

“France at a Glance”
Compiled by UPFSA for Prayer Tours to France

Information Booklet

May 2009



A Project by:
United Prayer for France (South Africa)

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Section A: Prophetic Info

1 Spiritual intelligence about France

1.1 Prophetic words over France

1.1.1 About these prophecies

The scriptures instruct us **not to despise prophecies (1 Thess 5:20)**, but to **weigh them carefully (1 Cor 14:29)**; to **discern** whether they come from the Lord and also to understand what He is trying to say through them.

Whilst recognising that these prophecies are "but in part" (**1 Cor 13:9**), we believe that they help to understand something of what God wants to do in the nation of France. All the prophetic words have been read by people currently involved in ministering in France. They have been judged to be helpful, and in line with other things God is saying to the nation at this time.

We would encourage you to use these prophetic words to guide your prayers. The outcome of many prophecies depends on the response of the people to whom it is given. So we ask you to pray for the people of France and the other nations mentioned here, and to pray that God would fulfil His word, and accomplish that which He desires for France (see **1 Kings 18:41-45**).

1.1.2 Prophecies

1.1.2.1 Word for France – Karen Johnson – Dec 2007

I see France high and lifted up to God's throne room--it is calling for God's messengers to come to the land. The land beckons for healing of hearts to move into the greater things of God.

There are lights, lights, many lights shining in the darkness that are seen by God from His heavenly throne.

There are Saints who have remained as His witnesses who desire encouragement, teachings, healings, deliverance and a move of God into the Kingdom thinking and realms of the supernatural things. Their ears (their children) beg for food (for bread) from God's servants to restore their faith to move mountains of hindrances and resistance. The cry for deliverance is strong. God's love is being released to dispel the darkness to push it back for the next generation to bear God's light.

Go into the midst of the jungle --I see vines and heavy overgrowth of vegetation that is choking out truth over France. God is saying to take up the sword of His Word, His authority, His promises and declare, decree and cut through the overgrowth of spiritual darkness and begin to see shafts of His holiness come through the forest of unbelief, fear and doubt.

Dispatch, authorize and allow His angelic messengers to work with you as you go in just as explorers would go into Africa--take a team to penetrate and breakup the fallow ground in the Spirit.

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OH, GATEKEEPER--GO into the gates of France and prophecy as your feet touch the ground--
 FREEDOM-FREEDOM-FREEDOM to FRANCE; release God's firey chariots, angels, fireballs of His Holy Spirit to bring His presence into the people to heart the gospel to hear the mesage of good news.

It is TIME FOR FRANCE to come forth to the forefront--
 France live
 France hear the voice of the LORD God--
 France from North, East, West, South—

God is calling you to come out of the darkness into His light and be caught up into His joyful presence and know that I am the I am--
 France it is HARVEST TIME --it is your finest hour--LIVE -COME FORTH!

France receive My prophets, My teachers, My evangelists, My apostles and anointed servants who desire to prepare, equip and train you to war for your rightful inheritance and place in My Kingdom.

France -stand strong and know the King is coming to the jungle -in your midst to rent the veil of darkness that has grown over you choking out your Kingdom life. France--My heart of favor is toward you --open wide your gates and let the King of Glory and His messengers enter with great grace this hour.
 France-- you are strategically placed in My creation and I desire to set you on fire with revival fire this season if you will but stand in the midst of great tribulation and walk through the mountains of opposition by faith.
 Stand firm in your faith toward Me for I delivered Israel from the Pharaoh so will I deliver you from your darkness.

France-My righteous right hand is extended to you if you will press in and receive from My hand of love, faith and hope. Lean on Me says the Lord of Hosts. Lean into Me and walk with Me and I will bring you out and through to a new season.

1.1.2.2 **A Word for France – De Witt Coetzee – Nov 2007**

[Given at the United Prayer for France (South Africa) “Gathering for France”]

He will not break a reed. He will not damage a tender plant. His wind blows but not to damage. His wind blows to allow change to come.

France my country; you are a tender reed. You have started to feel the wind blow. You know in your heart that change is coming. You feel your heart beat quicken. You smell the morning rain on the east wind. Life at last; life giving water is falling on a dry and parched land.

I am sending a wind of change. I am sending a wind that will look at face value as if it will be harmful. But in this season my wind will not bring destruction. It will bring change.

In this season I am calling you out of your parched situations. You will choose not be stuck in dry mud anymore. You have known all along that the season of change will come and it is in front of you in this season. But now it is overtaking you. My beloved country, you will try and resist the change I bring but you will not be able to resist. My change will flow like a river in a desert place. But this is not something that will grow and wither in the sun. No, what I am doing will be sustained by me.

Hear me my beloved country, just as you went out to bring change in many nations, I am calling many nations to come to you. Through these nations I will drive change in you.

I am calling this nation to intimacy. I am calling you out. The horses of Egypt and the ships of Tarshis you can no longer rely on. I am bringing change. You will realise that you can trust Me. I am the only one you can trust. I am the only one you can listen to, follow and trust. Many times you said that I am not to be trusted. But in this season I will teach you to trust Me.

In the next 18 months I will move foundations in this land and in this continent. Your trust basis is moving. You will trust me. You will learn that I am the provider and your inheritance.

Take your eyes off the idols of the nations. Do not run after the gods of other nations. I call you to my altar. But it is not a place of sacrifice it is a place of intimacy. I will show you who I am and what my heart is.

My song will arise in your midst. The song that declares: "How great is our God".

The land is breaking the marriage with the spirit of the world. No longer will My bride run after other gods.

1.1.2.3 **Word and Declaration for France – UPF team – Nov 2007**

[Given at the United Prayer for France (South Africa) "Gathering for France"]

France, beloved nation of My heart
 Bereaved of children and true love
 My heart aches for you to return to true sonship
 Behold Me! Your Father God!

I even I am He who comforts you
 I cover you with the shadow of My hand
 My love will uphold and restore you

O, come My treasured bride
 Great in value and cherished
 For your time of consecration is at hand

Even though you are tender
 Yet I will make you strong
 My faithful promises shall not be abolished

O, radiant bride, by My side
 Your splendour will ignite the nations
 Setting them ablaze with Love
 Behold Me!
 Your glorious bridegroom!

Listen to Me, O My people,
 Give ear to Me, O My nation
 For I will establish you for a light to all peoples

**The next 5 words were given about the South African involvement in France -
 given at the International Gathering for France in Pretoria - Apr 2006**

1.1.2.4 Prayer and word by - Paul Bevan – Apr 2006

[Given at the United Prayer for France (South Africa) “Gathering for France”]

Father I just bring the nation of France before you now, Father and as you have placed many of the people of that nation, many years ago on this southern point of Africa. Lord as they fled from persecution, You have planted them. Father and what was a seed to this continent, You have harvested and planted again. Lord and that seed that You have planted has multiplied yet again. Father and You have taken some of that seed and You have hidden it and You have stored it for a day such as this in which You will sow it back into the nations of Europe and sow it back into France.

Lord, that’s why we call these Huguenots from this Southern point of Africa. Father and we bring a stirring among the seed, Lord so that this seed may start getting ready to move in Your season, to bring the fullness and accomplishment of this work that You have set out for them. Lord at present You show me it is just a spill over in this season, but Lord there is a day that You will sow back that container into that nation. And Father that is why we thank You for the work that is being done there already. I thank You for the strength that there is in the seed as they were baked in the African sun. I thank you for the potential and the passion that drives them, which is from You. And when they bring forth, they bring forth Christ Himself in these earthen vessels. Through this seed You will start a new work and we release them into those purposes today, in Jesus Name.

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1.1.2.5 **Prayer and word by - Anita Giovannoni – Apr 2006**

[Given at the United Prayer for France (South Africa) “Gathering for France”]

Father, we thank You for this baby that has been born and Lord this baby was born with great difficulty. Father, this baby almost wasn't born. And Lord, the mother gave birth to this baby. The land pushed out this baby of Christianity. And Father now the baby is born, but the baby is frail and the baby is small and the baby needs lots of care. And Father I see how the people of France nurture this baby. I see, Lord, how they intercede and pray for this baby. And Father this baby is growing in strength moment by moment.

Father I see how people kneel down at graves, and they pray over the graves of previous moves of God. And they pray for these moves that have gone. And they say God bring this move back.

But the Lord says I have birthed a new baby. I'm bringing a new move into the land. I am going to do things differently. Every other move fizzled out and came to nothing. Every other move drew to itself persecution. Every other move had disillusionment. But this move will heal the broken heart. This move will renew again the vision. This move will awaken the old love for God in people's hearts. For this move is from My Spirit and no man can taint this move.

If man tries to interfere I will remove the man but the vision will remain. For this baby must be cared for delicately. This baby must be nurtured with the correct food; for this baby is loved by the heavenlies and this baby is cared for by many. And despite persecution, this baby is growing. So this baby has life, it came into the world with great difficulty. But it has life and its life will not be stolen. For I have even incubated this baby, says God.

I was the one that planted the seed. I was the one that caused the baby to grow. And I was the one that was there when it was birthed. So it has My seed within it. It has My heart and My passion and it will continue to grow.

1.1.2.6 **Prayer and word by - Paul Bevan – Apr 2006**

[Given at the United Prayer for France (South Africa) “Gathering for France”]

For I know there are not many of you, but I will come from on high and I will empower you and rejuvenate you. And I will restore to you the abilities, the abilities of the eagle to soar, the abilities of the eagle to see again as in the days of old. For I have raised you up as a nation of eagles and you forfeited it. I raised you up to fly high and to see what is to happen and you walked away from my season and my time. But I am not the God that gives up on my people. And I do not need many to see these things. I only need you. For few people, even one, will turn the tide of that nation. And the wind of my Spirit will lift you up under your wings again and you will soar to high places. And you may see the evils that are done upon the face of this earth, but even more you will see the goodness that I have for my people. And you will raise up many, many young

men and women that are prepared to bring the good news to those people.

Already My hand is upon them, some of them even in the womb at this moment. As in days of old I will raise up a generation that is prepared to be persecuted; that is prepared to be flung out to far out places. But they are not prepared to forfeit and loose Me again. For they know the purposes for which I have placed them on this earth.

I will strengthen you. I will carry you. I will fulfil the work that I placed in your hands and that you may do this work in the freedom that I have given you in Christ. Be strong. Stand in my strength and see the work that I will do among you, for I know you are not many, but I do not need the many, I need you.

1.1.2.7 **Word by - André Coetzee – Apr 2006**

[Given at the United Prayer for France (South Africa) "Gathering for France"]

The Lord showed me a vision. I saw a vortex opening up in the Spirit. And I saw this vortex going into the spiritual realm from South Africa and I see it opening up again in France. And I sense the Lord is saying to me, that there is a purpose why a divine connection should take place between the French and the South Africans. And this vortex has to come from two sides. It cannot just come from one side. As South Africans kept on going to France, they started opening up a vortex in South Africa. And the Lord says; now this week as the French came to South Africa, the vortex is opened up on France's side.

I feel the Lord says to me that the function of this vortex is to combine the spiritual growth and the spiritual activity between the two countries. I feel that the Lord says what He is doing through this; He is importing a Spiritual dimension that is in South Africa into France. It's as if the moment you function under this vortex, the rules of the spiritual realm differs from the rules of the rest of France. And I truly believe that the Lord says the reason He is doing this, is that through this unity, through the Huguenots in South Africa discovering their roots, discovering their inheritance, they took the authority they have back to their inheritance to activate the authority of God in that place again.

And there might be some French people that say: What good can come out of South Africa? What does France need from such a little country like South Africa? But the Lord says He will use the foolish things to confound the wise and that which is weak in the eyes of the world will be powerful in Gods hands.

I feel the Lord says: Do not despise this connection, but rejoice in what God is doing. For no man is in control of this. No man could plan this. This is the divine purpose of God. And what I sense about this picture I saw, is that what God wants every French person here to do, is to go back to France knowing that they do not have to be subjected under the same spiritual rules of the spirit world in France like before. For God is bringing in a new dimension into your spiritual world. It's a coming together of God's people in a way that the enemy could never have imagined. And therefore he is caught off guard.

1.1.2.8 **Word by - Anita Giovannoni – Apr 2006**

[Given at the United Prayer for France (South Africa) “Gathering for France”]

I felt that the Lord showed me that He started with the toughest nation. And it was the most difficult to penetrate the French. For some reason He has chosen France as almost the model. Because I don't know of any other nation that people come here and of the forefathers, I don't know any of that with the Germans, the Austrians, the Dutch... none of that. And it is almost the words that were prophesied over everybody, they are all still hidden. And it is like God is doing a secret work. That's not going to be heralded from the mountain tops, because it is going to be an example to all the other European nations. So even though it feels tough, it is on God's time table.

1.1.2.9 **Signs across the English Channel - Jerry Bowers – Apr 2006**

While in prayer on April 19th 2006 the Lord showed me the English Channel. He said, “Keep your eyes on the Channel. There are more signs to come on the waters.” I saw some large fish jumping. He then said, “Look across the Channel to France. Her youth are being called. They are seeking to hold on to their destinies. Tell them, ‘Their destinies are not found in what man can give, but in the way of the Cross.’ Let them turn to me and I will restore what man has taken. I will restore. I am the Provider. Seek My face in this hour of crisis and a great awakening will cover France. Keep your eyes on the Channel. I am moving across the Channel.”

1.1.2.10 **Prophetic Word for France - Priscilla Van Sutphin - Feb 2006**

As I was sitting playing one cell on the computer and praying in tongues, I suddenly started hearing the Marseillaise in my mind. I only remember a small part but the tune was clear. So I looked it up and was surprised by the words in English. I realized God must have something to say and quieted myself to hear...

“My children of France. Destiny is upon you. Once again in your borders are tyrants and those who would slit your throats. Will you turn to the One Who loves you?

Will you bravely CONFRONT these who need to know ME? Will you go OUT into the neighbourhoods and streets and proclaim the TRUTH of MY LOVE for them, and turn their weapons of warfare into naught?

Will you also fight on your knees for the life of your nation? Will you WORSHIP with abandonment that I may rain down glory in the midst of the turmoil and tension. I know that people are at attention right now.

There is rumbling in the halls of France! There is a beating of drums as well...war drums. Will you war on your knees that lives may be saved before they go home to meet their Maker? Will you consider how many within your borders are in GREAT NEED of LOVE and affection that ONLY I can bring to them? You are not called to be quiet placates, but you are called to be PROPHETS! If you will worship Me with all your heart, and war in the dance, I

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will reign down glory! [*Purposely misspelled*]

I lift up and I put down. It is I Who sit in the heavens and I laugh at my adversaries! Pray for hearts to be turned to the KING OF KINGS and the LORD of LORDS. Pray for the ancient foundations to be restored. When Rome was corrupt you tried to succeed from the papal state. You have always had a heart for justice.

I will revive the heart of your nation to worship Me, but you must fight by also laying down your life instead of clinging to your idols, including safety and comfort. You must lay aside all fear of loss, and speak TRUTH in LOVE. Be assured that I will follow it with demonstrations, signs and wonders.

But without a preacher, how will they know? Without someone to demonstrate TRUTH & LOVE how will they know? I have called you to LOVE YOUR ENEMIES. I have not called you to placate or be intimidated by domination and control. I have called you to glory. Lay down your life, and I will honor you with MY LIFE, My resurrection life that will turn all men to ME ! Dying to self is the key. LOVE is the GREATEST.

