

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment (sort of)* AD 17th-18th centuries
 - *The Proto-Enlightenment*
 - *New Worlds*
 - *The Last Bits of the Wars of Religion...*



The Age of Enlightenment (sorta)

- Philosophies were changing

Can you name these great philosophers of history?



- Plato



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- Hippocrates



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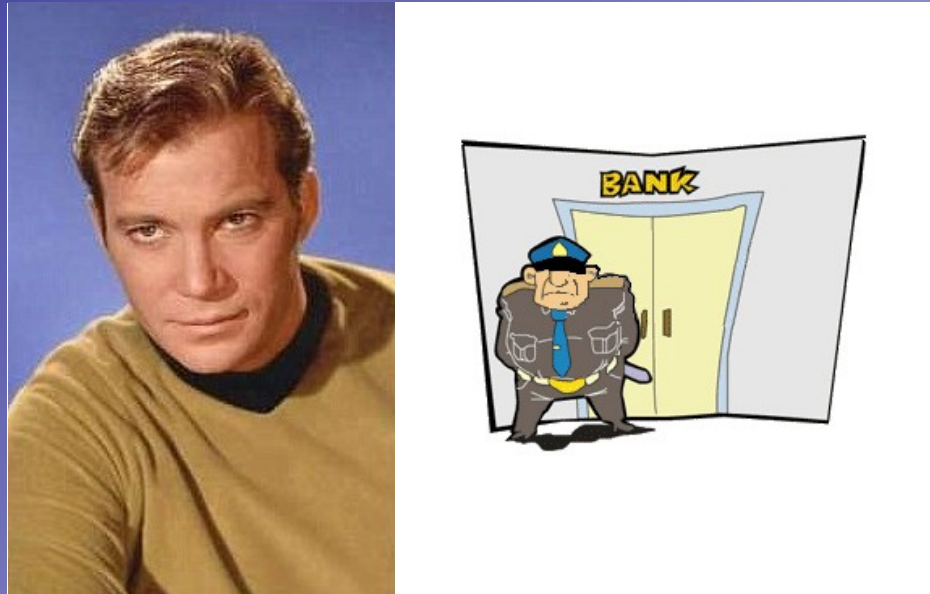
- Socrates



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- Kierkegaard



The Age of Enlightenment (sorta)

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- Descartes



The Age of Enlightenment (sorta)

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1637

Descartes wrote “*Je pense, donc je suis*”

- René Descartes was a French mathematician, philosopher, meteorologist, etc. (a “polymath”) but what he *really* wanted to be was a soldier
 - So he entered into the company of Mauritz of Nassau—the Prince of Orange—and nestled into military life with the Dutch
 - But in 1619, he had what he described as a Divine vision of mathematics and philosophy and he left the military to study mathematics at the University of Franeker, in the Netherlands
 - As a young man, his dalliance with a servant girl named Helena in the house he was staying at, producing a daughter, Francine
 - It was in this period of his life that he wrote his *Discourse on the Method of Rightly Conducting One's Reason and of Seeking Truth in the Sciences*
(AKA, *Discourse on the Method*)



The Age of Enlightenment (sorta)

- Funky little teaching moment—
 - The *Discourse* was unusual for several reasons
 - First off, it was written in French, rather than in Latin, as most scholarly books were at the time
 - Descartes specifically wanted the lay person to be able to read and understand it
 - To Descartes, philosophy shouldn't just be the realm of philosophers—the *whole point* of the discipline was to clarify how to think, and that's something that everyone needs to understand better
 - (NOTE: C.S. Lewis felt the same way, which was why he wrote the *Chronicles of Narnia* at a child's level, and delivered what would later become his *Mere Christianity* as a series of philosophical radio lectures on the BBC)



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 - In particular, he said that he'd written it so that *women* could understand it—which would have been not only a bit scandalous in its day, but perhaps more than a little romantic, since he now had a live-in girlfriend and had just become the father of a daughter...



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 - The *Discourse* was unusual for several reasons
 - First off, it was written in French, rather than in Latin, as most scholarly books were at the time
 - Secondly, the *Discourse* argued that you should make absolutely no assumptions whatsoever
 - Descartes wanted nothing to do with Greek thinkers like Socrates or Plato, nor with Christian thinkers like Augustine or Aquinas
 - In fact, looking at a candle and watching the wax melt, he decided that he couldn't even trust his own senses
 - He knew that the thick, opaque, hard substance that he called "wax" was also the runny, transparent, liquid substance that he called "*melted* wax"—but he knew that based on his intellectual knowledge, not based on his senses (which would have suggested otherwise)



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 - In fact, looking at a candle and watching the wax melt, he decided that he couldn't even trust his own senses
 - Thus, he argued, we cannot trust that anything around us perceived by our senses is actually what we perceive it to be, merely by our senses
 - How do we know that *anything* even exists at all?
 - Couldn't everything that we *think* that we see just be the illusory creation of a malicious God, trying to deceive us?
 - How do we even know that *God* exists?
 - How do we even know that *we ourselves* exist?



