

Church History

Lesson 34 - The 17th Century

Introduction

- Over the past year we have looked at the Protestant Reformation in depth.
- Last time we looked at the Roman Catholic “Counter-Reformation”. This was the response of the Roman Catholic Church to the challenges posed by the new Reformation movements led by men like Luther, Zwingli, Bullinger, Calvin, Bucer, and Cranmer.
- Although this is an over simplification, for purposes of brevity and clarity we might say that by around 1600 the situation had settled so that different areas within Europe were either aligned with the Roman Catholic Church or with one of the various Reform movements. Because the movement of nationalism had not yet fully arrived, in some areas - most notably Germany - the actual breakdown was not by what would later be identified as the modern nations we know, but rather by the various regional kingdoms within those current nations. Additionally, in some countries such as England and France, Roman Catholics and Protestants continued to exist within the same political realm in an uneasy truce.
- In general, the principle that had been followed was that the ruler of each realm would determine the “faith” of that realm. If a region or entire country was ruled by a Roman Catholic, the subjects in that realm were to be Roman Catholic. If the ruler was Lutheran, the subjects were to be Lutheran. If the ruler was Reformed, the subjects were to be Reformed. This had technically been agreed to at Augsburg Germany in what was known as the Peace of Augsburg and only applied to Roman Catholics and Lutherans, but in large part the same pattern held in other areas and with other groups as well.
- It should be noted that in practice this meant that even various Protestant groups were not welcomed within realms where the ruler followed a different Protestant group. Thus, the Reformed were not really welcome within Germany. The basic idea, which had roots back to Constantine and the Roman Empire, was that for the people to be united, there could only be one religion - any differences in doctrine would lead to disunity.
- Once again, because developments were so splintered by different countries, we will have to cover the century more topically and geographically than chronologically.

1. The Thirty Years War

- 1.1.** As noted above, the Peace of Augsburg had been signed to bring about peace in Germany. This Peace stipulated that each prince would determine the religion of his region. Those who did not want to be part of that religion were to be free to leave, but if they stayed they were to accept the religion of the ruler as their own.
- 1.2.** Under this agreement, only the ruler had freedom of religion and could choose to change his religion of his own accord. Even if Roman Catholic bishops became Protestant, the diocese was to remain Roman Catholic. In an age of intense religious interest and unrest, this Peace was unlikely to hold, and indeed it did not.

- 1.3. When Rudolf II became Holy Roman Emperor in 1576, the Protestants did not trust him because he had been educated by Jesuits, who were believed to still have great influence on him. However, Rudolf II was a weak ruler and many of his policies were ignored.
- 1.4. This situation was altered in 1606 when riots broke out in the Protestant Imperial City of Donauworth, which was on the border of Bavaria, which was staunchly Roman Catholic. The riot happened because a group of monks from the local monastery (the only place Roman Catholicism was allowed in the city) felt emboldened to do a procession through the city - and were met with clubs and stones and were driven back within the monastery, Normally this would have been the end of the event, but Duke Maximilian of Bavaria was looking for an excuse to stamp out Protestantism. He raised an army and a full year after the event marched on the city and began trying to force the people to convert to Roman Catholicism.
- 1.5. In response, some of the Protestants formed the Evangelical Union in 1608. In 1609, the Roman Catholics for the Catholic League, which was far stronger since not all Protestants belonged to the Evangelical Union.
- 1.6. Meanwhile in nearby Bohemia the situation was also deteriorating. Rudolf had been forced to resign, but his cousin Ferdinand had been appointed the King of Bohemia. Ferdinand was a staunch Roman Catholic, but many of the subjects were Protestants - especially native Hussites and immigrant Calvinists. When they raised objections to the Royal Council in Prague, and the council did not listen, the Protestants eventually threw two of the king's advisors out of a window. The advisors were not badly hurt, but the last vestige of peace was destroyed by this action, and the Thirty Years War began.
- 1.7. The Protestants of Bohemia called upon Frederick, elector of the Palatinate, a Protestant, to be their king. This rebellion soon spread, until Ferdinand (now the Holy Roman Emperor), called on the Catholic League to invade Bohemia. The Catholic League did invade and dealt a crushing blow to the Protestants. Frederick was forced to resign as king of both Bohemia and the Palatinate. This led to persecutions of Protestants in both regions. Several leaders were executed, and their property confiscated.
- 1.8. It was eventually decreed that by Easter of 1626 everyone in Bohemia must convert to Roman Catholicism or leave. Between such measures and the ravages of war, the population of Bohemia was reduced by 80% during the Thirty Years War.
- 1.9. These events obviously alarmed other Protestants, and so in late 1625, England, the Netherlands, and Denmark joined the Protestant League and proposed to invade Germany and restore Frederick. (Frederick was the son in law of King James I of England).
- 1.10. In response, Ferdinand II raised his own army (in addition to the Catholic League) which was placed under a man named Albert of Wallenstein. This meant that when Christian IV of Denmark invaded Germany he faced two armies rather than one. This conflict raged across German lands, but without a clear winner. Thus, Ferdinand II and Christian IV eventually signed the