Do not allow yourselves to be terrorized, but respond with love and TRUTH. In the midst of violence I will be your Defender ! Do not fear, for I AM WITH YOU. I AM EMMANUEL ! I am Jehovah Sabaoth, and I AM your Salvation ! I AM THE WAY. I AM the TRUTH. I AM THE LIFE, and the LIGHT of the WORLD. I will make My face to shine upon you as you lay down your own life and take up MY LIFE.

I will heal the blind and I will heal the deaf and mute. I will make the lame leap like a deer. I will make a way in the midst of troubles and hardship.

TURN, TURN, TURN to ME for I love you with an everlasting love.”

1.1.2.11 **Word for France - Apostolic Council - Jan 2006**

I am raising up the spirit of the Huguenots once again out of France. The Lord is going to heal the soul of France and the love of God will be poured out upon the nation.

1.1.2.12 **Prophetic Word over France - David Wagner - Nov 2005**

I hear the Spirit of the Lord saying:

"I am releasing a purifying fire over the nation of France. I shall prove who I am to a people who have turned their backs on me. Turn back to me at once and see me do a new thing within your borders. Even in these days of unrest I shall prove myself to the French people and I shall show forth many great signs and wonders in the midst of the people who have denied me."

"The violence in the streets you have been witnessing is only the beginning of assaults that shall come against this land but I will prove myself faithful. I will do

a new thing among the French people and their hearts shall be turned by the signs and wonders that I will perform in their midst".

"Paris has been given over to the enemy for many centuries. The French have entertained false gods and have given themselves over to idolatry. However, like a husband who pursues his wife although she is a harlot, I am reclaiming the adulterous nation for my own again in this season. If my people will arise and take their places of prayer, I will bring forth an outpouring of my Spirit like never before in France and it shall spread into other nations from there."

"France has been known for its wine and its food but it shall become also known for the bread of life, and the new wine of my Spirit that I am releasing to my people there."

"The youth and children are the key instruments of change that I will use in the nation of France. I am sending a mass invasion of missionaries that will focus on this generation says the Lord. I am raising up a mighty army of young end time warriors that shall even turn the hardest of hearts including the radical Islamic extremists says the Lord."

"Church this is your season to arise in Western Europe. Do not sit idle any longer, but work the harvest fields while it is yet day. The harvest is plentiful but the laborers are few. Will you go for me? Will you take your place in this pivotal region of the earth? These are days of grace but great judgment is coming. Prepare and position yourselves and see what I can and will do on your behalf says the Lord of Hosts."

1.1.2.13 **Is Paris burning? - Kathleen Pirl - Nov 2005**

The Holy Spirit is coming with fires first of repentance! He is coming with fires of holiness! If they do not repent the fires of judgment are coming!!! Fire will descend on the coastlands Ez 39:6. France has more coastlands than any other European nation. Who is the Keeper of the Flame?

I brought you to Sacre Coeur. I brought you to the nations that have denied my Passion-trampling my blood. I have brought restoration to my remnant beloved church since year 2000. I have brought a fire of passion by my Spirit to those with eyes who can see and ears who can hear.

Ez 39:21 And I will set My glory among the nations; all the nations will see judgments which I have executed, and My hand which I have laid on them. 22 "So the house of Israel shall know that I am the lord their God from that day forward." I love you .I am blue without you. I love the thunder in you the volcano of fiery lava.

Visions- Lord carrying His cross. I saw Angel of His Presence blowing a trumpet with glory. I saw a man's femur bone. I hear the vows of those who have disassociated their hearts from their lives. I hear the cries of those who hate themselves. The love of the Father will establish the love of life. I think I see the bones coming together. Ez 38 & 39

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“For want of a nail, a shoe was lost, For want of a shoe, a horse was lost, For want of a horse, a rider was lost, For want of a message, a battle was lost, For want of a battle, a kingdom was lost!” (Folklore)

1.1.2.14 **A Prophetic word for France - Priscilla Van Sutphin - Sept 2004**

I have seen the agony and the years of the oppression from the vain philosophies of men, and I have seen the corruption and disdain for Me in many. But again, in you I have seen many who love Me with all their hearts and what you thought would overtake you will NOT. For I will bring it down and you will have a resurgence of prayer and worship that will usher in revival more than you've seen in centuries.

You are RICH in suffering in the hands of vain leaders, but I remember your suffering and I will RESTORE to you a wealth of many generations that suffered. I will redeem your youth and bring them to other nations to sow seeds of love and humility. Where you have been prideful you will become humble and walk in great GRACE. Amidst the great swell of antichrist activities you will blossom and shine as diamonds among onyx stones.

1.1.2.15 **Prophecy given by Catherine Brown - May 2003**

"Harvest, Harvest, Harvest"

On Monday of this week I was in prayer for France, when I saw a majestic angel and heard a mighty shout. The **angel held a sickle in his hand and cried out, "Harvest, harvest, harvest."** I then saw a long line of angels who were holding trumpets, some of which were gold and some of which were silver. The angels lifted the trumpets and blew - hard!

Suddenly, the first angel swept his harvest sickle across France. There was an immediate burst of glory-filled light across the land. The light seemed to be most concentrated in the areas of Brittany and in the Loire valley. As I write this, the word Dordogne is also being impressed in my spirit. (Forgive my ignorance, but I am not sure if Dordogne is a part of either of these two areas of France). The Light represents spiritual awakening, salvations and a deep revelation of the majesty and sovereignty of Christ.

I was lifted up in the Spirit and as I looked down on vineyard after vineyard, I was amazed to see bunches of ripe grapes turn from their natural coloured hues to become pure white.

I heard the voice of the angel with the sickle speak once more and he said, **"Prepare for harvest."** Truly the fields are white unto harvest.

1.1.2.16 **I AM, the Famous One – Debra Westbrook – 2002**

Note: This is the 3rd and final word for France that God revealed to us during our recent trip in October. This word was given to us while in Nice, France and took us quite by surprise as we felt the intensity of God's passion for this area as

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well as the nations of the world.

While in Nice, walking along the beautiful Mediterranean Sea, God prompted my heart that we were to go back to the hotel for He was going to reveal His heart to us in intercession for this part of France. As we got back to the room, we began to play the new Passion CD and when it got to the song, "Famous One", the Spirit of God invaded our space with an intensity of purpose and desire for His people. This song declares that God alone is the famous one, known throughout the nations of the earth, ready to move in marvelous and wonderful ways among His people as the knowledge of the glory of God covers the earth as the waters cover the sea.

I heard the Lord simply say: "I am the famous One. I will be exalted among My people and among the nations of the earth."

The Lord began to speak to us that many have come to this part of the world - kings, queens, movie stars, wealthy business people, the very elite of the world's rich and famous, yet not one can stand up and be counted of any glory and splendor when compared to the famous one that rules heaven and earth in glory, splendor and majesty. The Lord will bring down the high places that exist within man's heart and replace them with a greater revelation of His Son, Jesus Christ, the King, the Famous One, the Beautiful one, the Amazing one.

The wealth of the nations shall be laid at His feet for He alone owns everything. He will topple the dynasties that have existed within the rich of the rich, the elite of the elite as the world systems begin to erode and even their best efforts in business and financial tactics cannot provide them with the security and peace that is found in Christ Jesus. Those in this area that are hidden and considered of no account shall arise in power and authority to take their rightful position to be counted for Christ. No longer shall they be the tail but the head as God exalts the humble, hidden for many years while at the same time resisting the proud.

"I and the famous one. I will be exalted among the nations. All nations shall bow before the King of Kings and Lord of Lords."

This is a place deemed by the world as a gathering place for the beautiful people. Yet, the Lord says, "There is a beauty yet to be revealed through My Son and the emergence of His Bride that will astound many in the coming days. What earthly beauty can compare to the glory and beauty that shall arise within, upon and through my people."

The beauty of the Lord shall be displayed upon God' remnant in France and throughout the nations of the world and the beauty of mere flesh shall pale in comparison to the beauty of the Son.

Psalm 50:1-2

The mighty one, God, the Lord, speaks and summons the earth from the rising of the sun to the place where it sets. From Zion, perfect in beauty, God shines forth.

This is a place highly esteemed by the world as where many STARS come from the entertainment industry to applaud and fawn over each other in a myriad of ways. Yet, the Lord would say,

"Even these shall pale by comparison to the one who is the bright and Morning star, who set the very stars in place and numbered them each one by one, bestowing upon them beauty and splendor for all of creation to see the hand of Creator God."

Revelation 22:16

I am the Root and the Offspring of David, and the bright Morning Star.

This is a place set apart by the world as a place where royalty has stayed and played. Kings and queens of earthly kingdoms have made a mark here among the rich and famous.

Yet the Lord would say, "The world will see the King of Glory in His rightful place and position, enthroned, high and lifted up for all the world to see."

Isaiah 60:1

Arise, shine for your light has come, and the glory of the Lord rises upon you.

Psalms 24:8-10

Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O you gates; lift them up, you ancient doors, that the King of Glory may come in. Who is He, this King of Glory? The Lord Almighty - He is the King of Glory, Selah.

This is a place where the rich and wealthy have extended their influence and power, yet the Lord would say,

"What is Your wealth compared to mine?"

Revelation 3:17

You say, "I am rich. I have acquired wealth and do not need a thing. But you do not realize that you are wretched, pitiful, poor, blind, and naked."

1 Chronicles 29:11-12

"Yours, O Lord, is the greatness and the power, and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the Kingdom; You are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all."

It is very clear. God shall bring forth the remnant in France, hidden from the eyes of the world up to this point, passionately waiting for the release of their Lord, the lover of their soul. They have been sealed with the precious Holy Spirit and now shall be revealed in His glory in the days ahead. The time is NOW! Keep your eyes focused on your Lord and He shall wage war in your behalf. Do not be as concerned with the movements of the enemy as much as you are

overtaken and overwhelmed by the Lord, your God, mighty in battle and strong on your behalf. Worship the Lord in the beauty of holiness for this is your main weapon of warfare in the coming days. As pure worship in spirit and truth goes forth, many shall be drawn into places that God is setting aside in this area because the presence of the Lord shall be as a magnet. Worship, worship, worship! Go forth from this position of intimacy!

1.1.2.17 Prophecy given by Rick Joyner - Oct 2002

A new generation of leaders will emerge in France.

A bold new generation of leaders is about to emerge in France. They will discern and respond to the same prophecy as Joan of Arc, discerning the true King, being willing to fight and sacrifice all to see Him exalted over France. This movement will spark the final reformation movement to sweep the church worldwide. It will be fuelled by the restoration of the knowledge of God's love. The Lord has saved His best wine for last, and France will be a primary source of it.

There will be a revival of the French Foreign Legion (FFL), which will grow in the esteem of the world as an elite force that fights for justice and liberty. The FFL will be a true nation building force, becoming an example to other special forces around the world. This is a sign of France's call to help build great nations of Africa and the Middle East, where governments will be raised up to benefit and bring prosperity to their people. As France moves toward this calling, her own strength and prosperity will grow, and her people will rise to new heights in art and culture. A great vision of love and human dignity will then arise in France to replace the lust and indignities of pornography.

1.1.2.18 Passion and Pleasure - Debra Westbrook – Oct 2002

Note: This is the second of three words given to us concerning the wonderful, glorious nation of France. We are blessed to share in the Lord's heart for this wonderful beautiful nation. Yes, as many see it, France may be in darkness but I prefer to see it with God's eyes of love - as a nation upon which He shall shine with the glory of His presence so that the heavenly realm may exclaim in awe and wonder, "Look what the Lord has done!" Please forward to anyone that you may know in this nation.

2 Corinthians 6:16-18

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said, 'I will live with them and walk among them, and I will be their God, and they will be My people. Therefore come out from them and be separate, says the Lord. Touch no unclean thing and I will receive you. I will be a Father to you and you will be My sons and daughters, says the Lord Almighty.

God is extending an invitation to this land, a divine invitation.

"Come out. Be separate. Partake of the new wine of My pleasure and My passion."

The Lord has saved the best wine for last - the best wine of His pleasure over the nation of France.

The Lord says, "I have waited so long for My people to come unto Me. There is a passion in this land, but it is not My passion. It is a passion for the pleasures of this world which will never satisfy, which can never satisfy for I have chosen you for Myself. What you have chased for so long is a perverted passion dictated to you by the world, the flesh, and the devil. Yet, I am calling a people unto Myself - back to Me. For I look with tenderness upon the people of France - for they are helpless and harassed, sheep without a shepherd. Let Me shepherd you, oh nation. For you have a reputation among the nations of the world - a reputation of passion and pleasure, but it is not My passion nor My pleasure. For I long to pour out upon this nation My passion and My pleasure."

There is a remnant that God is raising up in this nation - one that will walk in an opposing spirit of purity and holiness, a remnant clean and clothed in white linen, unspoiled and detached from the world.

I then received this verse:

Zechariah 2:5

'And I myself will be a wall of fire around it,' declared the Lord, 'and I will be its glory within.'

The glory of the Lord will arise when the passions of men have been replaced and burned up by the fire of the love of God, allowing the glory of the Lord to arise in the midst of His people.

Then I heard the Lord say, "For you have a reputation among the nations of the world for being lovers - lovers of self, lovers of art, lovers of fashion, lovers of fine wine and food, lovers of reputation and honor. But I will bring you back to wholehearted passion, an absolute surrender to become lovers of your God. For I call you a 'gateway nation' but what have you allowed in, oh nation to spoil and pervert my purpose for you in these days?"

I sensed that the Lord would extend the reach of His heart through the remnant of France to the nations beyond its reach - Africa and Asia. He will raise up through this nation, evangelists after His heart for souls who will carry the Gospel to the corners of the earth.

1.1.2.19 A Generation Under Deception - Debra Westbrook – Oct 2002

Note: In October 2000, God spoke to my heart that I was to be in France in October 2002 to prophesy and pray over the nation. For two years, I waited upon God to send me there. On Sunday October 6, I stepped out in faith to go to France from October 6-16, 2002.

As we walked the streets of Paris, God began to stir His passion in my heart for the young generation that He is going to raise up in the nation of France to show forth His glory. He immediately sent me to Genesis 28 regarding His word for these young warriors.

He spoke to me saying, "This is a generation under deception."

In this passage of Scripture in Genesis, we see that Jacob, whose name means deceiver, took a vow at Bethel. In this place, he laid his head upon a rock. Then he dreamed and saw a ladder set up on earth, with its top reaching to heaven. On this ladder the angels of God were ascending and descending. The Lord stood above it and proclaimed His covenant relationship with Jacob along with promises to His generation as well as the generations of his forefathers. At the end of this, upon awaking, Jacob exclaimed, "Surely the Lord is in this place and I did not know it". In wonder, he then proclaimed, "How awesome is this place! This is none other than the house of God and this is the gate of heaven." In reverence to God, he took the rock that he had put under his head, poured oil on top of it and set it up as a pillar, calling the place Bethel. The Jacob took a vow unto the Lord. Several chapters later in Genesis 32, we find Jacob wrestling with an angel, and receiving a new name. He no longer was called Jacob, but was now called Israel.

Here is what God impressed upon my heart.