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 - Thus, he argued, we cannot trust that anything around us perceived by our senses is actually what we perceive it to be, merely by our senses
 - But there, he stopped himself and argued, "*Je pense, donc je suis*"
 - Basically, the mere act of doubting reality must—logically—suggest that at least the *doubter exists*
 - And then, Descartes philosophically rebuilt reality in layers, based on what he intellectually *knew* to be true—including that there *must* be a God to have created the known world



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 - Basically, the mere act of doubting reality must—logically—suggest that at least the *doubter* exists
 - In a later work in 1644, Descartes made the same argument, but wrote it in *Latin*—"*Cogito, ergo sum*"



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 - Secondly, the *Discourse* argued that you should make absolutely no assumptions whatsoever
 - This made the *Discourse* ground-breaking, in that it was the first major work to base philosophy, physics, mathematics, etc., squarely on the *intellect*, rather than on tradition, theology, analogy, etc.
 - As such, it became the foundation for much of our modern thought—and the upcoming Enlightenment—as well as for even newer movements such as Post-Modernism
 - (Given that a basic principle of Post-Modernism is that we don't know that we “know” anything, Descartes has been seen as the father of the movement—being the quintessential doubter—and as its greatest opponent—since he argued that at least we *know* that we “know” stuff, and we can thus build on that)



The Age of Enlightenment (sorta)

- Funky little teaching moment²—
 - All of this kind of thinking actually brought him into sharp dispute with *fellow* mathematician/polymath Blaise Pascal
 - Pascal was a child prodigy, writing complex theorems and mathematical papers in his teens
 - In fact, his papers were so brilliant and he was so young that Descartes accused him of slapping his name onto *other* people's work



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 - Pascal was a child prodigy, writing complex theorems and mathematical papers in his teens
 - But Pascal was also a devout Catholic, and he was appalled that Descartes would fling God out so casually in creating a purely rationalistic philosophy
 - “I cannot forgive Descartes; in all his philosophy, Descartes did his best to dispense with God. But Descartes could not avoid prodding God to set the world in motion with a snap of his lordly fingers; after that, he had no more use for God”



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 - For that matter, he didn't agree that a purely rationalistic philosophy was healthy
 - “The heart has reasons that reason cannot know”
 - (which is not to say that Pascal argued *against* reason, but rather that he argued that *pure* reason couldn't answer all of the really *big* issues in life)



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 - All of this kind of thinking actually brought him into sharp dispute with fellow mathematician/polymath Blaise Pascal
 - In fact, Pascal applied his rationality to his faith, leading him to generate what is now known as “Pascal's Wager”—an exercise in probability
 - Pure reason alone cannot prove or disprove God thus, we need to make a choice based on *probability*
 - If we gamble and *believe* in God, then what?
 - If we're right, we gain everything
 - If we're wrong, we lose nothing
 - If we gamble and *don't* believe...
 - If we're right, we gain nothing
 - If we're wrong, we lose *everything*
 - Yes, this “wager” makes use of our rationality, but it also makes use of probability to fill in the gaps of what we *don't* know
 - Reality *forces* us to make a choice—you *absolutely must* make a wager and pick *one* of the options
 - What's at *stake* is *infinite*
 - So what's the *logical* choice?



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 - For those of you who have heard this before, it was Pascal who *also* wrote that
 - “There is a God-shaped vacuum in the heart of every man which cannot be filled by any created thing, but only by God, the Creator, made known through Jesus...”



