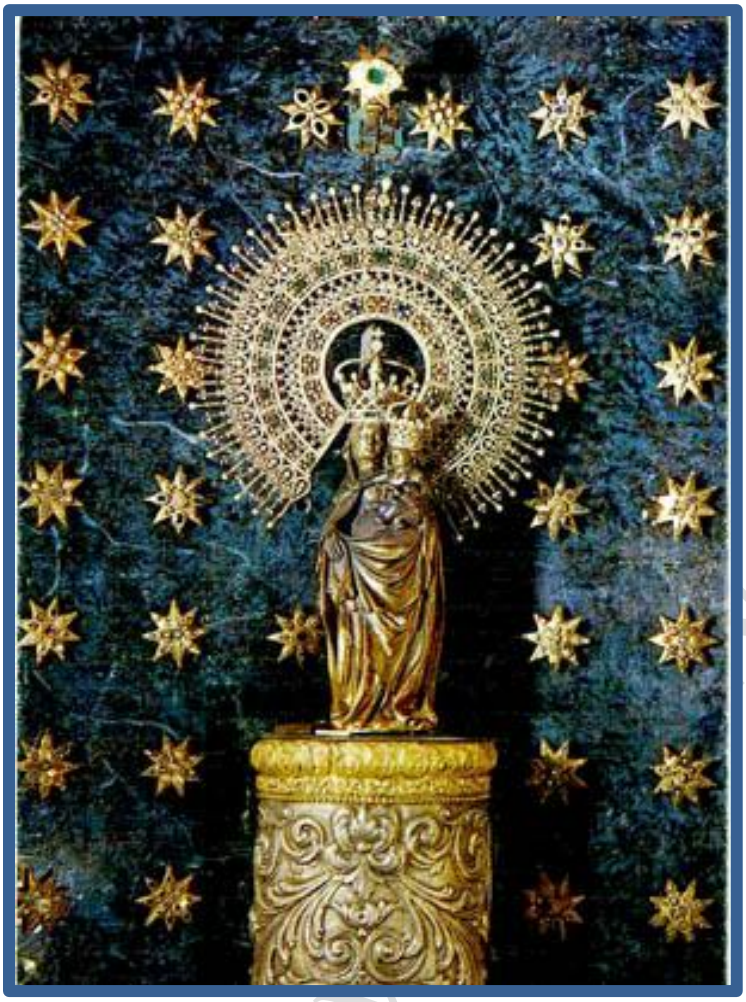


France Before the Revolution

Chapter 4

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Popes and Ecumenical Councils of the Modern Era

Renaissance and Reformation			Counter-Reformation	
1492-1503	Alexander VI		1534-49	Paul III
1503-13	Julius II		1555	Marcellus II
1513-21	Leo X		1555-59	Paul IV
1522-23	Hadrian VI		1559-65	Pius IV
1523-34	Clement VII		1566-72	Pius V
			1572-85	Gregory XIII
17th Century			1585-90	Sixtus V
1592-1605	Clement VIII		1590	Urban VII
1605	Leo XI		1590-91	Gregory XIV
1605-21	Paul V		1591	Innocent IX
1621-23	Gregory XV			
1623-44	Urban VIII		**18th Century**	
1644-55	Innocent X		1700-21	Clement XI
1655-67	Alexander VII		1721-24	Innocent XIII
1667-69	Clement IX		1724-30	Benedict XIII
1670-76	Clement X		1730-40	Clement XII
1676-89	Innocent XI		1740-58	Benedict XIV
1689-91	Alexander VIII		1758-69	Clement XIII
1691-1700	Innocent XII		1769-74	Clement XIV
			1775-99	Pius VI
19th Century				
1800-23	Pius VII		**20th Century**	
1823-29	Leo XII		1903-14	Pius X
1829-30	Pius VIII		1914-22	Benedict XV
1831-46	Gregory XVI		1922-39	Pius XI
1846-78	Pius IX		1939-59	Pius XII
1878-1903	Leo XIII		1959-63	John XXIII
			1963-78	Paul VI
Ecumenical Councils			1978	John Paul I
1512-17	Lateran V		1978-2005	John Paul II
1545-64	Trent			
1869-70	Vatican I		**21st Century**	
1962-65	Vatican II		2005-2013	Benedict XVI
			2013-	Francis I

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Rulers, Régimes, and Governments of France

Modern Era - 1500-2000

The *Ancien Régime*

The term *ancien régime* (literally, the "former regime") refers to the entire period before the French Revolution, that is, before 1789.