Treaty of Lubeck, agreeing that Denmark would leave Germany. Thus the only result was the suffering and death of many Germans on both sides. However, their withdrawal led to more forced conversion to Roman Catholicism.

- 1.11.** Next Gustavus Adolphus, the effective Lutheran King of Sweden invaded Germany to regain Swedish holdings near the Baltic Sea, to help his fellow Lutherans, and to restrain the growing power and ambition of the Habsburg dynasty that ruled the Holy Roman Empire. Ferdinand II has disbanded the army under Wallenstein (fearing his power), and Gustavus Adolphus won a series of victories that became a cause for his growing legend and fame. This encouraged German Protestants to join his cause - especially because unlike other armies, he treated the Germans with kindness and respect. This even extended to Germans who were Roman Catholic - they were not forced into conversion to Protestantism. Throughout all of this was clear that he sought no German territories. In fact, when the French, who were Roman Catholic but wanted to reduce Habsburg power, offered aid, he only agreed with the stipulation that not a single German village would become part of France.
- 1.12.** At this point the Catholic League besieged the city of Magdeburg, hoping to lure Gustavus Adolphus into a trap. He saw the ploy however, and continued his campaign elsewhere. However, when Magdeburg fell, the Catholic League soldiers began to slaughter the citizens. They then decided to march out to meet Gustavus Adolphus in battle near Leipzig, where they were soundly defeated by the Swedish king. Gustavus Adolphus then began to march on both Bohemia and Bavaria. The Catholic leaders sued for peace and accepted the Swedish king's terms - religious tolerance for both Catholics and Protestants, the restoration of its ancient rights to Bohemia, the restoration of Frederick as elector over the Palatinate, and the expulsion of Jesuits from all of Germany.
- 1.13.** At this point Ferdinand II called upon Wallenstein again. Wallenstein attacked the Protestants who had taken Prague and forced them to withdraw. He then joined with the armies of the Catholic League and met Gustavus Adolphus' army on the field of battle at Lutzen. Wallenstein's army was crushed - but Gustavus Adolphus was unfortunately killed.
- 1.14.** At this point the war degenerated even further into many skirmishes. Wallenstein apparently entered into secret negotiations with the Swedish, the French, and the German Protestants. However, he and some of his leaders were murdered when this was discovered. At this point the Spanish Habsburgs sent aid to their cousins in Germany, and France countered by helping the German Protestants - even though France was ruled by a Roman Catholic bishop at the time!
- 1.15.** By this point the war had lasted for almost three full decades and the original religious motivations were a distant memory. By 1648, the entire war was really nothing other than an excuse for a power struggle between various European leaders. The conflict was finally ended by the Peace of Westphalia, which was signed in 1648.

- 1.16. The biggest winners in all of this were France, which gained land on the Rhine, and Sweden, which gained lands on the North and Baltic Seas. German Princes also grew in power at the expense of the Holy Roman Empire.
- 1.17. It was also agreed that each person - both princes and subjects - were free to choose their religion - as long as it was Roman Catholic, Lutheran or Reformed. Once again, Anabaptists were considered subversive and excluded. All buildings and institutions were returned to whoever had owned them in 1624.
- 1.18. This war had other long lasting effects. The people had grown weary of fighting over religion, and the fervor of faith that had marked the 16th century was fading for many. Furthermore, it was thought that if one did hold to their faith fervently, it should be a private, rather than public, matter. This, in many ways, marks the beginning of the modern secular state.
- 1.19. The seemingly endless and pointless bloodletting also had the effect of causing many to question what had been taken for granted by previous generations. This questioning of religious claims would flower into what became known as the Enlightenment, which we will cover in a future session.