There is a generation of young people living under an identity of deception in the nation of France. This generation, like Jacob, is indeed called and chosen of God to do mighty exploits in His name. They are indeed a Jacob generation who shall find their place in Christ, laying their head upon the Rock. While turning to the living reality of their Savior, the heavens shall open and they shall enter into a realm of revelation that will reveal to them characteristics of their Savior that shall break them loose from being under this deception. The Truth in the person of Jesus Christ shall indeed set them free. The revelations will be astounding to them as God sets them on fire with a passion for His presence.

This generation of young people, like Jacob, have an identity of deception, many living their life outside of the living reality of Christ Jesus. But things shall change by the hand of our God. The windows of heaven shall open over this generation and they shall enter a realm of incredible revelation. God shall reveal Himself as a covenant keeping God who has not forsaken them or forgotten them. He shall reveal Himself under an open heaven as a God that is high and lifted up, mighty, awesome, faithful and true, keeping His promises to all generations.

In response to this revelation of the reality of a living God, they shall reply as Jacob, "Surely the Lord God is in this place. How awesome is this place! This is the gate of heaven!"

I saw a young generation that has been ripped off, deceived and kept from the truth, the living reality of Jesus Christ, because of the hardness and indifference that has developed over the years to the Gospel in this nation. God is going to change and is now changing all of this by His mighty hand. He alone shall prevail in their lives in the midst of darkness. The nation shall indeed shine forth with the light of His glory and a powerful move of God shall flourish within the youth of this nation. They shall walk forth in a new identity and a strong authority, having wrestled with God and prevailing as mighty warriors.

1.1.2.20 Prophecy given by Monique Chaigne - Jan 2002

The morals of politics

France is going to pass through difficult times before the elections (2002). There are going to be confrontations and bloody clashes. The country will be disgusted with the politicians, their morals, and their "below the belt" punches. The blackness of sin will be displayed. **I am going to raise up men and women of integrity and without compromise in the country. They will not have political colour or label, but they will be My witnesses and will be clothed in a royal anointing.** They will not waste time in internal quarrels, but will be clothed in true humility. A new fire will accompany them right across the land.

1.1.2.21 Prophecy given by Chad Taylor - Jul 2001

Fire over France

I saw a pillar of holy fire over France and the Lord said, 'I will burn with My glory over France. I will remember the words of former prophecies from centuries ago and now they will burn. They will burn like a city upon a hill that cannot be hid. They will burn like a pillar of fire by night and pillar of smoke by day. It will lead My people from Captivity. It will cast the rider and the horse into the sea and My people will surely be set free.'

Stars falling from the sky and hitting Paris

I saw stars falling from the sky and hitting Paris, France, and the Lord said, 'I will send My messengers and harvesting angels to this city. They will put in the sickle for the harvest is ripe. **They will position My church in this city for harvest and revival. They will upset ancient principalities and open the leaved gates.** Thus says the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut... (Isaiah 45:1).

Paris, a city intensely burning

I saw the city burning and the sea reflecting its glory and the Lord said, 'I will burn with such an intensity from this place it will be seen from across the sea and they will be in awe. The lowly and the famous shall come to this place to worship Me. I will be lifted up and then draw all to Myself. And like the sea I will cover this place with My glory. Kings and those in high places shall now turn and be saved. **Those with royal blood and the blood of those that once conquered will now bow their knee to Me and be saved. This is the hour that I will light a fire in Paris.**

"France" says the Lord.

Youth on Fire!

I saw a generation of youth on fire like torches in the Lord's hand and then the Lord said, 'I will capture the hearts of France's youth. I will ravish their hearts and take them into the secret place, the holy place. They will take up the sword of My Spirit and win nations. They will cross land and seas for Me to set the captives free. They will be gallant and do exploits. For this is the destiny of the Lord for My seed in France, "Before you came forth out of the womb I sanctified

you, and I ordained you a prophet to the nations" O France. I called you and set you aside (Jer 1:5).

Political controversy

I saw a storm forming over France with lightning and thunder and the Lord said, '**A storm of political controversy** is forming over France, but from this storm they will see the Lord upon the water and they will cry out to Me. From this storm of controversy they will cry out to Me and I will hold their hand and lift them up from the storm. I will lift them up and save them. **For I remember the covenants I made with their forefathers** and I will surely give them the land that I promised their forefathers. I will surely give them the land says the Lord. **I will surely give them back the land.**

I saw a mighty river coming out of France filling the sea and then the Lord said, 'A mighty river of revival will come from this place. A mighty river that will water Africa; that will sustain nations and cities. A river that will rush through America reminding her of her first love, a river that will bridge the gap between nations and churches creating an atmosphere for My glory. Out of France's belly will flow rivers of living water. Out of France's belly rivers of living water and the nations will be healed.

Prepare yourself O France! The fire of My Glory is upon you and the day of the Lord has drawn nigh!

1.1.2.22 It's time to choose - Anne Griffiths – March 2001

At the end of a week of prayer, the Lord gave this word while several of us - French and English were gathered together. The Lord reminded me of a word He gave me about four years ago. It was a picture of the map of Europe. Each nation had a price tag attached to it and He said that this represented the price of buying back each nation. **The price tag for France was huge.** And I saw where a **rainbow hung over each nation, representing His alliance** with them. Broken by us, but not by Him. And each nation was at a different point.

The **rainbow over France had not yet appeared.** When it did, the Lord said that He would open a door into the nation and this would be the moment to pray as never before. It was so very faint a few years ago but this time it was shining. It will not last forever and we have to take this moment seriously.

The Lord had told me the first time I saw this vision that the time the door remained open depended on intercession. And I felt the Lord was saying that **He had done so much now to have intercessors raised up for the nation.** France is living on borrowed time and it will not last forever.

Then the Lord reminded me of King Hezekiah and his illness. Again not for the first time. There **had been a promise from the Lord to stop time for France in the face of judgment** - just as the shadow had gone backwards for King Hezekiah and his life had been extended. Intercessors would come and win extra time to bring the nation to repentance. That was at least four years ago and the Lord has been gracious.

What happens now depends on attitudes. And the Lord reminded me, very forcibly, of the attitude of Hezekiah. He fell into pride, we learn, and because of this great sign was visited by the Babylonian ambassadors. He forgot to thank the Lord enough for saving him and seems to have got carried away by the pride of having been given such a great sign. Carried away enough to proudly show off his treasures. And I felt the Lord warning us all very forcibly of a danger facing us today. **France is now surrounded by an army of intercessors, pleading for the life of the nation. Intercessors within and without praying like never before. Extra time has been given.**

And I felt the Lord say this. **That it was time to choose.** Choices are being made today, which will decide the future of the nation. I saw Mount Ebal and Mount Gerazim and heard the Lord asking us to choose, Blessings and curses are before us. It is up to us. God had done His part. **Now it is down to us to decide whom we will serve.** It is not a game.

And then I saw **three cups**. And the Lord said, "Choose the cup of humility". It was an old wooden cup, cracked and not pleasant to look at. It was in the centre. On the left was a jewelled cup and a hand was stretching out to take it. I cried out to shout out that it was not the right one and the hand did not touch it but it was so very close. What struck me most was the silence. It was as if I heard the heard into the heavenlies over France at this time. So much is going on. I heard a complete silence. The angels were there. So many angels but they were watching the cups with bated breath. And I understood a very frightening thing - that God has spoken and done His part. He has shown us but He will never take away our free will to choose. He did not in Israel way back then and He will not now. We have to choose. And there is silence while the choices are made. Even the angels dare not interfere.

Then the Lord gave another picture. He said that He was putting the nation to the test. In every family, in every Christian, He is coming. And He is asking them who they will serve. He spoke of visiting the land of wine. He was coming to see what kind of wine He would be offered. And He said he wanted the best. For a moment I saw the Israelites offering their sacrifices - it had to be the best. The Lord does not want blemished, second best offerings. He wants all of us. His people have to respond in humility and give their all. And I saw a cup of wine, which was frothy and showy - the Lord said very strongly that He wanted none of man's proud, sparkling wine.

At the end there was a beautiful picture. The Lord said if His people were faithful now and made the right choice, then He would come. And I saw where He came and filled the wooden cup of humility with the most beautiful red wine, full of a light that was coming from Him. The light shone through the wine as it ran into the cup. The cup filled up and overflowed. Still the wine flowed. And I saw France as this wine flowed like blood over the land and purified her from her sins. It was the most beautiful sight. She was quite literally washed clean in the blood of the Lamb. And the Lord was reassuring.

I saw periods of darkness over the land but I felt He was saying that if the right choices are made now, that He will be faithful. We have our ideas of revival and

He has His own. We need not fear if we choose the way of humility, brokenness and repentance.

Then the pictures ended. And I felt the Lord was saying still - **decide. Who will you serve?** Will you choose that cup of humility? Time is short. The time for making choices is very short. Seconds are ticking away. We will not have this time again and need to use it carefully. The future depends on it.

We can be proud like Hezekiah and glory in what seems unprecedented favour from the Lord. We can forget to pray for our descendants and selfishly look after our own lives. But the Lord is asking for our all. Our willingness to choose Him in humility. If His own people do not pass the test today, the nation will suffer. And He is waiting for our response to pour out that wine which will wash the land clean. Blessings or cursing - we can choose.

2 Kings 20:1-11

2 Chron 32:24-26

2 Kin 20:12 -21

2 Chron 32:31

Deut 11:29

1.1.2.23 **Andrew Wilkinson – March 2001**

"This time has been a time of Spring, during which some of the ground has been broken up, and flowers have come to the surface, snow drops, crocuses and daffodils. This has been a time when I have watered the earth abundantly. **You have seen small signs of new beginnings.** The time is now changing to summer time, and I will bring forth different plants, with richer colours and stronger perfumes.

I ask you to water these plants. This watering will be done in different ways, because the plants, the works that I am doing, will need different ways of watering, just as different plants need different ways of being watered. **Prayer and intercession will be necessary in diverse ways and diverse forms.**

You will see bright colours and smell strong perfumes. This is a time of summer. After that will come the time of fruit."

1.1.2.24 **Prophecy given by Mary Aboujaoude - Feb 2001**

Thousands from many nations praying for France.

"In my sleep, on the night of February 2nd, I had an unimaginable vision.

I was standing in the gardens of the Louvre at the top, next to the Petit Arc just past the pyramid. From there I looked down the gardens through the Place de la Concorde and the Needle, up to Rond Point and down the Champs Elysee to the Arc de Triomphe. It was a very clear beautiful day.

What I saw was astounding, **hundreds of thousands of men and women standing, each one touching the shoulder of the other.** There was no gap in between. They filled every imaginable space of ground from the quay of the

Seine over. **They came from all nations**, men, women and children, facing me. They stood tall and did not move, as if their feet were planted in the place they stood. Their faces shone and would not move to the left or to the right.

I asked the Lord "Are they in protest?" (as they often are) "Are they here to hear the gospel?" His reply astounded me "No. **They are here from every nation, to stand in prayer for this Nation.**" It was not the inhabitants of Paris that I saw. It was the intercessors. He has amassed His warriors to stand here and pray."

1.1.2.25 **God's time for France - Vera Jones – May 2001**

My name is Vera Jones and I live outside of the city of Vancouver in British Columbia, Canada, but lived in Wales for the first half of my life. A year and a half ago the Lord placed France and Belgium on my heart to intercede for and so on many occasions have been drawn to pray. This was until December 2000, when the intercession increased to pray for France, but more so in the last ten days. The Lord has been speaking to me in French phrases that I would be hearing in my spirit. At first the Lord impressed me to read **2 Cor 6:2** - "*Now is the TIME of God's favour, now is the DAY of salvation*" and for a week I kept hearing in my spirit, "Quelle heure est il? - Quelle heure est il? - Quelle heure est il? FINALLY I realised after a while that the Lord had already given the answer with His Word - NOW IS THE TIME!!!

Tuesday March 6 at 1.15 a.m. I awoke with "Aujourd'hui, Aujourd'hui!! and I knew that I should begin to intercede but before I could think or start to pray out of my spirit leapt, "FRANCE IS MY BUTTERCUP". I realised that now the Lord was speaking to me about France. When these words came I began to weep because I felt the love of God for the nation of France, it was like I heard His heart's cry, "this is what France means to Me and I delight in her". "France is so precious to Me". The Heart of the Father delights in what He has created France to be.

When I heard the word "buttercup" I knew in my spirit one of the things that the Lord was saying. As little children we would play a game to see if one another liked butter by telling the other person to lift up their heads and we would hold a buttercup underneath their chin and if we could see the reflection of the colour yellow on their skin then we would say, "you like butter". The verse came to me, "I will be the lifter up of your heads", in the original Hebrew this means, "I WILL RESTORE YOU TO YOUR RIGHTFUL POSITION", that position that I created you to be before the foundations of the earth. **He is calling France into DESTINY - and the time is NOW!!!**

Also the Lord gave me that France will be like a cup full of butter in His Hands, that at His presence, France will melt and become like the Golden Oil of His Anointing as it walks in "priesthood". This cup of butter/anointing will flow over France and will overflow on the surrounding nations.

France will become a "DOMINO FACTOR" in Europe, when France turns to Jesus, it will cause the other nations in Europe to turn to Jesus; this will sweep over Europe. France will release the golden anointing oil that will break

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every yoke of bondage. The Lord will take away the pain of the past and bring restoration and bring France into its redemptive gifting and purpose.

France will become the head of a movement, casting out its nets and becoming mighty fishers of souls. They will no longer conform to the "status quo", but will rise up and set themselves as flint to move across Europe holding up the banner/standard of the Lord Jesus, sweeping across with circumcised hearts, purifying themselves for the gospel's sake and out of reverence for God. The land has been promised a DESTINY that will be fulfilled.

Also the Lord spoke that just as cream rises to the top of the milk and then is churned to make butter, so the Lord is **going to cause His People to rise to the top and take leadership in every segment of society**, they will become the "cream of the crop", those He will use to lead with righteousness and justice in the land but with the heart of a "king" showing mercy in humility. True apostolic headship! Laying foundations for a "spirit of unity" in the nation and becoming an example to the other nations around.

Yesterday, (March 7th) I read an article on France on the Joel News International and so clicked onto your website only to find that the 7th was the first day of a 40 day prayer and fasting for France, the timing is incredible as it was the day before, the 6th of March that the Lord showed me His Heart for France. So I stand with you in prayer for France and for her destiny. I trust that these words have brought "strength, encouragement and comfort" to you.

1.1.2.26 Wells of living water for France - Margaret Allen - Nov 2000

When the Lord first called us to France nearly 10 years ago I was given a very old book to read on the history of the Huguenot Christians. As I read the very graphic descriptions of the horrific sufferings of those pure and dedicated souls I was deeply moved, and the Lord spoke to me from **Gen 26:15-22**.
v.15: "*The Philistines had stopped up all the wells which his father's servants had dug in the days of his (Isaac's) father Abraham and they had filled them with earth.*"

The story goes on to say that Isaac tried to dig down to unblock the wells, but the first two attempts were unsuccessful because of 'quarrels' and 'enmity'.