Valois Dynasty (Orléans-Angoulême Branch)

1515-47	François I
1547-59	Henri II – married Catherine de Médici. François II, Charles IX, and Henri III were three of the four sons of Henri II and Catherine de Médici.
1559-60	François II
1560-74	Charles IX
1574-89	Henri III

Bourbon Dynasty

1589-1610	Henri IV – married Marguerite Valois, daughter of Henri II and Catherine de Médici and then married Marie de Médici.
1610-43	Louis XIII
1643-1715	Louis XIV
1715-74	Louis XV
1774-92	Louis XVI

French Revolution - 1789-99

1789-92	Constitutional Monarchy
1792-99	**First Republic**
	1792-95 Convention (1793-94 Reign of Terror)
	1795-99 Directory

Napoléonic Period - 1799-1814

1799-1804	**Consulate** (Napoléon is First Consul)
1804-14	**First Empire** (He becomes Emperor Napoléon I)

Restoration (Bourbon Dynasty restored to the throne) - 1814-30

1814-24	Louis XVIII
1814	April 11 – Napoléon is forced to abdicate. He is exiled to island of Elba.
1815	The "Hundred Days" last from March 20 to June 22, 1815.
	June 18, 1815, Battle of Waterloo
	Napoléon banished to island of St. Helena.
1824-30	Charles X

July Monarchy (Orléans Branch of the Bourbon Dynasty) - 1830-48

1830	**July Revolution**
1830-48	Louis Philippe

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Second Republic - 1848-52

1848	**Revolution of 1848**
1848-52	Louis Napoléon is President of the Republic

Second Empire - 1852-70

1852-70	Napoléon III (Louis Napoléon becomes Emperor Napoléon III)