2. The Situation in France

- 2.1. As you may remember, Henry IV, who had been a Protestant, had converted to Roman Catholicism in order to become the King of France. (He is the one said to have quipped "Paris is worth the price of a mass.") However, Henry had always been friendly to Protestants, so when he was assassinated by a fanatic on May 14, 1610, there was great cause for concern among Protestants.
- 2.2. Henry IV was succeeded by Louis XIII - who was only eight! His mother Marie de Medici, the second wife of Henry - was the real ruler. In order to allay fears, she confirmed the Edict of Nantes which had guided Henry's policies toward Protestants. This allowed the French Huguenots (Reformed Protestants) to swear loyalty to the new king.
- 2.3. However, Marie surrounded herself with Italian advisors who did not understand the situation in France. She led a practice of close collaboration with the Hapsburgs, especially the Spanish branch of that family. The Spanish Hapsburgs were known for their strong Roman Catholicism and hatred of Protestants. This eventually led to the marriage of Louis to the Spanish Princess Anne of Austria. Isabella, the sister of Louis, was also wed the future king Philip IV of Spain. This alarmed the Huguenots and led to several uprisings which were crushed with the resulting death of the leaders and loss of the Protestant cities.
- 2.4. As Louis came of age and rose to power, his most trusted advisor became Cardinal Richelieu. Although he was a Roman Catholic Cardinal, Richelieu's policies were guided by what would increase the power of Louis - and his own power as well. As a result, he reversed the policies of the Italian Advisors and Marie, and began cutting ties with the Hapsburgs. This is also why he

- clandestinely supported the German Protestants in the Thirty Years War - he wanted to undermine the Hapsburgs and increase French power.
- 2.5. In France, however, Richelieu had a different stance towards Protestants. He viewed the Huguenots as undermining the unity and power of France and the king, so he decided they were a cyst that must be destroyed and removed. The problem was not really religious - it was political.
 - 2.6. As a result, an army besieged La Rochelle, the main Huguenot stronghold. The city held out for a year, but was finally forced to surrender when only 1,500 of its more than 25,000 inhabitants remained. Roman Catholic Mass was then celebrated in the churches in the city. This led other Huguenot cities to rise up in revolt, but all were put down. In several cases, the army exterminated the populace.
 - 2.7. Surprisingly, once the stronghold cities had been conquered, Richelieu issued an edict of toleration in 1629! Once again, he did not care if they lived and worshipped as Protestants - they must simply not have political or military strength that weakened the crown.
 - 2.8. When Richelieu died in 1642 and Louis died in 1643, Louis XIV rose to the crown. However, he was only 5 years old, so his mother Anne of Austria acted as regent and entrusted power to Cardinal Jules Mazarin, who continued the policies of Richelieu. During this time, the number and strength of the Huguenots continued to grow.
 - 2.9. Louis XIV was 23 when Mazarin died, and he did not name a successor, as he did not want to share power. This led to clashes with the Pope as the "Sun King" as he was known increased in power and spread French influence. Louis styled himself as defending the "Gallican church" against foreign influences (the Pope). However, this also led him to a policy of trying to get the French Protestants to convert to Roman Catholicism. The policies became more forceful over time. Initially, the king tried persuasion and mild pressure. Then he offered money for conversion. By 1684, however, he used the army to force conversions.
 - 2.10. In 1685, the king issued the Edict of Fontainebleau, which abolished Edict of Nantes and made it illegal to be a Protestant in France. This led to a mass exodus of Huguenots from France into Switzerland, Germany, England, the Netherlands and North America. This was very disruptive and hurt the French economy.
 - 2.11. Officially, no Protestants remained in France. However, many continued to secretly be Protestants. These people gathered in open fields or clearings in the woods, often under the cover of night. However, when the government would find one of the meetings, the people would be arrested. The men would be sentenced to a life in the galleys of a ship, and the women to life imprisonment. However, the movement continued to survive.
 - 2.12. Eventually a radical wing developed, encouraged by a book that declared the book of Revelation showed a Protestant victory in 1689. This led to more open revolt, and the brutal torture of many Protestants. Bands of peasants began attacking royal troops, which razed the areas where they were

attacked. This situation continued until 1709, when the last of these peasant bands was defeated.