I felt the Lord was showing me through this story that **there is a pure underground stream of living water beneath the surface in France which has become blocked because of generations of persecutions and religious wars, rationalistic thought and the pursuit of reason, humanism, etc.**

Various attempts have been made in recent years to 'unblock the wells', but there has been little success because of religious divisions, (between Catholics and Protestants, Evangelicals and Charismatics, etc). I believe that the Lord is saying that the heart cry of our intercession during the 40 days of **prayer and fasting should be for unity, and repentance among the Christians of France, because then a well of living water will come gushing out** as in v.22,23:

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"And he dug another well, and they did not quarrel over it. So he called its name Rehoboth, (Spaciousness), because he said, 'for now the Lord has made room for us, and we shall be fruitful in the land.'"

1.1.2.27 **Spiritual warfare over France - Anne Griffiths - May 2000**

After the 40 days prayer and fasting earlier this year, many things are set to change for France. In April, I asked the Lord to show me what was going on in the heavenlies above France and He gave me a picture. I am certain that it is only a small part of what is going on, but it is interesting to see where attention is focused.

I could see the battle lines drawn out as if a huge battle was about to begin. The two sides were forming and seemed almost ready. The Lord said, I believe, that the enemy had used the time of fasting and prayer to spy out where the weaknesses were in the camp and that He had sent for reinforcements in order to make the most of these cracks. Some had not yet even been exploited, only spied out. At the same time, the Lord had also massed His troops and reinforced several strategic locations.

The two sides were over the North of France and the border with Belgium. The land could not be seen because of the size of the armies. The light was almost blocked out because of this huge gathering in the heavenlies. The enemy was in one huge mass, looking dark and threatening, but still waiting for the signal to attack. The Lord's armies were in the south of the region, in a formation with a huge block in the centre and what looked like two great wings flanking on either side. When battle was joined, it began to look a bit like a pointillist painting and the two armies began to merge. I have still such a sense that this battle is really important and that others depend on it.

The atmosphere was like a hush before a great storm, when even the birds sing in a particular way and then there is a hush. To be well prepared is essential and to keep one another well covered. It seems that the Lord wants to do something unprecedented in this area and that the enemy will do anything he can to stop it. He has already released troops from elsewhere to reinforce this place, as it is so strategic. I do feel that Christians in this area need to be aware of this and focus prayer on this area so that the Lord can accomplish all He has ordained for this time. He wants reinforcements for His people there so that they will be able to withstand anything the enemy can throw at them, and win the breakthrough.

1.1.2.28 **Africa and Quebec will help to form France's new spiritual identity - Anne Griffiths - May 2000**

The Lord started talking to me about the make up of the French nation, and that there is really no such thing as a pure "French" man, as there had been so much immigration and movement of peoples for centuries. In most French families there would be evidence of this.

Then I saw that the French Flag, the "Tricolore", was being taken down from its

flag post. It disappeared, and then **I saw a Frenchman. This man had been beheaded, and his own head full of reasoning's and logic had been replaced by the head of Jesus. The heart was beating, but it was the heart of a man who loved the Jews, and who suffered and rejoiced with them.**

The Lord showed me the map of the former French colonies and said that the backbone of this new spiritual Frenchman was going to be like the backbone of Africa. The **backbone rose up out of the earth and was strong and flexible, made up of the huge strength of the African Church.** Then we visited the tiny islands like Martinique and Guadeloupe and the Lord gathered them in to become the fingers and toes of the new man. Without them, the man would be unable to move.

Right across the map of the world, parts of this man rose up and unflexed himself as if he had been there all along, but had been waiting to be released from a kind of sleep. It is rather like a huge giant who awakes and who suddenly realises his potential and authority in a way that he did not see before.

Then the man started to blow a long horn. He was facing the Atlantic Ocean and its sound could be heard in Quebec. The Canadians recognised it, but I did not see their response. They were simply stopping what they were doing in order to listen. This trumpet was in their spiritual language but it was a language that they hadn't heard for a long time. I had a sense that this was a call to them to come and be a part of this new Frenchman, and that he will not be complete without them. The knees of Quebec seemed to bend, and I had a sense that a deep intercessory call was going out here - one of repentance. The knees enabled the man to kneel in prayer and brokenness - French Canada has a strong role to play here.

I feel that as this trumpet begins to sound, that other parts will be made clear, until that whole new man is functioning as the Lord intends.

1.1.2.29 **Young people reaching Europe - Ann Griffiths - May 2000**

Many intercessors have prayed for the battlefields of France - rightfully so. The Lord never forgets where blood has been shed. I saw the beautifully kept cemeteries of Northern France. Each white cross had poppies on it but then when I looked again it seemed that there was an army on the move.

It seemed that a new army of young people was on the move, men and women. They were very serious about their task but at the same time, there was a great joy in them. **They marched from across the sea into France where they met together and became an army.** They marched into the cemeteries and took up the crosses. At first it looked rather shocking but each young person took up a white cross and put it across their own shoulder before marching on right across Europe.

I could not see any obvious leader in charge or any order having been given. No words even were being spoken, yet they all knew exactly what they were doing and why. It seemed as if there was a redemptive value in this act, and **that the**

lives lost in the past were going to be honoured in a way no man could ever do, no matter how well the memory of the past is honoured. **These lives were going to be of value in the future in battles not yet fought.**

There was a beautiful sense of the Lord redeeming time and apparent waste of lives in the past. There was a joy and a solemnity about the scene that was quite remarkable. I did not see where the young people ended up. There were several destinations in Europe, and I knew they would get there and do more than those who had given their lives in the two great wars this century. The task would be more than completed.

The legacy of the Huguenots

I saw two armies for France. One army was already in the land. The other was an army from outside the land who will help with the harvest. The second army was coming from the nations that had been blessed by the Huguenots. After the many persecutions and martyrdoms, many Huguenots chose exile, believing the verses that said if you are persecuted in one city, flee to another. Many of these Huguenots were wealthy, well educated manufacturers and business people. Economically, France lost out in a big way by sending the Huguenots away. But the countries who welcomed them were greatly blessed by their enterprise and initiative.

The Lord spoke to me again about Mount Aigoual. He told me to go to the Mountain and "To call in the Eagles from the North, the south, the East, and the West" - to call them back home, because there was great need. I saw certain of these countries clearly - USA, Canada, United Kingdom, Holland, Russia, South Africa, and Germany. The one thing these countries had in common was the welcome that they gave to the Huguenot refugees. I believe that the Lord is now looking down the generations to some of the descendants of these refugees, and giving them a call to return.

I also visited some of the caves in the Cevennes region. The Lord has told me many times that there is a seed of revival hidden in the depths of these caves. 300 years ago, the French revival was aborted. The Protestant cause was in ruins. The prophetic movement, I believe, had gone off track and hatred between Protestant and Catholic had led to bloodshed and martyrdom on a huge scale. I saw that the pure seed was taken and hidden away until the appointed time. 300 years is a long time to wait, but I believe it is time to water this precious seed again. These caves were also used by Huguenots for secret services after their buildings had been torn down. They became "assemblies in the desert". Many paid with their lives for being a part of these services.

One cave I visited was famous for having been a place where a secret assembly was discovered by troops. The pastor in charge was beaten to death, the men sent to the galleys and the women to prison, the children to convents to be re-educated as Catholics. Such were the times, and the case is not unusual. I "saw" writing on the wall of this cave saying "Suivez-moi" (Follow me). The Lord spoke about a very radical call to follow Him. It seemed to me that I was being watched by the crowd of witnesses, spoken of in **Heb 12**. I sensed that they had seen the events which happened 300 years ago, and were still watching. I also

felt a distinct impression that the Huguenots of the past were a part of this crowd. They were trying to pass a baton on to us, as in a relay race. They had waited a long time for people who were ready to take the baton from them. I got a feeling that many had come to that point, but had refused to take it because the price was too high.

The Lord then took me to **Rev 6:9-11**, where the martyrs of the past call out to God for vengeance from under His throne. I heard the Lord asking me what would best answer this call. I had never considered this before. Yet I heard a very clear answer; "Qu'on complete leur oeuvre" ("that their task should be completed"). They were not allowed to finish their task, and it remains to this generation.

I saw the price of France. It was a high one that needed radical people who would risk their all for him and who would follow Him all the way to the cross, if necessary. I believe that the Lord will honour every drop of blood shed by these martyrs, and that nothing from the past will be wasted.

1.1.2.30 **France – break up your fallow ground - John Mullinde - Feb 2000**

The Lord gave me a scripture from **Hos 10:12-13** as He was giving me this word.

"Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your fallow ground, for it is time to seek the Lord until he comes and showers righteousness on you. But you have planted wickedness, you have reaped evil, you have eaten the fruit of deception. Because you have depended on your own strength and on your many warriors."

These are the words I had from the Lord.

Even as I called this land to arise within the space of two years, I was watching as France began to stir herself out of her deep sleep. Slowly I saw small flames begin to light and come alive. I stretched out my hand to protect the little flames because the storms were so aggressive. Today I see the flames burning, flames which did not exist a few years ago.

Now I'll tell you what I've done. I've raised priest, watchmen, and warriors, who will contend for this land of France. I will gird their loins with My strength. I will anoint them with my Spirit. I will lead them with My own hand and My presence will be their protection. I will take their hands to war, and break the yokes of darkness in the land of France. But now hear this all you, My priests and watchmen. Come and join Me, for I'm beginning to walk a journey. I'm going to begin to plough the hardened soil of France. I will break the fallow ground until it is tender. Then I will send rain to soften it and to wash it. For My glory will soon descend in France. Yet one more time it will descend in France, and many captives will be set free.

This day, this is what I request of you, **Hos 10:12** - "*Sow yourselves in righteousness, Reap in Mercy. Break up your fallow ground. It is time to seek the Lord until He comes to rain righteousness upon you.*"

Consecrate yourselves for my work. The degree that each of you sets themselves apart is the degree of what I will do. Cast off the baggage the world has given you and start to represent My cause in the land. Repent. Repent. Again I say, repent. Repent for your sins and for those of your people. Raise up a new standard in the land.

I felt I should remind you of **Jer 16:16** - "*But now I will send for many fishermen," declares the Lord, "and they will catch them. After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks."*

The Lord said to me; "Yet two more years, even three, I will send fishermen and hunters to draw you out unto me. I will send them from many lands and with many different messages to you. They will bring weapons to you. But you must know that they have only come to strengthen you and to build you up. The real work belongs to you, people of the land (France). I am raising up an army. I started with the leaders, but now I say, bring the people along. You bring the people along with you. Create praying congregations and make praying families. Don't break down the level you have achieved so far. Keep going farther. You still have a long way to go and many, many things to work through. But remember, it has started.

Spread this prayer across the land. Get more leaders involved, more churches, and get more families praying. I'll do what you cannot do for you, even that which you cannot imagine. The nations will hear of it and they will marvel. But this one thing I demand of you. **Hos 10:12**. "*Sow for yourselves righteousness. Break up your fallow ground; For it is time to seek the Lord until He comes and reigns righteousness on you.*"

Don't fear the world, not even your own institutions. I am going to do a new thing. Those who will go with me will shine like stars. They will turn many from evil into eternity. You come, therefore, and set yourselves apart from me.

1.1.2.31 The time of preparation for an invasion of God's love - Thomas Sandell – 1999

It's the moment to begin to prepare the ground troops, who need to invade the continent of Europe with My love. Just like in the Second World War, France will be a key for the victory. Go to France, establish beacons of my love and my power, but do not leave unprepared. There is also need for more air raids (spiritual warfare) to defeat the enemy.

This is a call to mobilise the troops and to gather the nations. Just like on D-Day, the USA and Great Britain will each play a key role. **Do not underestimate the least of my brethren among you. These nations, which for the most part have not been heard of in the Second World War, will be among some of the greatest heroes in the battle which is to come.**

I am sending thousands of fighters in prayer from these nations to fight in

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the war. Africa, you will be one of the most experienced of my leaders and generals in intercession. From Latin America, I will send commanders of My love. I will use people from Asia to submerge you with their passion for My Son, Jesus.

This is not the moment to despise those whom your Heavenly Commander and Chief has sent to come to your help. Do not be offended when they act differently to you. As the French people embraced those who come to their help, the day of battle is approaching, be prepared. Make yourselves aware of My plans. I will save you from the wicked.

1.1.2.32 **France – a master-piece of God’s creation – Nov 1999**

I have placed you in one of the most beautiful places in my garden, and I've scented you with the perfumes of heaven. It is I, your creator, who has done this. I have stretched you and enlarged you. In the same way that an artist stretches his canvas, I have prepared you as one of my masterpieces.

You have shouted; "Why does it take so long?" But I am a Master, and I want to make a new creation. Sometimes to make a masterpiece, it takes time. I have extracted pigments coloured from precious stones. I have prepared my palette. France, I am going to put on you precious oil. Yes, France, I will sprinkle you from the coast of the Atlantic to the coast of the Mediterranean. I will send on you a shower which will go from Spain to Italy. I will make you a subject of wonder for the whole earth. Yes, I will send your sons to the utmost parts of the earth.

For I tell you that I will pour out on you the bread of My presence and the wine of my Spirit. The nations of the world will come to you to eat of this good bread in this beautiful land, and to taste the good wine of this country. You will be a wonder to the earth; For I will use the beautiful perfumes of the world, and I will use the beautiful perfumes of France to perfume the nations of the earth. And as I pour out these things upon you, in the same measure will I pour them out through you .

As for those who will ask the question "How can this be in France?"; tell them, "It is those who have been forgiven much who love much. It is also that which will produce so much worship for me".

1.1.2.33 **Whose daughter is France - Ruth Heflin - Nov 1999**

Whose daughter is France?

"Am I the King in your heart? Have you really crowned me in your heart? Because for centuries many have claimed you as their daughter. France, many here call you their daughter. Many powers claim your place. **Many powers say that you are their daughter.**

But today, I tell you in advance; My father has given me France as a gift. My heart is for France. I am your king. I am your sovereign, your king. I have entered into my reign so that I reign over your heart. I am your King who reigns

in the midst of you. Give Me the place of a King."

1.1.2.34 **France needs help - Anne Griffiths – 1999**

God showed me the north of France. There was a man with his back to me and his face towards England crying out for help. There was much darkness and a huge war was being waged. The man was a well-seasoned warrior. He had a sword and was trying to stave off what seemed to be hosts of serpents which were overwhelming him. He finally sank to his knees under the sheer weight of the onslaught. I understood that this was a picture of what was ahead and that it needed an answer. **This battle was too huge for the Lord's forces in France by themselves.**

1.1.2.35 **Ice over France - Kathie Walters**

"Several times I have seen this vision for France. **I saw a land that was covered with a layer of ice, like a glacier** almost. The ice was thick and blue. Then I saw some women praying. An angel came and began to throw buckets of warm water on the ice. It began to melt. Underneath the ice I saw some precious stones but three very large emeralds stood out"

1.1.2.36 **France and the Jews - Catherine Brown - Nov 1998**

The vision began with the Lord's hand coming down out of Heaven and in His hand was a large thunderbolt. It had the form of a word and when I looked closely, the Lord opened the palm of His hand and allowed me to see that the thunderbolt was fashioned out of the most beautiful platinum gold and formed the word ZION. I looked from my heavenly vantage point towards the earth, and saw that we were looking over the nation of France. I saw France clearly outlined.