Third Republic - 1870-1940

1870	Franco-Prussian War
1914-18	World War I
1939-45	World War II

French "State" (Vichy Régime) - 1940-44

Provisional Government - 1944-46

Fourth Republic - 1946-58

Fifth Republic - 1958-present

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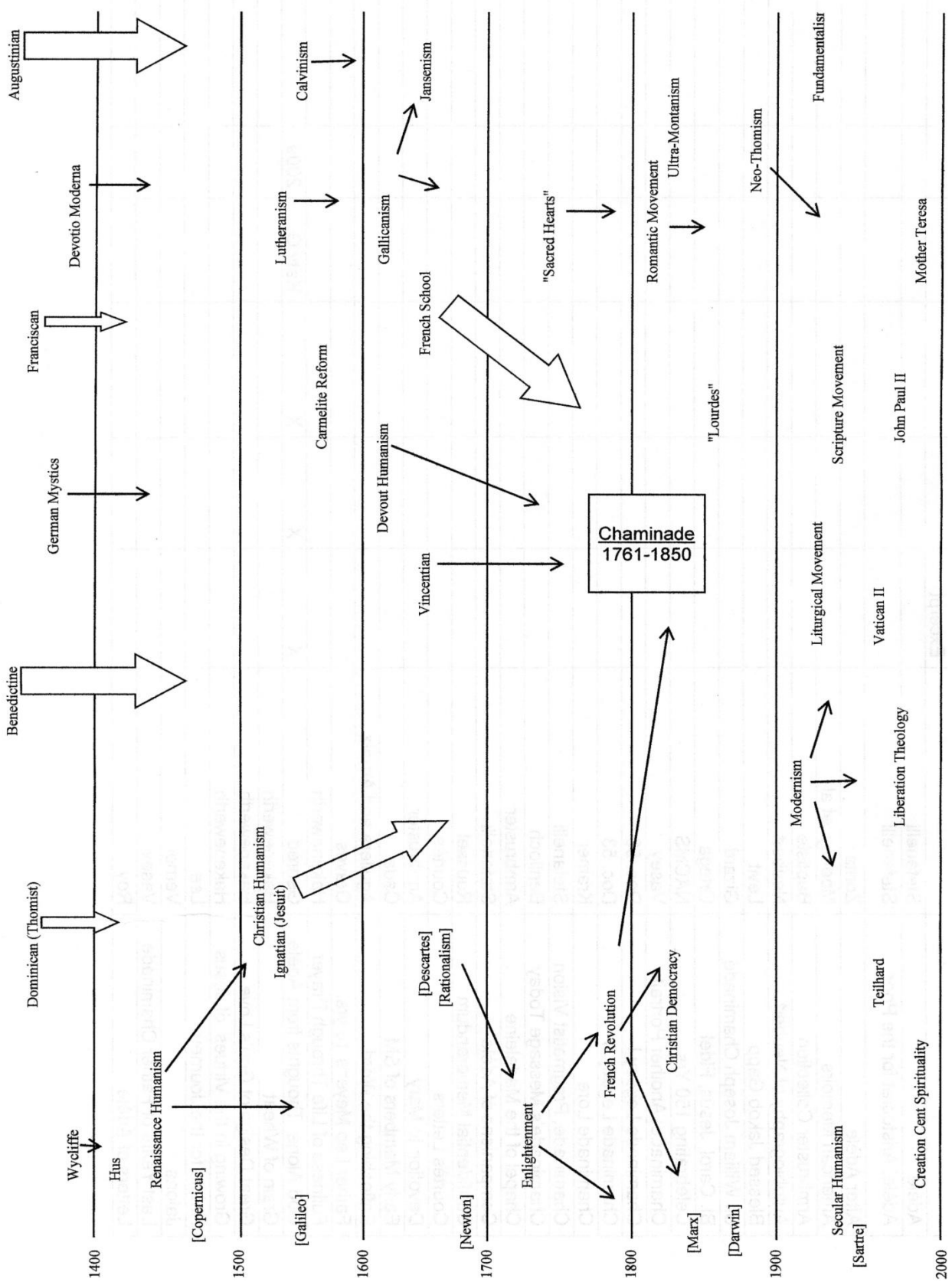


Joseph-Siffred Duplessis, *Louis XVI en costume de sacre*, 1777, oil on canvas, Musée Carnavalet, Paris, https://commons.wikimedia.org/wiki/File:Portrait-of-Louis-XVI.jpg.



After Franz Xaver Winterhalter, *Portrait of Napoléon III, Emperor of the French, in Coronation Robes*, before 1861, oil on canvas, Palace of Versailles, France, https://commons.wikimedia.org/wiki/File:Portrait_of_Napoleon_III,_Emperor_of_the_French,_in_Coronation_Robes_(by_After_Franz_Xaver_Winterhalter)_-_Palace_of_Versailles.jpg.

Marianist Spirituality: Influences and Trends



Philippe de Champaigne, *Jean Duvergier de Hauranne (1581-1643), abbot of Saint-Cyran*, 1646, oil on canvas, Palace of Versailles, Versailles, France, https://commons.wikimedia.org/wiki/File:Jean_Duvergier_de_Hauranne.jpg.

Jansenism



Saint-Cyran

(Taken from *A Concise History of the Catholic Church* by Thomas Bokenkotter, 1990 edition, pp. 239-42)

Jansenism originated with the bishop of Ypres, Belgium, Cornelius Jansen, a professor at Louvain University, whose book *Augustinus* was only published after his death. Jansen appealed to the authority of St. Augustine in expounding theories on the nature of original sin, human freedom, and the nature and efficacy of God's grace. At the root of his system was a belief in the radical corruption of human nature, which to the authorities smacked suspiciously of Calvinism. (Jansen said he was actually refuting Calvin and explaining Catholicism, but overemphasized certain strains of Catholic thought.) After a decade of violent debate in France his whole theology was examined by a papal commission at the request of the French bishops, reduced to five succinct propositions, and condemned by Pope Innocent X in the bull *Cum Occasione* of 1653.