The Age of Enlightenment (sorta)

- **Philosophies were changing**

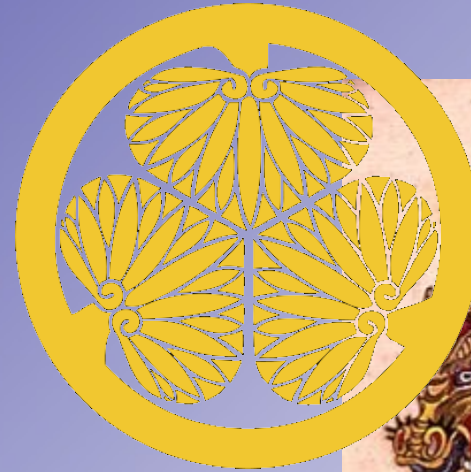
1637

1638

Descartes wrote “*Je pense, donc je suis*”

Amakusa Shirō took a stand at Hara Castle

- Amakusa Shirō was the son of Masuda Jinbei
 - (though there was also a persistent rumor that he was *actually* the illegitimate son of Shogun Toyotomi Hideyoshi)



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- Amakusa Shirō was the son of Masuda Jinbei
- In 1618, Matsukura Shigemasa—the ruthless *daimyō* of Shimabara—began construction on a huge castle (which he couldn't afford)
 - To pay for the construction, he heavily taxed his people, to the point of leaving them with nothing
 - (think Prince John and Nottingham, etc.)



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 - He also heavily persecuted the Kirishitans in his province—like, lighting them on fire at night, or boiling them alive in the nearby hot springs, etc.



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- All of this was *intensified* by his son, Matsukura Katsuie—and by 1637, the people were sick of it so they killed one of Matsukura's tax collectors**
 - This sparked a backlash, which sparked a full-scale rebellion—led by dashing, 16-year-old Amakusa Shirō—which actually brought Shimabara's Kirishitans and non-Christians together to fight against tyranny



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- Shirō and his forces were tremendously successful against the Matsukura clan**
 - People started calling him the “Fourth Son of Heaven,” citing a prophecy by Jesuit missionary Francis Xavier from a century earlier that God would send a great warrior to save the Kirishitans



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 - People started calling him the “Fourth Son of Heaven,” citing a prophecy by Jesuit missionary Francis Xavier from a century earlier that God would send a great warrior to save the Kirishitans
 - They even took over Matsukura's abandoned Hara Castle and re-fortified it**
 - 27,000-37,000 people joined his cause—including several *rōnin*—but mostly made up of the region's Kirishitans and townsfolk who just couldn't take it any more**



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- They were so successful, unfortunately, that the Tokugawa shogunate finally stepped in and sent 125,000 troops to besiege the castle**
 - When Hara Castle fell, the shogun's forces slaughtered 37,000 people, including 13,000 non-combatants—essentially *emptying* Nagasaki
 - Amakusa Shirō himself was beheaded, and his head was placed on a pole for all to see
 - His final words were, “Now, those who are with me under siege in this castle will be my companions in the next world...”



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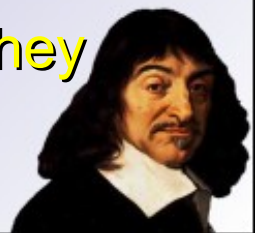
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- Shirō and his forces were tremendously successful against the Matsukura clan
- They were so successful, unfortunately, that the Tokugawa shogunate finally stepped in and sent 125,000 troops to besiege the castle
- **This officially marked the end of any public Kirishitan movement (or any uprisings of *any* kind) in Japan for the next 250 years**
 - But the *underground* movement of Kirishitans continued—if only barely...



The Age of Enlightenment (sorta)

- Funky little teaching moment—
 - The Japanese don't really know what to do with Amakusa Shirō nowadays
 - On the one hand, he's the perfect example to them of selfless loyalty and bravery—an idealized samurai but on the *other* hand, he was a *Christian*...
 - So today, he keeps popping up in anime, manga, and computer games... colorfully...
 - In the manga *Amakusa 1637*, an effeminate Shirō is captured and continually sexually abused by a time traveller who repeatedly humiliates him by treating him like a woman
 - In the video game *Shin Megami Tensei: Imagine*, he's a demon that you can summon
 - In the video game *Samurai Shodown*, he makes a deal with the devil to survive the massacre, and becomes a demonic sorcerer to be defeated which he similarly does in the popular movie, *Samurai Reincarnation*—trying to lure the hero into his dark, demonic, Christian beliefs
 - The Japanese don't like remembering Amakusa Shirō in positive ways—but they just can't *forget* him...