As I looked more closely I could see that there was a thick layer of ice covering the entire surface of the area we know today as the country of France. There was no life that I could see; all I could see was ice. I noticed that there was a crack upon the ice and that it ran across the full surface of the ice. I could see that this crack was causing the surface of the ice to melt.

I asked the Lord what was under the ice and He allowed me to see. The ice had many, many layers and as I looked down through these plates of ice, I could see that they became thicker as they descended. At the very lowest level of ice, **I saw a heart. The heart was blue and lifeless.** It was moving, but the movement was just discernible. **I knew the heart was close to dying.**

I looked again to the Father and at this point I noticed He was crying. His tears were falling all the way from heaven, and were dropping onto the surface of the ice. I realised that it was the **Father's tears that were melting the ice**, and this was what had caused the ice to crack and I heard the Father say "**France is dying for lack of love and for rejection of Zion**".

The Father then lifted His hand heavenward and with great fear and trepidation I

watched His hand rise and then **He threw the thunderbolt within His right hand to earth**. The thunderbolt struck the ice with unimaginable force.

The thunderbolt struck the surface of the ice and immediately broke it open; **the bolt went down through every layer of ice, cutting a path through to the heart** that was lying lifeless and blue. The thunderbolt speared right through the centre of the heart and **instantly the heart began to pump**. I saw the heart change colour from blue to a healthy red. I saw that the word ZION seemed to be operating like the main artery of the once lifeless heart and the blood of the Lamb was flowing through the heart. The ice in the layers above melted as the heart continued to beat and the ice turned to water over the land.

Interpretation by Catherine Brown:

The **ice in the vision is symbolic of the sins** of the nation of France and these seem to fall into **two main categories**.

- ✓ With specific regard to the **children of Israel** (because of the use of Zion and the heart) and
- ✓ **Cold love - towards the Lord** evidenced as self-sufficiency and humanism in the nation.

The layers of ice are symbolic of generational sins passed down through family lines. The thunderbolt is symbolic of the power of the Lord and also of the children of Israel (for the Lord used the word ZION to fashion the thunderbolt). The thunderbolt was made of beautiful platinum gold - white gold, the finest and most beautiful gold - because that is how the Lord esteems the children of Israel.

The crack in the ice is indicative of the move of intercession in and for France, in repentance for the sins of the nation. The tears of the Father melted the surface of the ice in the vision, and the prayers of the saints are the conduit for the Father's tears. The crack is symbolic of the prayers that have already been offered up to the Lord for France - but there is more that needs to be done in the place of prayer.

The Lord spoke these words "France is dying for lack of love and for rejection of Zion". The blue heart in the vision is symbolic of this spiritual death over the nation, because of the sin of cold love and also the sins against the children of Israel by the nation of France.

The release of the thunderbolt cut through every layer of ice (sin) and pierced the very heart (of the nation of France). But this piercing of the heart did not bring death - it brought Life. When the once blue heart (the people of France) became one with the thunderbolt (Zion - the Lord's heart for His children Israel); the thunderbolt became the main source of life for the heart and life began to flow.

I believe that when the sins of the fathers have been repented of, and the nation of France receives the Lord's heart for the children of Israel, there will be a massive outpouring of the Spirit (symbolic of the ice melting - the "floodwaters" -

bringing Life and Restoration).

There is also a very serious tone to this vision - the heart at the bottom of the ice would have died, if it had not received the Father's heart for Zion - it was a power encounter (thunderbolt). France must receive the Father's heart for the children of Israel - or spiritual death will result. It was swift and it was merciful, because the heart (of the nation of France) received the Lord's impingement. The heart was PIERCED - there will be a similar piercing in the hearts of the people of France as they cry out to the Lord and receive His revelation. But as with all sacrifices laid upon the Lord's altar - the price to be paid will pale into insignificance as the blessings of the Lamb are poured out upon the nation through the prayers of the broken and the humbled.

1.1.2.37 2 years for France to turn to God - John Mullinde – May 1997

In May 1997 I received a very unusual impression upon my heart while I was praying for France. I felt deep in my Spirit that **God is pushing France** into a position that it has not experienced for a very long time, **being at a cross roads. He is giving France a chance to reconsider its destiny.** On the one hand is this darkness rising over the nations of Europe, and on the other is the revival God is about to send to sweep Europe.

I felt deep in my Spirit that God is giving a period of two years to France during which everything done will be like a seed for the future. **If the Church in France will arise** in unity to cry out to God to remember mercy; if it will work at cleansing the land, reconciliation, and instituting prayer all over the land; yes, if deep travailing prayer will rise to God in desperate seeking, **then the Lord will certainly visit France with a new refreshing touch.**

But, if complacency reigns and the nation drifts further away from the Lord of Hosts; if the church does not rise up to the challenge, **there is no doubt that a great judgment will come upon France**, and no-one will be able to save it. It would be totally consumed by the dark cloud of evil hovering over the continent. The destiny of the land depends on what the church will do in the next two years. **If it will, the church can determine the course of this great nation.**

1.1.2.38 The anointing of John - Rick Joyner - 1997

"I believe a few years ago, the Lord showed me that the **next great, watershed move of God was going to come through the French speaking people.** The Lord has uniquely called different nations for different purposes, and has given them different gifts. Each one reflects His glory in a different way. Every one of the apostles that the Lord called was very different from the other. Every prophet in the scriptures was unique. They each had a different piece of the puzzle.

I stumbled upon a phrase one time in a church history book, then I kept seeing it over and over in other history books, that referred to the apostles Peter, Paul and John as the three pillars of the church. All of these three were very different from one another, but they all had a very significant part in laying the foundation

of the church. I believe that all the apostles had a part, along with all the prophets, in laying the foundations of the church. But these three are repeatedly referred to as pillars of the church. They certainly seem to have the most significant part in laying the foundation of the church.

Then I started thinking about these three in relation to church history. I believe that we can see, using these three characters, a very unique pattern for interpreting church history. If we look at the nature of Peter, he was very impetuous and unstable. He was prone to breath-taking victories and heart-rending mistakes. If you look at church history, we see Peter probably having the greatest influence in the very beginning. For over 1000 years, the emphasis was on Peter and his ministry. Those in leadership in the church claimed to be seated on the seat of Peter. The church of that period seemed very much to have the nature of Peter. Extra-ordinary victories and advances for the gospel were followed by some extraordinary mistakes. But the Lord used that church as much as he could.

Then we have the beginning of the reformation. The reformation began with a rediscovery of the epistles of Paul; a rediscovery of the epistle to the Romans. Since then, for over 500 years, most of the emphasis of the church has been the epistles of Paul. We have definitely needed that emphasis again in the church.

But John had the last word. I believe that we are going to come to a final phase of church history where we see the emphasis of John becoming the main emphasis of the church. It doesn't mean that we forget Peter and Paul. But I believe we are going to **see ascending again to the fore-front John's message, that we should love the Lord and love one another.**

In a sense you could see the three of them representing the way, the truth and the life. We need to understand the way. We need an absolute devotion to truth. But if we don't know Jesus as our Life, we don't really know the way or the truth either. We need all three together, but I believe that a great emphasis is coming upon the last of these (seeing Jesus as our Life).

It seems very fitting that when the Lord called John, he was mending nets. Just as we see the gospel of John tying the other gospels together, and the epistles of John tying the new testament together, the book of Revelation that he wrote ties the entire scriptures together and finishes them off. **I believe that his ministry and his message are just going to tie everything together, so that the harvest, which is the end of the age, can finally be gathered.**

John was the one who leaned his head on the Lord's breast. He could hear the heart-beat of God leaning on His breast. It is one thing to have the mind of Christ, but we must also have His heart. It's not a matter of just doing the right things. If we have His heart, we will do them for the right reasons. He requires truth in the innermost being. It is not just by believing in our minds that we find righteousness, but by believing in our heart.

When I first went to France, I tried to study France as much as I could. It looked to me like there had been a resistance to moves of God throughout the French

history, or a resistance to new moves of God, resistance to things that were different or unique. **And yet the Lord showed me that the French were going to lead in the last day move of God.** I started to understand right away how this could happen. **When you go to France, it seems that the whole culture is based around relationship. They sit at meals for hours and hours. The wine flows. But everything is based around relationships.** And I began to understand how the message of John alone, based on relationships - loving the Lord and loving each other, - could reach the French people. I could also see that when some of the reformations truths are preached there, the French people would say, "So what?" because they didn't see lives that reflected that truth.

1.1.2.39 **The time is coming for France - Anne Griffiths – 1995**

The Lord showed me **two dials - one was a sun-dial and the other was a moon-dial.** He told me that France had been living in the light of the moon. The land had been controlled by this for centuries and had been content. It was as if the **nation had always lived at night and knew nothing else.**

Then the Lord showed me a sundial over the nation which was also keeping time. This was the Lord's time. The shadow was moving, even though it was not noticed by the population. The shadow suddenly stopped, and the Lord said that soon there would be a time when this would happen spiritually in France. This would be France's time, a unique time when the **Son himself would rise over the nation to take her out of moon time into "Son" time.** He said that nothing would be hidden and that **everything would be brought to the light.** I had a sense that because the light of the moon was so weak, many things could happen underground and in the dark . Day never came to reveal the difference between the light and the darkness. But this was going to change when the Son of God, the King, came to France.

I had a sense that this time might not last long. The Lord was very urgent that people had to turn to Him at that moment, and not to flee away. The temptation would be to remain in the shadows, but people had to come forward into His light. Hesitation and waiting too long to weigh up the situation would not be an option. The time, the Lord said, was completely unprecedented in the life of the nation.

I do not know what happened afterwards. The end of the picture was when the shadow fell on the land. At some point it would move on. This time has been set by the Lord for generations. Only He knows when it will be time for the shadow to move again

1.1.2.40 **Prophecy - St. Remi to King Clovis of the Franks – 494 AD**

The kingdom of France is predestined by God to defend the Church of Christ our Lord. This kingdom will be great among all the kingdoms of the earth. In as much as it is loyal to its calling, it will be victorious. If it proves unfaithful in this, it will be punished harshly. It will remain in spite of all, until the end of time.

[Many of the prophetic words were taken from: "France - A Prayer Guide (no.1) compiled by Objectif France, 2001 and www.lafrance2004.org, as well as www.gatekeepers.org.uk and www.ourchurch.com and www.elijahlist.com and endtimespropheticwords.wordpress.com]

1.2 The destiny of France

1.2.1 France has a great destiny

"France wouldn't truly be France without its inherent sense of greatness. All my life I've cultivated a certain idea of France, inspired as much by my heart as my head. Deep inside, I imagine France like the beautiful princess of the fairy tales or the virgin Madonna of the Fresco wall paintings, **destined to fulfil a role of exceptional eminence. My instinct tells me that Providence has created her for outstanding successes or exemplary misfortunes.**" (Charles de Gaulle, President of France, 1958)

1.2.2 France has a great calling" by John Mulinde

"Some nations are particularly strategic to God. He has given them special gifts, and uses them to accomplish His purposes. These nations have an influence around the world. **If they turn towards God, they are blessed, and a great part of the world is blessed through them. If they turn away from Him, they come under a curse, and cause many other countries to share in the same fate.**

France is one of these strategic nations. French believers have a great responsibility, for the future of France and of many nations. The destiny of millions of people in Africa, in Asia and America is linked to how France is going to live."

1.2.3 Praying for a nation's destiny

Every nation, like each person, has a destiny given to it by God. Paul, speaking to the Athenians in **Acts 17:26** said; *"From one man He made every nation of men, that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live"*.

We know that the scriptures are full of promises about the destiny of his chosen people, Israel. But many of those passages which talk about other nations show that they too have a specific calling to fulfil. They have their own unique role and a place within God's plan. After all, what is a nation but a collection of the people of one extended family? And it is God after whom every family on earth is named (**Eph. 3:15**)!

We can also see, however, that in the case of Israel **the very gift that should have made her special was the area to be perverted into a "mirror-image" reflection of the reality.** Israel was given a "Princess Destiny", but often she chose to follow a "Prostitute Destiny".

This section paints a picture of the specific destiny of the nation of France. These points are not original. They are often quoted as being France's character traits; her distinctive "gifts" waiting to be redeemed.

Pray for the transformation of the character of France. Church history, as well as the scriptures, shows us that such national change is possible. We can learn from the example of Abraham, who sought to take hold of the promises of God (**Rom 4:17-20**). This nation must would enter into the special inheritance created for her by God.

1.2.3.1 The defender of the Church of Christ

In 496, Clovis, King of the Franks was converted to Christianity. Saint Rémi baptised him on Christmas day. Having spent the entire night before in prayer, the Saint received this prophecy. "My son", he said to Clovis, his face shining with extra-ordinary brilliance, "**The kingdom of France is destined by God to defend the church of Christ, our Lord. This kingdom will be great among all the kingdoms of the earth. As long as it is faithful to its calling, it will be victorious. But if it proves unfaithful in this, it will see harsh punishment. This kingdom will last, in spite of everything, right up until the end of time**".

It is remarkable that the kingdom of the Franks (France) has remained, while those of the other peoples making up ancient Gaul have disappeared. Gone are the empires of the Burgundians, Goths, Visigoths and Vandals. The fact that the kingdom of the Franks remains to this day gives credibility to this ancient prophetic word. Her calling also remains, unchanged.

In the early centuries of the Christian era, the church in Gaul was one of the strongest in the world. Birthed in "Book of Acts" - style signs and wonders, it had many great leaders, and played a significant role in establishing and defending the worldwide Church.

Irenaeus, the Church Father and Bishop of Lyon, played a significant role in defending the worldwide Church against heresy. He wrote the first major book of Christian doctrine, called "Against Heresies" (180 AD). This became the key factor in overcoming Gnosticism, a hugely popular heresy that all but overtook the fledgling Church. The development of the Creed and the office of bishop can also be traced to his work.

In the early years of Christianity in Britain, the young English Church asked the Bishops of Gaul for help in combating the Pelagian Heresy, which was deeply embedded in their members. Germanus, a renowned Church statesman and miracle-worker, made two trips from France in 429 AD and 438 AD. Huge crowds were drawn to hear the outstanding wisdom of this great man of God. The British Church was greatly strengthened by his teaching, and large numbers of people were converted. Many notable miracles of healing took place, including some demon-possessed who had the evil spirits cast out of them.

Ironically, as the Church became more established in French society, it lost its spiritual power, and became a political tool. Ambitious men with no real desire to follow the Lord became priests and bishops, drawn by the promise of a luxurious life-style and political power. When the true followers of Jesus denounced such practices, the church itself led the way in their persecution.

Bishops led armies that slaughtered thousands of innocent civilians. Priests and Monks imprisoned and tortured peace-loving citizens for no other crime than trying to follow the teachings of Jesus. **Instead of defending the cause of Christ; the church itself became its persecutor**, as it engaged in a violent defence of its own authority and prestige. **It is ironic that this country, called by God to be the defender of the Church of Christ was responsible for the martyrdoms of more believers than any other country in the world up until the 20th century.**

1.2.3.2 A light to the nations

France has a profound influence throughout the world. Charles de Gaulle was right when he said, “There is no corner of the earth where, at any given time, men do not look to us and ask what France has to say” (1958). History affords us many examples of how light or darkness spread from France to affect many other nations of the world.