(However, led by Antoine Arnauld, and with unofficial headquarters among the nuns of the convent of Port Royal, many refused to capitulate. After debates over technical differences between "law" and "fact" the church, again in 1654 condemned Jansensim.)

The convent of nuns at Port Royal was famous for its austerity, its intense contemplative life, its studious atmosphere, and the many novices it attracted (as well as Solitaires). It served at the same time as a center for an intellectual and spiritual elite of Paris who included some of the most influential members of Parisian society—most notable of which was Blaise Pascal, the brilliant mathematician. He penned in a masterpiece of satire, *The Provincial Letters*, a devastating attack of the chief enemy of the Jansenists, the Jesuits. (Other influential converts: playwright, Racine, and De Noailles, the Archbishop of Paris.)

(Taken from *The New Dictionary of Catholic Spirituality*, edited by Michael Downey, Collegeville, Minn: Liturgical Press, 1993, p. 560) Jansenism took its name from Cornelius Jansen (1585-1638) (better known as Jansenius), professor of Scripture at Louvain and bishop of Ypres, who authored a book on Augustine's theology of grace entitled *Augustinus*. This book was introduced into France by Jansenius's friend and collaborator Jean Duvergier de Hauranne, abbot of Saint-Cyran, (1581-1643) who was more interested in spiritual direction and reform of the Church than in theology. He turned to Antoine Arnauld, priest and scholar at the Sorbonne, to defend the doctrine of grace in the *Augustinus* when it was attacked by the Jesuits. Through Arnauld and his brother, Robert Arnauld d'Andilly, Saint-Cyran and his reform became connected with the monastery of Port-Royal, where Jacqueline Arnauld (Mère Angelique) was abbess and many others of the Arnauld family were members. Through this connection with Cistercian monasticism, and Saint-Cyran's direction of retreats for friends and relatives of the Arnaulds—young intellectuals who were members of the rising class of the bourgeoisie, the *noblesse de robe*, in Paris and other urban centers—a unique spirituality was formed.

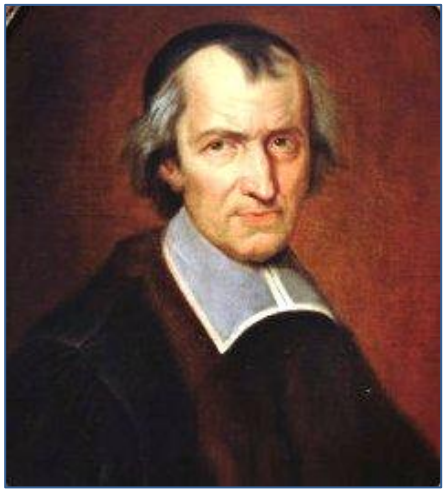
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Chronology of main events

1602	Abbey of Port Royal established
1634	Saint-Cyran becomes commendatory abbot of the abbey
1637	Solitaries begin living outside abbey walls
1638	Saint-Cyran imprisoned for criticizing Mazarin for allegedly provoking war with Spain.
1653	Pope Innocent X condemns Jansensism in *Cum Occasione*
1654	French clergy affirm Pope's condemnation.
1656	Pascal publishes *Provincial Letters* anonymously and Arnauld refuses Pope Alexander VII's request to sign a formulary regarding the heresies of Jansenism. "Respectful silence" begins.
1664	Nuns at port Royal put under house arrest and denied the sacraments.
1668	Pope Clement IX signs an accord that brings peace to Port Royal
1675-1679	France at war with Belgium. Controversies at Port Royal continue.
1679	Archbishop of Paris forbids the nuns of Port Royal to accept novices. He thereby condemns the Abbey to slow extinction.
1693	Publication of *Réflexions Morales* by Quesnel, Arnauld's successor
1705	Clement XI in *Vineam Domini* condemns "respectful silence," initiated many years earlier, around the time that King Louis XIV and Pope Alexander VII renounce *The Provincial Letters*
1709	After much troublesome chicanery, Louis XIV intervenes. He has his police deport the 22 old nuns still living to separate monasteries.
1711	Louis XIV has the buildings of Port Royal destroyed and razed to the ground. Corpses in the Abbey cemetery are exhumed and amassed in a common grave at nearby Saint Lambert.
1713	Jansenism declared heresy by Clement XI
1732	Crowds still coming to watch flaggelists in the nearby cemetery.
2nd part:18th C	Jansenist spiritual doctrines, in diluted form, seep into religious outlook of French clergy and religious. Jansenistic piety continues into the 19th C.
Mid-1960s	Vatican II finally puts an end to Jansenism in Church