- 2.13. A new group of French Protestants arose during this time which more faithfully followed the teachings of Calvin and Beza, including submission to governing authorities (unless they commanded something contrary to the Word of God). They organized as a church in 1715, and Louis XIV died just ten days later. However, his son Louis XV continued his fathers policies. During this time a seminary in Lausanne, Switzerland was founded to train French pastors, who would then return to France. This allowed the French Reformed Church to survive and even grow. Persecution continued, but it did not stop the movement. The situation was finally resolved in 1787 when Louis XVI, who was now king, decreed religious tolerance.
- 2.14. The effect of all of this intolerance and bloodshed was similar to that of the Thirty Years War. Many were weary of religious intolerance, and many also developed a strong mistrust of religious dogma and dogmatism. This led to the French Enlightenment, and ultimately to the French Revolution which, unlike the American Revolution, was throughly secular and devoid of religious influences.

3. England, Scotland, and the Puritans

- 3.1. In England, the long and successful reign of Elizabeth came to an end with her death in 1603. As you remember, Elizabeth had tried to follow what some have called the via media “the middle way.” As such, the church in England was Protestant, but some felt not Protestant enough. It had joined the Reformation, but some felt it had not been through enough of a Reformation. But during Elizabeth’s reign, peace had largely ruled within the church.
- 3.2. Before the childless Elizabeth died in 1603, she named James VI of Scotland as her successor. He ascended to the throne as James I of England. James wanted to unify England and Scotland - and this won him enemies in both countries! However, he would eventually become successful in this quest.
- 3.3. One of the most important groups with whom James clashed were those Protestants who thought the Reformation in England had not progressed far enough - largely due to the policies of the rulers and their advisors. This group, which had many internal disagreements, became known as the Puritans, due to their desire to see the Church of England further purified and Reformed.
 - 3.3.1. In general, the Puritans wanted to see the Lord’s Day emphasized, other holy days removed or reduced in emphasis. They also objected to the use of the *Book of Common Prayer*, and often to any form of written prayers. This even included the Lord’s Prayer, which they argued should be a model for prayer, but not simply recited as a prayer.
 - 3.3.2. Many Puritans also objected to the episcopal structure of the Church of England. However, they themselves wanted to follow different forms of church government structure, including a Presbyterian form, and an “Independent” congregational form. It was from the Independent

Congregational branch of the Puritans that the Baptists eventually emerged.

- 3.4.** The Puritans did not trust James I, because his mother was Mary Stuart, who was a Roman Catholic that had clashed with Protestant leaders. In reality, James was not a Catholic, and he was especially interested in increasing his own power. Since he thought the episcopal structure of the Church of England was the best path to accomplish this, he supported that structure - which was unpopular with the Puritans. Furthermore, it appears that James was a homosexual which obviously was not palatable to the Puritans.
- 3.5.** However, James tried to follow in Elizabeth's footsteps in the path of religious tolerance (except for Anabaptists who seemed to have been virtually universally hated). He did not like the Presbyterian's from his days in Scotland, but he even made some concessions to them.
- 3.6.** Still, tensions between the prelates of the Church of England and the Puritans continued to grow. When the Archbishop of Canterbury tried to pass canon law that stated that an episcopal hierarchy was necessary for there to be a true church, this made matters worse. Parliament was in session, so some Puritans tried unsuccessfully to get James to rescind the new canons. (It was during this Parliament that the King James Bible was finalized and accepted.)
- 3.7.** As tensions grew worse, more anti-Puritan canons were adopted. At the same time, some Roman Catholics were caught in the "Gunpowder Plot" which was seeking to blow up the Parliament meeting room from a storage room underneath.
- 3.8.** Because the House of Commons was increasingly siding with the Puritans against James, he tried to avoid convening Parliament. However, it became necessary to do in 1614 to raise taxes. However, James found this House of Commons even worse and so tried to dissolve it. This was made worse when James announced a plan to marry his son and heir to a Roman Catholic Spanish princess. This led to the dissolving and recalling of Parliament a couple times, and eventually the marriage plans were called off (for different reasons). James finally died and was succeeded by his son Charles.
- 3.9.** Charles too wanted to strengthen the monarchy, and so clashed with Parliament. He married a sister of King Louis of France, earning the suspicion of the Puritans.
- 3.10.** A power struggle ensued between Charles and Parliament, which included several times of forming Parliament only to have Charles eventually dissolve it. Then, Charles refused to call Parliament together from 1629 until 1640. During this time the higher classes prospered, further angering the middle and lower classes. Because the bishops almost always sided with Charles they too came to be seen as enemies of the people.
- 3.11.** In 1633 William Laud, a staunch anti-Puritan, was made archbishop of Canterbury. His measures against the Puritans included death warrants and orders for mutilation. Charles then extended Laud's powers to include Scotland, where he tried to repress the Presbyterian church and impose Anglican liturgy. This led to a riot and rebellion.