In 371 AD Martin of Tours established one of the first centres of missionary training in the western world, with his huge monastic complex at Marmoutiers. Believers enrolled from all over Europe, trained in “apostolic ministry”, and then were sent out as church planters throughout Gaul. **His disciples’ spear-headed missions to the Celts, Picts, Germanic peoples and even to remote parts of Scandinavia**; providing a foundation for the establishment of a strong church in Europe. They give a powerful example of how the light in France can brighten many other nations.

At other times in her history, however, France has had a remarkably **negative influence** on the world. The **Crusades** and the **Inquisition** are two such examples. Though both of these were Europe-wide phenomena, they began in France, with the French playing the leading role.

Another example, responsible for bringing spiritual bondage to countless millions, is **Spiritism** (the communicating with spirits of the dead through Mediums, Seances, and Oui-ja boards).

The phenomenon of modern-day spiritism began in America in 1848, with the playful attempts of two children to communicate with spirits of the dead. Their astonishment, when they succeeded, was quickly followed by their charging visitors who wished to communicate to dead relatives through them. Arousing huge controversy, the movement quickly spread to Europe. In 1855, a French academic, **Professor Rivail**, was convinced of the authenticity of these spirit messages, and set out to systematise them into a unified, religious system. He was responsible for spiritism’s transformation from a casual, after-dinner entertainment into a serious religion. He codified the spiritist doctrines by asking the spirits specific questions, and then writing down their replies. “The Spirit’s Book”, thus published in 1857, has been likened to the Spiritists’ Bible, containing the spirits answers on subjects like God, the world, the nature of man, and life after death. Rivail wrote under the pen name “Allan Kardec”, after a spirit informed him that they had been friends in a previous incarnation, when Rivail had been a druid with the name “Allan Kardec”.

One frequent claim of the spirits was that they had arrived to fulfil the prophecy of the Bible concerning the advent of the Holy Spirit. It is interesting to note that the spiritist phenomenon occurred just a few decades prior to the worldwide outpouring of the Holy Spirit in the Pentecostal revivals of the early 20th century.

Spiritism soared in popularity in France and spread widely throughout Europe as a result of Kardec's efforts, leaving a legacy still in existence today. However, spiritism enjoyed its greatest success in the Philippines and Brazil, where Kardec's teaching was seen as an eloquent articulation of many of their own deeply held, indigenous beliefs, suppressed by the imposition of the Catholic faith.

Spiritism in Brazil is still known as "espiritismo Kardecismo" in honour of Allan Kardec. It has grown steadily in importance since its arrival from France, and today is recognised as an integral part of life for many of Brazil's 170 million inhabitants, with participants from all social classes. In an opinion poll conducted in 1971 by a leading Brazilian magazine, 68% of the population believed in Spiritism, 49% had visited a Spiritist centre, and 27% felt that spirits had influenced their lives.

A country with such a significant influence as France needs to take great care that it gives a good example. *"If the light within you is darkness, how great will that darkness be."* (**Matt 6:23**)

1.2.3.3 Intellectual passion

The French have a natural passion for education and intellectual knowledge. In the middle ages, the University of Paris, with the theological faculty at its heart, became the intellectual centre of the Christian world. Some of the greatest minds in France, and indeed the world, applied their talents to understanding the message of Christ. This intellectual ability was later reflected in the reformation. It was a French-man, **John Calvin**, who became the great thinker of the Protestant cause, and who was responsible for systematising the doctrines of the reformation.

Conversely, **it was also the French who led the way in worldwide doubt.** The French Enlightenment elevated human knowledge to a new level in which the "enlightened" now had no need of medieval superstitions, like God. **Throwing away the concept of "faith", they reasoned that the human intellect is sufficient to discover all truth. "To arrive at the truth", they said, "You must doubt."** It is hard to over-state the influence of these French philosophers, who were **among the first to portray a world without God. They became the architects of our modern, secular-humanist mind set,** which has prevented millions of people in the western world from having a personal relationship with God.

For a short while, **during the Revolution, the state enforced the de-Christianisation of France.** The revolutionaries felt that the church had been responsible in part for the subservience of the people to the Old Regime. Such

superstitions had no place in a society of reason. Churches were shut, their ornaments plundered to swell the coffers of the revolution. **The culmination was a great public ceremony held on 10 November 1793 in Notre Dame Cathedral, now re-named “the Temple of Reason”.** A line of patriotic maidens, dressed in white, paraded reverently before a make-shift “Temple of Philosophy”, erected where the high altar had once stood. From this “temple”, at the climax of the ceremony, emerged a red-robed female figure, actually a local actress, representing Liberty.

Although such ceremonies failed to inspire popular devotion, the sentiments behind them, of **the supremacy of human mind and the key role of reason, are deeply engrained in French consciousness.** This is perpetuated in the schools of France today, where intellectual standards are among the highest in the world. **Study of Philosophy is compulsory for all children, whilst study of the Christian faith is illegal, forbidden by the state in 1905.**

1.2.3.4 A sensitivity to spiritual things

The French have an instinctive sensitivity to spiritual things. One could give many historical examples of this character trait, and show how it has **been applied to both positive and unhealthy spiritual realities.** Let us satisfy ourselves with just three.

Nostradamus, gained a reputation for the **accuracy of his clairvoyance in the 16th century.** He rose to such prominence that he was invited to join the court of Catherine de Medici during the spiritually turbulent times of the reformation. He became the father of the “Almanac”, and his prophesies are still widely read today.

During the **prophetic revival in the Cévennes** (1600s), thousands heard angelic voices singing in the night, or moanings in the sky accompanied by drums and trumpets, as when troops are given the order to charge. Many peasants experienced miraculous powers and also supernaturally began to prophecy. Young peasant children, able only to speak a common dialect, prophesied in perfect French!

At Lourdes, in 1858, a 14 year-old girl had numerous **visions of the Virgin Mary**, who told her of the miraculous qualities of an underground stream there. Since then, Lourdes has become one of the world’s most popular religious sites, currently attracting more than 3 million pilgrims each year, of whom 50 000 are disabled or sick.

Even though French people would generally accept the secular philosophy of the Enlightenment, **most would also be believers in super-natural spiritual phenomena.** The philosophy of doubt has done nothing to lessen the spiritual hunger in their hearts.

Deprived of the true source to satisfy that hunger, the people of France have turned to other spiritual sources for help. Over half of France’s population believes in faith healing, with one quarter consulting clairvoyants or

astrologers. The 30 000 registered mediums and spiritual healers in the nation attract an estimated 10 million people per year. The \$41 billion paid for these consultations each year would be much better spent furthering the Lord's Kingdom!

1.2.3.5 Culture and the arts

Many would argue that French culture is the richest in the world. The 70 million tourists who visit France each year demonstrate this, making it the world's most popular tourist destination. **Throughout history, the French have held art and culture in the highest esteem**, a fact that has helped France to become a world leader. For perfumes, fashion, wines, food, films, architecture, painting and literature, France is often the "Mecca", and the yard-stick against which the others are compared.

This fact is **another demonstration of the worldwide influence enjoyed by France**. For many, these cultural expressions have themselves become the "object of adoration". They are used by their human creators as a means of gaining personal praise, rather than of giving worship to our creative God.

1.2.3.6 The defender of human rights

The French revolution, centred around the famous "Declaration of the Rights of Man", proclaimed the doctrines of "Liberté, Egalité et Fraternité" (Liberty, Equality and Brother-hood). **"All men" proclaimed the Declaration, "are born and remain free and equal in rights"**. In a stroke the revolutionaries disbanded their society, built as it was on the privilege, hereditary superiority and feudal rights.

Around the world, the French revolution became the great symbol of the overthrowing of oppressive regimes. The first to benefit was the colony of Saint Dominique (Haiti). When Negro slavery was abolished in all French colonies in 1794 (only to be re-imposed by Napoleon in 1802), its black slaves rose up and demanded self-government. Inspired by the revolution, this former colony was transformed into the Republic of Haiti. In the following years, many Latin American countries would have their own revolutions and proclaim their independence from Spain. Each one had its own Declaration of Rights, Constitution and even adopted the French tricolour flag as its symbol.

Today that great tradition is continued by **Médecins sans Frontières** (Doctors without Borders), who won the Nobel Peace Prize in 1999 for their pioneering humanitarian work on several continents. Founded in 1971 by a small group of French doctors, **the organisation has become a world-leader in humanitarian aid, operating in over 80 countries**. Its guiding principle, that humanitarian action should not be tied to state interests, conditional aid, or military objectives, but to the dignity of people, has caused the organisation to speak out against government inactivity in many tragedies where the political will to get involved has been lacking.

It is ironic, however, that France, considered to be the champion of the

rights of man, is felt by many believers to be unduly restrictive. Teaching of religion in State schools is banned. Furthermore, it is not uncommon for Evangelical churches and Christian organisations to be exhaustively investigated by the secret police. Marginalised as cults, their very existence can be threatened by the mountains of red tape, hostility of local officials and suspicion from the public.

1.2.3.7 Love and relationships

People imagine France as “The land of love”, and Paris as “The romance capital of the world”. It is certainly true that the French are a passionate and expressive people. The search for romance and true love, however, is a contributing factor to France’s grievous social problems today. Men have an average of 11.3 sexual partners during their lifetime, women 3.4. This is a strong factor behind the soaring divorce rate, currently 38.6%. As a result, 20% of France’s children live with only one parent.

Many prophetic words have been given about a **special anointing for worship that is to be a characteristic feature of a redeemed France.** Expressing itself in passionate abandonment to God, the French church should be a model of love and intimate worship to the world.

(Also refer to Rick Joyner’s prophecy - The anointing of John that stresses the importance of France to bring forth God’s love aspect.)

[Taken from “France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

Section B: The country

2 Geographical description

2.1 The land

Area:	551,000 sq km. The largest country in Western Europe.
Coastline:	Over 3200 km of coast line.
Geographical features:	The French Alps include the highest mountain in Europe: Mt. Blanc 4807 m. The Massif Central range covers 1/6th of the country.
Rivers:	The Loire River, the longest river, 1020 km, runs from Massif Central to Atlantic Ocean. Other important Rivers: Seine, Rhône, Garonne, Rhine.
Land use:	57% of France's land is arable or pastoral, with a further 27% covered with forests.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

3 Background information about France

3.1 Key dates in France's history

- ✓ **900 BC** - The Celts begin to cross the Rhine into Gaul. The Gauls (Latin for Celts) formed into over 400 tribes, mingling with the native Ligurians of the Alps, Iberians of the Pyrenees, and numerous others, often of Phoenician, Greek, or Roman stock.
- ✓ **51 BC** - Julius Caesar completes the Roman conquest of Gaul, at that time home to about 10 million people. The Roman rule unifies the country for the first time, bringing great economic and cultural benefits.
- ✓ **117 AD** - Denis the first bishop of Paris is martyred. He is usually identified with Dionysus the Areopagite mentioned in **Acts 17:34**.
- ✓ **202 AD** - Irenaeus, Bishop of Lyon, writer against heresy and well-known Church father is beheaded.
- ✓ **371** - Martin of Tours founds the monastery of Marmoutiers. This became the training centre for missions to the Celts.
- ✓ **400s** - "Barbarian tribes" start invading the Roman province of Gaul, including the Germanic tribes of the Franks, the Visigoths, the Burgundians, and from further to the East, the Vandals and Teutons.
- ✓ **486** - Clovis, King of the Franks, defeats the Roman armies in Gaul, and starts to unite France under his leadership (completed in 507).
- ✓ **732** - The advance of the Muslim armies (Moors) into Western Europe is halted by Frankish ruler Charles Martel, who defeats them near Tours.
- ✓ **756** - The Frankish king Pepin the Short gives the area around Rome to the Papacy, thereby founding the Vatican State.
- ✓ **768** - Charlemagne becomes King of the Franks, and is crowned Emperor of the Holy Roman Empire by the Pope in 800 AD. The conquest and forced "Christianising" of the Saxon peoples (N.W. Germany) occupies the greater part of Charlemagne's reign, and he succeeds in uniting most of Western Europe by 804. In his capital, Aachen, Charlemagne gathers a kind of academy around him as

scholars come together from all over Europe. He also takes a lively interest in theology, organises the church in his dominions, and furthers missionary enterprises and monastic reform.

- ✓ **911** - The Vikings seize control of northern France. The Normans ("North Men") settle the Normandy region.
- ✓ **1066** - William the Conqueror (Ruler of Normandy) defeats the English at Hastings, and becomes King of England. He replaces the English nobility with French nobles, and also replaces English bishops and abbots with leading churchmen from France. For 300 years French is the language of the English court and nobility.
- ✓ **1095** - The crusades are launched. Speaking at Clermont in France, the Pope (a Frenchman) appeals for volunteers to set out for Jerusalem, promising a remission of sins as the incentive. The response is overwhelming, and thousands of poorly armed pilgrims, set out. Beginning by massacring the Jews in the Rhine valley, most perish as they journey further east. The main army, consisting mainly of French and Norman knights, proceed to capture Jerusalem in 1099, setting up the "Latin Kingdom of Jerusalem". The Muslims retake Jerusalem in 1187. In total eight crusades continue the "holy war" against the Muslims until 1270, with France playing a leading role throughout.
- ✓ **1208** - A revival of Biblical faith breaks out across France, led by the Waldenses (East), Picard's (North) and Albigenses (South).
- ✓ **1209** - Pope Innocent III orders the fourth crusade, not against the Turks, but against the "enemies within". The chief targets were the Waldenses and the Albigenses (probably Bible-believing Christians), and the Cathari (dualistic heretics). Many are martyred. Others flee to Northern Italy.
- ✓ **1212** - In "The Children's Crusade", a group of French children, led by the young Stephen of Cloyes, are promised free passage from Marseille to the Holy Land, hoping to recapture Christ's tomb. Instead they are sold into slavery.
- ✓ **1231** - The Inquisition is established by the Pope, to deal with heretics, who were looked upon as enemies of society. Beginning at Toulouse, with Dominic, founder of the Dominicans (Black Friars) at its head, it quickly spread to other regions of France and from there to Spain and beyond. Thousands of Waldenses, Albigenses and others died at their hands.
- ✓ **1309** - Pope Clement V (a Frenchman) moves the Papacy to Avignon from Rome, marking the beginning of the so-called "Babylonian Captivity" of the papacy, a 70 year period during which all the popes were French, lived in Avignon, and were subject to French influence. When the papacy finally returns to Rome in 1378, a line of rival popes arise in Avignon, supported by France, Scotland, and parts of Spain and Italy.
- ✓ **1337** - In the Hundred Years War, the French and English fight for control of territory in Scotland, Flanders and France.
- ✓ **1420** - In the Treaty of Troyes the English King, Henry V, is named as the heir to the French throne. By this time England has captured half of France.
- ✓ **1429** - Joan of Arc convinces a board of theologians that she had a divine mission to save France from the oppression of the English. She leads the French in several military victories over the English in 1429. When she leads an unauthorised campaign the following year, she is tried and convicted of heresy for answering to God instead of the Roman Catholic Church. Joan of Arc is burned at the stake in 1431, but after 25 years the church overturns the conviction and later canonises her.
- ✓ **1453** - The French drive the English out of all of their territory except Calais, ending