Philippe de Champaigne, *Portrait of Marie Angelique Arnauld (1591-1661)*, 17th century, oil on canvas, Musée d'Art, Histoire et Archéologie d'Évreux, Évreux, France, https://commons.wikimedia.org/wiki/File:Ang%C3%A9lique_Arnauld_Port_Royal.jpg.



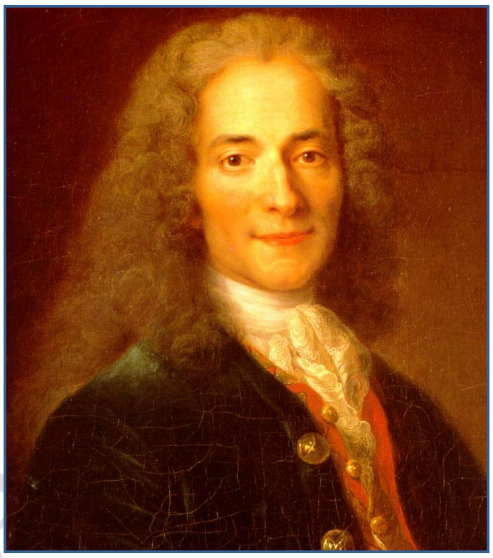
Jean-Baptiste de Champaigne, *Antoine Arnauld*, July 13, 1660, oil on canvas, Palace of Versailles, Versailles, France, https://commons.wikimedia.org/wiki/File:Antoine_Arnauld3.jpg.

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The Enlightenment

17th Century - *Le grand siècle* (The Great Century)

18th Century - *Le siècle des Lumières* (Century of the Luminaries)



Nicolas de Largillière, *Portrait de Voltaire*, ca. 1718–1724, Musée Carnavalet, Paris, France, https://euobserver.com/56886/two-giants-from-the-past-a-lesson-for-the-present/.

The Two Key Figures

1. Voltaire (François Marie Arouet) (1694-1778)

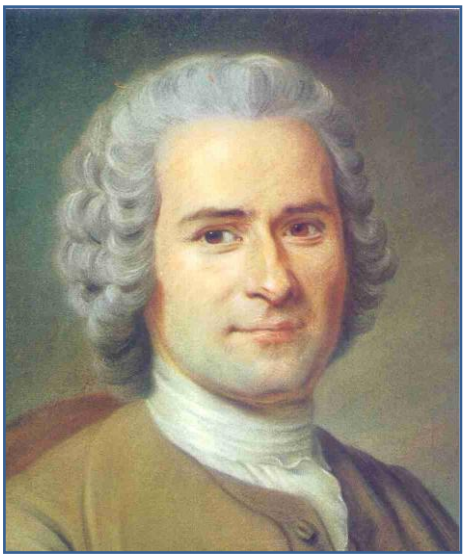
- **1717** Imprisoned in Bastille for writings wrongly attributed to him. After his release he assumed the name "Voltaire" and dedicated his life to the ideals of tolerance, justice, and freedom.
- **1726** Second imprisonment in Bastille after dispute with the Duke de Rohan
- **1734** *Lettres philosophiques* condemned by government. Took refuge at château of Cirey with Mme du Châtelet. Stayed until she died in 1749.
- **1750-53** At the Court of Frederick the Great of Prussia
- **1759** *Parlement* orders burning of all volumes of the *Encyclopédie* published to date and all copies of early editions of Voltaire's *Dictionnaire philosophique*.
- **1759-78** Lived at Ferney, near Geneva
  - 1759 *Candide*
  - 1756 *Essai sur les moeurs*
  - 1764 *Dictionnaire philosophique* (final editions)

