

The History of the Catholic Church

The 17th Century: The Counter-Reformation

Events:

1601: The English defeat the Irish and Spanish forces destroying the Gaelic clan system.

1602: The Dutch East Indian Company is established leading to a Dutch Golden Age.

1606: The Long Turkish War between the Ottoman Empire and Austria ends with the Peace of Zsitvatorok.

1611: The first publication of the King James Bible.

1613: The Times of Troubles in Russia ends with the establishment of the House of Ramanov.

1614: Japanese government begins systemic suppression of Christianity.

1618: The Defenestration of Prague.

1618: The Bohemian Revolt precipitates the 30 Years War.

1619: The first slaves reach America.

1620: The Mayflower sets sail for the New World becoming the Plymouth Colony.

1622: The Jamestown Massacre: Algonquian natives kill 347 English settlers.

1626: St. Peter's Basilica is completed in Rome.

1631: Mt. Vesuvius erupts.

1633: Galileo Galilei arrives in Rome for his trial.

1633-1639: Japan transforms into a "locked country."

1636: Harvard University is founded in Cambridge, Massachusetts.

1637: The first opera house, Teatro San Cassiano, opens in Venice.

1639-1651: The Wars of the Three Kingdoms: civil wars throughout Scotland, Ireland, and England.

1641: The Irish Rebellion.

1648: The Peace of Westphalia ends the Thirty Years' War and the Eighty Years' War.

1653: Condemnation of the teachings of Jansen and Jansenism.

1665: Robert Hooke discovers cells using a microscope.

1667-1699: The Great Turkish War halts the Ottoman Empire's expansion into Europe.

1676-1681: Russia and the Ottoman Empire commence the Russo-Turkish Wars.

1680: The Pueblo Revolt drives the Spanish out of New Mexico until 1692.

1682: The French explorer Robert La Salle claims the last east of the Mississippi River.

1683: China conquers the Kingdom of Tungning and annexes Taiwan.

1685: Revocation of the Edict of Nantes in France.

1692-1694: Famine in France kills 2 million.

1692: Christianity recognized by Emperor Kangxi, China.

1696-1697: Famine in Finland kills a third of the population.

1699: Thomas Savery demonstrates his first steam engine to the Royal Society.

Notable inventions: ice cream, bank notes, tea and coffee, central banking, logarithm, opera houses, sparkling wine, telescope, and the microscope.

Politics:

We often dismiss the value of the printing press and the many ways that it shaped European history. Many argue that the widescale use of the printing press in the 16th century led to the Protestant Reformation. Although the beginnings of the Protestant Reformation happened in the 16th century, the effects of that revolution permeate every subsequent century. As we enter the 17th century, we must remember the importance of the printing press for disseminating information that further perpetuated the revolution. On one end of the spectrum, the Protestant reformers and their churches could easily publish documents, letters, leaflets, and more that would continue their cause and fight against the Catholic Church. People of the 16th and 17th centuries were inundated with anti-Catholic and anti-Protestant information. Comic strips depicting the vile nature of the pope or priests or mocking tenants of Catholic doctrine were common. On the other side, the Church could promulgate her decrees and defenses against the Protestants much faster than in previous centuries. Yet the true value and challenge caused by the printing press was books. For the first time in European history, books became common. Book stores developed that allowed people to purchase cheap books and spend time reading. The reading craze will take hold of the world by the 18th century. Some documents for the 18th century challenge the amount of time women will spend reading and encourage men to restrain their women from reading. The mass production of the printed word meant that theological books and more could be printed quickly and efficiently.

The first major challenge to the printed word was the creation of the Bible in the vernacular and its availability to the common person to read. The Protestant Reformation could not have happened if the printing press had not been invented. The Protestant Reformation necessitated the printed world. The entire Protestant Church is based on the ability to read the Scriptures for oneself and the ability to read. Without the ability to read, the Protestants cannot hold their claims of Scripture alone. The Catholic Church struggled to respond. In the 17th century the Church began censoring books. The first index of banned books was promulgated in 1557 under Pope Paul IV. The indexes continued to expand from 1557 until 1917. The index of banned

books was eventually lifted by Pope Paul VI in 1965. The idea of banning books was to help the faithful Catholic know what to read and the sources that were in line with Catholic teachings. Many of the Protestants created their own theological books that had major anti-Catholic bents. These censures did little to curb the wave of Protestantism and instead created greater antagonism between the two churches.