- the Hundred Years War.
- ✓ **1514** - The Scientific Revolution begins, as Polish astronomer Copernicus discreetly circulates his discoveries that the earth is not the centre of the universe.
 - ✓ **1516** - The Pope agrees to give the French king the unique right of nominating bishops in his country. This so-called "Gallicanism" leads to the situation that in France, the Pope has less authority than the king in ecclesiastical matters. Nor can he challenge the ancient liberties of the Gallic Church. In the years that follow, one practical consequence of this concession is that the French king is not subject to the temptation of using the Reformation as an excuse to diminish the control of the Papacy in his country. This, in fact, becomes a significant, political factor that is used to spread the Reformation in other countries. Gallicanism remains in force until the first Vatican council, in 1869.
 - ✓ **1517** - The Reformation begins with Martin Luther in Germany. It soon spreads across Europe and starts to take a stronghold in France. Within 40 years, 20-50% of France is Protestant, depending on the region.
 - ✓ **1535** - Persecution of the reformation forces John Calvin to flee from France to Switzerland. Many other Protestants, or Huguenots as they were called, fled.
 - ✓ **1562-1598** - The Wars of Religion begin, following a terrible massacre of a Protestant congregation at Vassy. The political and religious tensions created by the Reformation boil over into full scale civil war.
 - ✓ **1572** - The St Bartholomew's Day massacre of Protestants takes place. Catherine de Médicis, the mother of the French king is architect of the slaughter, having invited all the leaders of the Protestants to Paris for the wedding of her daughter. In Paris alone over 3 000 people are killed in one day, and the river runs red with their blood. The killings quickly spread through the provinces. A contemporary, Duke of Sully, estimates that 70 000 people were killed in these disturbances, which lasted six weeks.
 - ✓ **1598** - The wars of religion are brought to an end by the Edict of Nantes, signed in 1598 by King Henry IV. This gives recognition to the Protestant religion, and leads to a more-or-less peaceful co-existence between Catholics and Protestants for some years.
 - ✓ **1608** - Quebec (in North America) is settled by the French.
 - ✓ **1627** - The (Catholic) nobility are unhappy with a strong, independent Protestant city at La Rochelle, as established by the Edict of Nantes. Led by Cardinal Richelieu, the Royal forces besiege and capture the city, leading to the death of the 23 000 inhabitants.
 - ✓ **1633** - The Italian astronomer, Galileo, forced to recant his Copernican beliefs by the Inquisition, is sentenced to life imprisonment.
 - ✓ **1635** - The French settle the Caribbean islands of Guadeloupe and Martinique.
 - ✓ **1638** - Louis XIII consecrates France and all her people to the protection of the Virgin Mary, following an invasion of enemy forces from the North. Childless for 22 years of marriage, the birth of a son shortly afterwards is seen to be a reward for this action, and is credited to the intercession of Mary. This child becomes Louis XIV, the so-called "Sun King", who rules with absolute power, calling himself "God's representative on earth". It is he who builds the great palace at Versailles, from where he masterminds the most violent persecution of Protestants in the history of France, until his death in 1715.
 - ✓ **1641** - Descartes publishes his principal philosophical work, advocating systematic doubt as a method of arriving at the truth.
 - ✓ **1660** - Under Louis XIV, renewed persecution of Protestants breaks out. Churches

and schools are closed down. Children are taken from their parents and "re-educated" in convents and monasteries, at the parents' expense. In the next 25 years, 309 edicts were made against the Huguenots.

- ✓ **1685** - The Edict of Nantes is revoked. Protestantism is outlawed, and no-one is allowed to emigrate from the country, under pain of being sent to the galleys or imprisoned for life. Thousands are killed, and hundreds of thousands risk their lives, emigrating from France in preference to accepting Catholicism.
- ✓ **1688** - A revival in the Cévennes is accompanied by strange phenomena. Thousands hear angelic voices singing in the night, or moanings in the sky accompanied by drums and trumpets, as when troops are given the order to charge. Thousands are converted and claim to have been "filled with the spirit". Many experience miraculous powers and also supernaturally begin to prophecy. Young peasant children, able only to speak a common dialect, prophecy in perfect French. However intense persecution causes many within the movement respond with violence. This became known as The Camisards' rebellion.
- ✓ **1697** - The French establish a colony on the western end of the island of Saint Dominigue (Haiti) creating the richest sugar-producing colony in the Caribbean. 20 000 whites watch over 160 000 restless black slaves.
- ✓ **1700s** - The 18th century is the era of the French Enlightenment. French philosophers like Voltaire, and Rousseau, disillusioned with the despotism of the monarchy and the bigotry of the church, win popular support for social, political and economic reforms. They elevate human reason above religion.
- ✓ **1715** - Nantes becomes the premier slave port in France. During the next 70 years,
- ✓ 1 427 slave expeditions are launched from there. Slaves, purchased from black slave merchants in Africa by payment of arms and alcohol are sold to the plantation owners in the Caribbean colonies of Guadeloupe, Martinique, and Saint-Dominigue (Haiti) to produce sugar cane and coffee. This in turn is exported back to France and refined at Nantes, Rochefort, and Bordeaux before being re-exported to central and northern Europe. This triangular trade grows 10-fold between 1715 and 1789. The value of these international exports in the 1780s amounted to nearly one-fourth of national income.
- ✓ **1763** - In the Seven Years' War, the French lose Canada and India to the British.
- ✓ **1768** - The Genoese sell their ownership rights of Corsica to France, and French troops subsequently invade the island, making Corsica a province of France. Shortly afterwards Napoleon Bonaparte is born there. Had his birth been a few months earlier, he would have been Italian!
- ✓ **1778** - The French side with the Americans against the British in the American war of Independence. The contribution of their army and Navy is decisive in ensuring an American victory.
- ✓ **1789** - The French Revolution begins, as a national mood for change coincides with severe economic hardship, brought about by war, famine and over-taxation by the inept Louis XVI. The revolution is an attempt to give birth to a new France, in which inherited privilege, the absolutism of the king and the hold of the church are to be ended. It is characterised by the Declaration of the Rights of Man, the end of the feudal system, the drafting of a constitution, reform of the church, and the reorganisation of government. The idealism of the revolution, however, soon descends into anarchy and a reign of terror.
- ✓ **Although there are positive consequences of the Revolution, there is also a strong anti-Christian element.** The Catholic clergy are forced to submit to civil control. When three bishops and over 220 priests are massacred for failing to do

so, nearly 40 000 priests flee to England, Spain and the Papal States. A de-Christianisation movement takes root, as the revolutionaries attempt to replace Catholicism with a state approved religion, known as "The Cult of the Supreme Being". Churches are shut, their ornaments plundered, and a new calendar introduced, which counts the beginning of the Revolution as "Year 0". A 10 day week is also introduced in order to remove Sunday. The climax is the "Festival of Reason", on 10 November 1793, held in Notre Dame Cathedral, now re-named "The Temple of Reason". A line of patriotic maidens, dressed in white, parade reverently before a make-shift "Temple of Philosophy", erected where the high altar had once stood. From this "temple", at the climax of the ceremony, emerges a red-robed female figure, actually a local actress, representing Liberty. The cult of the Supreme Being is ordered to be observed throughout France.

- ✓ **1799** - Napoleon Bonaparte, having risen to command of the French Revolutionary armies, seizes political power as first consul in 1799 and proclaims himself emperor in 1804 in a ceremony presided over by Pope Pius VII.
- ✓ During his rule more legislation is completed than in any other comparable period in French history, as **he establishes order in every branch of local and national government**. Bonaparte also consolidates the national debt, restores the value of French bonds, balances the budget, establishes the Bank of France, and centralises the collection of taxes. He creates the Society for the Encouragement of National Industry and undertakes vast public works projects. He also brings the entire system of higher education under centralised state control.
- ✓ These internal achievements are accompanied by the restoration of French supremacy abroad, with victories in Egypt, Austria, Italy, Holland, Switzerland, Germany and the Balkans. Believing that family ties were stronger than treaties, he places members of his family on the thrones of Naples, Holland, Westphalia, and Spain, and marries his relatives to some of the most distinguished families in Europe. Having divorced Josephine in 1809 because she had borne him no male heir, he then marries the daughter of an Austrian Emperor. Within one year a son, the future king of Rome, is born.
- ✓ **1801** - Napoleon recognised Roman Catholicism as the main religion in France.
- ✓ **1803** - Napoleon sells Louisiana to help finance his European wars. The price was 60 million francs (\$15 million) for 2 million sq km (800,000 sq miles) of land, extending from the Mississippi River to the Rocky Mountains.
- ✓ **1804** - The Black slaves of Haiti, inspired by the French Revolution, gain control of their country.
- ✓ **1814** - Napoleon is defeated and the monarchy restored. A year later Napoleon returns to power, but is ultimately defeated at the Battle of Waterloo in 1815.
- ✓ **1844** - Tahiti becomes a French protectorate. The other islands of French Polynesia are gradually annexed.
- ✓ **1846** - French Guiana becomes France's main Penal colony. All convicts with sentences over seven years were sent there. In all, between 50 000 and 70 000 prisoners were sent there. The only ones to leave alive were the 5 000 left when the prison closed in 1953.
- ✓ **1847** - The French capture Algeria.
- ✓ **1848** - The February Revolution of 1848 dislodges Louis Philippe, the last French King, and establishes the Second Republic. Napoleon III, nephew to Napoleon Bonaparte becomes President.
- ✓ **1870** - Alsace-Lorraine is lost in the Franco-Prussian war.
- ✓ **1880-1914** - The major European powers divide Africa between themselves.

- ✓ **1884** - The French complete their capture of Indo-China.
- ✓ **1894** - The Dreyfus Affair rocks France. Alfred Dreyfus, a senior army officer with a Jewish background is accused of selling military secrets to the Germans. His trial leads to a nationwide surge of anti-Semitic feeling. It emerged later, though, that the military hierarchy had deliberately suppressed crucial evidence at his trial to protect themselves. When the novelist Émile Zola published an exposé, there was uproar in parliament. Anti-Semitic riots broke out in the provinces. Eventually Dreyfus was acquitted. The strength of feeling brought up by the case deeply divided the country.
- ✓ **1905** - Religion and the State are constitutionally separated. Religious teaching is no longer permitted in State schools or universities.
- ✓ **1914-1918** - France fights on the side of the Allies during World War I. One tenth of the country is laid waste, as 8 million men from every corner of the globe die on French soil. (1 million French killed, 3 million wounded).
- ✓ **1919** - By the Treaty of Versailles, France recovers Alsace and Lorraine. She is also given a mandate to govern Syria, Lebanon (formerly part of the Ottoman Empire), and parts of the former German colonies of Togoland and Cameroon.
- ✓ **1939** - France takes up arms with Britain to defend Poland against German aggression.
- ✓ **1940** - Germany invades France. The government, under Marshal Henri Pétain, surrenders. The armistice he signs with Hitler leaves the Germans in occupation of about two-thirds of the country, including Paris, the northern part of France and the entire Atlantic coast. In return, Pétain is placed in charge of the government of the unoccupied zone, where his Vichy regime collaborates closely with the Germans, providing economic support, suppressing resistance and organising the deportation of over 75 000 Jews. Meanwhile Charles de Gaulle flees to London and begins to organise the French resistance.
- ✓ **1946** - The French Union is set up to extend citizenship rights to natives of the French colonies. It also offers them limited autonomy instead of direct rule.
- ✓ **1947** - The Vietnam War begins. When Vietnam declares itself an independent Communist Republic, France fights to keep its colony. The USA, fearing the spread of communism, helps France, and by 1953 provides 80% of the cost of France's war effort.
- ✓ **1949** - France is one of the 12 founder nations of NATO, established to deter potential Soviet aggression in Europe.
- ✓ **1954** - France withdraws from Indo-China. At the same time, the FLN (Algerian Nationalists) proclaims a war of liberation, launching terrorist attacks against the French in both Algeria and France.
- ✓ **1957** - France is a founding member of the European Economic Community.
- ✓ **1958** - Charles de Gaulle, comes out of retirement to tackle the crisis over the war with Algeria. He drafts a new constitution, giving the president strong executive powers, thus establishing the Fifth Republic.
- ✓ **1962** - Algeria is granted independence after a long and bloody civil war.
- ✓ **1963** - De Gaulle and the German chancellor Konrad Adenauer sign the Franco-German "reconciliation treaty", promoting the Franco-German relationship for the first time since 1870.
- ✓ **1967** - De Gaulle vetoes British entry to the European Economic Community. He loosens ties with the USA and NATO, establishes French nuclear power and opens relations with Communist China.
- ✓ **1992** - The Maastricht treaty on European integration is narrowly approved by

- French voters in a referendum.
- ✓ **1994** - The Channel Tunnel under the English Channel is completed, providing a rail link between France and Britain.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

4 France's influence

- ✓ Twenty-two Countries use French as their official language. For several others it is the co-official language. This accounts for 112 million who speak French as their first language, and a further 60 million who use French as a second language.
- ✓ France, along with the other large European nations, colonised vast areas of America, Africa, Polynesia, the Caribbean, and Indo-China, usually with the express purpose of economic and political exploitation.
- ✓ Between 1715 and 1785, 1 427 African slave expeditions were launched from the French port of Nantes.
- ✓ Many of the former French colonies are among the least evangelised areas in the world.
- ✓ For many in France's former colonies, the Catholic religion is little more than a veneer over the traditional spiritual worship. In Haiti 75% of the population is nominal Catholic, while the same percentage is actively involved in voodooism (African witchcraft).
- ✓ France continues to maintain a strong relationship with her former colonies, with significant economic, educational, and military ties.
- ✓ In recent years France has admitted 10 million immigrants from many diverse nations. 13.7% of her population is made up from international minorities.
- ✓ French Guiana, Guadeloupe and Martinique, Mayotte, Reunion, Saint Pierre, Miquelon, and French Polynesia are still governed as overseas departments, all being represented in the French National Assembly.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

5 France and the Jews

- ✓ There are 700 000 Jews living in France, making it the largest Jewish community in Europe, and the fourth largest in the world.
- ✓ 320 000 live in Paris alone, with a further 100 000 in Marseille.
- ✓ Throughout history the Christian Church in France has played a leading role in fuelling the discrimination and persecution of the Jews.
- ✓ In the Middle Ages France slaughtered thousands of Jews and expelled many others.
- ✓ In the Second World War, 150 000 Jews were deported from France. Less than 2 000 came back alive.
- ✓ In 1995, President Chirac publicly asked for forgiveness for France's part in the Holocaust. This was repeated by the French bishops in 1997 on behalf of the church in France.
- ✓ The French media often take a strong anti-Israel stance.
- ✓ There is currently an orthodox revival among many of the Jewish communities in France.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

6 Religions in France

6.1 Religion of first people group

6.1.1 The Celts

- ✓ They were a people who dominated much of western and central Europe in the first millennium BC, giving their language, customs, and religion to the other peoples of that area. The ancient Greeks and Romans recognised the cultural unity of a people whose territory stretched from western Europe to the northern frontier of the Classical world. Their generic name appears in Roman sources as Celtae (derived from Keltoi, the name of these people recorded by Herodotus and other Greek writers), Galatae, or Galli.
- ✓ The Celts spoke an Indo-European language, and were thus ultimately of the same stock as their Italic, Hellenic, and Germanic neighbours. Celtic place-names, together with the names of Celtic tribes, individuals, and gods, enable us to plot their presence in the British Isles, and in a broad crescent across Europe from Spain to the Lower Danube.
- ✓ The earliest archaeological evidence associated with the Celts **places them in what is now France and western Germany in the late Bronze Age**, around 1200 BC. In the early Iron Age, they are associated with the Hallstatt culture (8th - 6th century BC), named after an archaeological site in Upper Austria.
- ✓ On the Continent the Celts were assimilated into the Roman Empire, and lost their independent culture. In Britain, however, the Celtic language and culture survived. In medieval and modern times the Celtic tradition and languages survived in Brittany (in western France), Wales, the Scottish Highlands, and Ireland.
- ✓ The unit of Celtic society was the tribe. Within tribes, society was stratified, the principal groups being:
 - the nobility, or ruling families in each tribe;
 - free farmers who were also fighting men;
 - artisans, manual workers; and
 - slaves;
 - there was also a learned class, which included druids.
- ✓ In early times, tribes were ruled by kings, and this situation seems to have persisted in Britain until the Roman conquest.