Voltaire was the idol of the liberal, anticlerical bourgeoisie. He was not an atheist, but a deist. He held the Church of Rome in contempt and referred to it as *l'infâme* (the infamous thing). He took to signing his letters with the slogan "*Écrasez l'infâme*!" (Crush the infamous thing!)

2. Jean Jacques Rousseau (1712-1778)

Human beings are naturally good, but society corrupts this goodness. As much as possible, it is necessary to return to primitive virtues. Vivid sense of nature. Taste for solitude.

- **1749** First Discourse. "Whether the Sciences and the Arts Have Contributed to Improve or Corrupt Public Morality."
- **1754** Second Discourse. "The Origin of Inequality Among Human Beings."
- **1761** *Julie ou La nouvelle Héloïse*
- **1762** *Émile*
- **1763** *Du contrat social*



Maurice Quentin de La Tour, *Portrait of Jean-Jacques Rousseau*, 1753, pastel on paper, 47 x 38 cm, Musée d'Art et d'Histoire, Geneva, Switzerland, https://commons.wikimedia.org/wiki/File:Zhan_Zhak_Ruso.jpg.

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The Encyclopedists

Published the *Encyclopédie*. Modeled on Chambers' *Cyclopedia* or *Universal Dictionary* (published in England in 1728). In all, 43 volumes (28 volumes of text and 15 volumes of engraved plates). First two volumes published in 1751 and 1752. Royal censures in 1752 and 1759. Last 10 volumes published secretly in 1765.

1713-1784 Denis Diderot. Main editor. Wrote many of the articles.
1717-1783 Jean d'Alembert. Coeditor. Wrote *Discours préliminaire.*

Around 60 contributors, including:

de Buffon, Comte Georges Leclerc
de Condillac, Abbé Etienne Bonnet
de Condorcet, Marquis
Grimm
Helvétius
Holbach, Baron Paul
de Jaucort, Chevalier Louis
Mably
Marmontel
de Montesquieu, Baron
Necker, Jacques
Raynal, Abbé
Rousseau
Turgot, Anne Robert
Voltaire

Some Typical Examples of Enlightenment Ideas

Religion must be cleansed of dogmas, revelation, acceptance of truth on the authority of someone else.

Religion must be based on reason and experience. It cannot be conceived theocentrically as worship of God, but anthropocentrically as moral conduct of the individual, as realization of natural morality or ethics, as love for fellow human beings. Virtue is human happiness.

The state ranks highest among social institutions. It is the sum of the totality of rational human beings and all their rights. It is formed by social contract of individuals and is the highest of positive authorities. Purpose of the state is protection of individual liberties, including freedom of religion. Thus the state has the power to grant corporate liberty to organized religion or churches.

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French Society and the Church on the Eve of the Revolution

The Three Estates

At the start of the Revolution, the population of the kingdom of France stood somewhere between 24 and 26 million. The subjects of the king were grouped into three orders or Estates.

	Members	*# of Persons*	*% of Population*	*Land*
First Estate	diocesan priests	85,000		
The Clergy	men religious	30,000		
	women religious	35,000		
		150,000	0.5%	1/5
Second Estate				
The Nobility		**400,000**	1.5%	1/5
Third Estate	bourgeoisie	4,000,000		1/5
The Commoners	manual laborers			
	and peasants	20,000,000		2/5
		24,000,000	98%	

Land Ownership

Both legally and really, France was a class society. The First and Second Estates, the clergy and the nobility, were the privileged classes. Their principal sign of privilege was exemption from the *taille*, the direct tax on real estate and all other outward signs of wealth, which all members of the Third Estate paid to the crown. Together, the First and Second Estates made up about a half million persons (about 2% of the population). Yet the Church owned one-fifth of all land and the nobility owned another fifth. The bourgeoisie also owned one-fifth of the land, which left about two-fifths or 40% for the peasants.