Within this wave of banned books and the proliferation of the printed word was the beginning of a scientific revolution. We must give credit to the German Renaissance for starting this mentality that would largely shape the world and alter the course of history. Major figures like Johannes Kepler, Galileo Galilei, and Sir. Isaac Newton would set the stage for astronomy and physics. Many of these great scientists would discover distant galaxies, movements of the stars, telescopes and microscopes, as well as the fundamental laws of nature. They would continue their research into medicine through the dissecting of cadavers, which was forbidden by the Church. They continued to research and explore in the beginnings of the age of the scientific revolution.

Amidst the scientific revolution was a philosophical revolution. Major philosophers like Rene Descartes, Blaise Pascal, Thomas Hobbes, John Locke, Francis Bacon, and Baruch Spinoza would reshape the way the world thinks and set the stage for the Enlightenment and Modernity. Although I named a few of the philosophers, the total number is greater than 100. These philosophers would explore the framework of society starting with the very process of knowing with Rene Descartes to the nature of politics with Thomas Hobbes. Their choice of starting points, namely the thinking person, would undermine religious thought, remove philosophy from the realm of faith, and begin the process of transforming society to look inward at the individual person. This inward turning of the scientific and philosophical movements would turn many away from religions, cause them to challenge religious teachings, and make the world skeptical of the Church's stance on matters of the created world.

Heading east to China and Japan, these two countries accepted the Christian message by the Jesuit, Franciscan, and Dominican missionaries. Japan was the first to take to the new religion. The vast number of missionaries, foreign trade, and Christian converts was seen as a threat to the Shogunate. Through a series of Edicts, Japan had largely closed its borders by 1633 and entered a period of restricted borders until 1868. These closed borders prevent any foreigners and foreign products from entering Japan without express permission. Foreign missionaries were banned and the Japan entered a period of isolationism. China reacted in the opposite way. With increased trade to the west including teas, China encouraged trade with the west. By the end of the 17th century, China will officially recognize Christianity in 1692. This relationship will last a short time before China will follow in Japan's lead.

Throughout the central part of Asia, the Islamic nations will remain peaceful with the west. The Ottomans continue to control the Holy Land and much of the eastern part of Europe. They will fight a series of wars with little territory gain overall. Their first wars are with Austria. The 15-year long war ended with a peace treaty and Austria paying tribute to the Ottomans. Next the Ottomans will fight the Polish over Moldavia. Although the Ottomans seemed to have the upper hand in the war and could possibly win it, the Polish returned with their Cossacks and defeated the Ottomans forces leading to peace between these nations. The Ottomans will then turn their

attention to Vienna. They will win the first war, lose the second, and then leave defeated. Their next major war was against the Russians. Historians debate the outcomes of this war. The Ottomans desiring modern day Ukraine after their defeat by the Polish, went after the Russian side of this area. Regardless of whether you claim that The Russians or the Ottomans won this war, no territory changed hands. Finally, the Ottomans will fight the Hungarians in one of their largest wars in the Great Turkish War. This war was the Ottomans against the Holy League, which is basically everyone they fought in the previous century teaming up against them: The Holy Roman Empire, The Poles, The Hungarians, and the Venetians. At first the French allied with the Ottomans against the Holy League. The French having conquered Luxembourg and Strasbourg and the Holy League conquering Belgrade, the two forces realized they were evenly matched. France changed alliances, the Holy League turned back from their conquest of the Ottomans, all territory gained was lost, and the war ended with a peace agreement.

The European countries across Europe are largely in the same place for the 17th century. England, France, and Germany are recovering from the religious violence of the 16th century and the wars of the 17th century. These conflicts with the Ottomans caused these countries to turn to war and attempt peace across their lands. The ideas of nationalism that formed following the Hundred Years' War now takes a more prominent place in society. Many of the major European powers, namely France, Germany, and England, strive to create policies of religious tolerance and peace. With the Catholic Church's power greatly diminished by the Protestant Reformation, the fear of excommunications and influence by Rome is nearly null. Following the midpoint of the 17th century, most countries will enact laws of religious tolerance. England will declare the national religion to be Anglican and allow all religions to peacefully coexist. France will be dominated by two powers, the anti-Catholic Huguenots and the Catholics. These two powers will come to a time of peace due to the conflicts in Europe. Spain will remain Catholic and continue its inquisitional efforts to maintain Catholicism as the only religion. Germany will become largely Protestant with more tolerance towards the Catholic Church.

