice arrested two ecclesiastics on criminal charges in defiance of canonical privilege. The pope demanded the prisoners' release and excommunicated Goge Leonardo and the Venetian Senate and required all priests and members of Orders to take an oath of allegiance to the pope. The friar Paoli Sarpi was loyal to his city. He published a biting satire questioning the authority of the popes, entitled Treatise on the Interdict. When Paul V attempted to crush Venice he found her supported by the dukes of Savoy, Medina and Urbino, and by the Protestants of England, the Low Countries, Germany and the French Protestants. Sarpi prepared and published his famous History of the Council of Trent, skillfully put together from material he had gathered from eyewitnesses at the council. It was a damaging expose of the way the popes tried to manipulate the council and a denial that the council recognized the authority claimed by the pope.

Just about the time the Council of Trent was completing its work German Protestants published a monumental work known as the Centuries of Magdeburg, a kind of anti-Catholic Summa. The main author, Flacius Illyricus, expounded the whole range of Lutheran doctrine and presented the history of the world as the infernal game of the Antichrist represented by the pope. It was filled with insults to the pope and Rome. The pope was "the lewd pot-belly"
and Rome the "sack of infamy." The popes were presented as the worst of tyrants whose chief occupation was murder. The history was filled with stories of murder by poisoning and stories of orgies and debauches. The Centuries was followed by such works as The Catalogue of Witnesses of the Truth with the tale of the heads of six thousand infants found in a convent of nuns. The Stupenda Jesuitica pictured the Society of Jesus as professional murderers and debauchees.

Robert Bellarmine, a young Jesuit at Louvain, prepared an enormous Latin treatise, The Controversies, to answer the Protestant attacks point by point. His work was quickly translated into several languages and widely circulated among Catholics. Bellarmine set forth the doctrines of Luther, Calvin and others to which he opposed a picture of the true Catholic faith. He gathered up a scurrilous collection against Protestants, attempting to refute all they had written against the Church, its liturgy and its sacraments. Bellarmine was appointed "Professor of Controversy" at the Gregorian University and spent the rest of his life training hundreds of students to handle Protestant attacks on Catholicism. In 1931 Pius XI declared him a Doctor of the Church.

Caesar Baronius, a cardinal and an Oratorian, a spiritual son of Philip Neri, prepared a giant work called Ecclesiastical Annals. He searched the Vatican archives putting together an arsenal of arguments and refutations drawn from history to answer the Protestants. He spent thirty years compiling this collection of Catholic history.

Such works were just the beginning of a long tradition of apologetic works using history to defend the rival systems.

CHARLES BORROMEO THE MODEL BISHOP

The model Counter-Reformation bishop was Charles Borromeo, Archbishop of Milan from 1560 to 1584. He was a nephew of Pope Pius IV. He was a beneficed clergyman at the age of twelve. He was an archbishop with a great plurality of benefices at the age of twenty-one. He was a cardinal at twenty-two. He was well trained in civil and canon law, having studied with Alciati at Pavia. He was a great lover of splendor and display—always accompanied with 150 retainers clothed in black velvet. He went through the discipline of Ignatius' Spiritual Exercises. He developed into a powerful preacher at a time when it was most unusual for a cardinal to preach. He was one of the most powerful figures in the last sessions of Trent. He went home determined to carry out the intentions of Trent and to make his archdiocese the model for all the Catholic world. He was the first archbishop to reside in the diocese for many years. He began a thorough-going reform of discipline and morals. He brought in the Jesuits to be his agents. He established three seminaries in Milan for the training of clergy and three outside Milan. He founded the Confraternity of Christian Doctrine to conduct parochial schools for children. 740 schools were established in the archdiocese. He was most diligent in visiting his churches and overseeing his clergy, putting great emphasis on preaching. He revised the Breviary. He gave careful attention to hospitals for the sick and the care of the poor. When plague broke out in 1576 he personally shared in ministering to the sick. His influence spread contageously to other cities and countries. He was canonized in 1610.
THE THIRD FORCE

Below the surface of the religious struggles there began to arise liberal intellectuals who had little use for either Catholics or Protestants. Sometimes they formed secret societies. They were hated by both camps and the Inquisition was always on their trail. They dreamed of an irectic Christianity that would rise above the strife, encourage the search for truth, and promote unity of people of good will. One of these was the philosopher Giordano Bruno who was put to death by the Inquisition. Finding little place with either Catholics or Protestants more and more they turned to private devotions, to philosophy and to scientific pursuits. Their distrust of theology would grow and often signs of a growing warfare of science and religion emerged.

THE LATER COUNTER-REFORMATION POPES

Clement VIII (1592-1605) carried out the work of the earlier reforming popes. Philip Neri was his spiritual director. He completed the work of securing France and the French Church for the papacy by absolving Henry IV on September 17, 1595. Giordano Bruno was put to death by the Inquisition in the Campo dei Fiori. Nepotism was revived and Cardinals held pluralities of benefices and multiplied pensioners. Clement did complete liturgical reform by publishing revised editions of the service books as ordered by Trent: the Pontifical, 1596; the Ceremonial of Bishops, 1600; the Breviary, 1602; the Missal, 1604. One of his most important works was the revision of the Vulgate published by Sixtus. This revision would become the standard edition of the Vulgate.

Paul V (1605-21) brought to completion the building of St. Peter's. Many of the intelligent men were troubled by the trial of Galileo that would cause Paul to be remembered as an obscurantist and that would later be such an embarrassment to the church. He did encourage missionary work and insisted parish priests live with their flocks and preach to them. He canonized Borromeo, St. Frances of Rome, beatified Ignatius of Loyola, Thomas of Villanova, Francis Xavier and Teresa of Avila.

Gregory XV (1621-3) gave a fitting end and climax to the period of Counter-Reform and Roman Revival. He made 1622 a year to be remembered. He established the Congregation of Propaganda. March 12 was marked for a special gala celebration. A vast crowd gathered at the newly completed St. Peter's. The walls were richly decorated. Silver trumpets and choirs of singers joined in a solemn liturgy. The pope led in the solemn service of the universal Church appointing four men and a woman her witnesses in heaven. Canonized that day were Teresa of Avila, Philip Neri, Ignatius of Loyola, Francis Xavier and the obscure Isidore the Husbandman from the twelfth century. For the Catholics it was a celebration of victory.

In most of Europe the lines had been drawn and settled. In the Netherlands, in France, and in Germany only long, brutal, ruinous wars would bring an end to the bitter Reformation struggle.