- 3.12.** The General Assembly of the Church of Scotland intervened, but the king's agents declared it dissolved. But the Assembly refused the order, and abolished the episcopacy and re-instituted the Presbyterian structure. All of this made war between England and Scotland inevitable.
- 3.13.** Charles lacked funds and a large enough army, so he turned to his Roman Catholic Irish subjects. This brought the English Puritans and Scottish Presbyterians closer together. However, Charles needed funds so he called a parliament in 1640. When it appeared to be more in line with his enemies, Charles dissolved it. Thus it became known as the Short Parliament.
- 3.14.** The Scots then invaded England and the king's troops fled. Thus Charles had to reconvene Parliament. This one became known as the Long Parliament - a Parliament of great importance in English history.
- 3.15.** The majority of the House of Commons were against Charles - either for religious or economic reasons. Thus, they enacted a series of measures to change the situation. First, they adopted measures against those who had instituted anti-Puritan policies in recent years. They also released those Puritans languishing in prison, and tried and condemned to death Lord Stafford, one of Charles' most loyal ministers. Charles did nothing.
- 3.16.** In 1641 Parliament passed a law saying the king could not dissolve it without their assent. Once again, Charles stood by and did not oppose the law, but rather worked on intrigues behind the scene. When it was discovered he was secretly in negotiations with the Scottish invaders (hoping this would undermine the Parliament), it enraged and unified his opponents.
- 3.17.** The House of Commons then began to banish some bishops from the House of Lords who were the king's most ardent supporters. When they tried to attend anyway, riots broke out in the streets of London.
- 3.18.** When some of the Puritans in the House of Commons overstepped and it appeared things might swing in Charles' favor, he bungled the opportunity by attempting to have some of the leaders of the House of Commons arrested. Eventually it became clear the people supported the House of Commons, and Charles was forced to withdraw from London to Windsor.
- 3.19.** In Charles' absence, John Pym ruled as a "king without a crown." The House of Commons then proposed to remove all bishops from the House of Lords. The higher chamber agreed, the king did not object, and so the bishops were removed. Increasingly everyone who opposed Puritanism was removed. The assembly thus became increasingly radical.
- 3.20.** When the Parliament raised its own militia, answerable to it rather than the king, Charles led his army against the new army. Thus began the English Civil War.
- 3.21.** The strength of Charles' army was the cavalry, while that of the new militia was the infantry and the Navy (because of trade). To improve their position, parliament sought help from Scotland, and Charles from the Irish Catholics.
- 3.22.** Eventually Parliament abolished the episcopacy. The reasons included theology, politics, and economics (money from the confiscation of their properties).