In England, many new waves of religious persecution begin largely due to ideological differences. The Protestant movement that led to the foundation of the Anglican Church by King Henry VIII also led to many divisions amongst Protestants and the beginnings of new religious movements. The most notable of these movements is the Puritans. The Puritans understood Christianity from a very legalistic perspective. They emerged out of a dissatisfaction with the church and converted to Anglicanism under Elizabeth I. They thought that James I would give them more autonomy and freedom but it proved to be not so. Discouraged by the persecution they felt, they left England to start a new life in the New World. In 1620 the Puritans climbed aboard the Mayflower and set sail for America. Shortly after their departure, the Parliament enacted the Act of Uniformity in 1662 which required all clergy to follow the Book of Common Prayer, accept the Anglican Church and follow its rights, and made Anglicanism the official state religion. Over 2000 clergymen were ejected due to this Act, which is called the Great Ejection.

The Puritans are a legalistic version of Christians that focused on absolute adherence to the laws of God. They understood the Word of God as absolute law and severely punished anyone who deviated from the law. As they came to the Americas, they imbued their founding colonies with

their religious beliefs and wanted a purified colony. In some ways they got their wishes, in other ways in turned on them. The Puritans were the first to colonize the American and enjoyed the freedom of religion they sought. They set up their towns, began their new life, enacted their own laws, and struggled to survive on the new continent. The colonists from the Mayflower were not the first colonists to the New World. Many came in the previous decades and created towns and cities in the southern part of the Americas. Through careful planning, the colonies in Virginia made alliances, rules, and borders to prevent the Spanish, who had colonized Florida, from advancing north. The colonists in Virginia enjoyed trade with the Algonquin tribe. With metals exchanged, the Algonquin tribe suddenly came upon the colonists and massacred them in 1622 which is known as the Jamestown Massacre. In the north, the Mayflower colonists desires to create a nation free of the religious persecutions of England and create a land of their puritanical rule. As more colonists came and different religious ideas emerged, the ideals became a fighting match. Those who didn't like the new religious rule founded their own cities and imposed strict codes of belief on those who lived in these cities. William Penn was given land by King Charles II. He attempted a religious experiment in which he could make a country of religious tolerance. Penn was a Quaker. Quakers believed that they had a special light from God within them than gave them a special privilege in prayer. Their forms of prayer involved quaking like a leaf which gave them the name Quakers. King Charles I gave lands to Lord Baltimore with the hopes of creating a colony for the refugee Catholics who were being harassed in England. This colony was called Maryland. As the Catholic came from England, they quickly realized they were outnumbered by the Protestants who had already settled. Thus they were persecuted again by the Protestants and forced to flee from Protestant lands. The places the Catholic fled to were places of religious tolerance like Pennsylvania. Thus as the influx of refugee Catholics grew in these places of religious tolerance, they began to outnumber the people of other religions leading to increased religious persecution. America became anti-Catholic as the numbers of Catholics grew and the anti-Catholic sentiment of the colonists remained.

The central and southern part of the Americas remained under Spanish rule. The apparition of Our Lady of Guadalupe continued to cause more natives to convert to Catholicism and caused an era of peace. Estimates claim that around 30 million natives will convert over this century due to the apparition. Spanish missionaries continued their northward efforts into Texas and New Mexico with challenges. The natives of the Pueblo nation will revolt against these Spanish missionaries and colonists in 1680 halting any expansion for several decades.

The situation in Africa is very different from the rest of the world. With Portuguese colonists creating African colonies for the sake of the slave trade, Africans were leery of Christianity. The situation in North Africa is worse. With North Africa largely controlled by Muslims since the 5th century, the people of North Africa were very cautious about converting to Christianity since conversion meant a death sentence. Therefore the progress of the Church in Africa was the slowest of the missionary efforts in the world.