The Church's Wealth

In addition to the returns from its landed property, the Church received the proceeds from the annual *dîme* (a tithe), collected in each parish, of about 8% of all crops grown on non-Church land or their monetary equivalent. The *dîme* was not a voluntary contribution. It was guaranteed by royal decree. This tax brought in about 100 million *livres* each year. To this was added around 100 million more *livres* from returns on land holdings and about 15 million from other sources of revenue. Thus the Church's total annual income ranged somewhere above 200 million *livres*. This income, as stated above, was not taxed. In addition to providing for the pastoral, educational, and charitable functions of the Church, the income had other uses. Every five years there was a gathering of the leaders of the First Estate called the Assembly of the Clergy. Each time this group met, it was customary to make a grant to the crown from church funds.

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Gallicanism

The entire set of church financial arrangements was part of the system of union of Church and state which prevailed in France, the "eldest daughter of the Church," from time immemorial. This system rested on a complicated body of customs, rights, privileges, and liberties in church matters which the French kings had accumulated down through the centuries. These Gallican liberties in turn were grounded in the larger complex of attitudes, doctrines, and practices which has come to be known as *Gallicanism.* Gallicanism manifested a certain pride of French Catholicism and signified an outlook of independence from Rome which was held in varying degrees by French monarchs, hierarchy, and clergy during the 17th and 18th centuries. Typical of the Gallican opinions which held sway was the view that infallibility rested in General Councils of the Church rather than with the pope. For the most part, French Jesuits and Dominicans opposed Gallican principles. On the other hand, Jansenists favored them. Taken together, these views and practices amounted to what would today be called state control of the Church. This had long been the practice in France, and it is not surprising that the various governments which followed the *ancien régime* during and after the Revolution presumed that one of their duties was the regulation of church matters of all sorts.

By the latter half of the 18th century, a number of Gallican practices had considerably affected the condition of the Church in France. Not only did French kings nominate bishops to vacant sees in their realm, they also held the right to name the holders of most other ecclesiastical benefices. A benefice consisted of a standing ecclesiastical office and the right of receiving the income from the endowment attached to the office. Bishops and pastors held benefices, as did abbots and superiors of endowed religious houses.

Benefices and the Commendatory System

Because beneficiaries held an office in the Church which included participation in ecclesiastical power of orders or jurisdiction or both, Canon Law required that beneficiaries be members of the clergy. However, lay persons could be appointed to hold a benefice *in commendam.* "An office given *in commendam* was bestowed on someone who was not the lawful and canonical possessor in order that he might protect the interests of the benefice or institute until such time as a lawful owner might be appointed or restored." (Knowles, 120) Commendatory officeholders were ordinarily members of the clergy, but they did not have to be.

A typical example is the case of abbots. According to most monastic rules, an abbot was supposed to be a monk in a given monastery, elected by his fellow monks and in residence at his abbey. A commendatory abbot, however, could be anyone, and he seldom lived in his monastery. In the late Middle Ages, popes began appointing commendatory abbots all over Europe. When the power transferred to monarchs, the criteria for selection shifted considerably and often had more to do with politics and wealth than with the spiritual welfare of the abbeys.

> Cardinals, bishops, kings, magnates became titular abbots, and some houses might see neither lawful abbot nor commendatory for decades on end, while at others the lay holder of the abbacy might be only too visible

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> as an expensive and rapacious resident on the nearest abbatial manor. In theory the commendatory existed to administer and protect the assets of the house. In fact the most conscientious might content themselves with leaving the agreed portion of the funds for the convent's use, while themselves taking the abbot's portion for their own benefit, but an unscrupulous man could impoverish and dilapidate a monastery, skimp on repairs, fell timber, bully the monks, and leave the place in every way worse off than he found it. . . . In actual fact, the commendatory system was a scourge, petrifying minor abuses and sapping the spiritual and material strength of a house. (Knowles, 121)

By the 18th century, the right of naming commendatory abbots was an option open to French kings as part of the broader right of appointing superiors to all abbeys and conventual priories of men. This right also extended to some abbeys of women, but since the time of Louis XIV the monarchy had been minimally successful at expanding the right to all convents of women.