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1642 **The First English Civil War broke out**

- You'll remember that King James was very powerful—uniting the kingdoms of England, Wales, Ireland, and Scotland together
 - His son, Charles I, wanted to continue the trend and become an absolute monarch, like France was trying to build
 - Charles supported High Anglicanism in the Church of England
 - Grand altars were placed in all churches
 - Genuflection and making the sign of the cross were reinstituted as mandatory in all services as was reading from the Apocrypha
 - And a much more Arminian theology was encouraged



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- Charles supported High Anglicanism in the Church of England
- **Several Reformed Puritans spoke out against what they saw as "Catholic-izing" the Church of England**
 - But Charles hadn't allowed a Parliament in over a decade
 - And he had public dissenters' ears chopped off



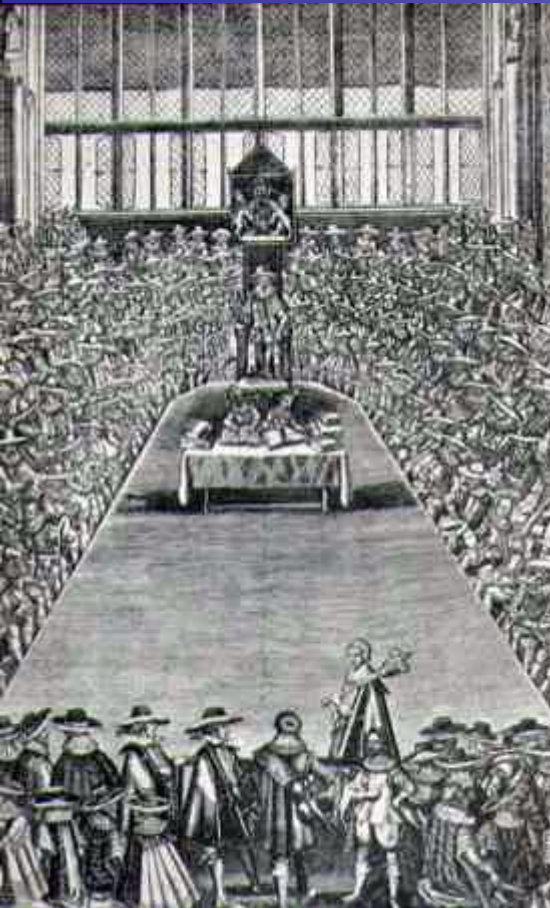
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1642 **The First English Civil War broke out**

- You'll remember that King James was very powerful—uniting the kingdoms of England, Wales, Ireland, and Scotland together
- **Full-scale rebellion broke out in Scotland**
 - Charles raised taxes to pay for fighting against the rebels, but that just torqued off the English
 - Eventually, he felt forced to call a new Parliament to help him raise the money to fight
 - But this Parliament found the king and his agents guilty of crimes against the kingdom, and openly opposed him
 - In 1642, the king came with 400 troops to arrest five members of Parliament for treason
 - Speaker William Lenthall refused to give the members up, claiming that he served Parliament rather than the king
 - Thus, the predominantly Puritan Parliamentarians stood against the predominantly Anglican Royalists, and a civil war began



The Age of Enlightenment (sorta)

- Funky little teaching moment—
 - The Parliamentarians were derisively called “Roundheads” by the Royalists
 - I always used to think that it was because of the distinctive helmets that their soldiers wore in battle
 - But it was *actually* because—being Puritans and standing against the king's excesses—they tended to keep their hair cut short, instead of wearing long hair and flowing wigs, like the Royalists did
 - How would people like that—wearing their hair this way for this reason—feel about being *made fun of* for it?



The Age of Enlightenment (sorta)

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 - The Parliamentarians were derisively called “Roundheads” by the Royalists
 - One of the Puritans who *immediately* rallied to the Parliamentarians' cause was a landowner from Cambridge named Oliver Cromwell
 - He taught himself to be a cavalryman, and quickly rose to the rank of Lieutenant General
 - In fact, he was instrumental not only in several crucial victories on the field, but also in remodeling the English army to be a truly *national* fighting force, instead of a collection of county-affiliated units—thus creating the “New Model Army” in 1645



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- 1638 Amakusa Shirō took a stand at Hara Castle
- 1642 The First English Civil War broke out
- 1643 Louis XIV became King of France
 - While civil war broke out in England, France gave birth to the *quintessential* absolute monarch—Louis XIV, who was crowned at the age of 5
 - Thus, he was raised and overseen by his mother, Queen Anne, and her lover, Cardinal Mazarin



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1643 **Louis XIV became King of France**

- While civil war broke out in England, France gave birth to the *quintessential* absolute monarch—Louis XIV, who was crowned at the age of 5
- **After putting down France's own, brief attempt at a civil war, Louis reigned for the next 72 years as the absolute, unquestionable monarch of France...** likening himself to Apollo—AKA the “Sun King”



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- 1642 The First English Civil War broke out
- 1643 Louis XIV became King of France
- 1644 The Long Parliament enforced the canon**