Church

The most important starting point for understanding the Church of the 17th century was the loss of papal power and loss of Church authority. Nothing better shows this loss of power than the

Protestant Reformation coupled with the Peace of Augsburg. The Protestant Reformation affected the Church in more ways than the start of new Christian groups. The first major effect was the loss of control over much of Europe. With the political policy in place that the religion of the prince is the religion of the land, Christianity was determined by civil leaders. Much of Europe fell to Protestant leaders to the extent that by the beginning of the 17th century only Italy and Spain remained as Catholic countries. Parts of France and Germany remained loyal to the Pope but that ended the Church's authority over Europe. The most devastating effect for both Italy and the Pope was the loss of funds. Up to the Protestant Reformation, the Church gained roughly 60% of its income from the other countries of Europe and about 5% from the Papal States. Following the division of Europe amongst the Christian groups, the pope now relied on the Papal states for almost all of its revenue, roughly 80%. This switch greatly reduced the income of the Pope as well as put increasing pressure on the papal states. Similarly, the method through which the pope could enact new laws or enforce church rule were basically gone. Excommunications, papal bulls, even council documents were largely ignored across Europe. The church had lost a great amount of her authority.

The greatest challenges were still to come. The intellectual revolution from Germany, coupled with the decrease in papal authority, and the rise of individual thought, led to the rise of Scholasticism or an intellectual revolution. Philosophers changed their focus from Scripture and theology to their mind or the individual. Scientists gained their own autonomy and began experiments that would have been forbidden by the Church. Now people are beginning to think and to reason outside the realms of Christian thought and the boundaries of the Church. These new waves of thought were circulating quickly throughout the world as they caught the desires of the people and the hope for freedom from the Church. Scientists began their own investigations that countered centuries of Christian thought and cosmology. A new revolution had begun that was completely outside the authority of the Church.

Due to this intellectual revolution, the Church became increasingly leery of the works of Aristotle. Although his works had been in circulation for 300 years, he was always considered a pagan and the catalyst for anti-Christian thought. With these new intellectuals using Aristotelian thought to advance and promote their philosophy and scientific thought, the Church worked to condemn the works of Aristotle. His works were never formally condemned. The great scholars of the Scholastic age, Thomas Aquinas and Albert the Great, had synthesized Aristotle's works with Christianity well enough that the Church couldn't condemn them. They did, however, suppress his thoughts. Nevertheless, the Church entered an age of hostility towards the sciences and philosophies of the age.

Although rather minor in the 17th century political world, this issue has become increasingly popular in modern society as the fight between faith and science: the trial of Galileo Galilei. Galileo proposed that the sun was the center of the universe and the planets revolved around the sun. His observational findings were accepted by the Jesuits who were attempting to repeat his findings. His findings, however, came to contradict Scripture and the Church's understanding that the sun revolved around the earth. Pope Urban sided with Galileo in allowing his idea to remain theory as opposed to fact. Once Galileo published his book in which the pope was clearly

the character of a simpleton who was ignorant of all things, the pope broke ties with him and put him under trial for heresy. Stemming from the Council of Trent which condemned anyone who thought on their own outside of the Church, Galileo was condemned for creating his own ideas outside the Church's teachings. Galileo was found guilty of heresy and forced to recant his theory.

Most of the church of the 17th century is dominated by the fights against these new waves of thought and missionary efforts. Missions continued throughout Asia and the Americas. Asian missionaries were halted by Japan's "closed borders" but increased in China due to Christianity's official recognition by the state. In the New World, the Catholics were largely on their own. Without much influence north of Mexico, the Church will not add diocese nor bishops until the 18th century. Missionary efforts north of Mexico and west of the east coast were halted by the natives. To the north, however, missionary efforts began to show fruits. A group of French Jesuit missionaries led by Isaac Jogues went to the northern parts of the US, namely New York to evangelize the Iroquois. His first attempt failed as he was captured and imprisoned for 13 months. During this time he was brutally tortured and they cut off some of his fingers. After his release, he returned to France to recover. He was sent back to New York to negotiate a peace treaty. After the success of the peace treaty, he asked to return as a missionary to the Mohawks. As he arrived, a plague broke out that they blamed on him and his companions. They arrested them all, scalped them, boiled them, and then killed them all. Missionary efforts of the 17th century were tough.