The champions of Gallicanism seemed willing to excuse abuses which accompanied practices like those described above in their overall zeal to preserve the Gallican Church as a strong, royally protected national body that could hold its own against power plays of the papacy.

The Condition of Religious Life

Against the backdrop of the intellectual, religious, and political climate which prevailed in late 18th-century France, it is possible to examine the situation of religious orders and congregations.

Monastic Orders

Of the more that 30,000 men religious in France during the second half of the 18th century, about one-quarter (or about 7,500) were monks. They lived in more than 1,000 abbeys that followed the various observances of the Rule of St. Benedict. In addition to autonomous houses of Benedictine black monks, there were Cluniacs, Camaldolese, Carthusians, Cistercians, and lesser known groups like the Order of Grandmont, the Order of Fontevrault, the Feuillants, the Celestine Benedictines, the Brigittines, the Vannists, and the Maurists.

Almost all these monasteries had commendatory abbots during the final decades before the Revolution. In some cases one person was simultaneously the commendatory of many abbeys. The number of monks in a house was seldom large. The typical situation was one in which five or ten monks lived in a monastery built to house ten times that number. In the absence of a resident abbot, one of the monks acted as prior. In some instances observance was good, but more often various abuses and relaxations had crept in over the years. The monasteries were supported by their large land holdings, which were farmed by the peasants of the district in return for a scant wage. Lay brothers were few, even among the Cistercians and Grandmontines, who had had large numbers of them in past centuries. Most of the revenues went to the commendatory, but the monks were permitted to keep enough for their own comfortable livelihood and the upkeep of the buildings.

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Oddly, despite their limited occupancy, a considerable number of houses were commodiously remodeled or totally rebuilt during the reign of Louis XV according to the latest style of art and taste. The overall picture of French monasticism in the 18th century was that of slow but unmistakable decline.

Maurists, Cistercians of the Strict Observance, and Carthusians

Three exceptions to this picture should be mentioned: the Maurists, the Cistercians of the Strict Observance, and the Carthusians. The Maurist Benedictines were set up as a separate congregation of French black monk monasteries in the beginning of the 17th century. Gradually, more abbeys joined the congregation until they numbered almost 200 houses toward the end of the 18th century. The Maurists' great claim to fame was historical scholarship of the Benedictine Order, of France, and of the Church. Mabillon was the most outstanding of their scholars. In the process of assembling and publishing their histories, they invented the apparatus of critical scholarship which is used to this day. Their text of Augustine's works is still the only complete critical edition. Their golden age spanned the 70 years from 1650 to 1720. Maurist asceticism tended toward the austere, and the congregation was somewhat involved with Jansenism. After 1750 a certain worldliness set in, along with a sympathy for fashionable Enlightenment ideas.

The Strict Observance wing of the Cistercians, forebears of today's Trappists, was not as numerous as the Maurists. Soon after this reform was launched at the beginning of the 17th century, it was joined by de Rancé, the famous commendatory abbot of La Trappe, who became a monk in his own monastery and assumed the office of abbot himself. He reformed La Trappe and soon rallied the whole of the Strict Observance wing into winning from the pope recognition as a separate observance within the Cistercian Order. De Rancé died in 1670, but even at the end of the 18th century, La Trappe still maintained the reputation of being the *ne plus ultra* of monastic rigor, penance, and austerity.

Even though the Carthusians had reached their apogee of widest dispersion and influence about 300 years earlier, they remained in the 18th century almost unchanged in observance, never reformed and never needing reform. There were only 66 charterhouses in France on the eve of the Revolution, but the order's spiritual impact was far greater than its numerical strength.

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