- 3.23.** Parliament convened a group of theologians to advise it. This group, known as the Westminster Assembly, which produced the famous Westminster Confession of Faith and Catechisms. Even though some of this group favored Independent Congregations, they recommended a Presbyterian form in order to undermine the episcopal system in the church of England. In 1644, they joined forces with the Scots. Furthermore, William Laud, the archbishop of Canterbury was executed by order of Parliament.
- 3.24.** During this time Oliver Cromwell came to the fore. He was a wealthy Puritan, and was convinced that every decision, both personal and public, ought to be based on the will of God. As war arrived, he raised a small corps of cavalry to oppose the king's main source of strength. This group would march into battle full of confidence, singing Psalms. This religious zeal spread to the rest of the army, which then crushed the king's army at the Battle of Naseby.
- 3.25.** Charles, in a desperate situation, tried to make a treaty with the Scots. But the Scots took him prisoner and turned him over to Parliament. The Parliament then set on a course of even more Puritan measures (such as the proper observance of the Lord's Day).
- 3.26.** At this time, however, disunity appeared among the Puritans. The majority in Parliament supported a Presbyterian form of church, while the majority in the Army favored an Independent form. As tensions grew, Parliament tried to dissolve the Army in 1646. Then Charles escaped. He then opened negotiations with the Scots, Parliament, and the Army, making mutually exclusive promises to all three!
- 3.27.** Charles eventually reached a deal with the Scots, promising to make Presbyterianism the official church in Scotland and England. But the Puritan Army defeated the Scot Army, captured Charles, and began a purge in Parliament. They arrested 45 leaders of Parliament - and then others refused to attend sessions. Thus, the Parliament became known as the "rump Parliament."
- 3.28.** This "Rump Parliament" started proceedings against Charles, accusing him of treason and causing a Civil War. Charles said they had no jurisdiction and refused to defend himself. He was beheaded on January 30, 1649.
- 3.29.** The Scots, fearing loss of independence, acknowledged Charles II as their ruler. The Irish rebelled at the same time. In England, the Puritans were further splintering over both theological and political issues.
- 3.30.** At this point, Cromwell took the reins of power. The Irish and Scottish rebellions were stamped out. Charles II was forced to flee to the continent. Then, when the Rump Parliament appeared to be about to make a law that would perpetuate its power, Cromwell appeared at the session, expelled the members, and locked the building. Although he tried to restore some sort of representative government, this never succeeded and he eventually took the title "Lord Protector."
- 3.31.** Although Cromwell was a Puritan, he followed a path of religious tolerance, making room for Presbyterians, Independents, Baptists, and even some advocates of Episcopacy. He also passed laws regarding the Lord's Day, and various types of entertainment that were considered illegitimate.

- 3.32. Cromwells economic policies favored the middle class, which angered the rich and the poor. Opposition increased, but Cromwell held power until his death. However, he never achieved his dream of creating a stable republic. He was even offered the crown, but refused it. He appointed his son to succeed him, but the son simply resigned realizing he was in over his head.
- 3.33. After Cromwell's death, Parliament recalled Charles II from Europe. A reaction against the Puritans followed, and the church was returned to an episcopal structure and the use of the *Book of Common Prayer*. It further passed laws against dissidents, leaving no place for them within the official church. Eventually it was realized these were not working, and tolerance was decreed.
- 3.34. In Scotland the situation was more severe. The country was staunchly Presbyterian and riots ensued when it was decreed that the church must use the *Book of Common prayer*, adopt an episcopal structure, and replace leaders against these changes. In the riots, the Archbishop of Scotland was murdered. The English intervened, and the rebellions were crushed in a bloody manner.
- 3.35. Charles II declared himself a Roman Catholic on his deathbed, and his successor, his brother James II, tried to restore Roman Catholicism. In Scotland, Roman Catholics took positions of power, and the death penalty was decreed for any who attended unauthorized worship.
- 3.36. After three years, the English rebelled and invited William, the Prince of Orange (who was married to James' daughter Mary), to take the throne. William landed in 1688, and James fled to France. The leaders in Scotland held out, but eventually William and Mary took control of the Scottish kingdom as well. William and Mary followed a policy of tolerance generally. They asked everyone to subscribe to the *Thirty-Nine Articles* and swear loyalty to the throne. Those who did not want to subscribe to the Articles were granted tolerance if they would agree to not conspire against the sovereigns. In Scotland, Presbyterian became the official religion of the State, including the Westminster Confession.
- 3.37. Thus ended the long period of English wars. Once again, this left a lingering suspicion of mixing religion and the affairs of state too closely. However, the Puritans continued to have influence through the great body of literature they had created, both theological (Owen, Baxter) and literary (Bunyan and Milton).

4. Summary

- 4.1. The religious struggles of the 17th century were an incredibly difficult time. A great number of people's lives were disrupted, fortunes were stolen, and countless lives were lost. Yet, by the end of the century, most lands still predominately followed the dominant form of Christianity that they had followed prior to the wars.
- 4.2. This left a lasting impact on the psyche of Western Civilization. The mixing of religion and politics was viewed with great suspicion. Faith was increasingly

viewed as something that should be kept private, with little or not impact on civil policy.

- 4.3. Furthermore, the rival claims of the various branches of the church caused many to begin to question religious dogma and revelation. This ushered in the Enlightenment and the Age of Reason.

Next Class: Intellectual and Spiritual Developments in the 17th and 18th Centuries

Reading: Chapters 19-22

Date: May 19 or 26 or June 2