The Church, however, was embroiled in another fight between the ideologies of the missionaries. The Jesuits, having arrived in China in the 16th century, adopted the customs and behaviors of the Chinese leading to a different version of Christianity, or so the Franciscans and Dominicans claimed. The ideal of the Church was that the missionaries would bring Christian ideals to the people they evangelized and find the ways in which Christianity fit within that society. Realistically the Church understood her teachings to be perfect and expected that everyone would simply adopt her teachings. This proved to be not the case. Instead the Jesuits felt that they needed to adapt Christianity to the people they evangelized. The Dominicans and Franciscans felt they had the truth that needed to be shared without adaptation. The struggle began. Eventually the Church would side with the Franciscans and Dominicans that the Church's theology can only be adapted in so far as it is consistent with the faith. We cannot change our faith to match another culture. This declaration will lead to the suppression of the Jesuits at the turn of the 18th century.

Heresies:

Jansenism: The heresy of Jansenism was not a big heresy overall and more a product of its times than a serious issue. The heresy came out of the Protestant Reformation and their overemphasis on the power of grace and the necessity of faith for salvation. Jansenism proclaims that we are intrinsically weak. So weak that we are powerless against sin and temptation and even powerless against God's grace. Our power to choose, our free-will, is so weak that we cannot truly choose good or evil. Therefore, if sin overwhelms us, we are condemned to Hell. If God's grace overwhelms us, then we are saved. Therefore God destines some people for salvation and other

for damnation and there is nothing we can do to change that. We do not have the power of free-will but everything is determined for us.

Art and Music:

The 17th century experiences a flourishing of music. For centuries music was limited to two forms: The Gregorian Chant developed by St. Gregory the Great in the 7th century or folk music. Only Gregorian Chant was allowed for the liturgy. With the reforms of the Council of Trent, a desire for beauty emerged. This beauty opened avenues for new types of music namely polyphony and the use of the organ. Polyphony is the use of several voices with harmonies. Most Gregorian Chant had only one line of music that everyone sang together. Polyphony added more voices with variations and harmonies. The use of the organ and the multitude of incredible musicians led to several innovations in music. The first was the allowance of an instrument to accompany the voices, namely the organ. The organ, as a wind instrument, was seen as the same as many voices. Its beauty and use of air made it the dominant instrument for the masses. The reforms of the Council of Trent radically reshaped the Catholic Mass. The focus of the Mass turned to the priest who offered the Sacrifice. Most the congregants remained quiet or listened to the Mass. With this change came a change in music. Now music permeated the Mass and explained for the people each part of the Mass. Incredible works like Mozart's *Requiem* shows the way the Catholic Mass and music intertwine to help people experience the various parts of the Mass. This style of music where the music explains the Mass will be the central and only form of music for the next 300 years. The exception is Gregorian Chant and the monastic chants. Without an organ or a choir to sing the parts, the Mass doesn't have any music.

The second innovation in art of the 17th century is the Baroque style. Baroque art is known for its elegance, beauty, focus on forms, and its lifelike quality. The naturalism in Baroque art focused on the reality of the human form and making humans seem lifelike in the paintings. This is coupled with a desire for naturalism based on the scientific discoveries of the age. The way that muscles moved, the twitch of the eyes, and the movement of the skin was all part of the realism of this art.



The infant and Mary by Cesare Dandini



The Triumph of the Name of Jesus by Giovanni Battista Gaulli



Interior of a Gothic Church from Amsterdam by Paul Vredeman de Vries

Baroque music:

JS Bach: St. Matthew Passion

Purcell: Hear My Prayer

Allegri: Missa Vidi turbam magnam

Mozart: Requiem

Key Figures:

Galileo Galilei: born in Pisa, Tuscany as the oldest son of Vincenzo Galilei. His father was a musician who was versed in the theory and practice of music. Some claim that his father taught Galileo music. The family then moved to Florence where their family had lived for generations. Galileo studied at the monastery school of Vallombrosa and then continued his education at the University of Pisa. He became enamored by mathematics which became his profession. Galileo left the university before graduating with a degree to pursue his own interests. The next period of his life is marked by experiments, quests for knowledge, and the desire to invent. Additionally, he was asked repeatedly to give lectures on various topics at the universities without being hired as a professor. Finally he obtained the Chair of Mathematics at the University of Pisa and began

work on Aristotelian mathematics. The next phase of his life was dominated by astronomy, physics, and mathematics as he continually studied the stars and planetary movements. His observations conflicted with the dominant view of the time putting him at odds with the church. These disputes led to a trial, conviction, and then a condemnation of heresy. He repented, was acquitted, and moved on. He continued to study and explore until blindness set in. He died on January 8, 1642.

Sts. Isaac Jogues and his companions: Isaac Jogues was born in Orleans, France. He was a professor of literature at Rouen before he entered the Society of Jesus. He came out to the areas of the great lakes where Fr. de Brebuf and other priests were already laboring. These men were the first white men to reach 1000 miles into the interior of what would become the United States. Jogues desired to convert not just the native tribes of the Lake Superior area but also the Sioux Tribe. This plan was thwarted by his capture near the Three Rivers. He was tortured and carried to the Indian Village of Ossernenon and remained in captivity for 13 months. During this time they cut off some of his fingers. After being released from captivity, he went back to France to recover. Normally a priest was removed from being a priest or prevented from entering the priesthood if he was missing any of his fingers. On account of what he suffered at the hands of the natives, Rome gave him a special dispensation to celebrate Mass with his remaining fingers. After he recovered, he was sent to now New York to create a peace treaty between the settlers and the Iroquois. Once the peace treaty was settled, he continued north with a desire for converting the Mohawk tribe. This ended poorly when a Small Pox epidemic ravaged the tribe as the missionaries arrived. They were arrested, tortured, scalped, boiled alive, and then beheaded. These men are some of the first martyrs of the United States.

St. Rosa of Lima: Born in Lima, Peru as the daughter of Spanish colonists she was named Isabel Flores de Olivia on account of her immense beauty. Many called her Rose due to her beauty which eventually stuck and she eventually took the name for herself. From an early age Rose wanted to become a nun. She would regularly fast, took on severe penances, some of which would be rather painful and severe, and she was allowed to take daily Communion. As an incredibly beautiful young lady, many suitors were attracted to her. She turned them all away. This greatly displeased her parents who wanted her to marry. To ward off these suitors, she cut her hair short, marred her face, and rubbed her face with pepper to make it blister. Eventually she won out against her parents and was allowed to live a chaste, simple life in her room where she would continually pray and fast. Reports indicate that she slept only 2-3 hours a night and stopped eating altogether. At the age of 20 she joined the Third Order of St. Dominic. She died on August 25, 1617 at the age of 31.

St. Vincent de Paul: he was born to a poor peasant family in Pouy, France. He was educated by the Franciscans where he performed well-enough to be hired as a tutor. With these monies, he continued on to formal education at the University of Toulouse where he studied theology. In 1600 he was ordained a priest. While traveling on a ship, he was captured and sold as a slave. He managed to escape two years later and returned to France. The Count of Goigny placed him in charge of distributing his wealth to the poor. Following his time with the Count of Goigny, he became a pastor of a small parish. This changed his life. He would begin a new life preaching

missions and providing relief for the poor. He established hospitals, created a ministry for convicts, and began lay institutes of men and women to help care for the poor. This group would become the Vincentians after the example of St. Vincent. Vincent would spend the rest of his life working to reform the clergy and helping to care for the poor.

St. Peter Claver: A Spanish Jesuit who left his homeland in 1610. He came to the New World to be a missionary. His first stop was the Caribbean where he was ordained a priest. His predecessor, Father Alfonso de Sandoval, spent the last 40 years caring for the slaves. Peter followed in his footsteps. As soon as a slave ship arrived, Peter would go aboard and try to care for the sick, provide food for the slaves, give them necessary supplies, and show them dignity as people. During his 40 years of ministry, it is estimated that he baptized around 300,000 slaves. He did more than care for the slaves. His apostolate included preaching in the public square, and gave missions to traders and sailors. The last four years of his life were plagued by sickness which forced him to be inactive.

St. Kateri Tekakwitha: Born to the Mohawk tribe. Her mother was Algonquin and her father a Mohawk. At the age of four, a small pox epidemic hit her tribe killing both her parents and scarring her face. She was considered ugly and was seen wearing a blanket around her head. Her uncle took her under his care and from there she encountered the Christian faith. Her uncle, a Mohawk, didn't like the Christians and forbade her to practice the Christian faith. She had no interest in marrying and refused to entertain the suitor her uncle chose for her. They punished her with more work which she silently and dutifully did. Eventually she won out and was allowed to live a life of virginity and practice her Christian faith. She converted at the age of 19 and then died 5 years later at the age of 24.