6.1.2 Celtic religion

- ✓ The Celtic tribe shared common religious bonds. Where kingship survived, the king had a sacral role, playing an active role in sacred rites. There were pan-Celtic gods, as well as local divinities associated with particular tribes or with holy places within their territory.
- ✓ Glimpses of Celtic mythology are provided by ritual objects such as the Gundestrup Cauldron, a great silver cauldron with relief decoration that was recovered from a bog in Jutland, Denmark. Fragments of ancient mythological narrative may also be detected in the Medieval literatures of Ireland and Wales.
- ✓ The druids were the priests of Celtic society. Their name probably meant “true seers” and their functions included divination and augury as well as performing sacrifices and conducting rituals at religious festivals. Celtic

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religious sites included sanctuary enclosures, but evidence of more elaborate structures is sometimes found. Pit-shafts may have been related to the worship of the earth, and human and animal sacrificial victims, as well as ritually bent swords and other votive offerings, were cast into some of them.

- ✓ Certain natural sites also had religious significance.
- ✓ Animals were venerated as tribal totems and divination sought in the flight of birds or the entrails of sacrificial animals.

6.1.3 **Druidism**

- ✓ The religious faith of ancient Celtic inhabitants of Gaul and the British Isles from the 2nd century BC until the 2nd century AD. In parts of Britain that the Romans did not invade, Druidism survived until it was supplanted by Christianity two or three centuries later.
- ✓ This religion included belief in the immortality of the soul, which at death was believed to pass into the body of a newborn child. According to Julius Caesar, drawing on a biased account of the cult written by Posidonius, a Stoic philosopher and historian, the Druids believed that they were descended from a supreme being.
- ✓ The ancient accounts assert that the functions of priests, religious teachers, judges, and civil administrators were performed by Druids, with supreme power being vested in an arch-druid.
- ✓ Three classes of Druids existed:
 - Prophets,
 - Bards, and
 - Priests.
- ✓ They were assisted by female prophets or sorcerers, who did not enjoy the powers and privileges of the Druids.
- ✓ The Druids were well versed in astrology, magic, and the mysterious powers of plants and animals; they held the oak tree and the mistletoe in great reverence, especially when the latter grew on oak trees, and they customarily conducted their rituals in oak forests.
- ✓ Archaeologists believe that the Druids probably used as altars and temples the stone monuments known as dolmens that are found throughout the areas where Druidism flourished. Stonehenge follows Druidism by many centuries.
- ✓ The Druids led their people in resisting the Roman invasions, but their power was weakened by the rebelliousness of the Gallic warriors, who were envious of their political authority. The superior military strength of the Romans and the subsequent conversion of many followers of Druidism to Christianity led to the disappearance of the religion.

6.1.4 **The Celtic gods**

- ✓ Research of last decades show that the Celtic gods had a close relationship to the known heathen gods of the Phoenicians and Babylon. Apparently their worship rituals, some of them very gruesome, were taken over by the Celts and to some extent even intensified. There are indications that the quite advanced Celtic civilisation was influenced by great cruelty and that their gods required ghastly and brutal sacrifices, also of humans.
- ✓ The number three was a sacred and a mystical number for the Celts.
- ✓ The Magic of Three: A powerful concept that recurs widely in Europe and

Asia is that society is visualised as a body politic comprising three distinct social elements that correspond to the three key physiological parts:

- the head, for rule and judgment;
 - the heart, for strength and physical force; and
 - the stomach, for production and fertility.
- ✓ This tri-functional ideology was powerfully present in Celtic tradition. For the ancient world we have Caesar's well-known observation that Celtic society in his own day comprised the three elements of druids, knights and common people.
- ✓ The three main Celtic (male) gods were: Taranis, Teutates and Hesus/Esus
- Taranis was the Celtic god that was known as "the greatest of the gods", "lord of heaven and of war".
 - He was the Celtic lightning and thunder god.
 - As Gallic god, he is the one who thunders, "protector of the people" and "warrior".
 - He is also an equivalent to Jupiter and Mars.
 - Taranis is the "god of the wheel" of the Celtic altars and is therefore closely connected with "the wheel of time".
 - The horse is sacred to both Teutates and Taranis.
 - In the course of time other personal gods followed him, gods that man created in the form of persons or animals as symbols of higher authorities and powers.
 - Next to the bust of the god Taranis on the cauldron of Gundestrup, the wheel as symbol of the sun indicates the sun and sky god; the kneeling warrior that holds the wheel indicates the god of war.
 - Taranis was different from his companion gods in that he ruled the heavens with his lightning and thunder, as Zeus also did. He demanded human sacrifice, and preferred fire sacrifices.
- ✓ Teutates (Teu-tates = "All father" or Teutotates = "Father of the tribe").
- In Ireland Teutates means Olla their = All Father. Tribal god and god of death. Companion of the "Other World".
 - Animals sacred for Teutates are the horse and the ram, or the snake with a ram's head that is symbolised by the 'S' - spiral.
 - Teutates was... apparently the mightiest, the most ancient and the most dark.
 - He is appeased through blood.
 - He is also called Albiorix ("king of the cosmos"), or Toutiorix ("Ruler of the Tribe"). Teutates can also mean "genius of administration".
 - He was seen as the inventor of all art.
 - Was understood by the Romans to be equivalent to both the war god Mars and the messenger of the gods, Mercury.
 - Above all, Teutates was the god of "trade and prosperity". Teutates was the Universal god for every day life.
 - The gold-filled purse, the turtle, the cock, and above all, the Ram appear as attributes of Mercury-Teutates.
- ✓ Esus / Hesus - there is not such a clear differentiation between Esus and Teutates so that one is able to form a completely individual impression of him.
- On his coat of arms the bull appears. He apparently required human

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sacrifice. One did not offer his sacrifices before his altar; instead they were hung on trees.

- He is sometimes connected with Cernunnos, the one who sits enthroned on the Cauldron of Gundestrup in the “Buddha” (Lotus) position. He is said to have ruled the underworld.
- The god Cernunnos was in the first place a god of fertility. Portrayals of this god from times of the Celts show him sitting in the so called “Buddha” (Lotus) position.
- His attributes are the gold-filled purse, wings, the snake with the ram’s head, supposedly also the stag which is also an animal of the under world. In legends it is the stag that leads the dead to the army of the dead and into the kingdom of the dead.
- The “wild boar god”, the so-called “god of Eiffigneix”, to whom a wild boar is given as an attribute, is perhaps identical with the god who is shown on the Cauldron of Gundestrup and who holds two persons, one in each hand, offering each as a sacrifice to a wild boar. For the Germanen the wild boar was a attribute of the fertility and agriculture god Freyer,.
- It was a sacrifice animal and ritualistic food to be eaten at the time of the Winter Solstice and the Harvest Festival.
- Esus, whose name (which seems to mean “master”) may also be an appellation of the god Lug(us). [Refer to history of Lyon for information on Lug.]
- The “hooded god” - dwarfs, goblins, brownies and pixies are typical mythical characters.
- A Roman account of human sacrifices to the Gaulish gods Teutates, Esus, and Taranis specifies that it involved, respectively, drowning, piercing, and burning.



National Museum, Copenhagen/Werner Forman Archive

6.1.5 Goddesses in Celtic religion

- ✓ Powerful goddesses were, of course, also among the oldest members of the Celtic world of gods. The Romans called them “Matres” or also “Matronen” and give witness to the fact that they were given the highest honour, also that of human sacrifice.
- ✓ The Celts made use of square shafts in the ground, into which people were thrown as a sacrifice to the “earth mother”.

[Taken from: Microsoft Encarta Encyclopedia 2000 and from The Bavaria Prayer and Information Manual for the 2003 Prayer Tour.]

7 France and the Huguenots

- ✓ The Huguenot movement began to take shape after 31 October 1517 with the publication of Martin Luther's 95 theses against corruption in the Roman Catholic Church - the only official Christian church in Europe at the time. He soon had many supporters throughout Europe who became known as Protestants.
- ✓ John Calvin was a French Protestant who published his "Institutio Christianae Religionis" in 1536. He was particularly well supported by Protestants in Switzerland, France, Scotland and the Netherlands. Known later as Huguenots, the French Protestants were joined by the French Waldensians in 1562.

8 Huguenots

8.1 The Name

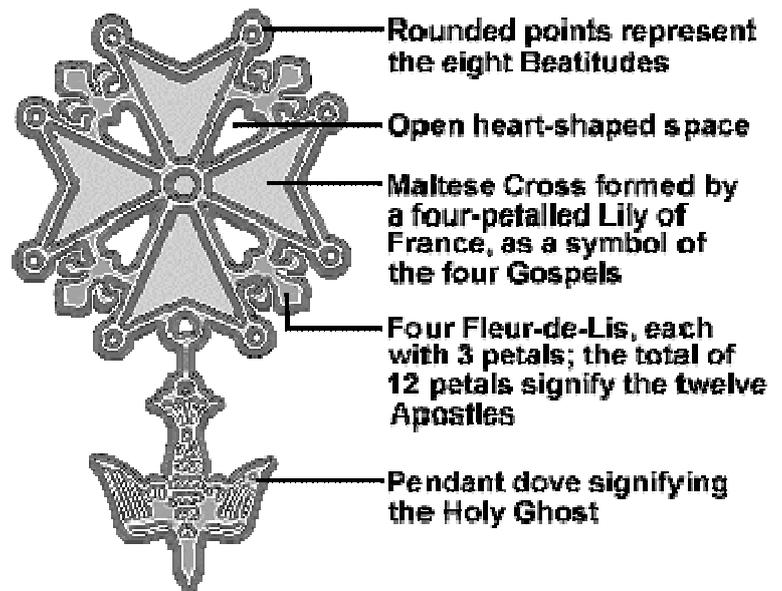
- ✓ The Huguenots were French Protestants who were members of the Reformed Church which was established in 1550 by John Calvin. The origin of the name Huguenot is uncertain, but it dates from approximately 1550 when it was used in court cases against "heretics" (dissenters from the Roman Catholic Church). As nickname and even abusive name, its use was banned in the regulations of the Edict of Nantes, which Henry IV (Henry of Navarre, who himself earlier was a Huguenot) issued in 1559. The French Protestants themselves preferred to refer to themselves as "réformees" (reformers) rather than "Huguenots".
- ✓ The exact origin of the word Huguenot is unknown, but many consider it to be a combination of Flemish and German. Two possible but different derivations incorporating this concept can be found in the Encyclopedia Britannica: "Huguenot", according to Frank Puaux, author of the article about the Huguenots in the eleventh edition of the Encyclopedia Britannica: "is the name given from about the middle of the sixteenth century to the Protestants of France. It was formerly explained as coming from the German Eldgenosen, the designation of the people of Geneva at the time when they were admitted to the Swiss Confederation. The current edition Encyclopedia Britannica offers a somewhat different explanation, although agreeing the word is a derivative of the German word Eldgenosen: "The origin of the name is uncertain, but it appears to have come from the word aignos, derived from the German Eldgenosen (confederates bound together by oath), which used to describe, between 1520 and 1524, the patriots of Geneva hostile to the duke of Savoy.
- ✓ Protestants who met to study the Bible in secret were called Huis Genooten, meaning "house fellows."
- ✓ The words Huguenot or Huguenots are also believed to be old French words, common in 14th and 15th century charters. As the Protestants called the Catholics papists, so the Catholics called the Protestants Huguenots. Henri Estienne, one of the great savants of his time, in the introduction to his Apologie d'Herodote (1566) gives a very clear explanation of the term Huguenots. The Protestants at Tours, he says, used to assemble by night near the gate of King Hugo, whom the people regarded as a spirit. A monk, therefore, in a sermon declared that the Lutherans ought to be called Huguenots as kinsmen of King Hugo, inasmuch as they would only go out at night as he did. This nickname became popular from 1560 onwards, and for a long time the French Protestants were known by it.
- ✓ Another suggestion is that it is derived from the French word Huguon meaning one who walks by night.
- ✓ The spelling Huguenot may have been influenced by the personal name Hugues,

"Hugh"; a leader of the Geneva movement, one Besancon Hugues.

[Taken from: <http://www.huguenot.netnation.com/general/huguenot.htm> and <http://www.viljoen.za.org/hist-hug.htm> and <http://www.1911encyclopedia.org/H/HU/HUGUENOTS.htm> and <http://www.orange-street-church.org/text/huguenot-rearguard.htm>]

8.2 The Huguenot cross

- ✓ Not long after the revocation of the Edict of Nantes, the Huguenot cross came into general use amongst Huguenots as confirmation of the wearer's faith.
- ✓ The cross was designed in the form of a Maltese cross: four isosceles triangles meeting at the centre. Each triangle has, at the periphery, two rounded points at the corners. These points are regarded as signifying the eight Beatitudes of **Matt 5: 3-10**.
- ✓ Suspended from the lower triangle by a ring of gold is a pendant dove with spread wings in downward flight, signifying the Holy Spirit. After the dreadful persecutions following the revocation of the Edict of Nantes, the Huguenots replaced the dove with a Pearl, symbolising a tear.
- ✓ The four arms of the Maltese cross are sometimes regarded as the heraldic form of the four petals of the Lily of France (golden yellow irises, signifying the mother country of France), which grows in the south of France. The lily is also the symbol of purity. The arms symbolise the four Gospels.
- ✓ The arms are joined together by four Fleur-de-Lis, each with three petals; the total of twelve petals of the Fleur-de-Lis signify the twelve apostles. Between each Fleur-de-Lis and the arms of the Maltese Cross with which it is joined, an open space in the form of a heart, the symbol of loyalty, suggests the seal of the French Reformer, John Calvin.
- ✓ The Huguenot cross was designed and first manufactured by a certain Mystre of Nîmes in 1688. It has as its predecessor the badge of the Hospitaller Knights of St John of Jerusalem, also known as the Knights of Malta, a religious and Crusader order founded in Jerusalem in the 7th century AD. In 1308 they occupied the island of Rhodes after the collapse of the Crusader states, and in 1530 formed the order of the Knights of Malta after Rhodes was surrendered to the Ottoman Turks. They lived for four centuries on the island of Malta, hence the name Maltese Cross for the central part. (The Maltese Cross is generally **associated with fire** and is the symbol of protection of fire fighters in many countries).
- ✓ Other predecessors of the Huguenot Cross include the so-called Languedoc Cross,



and the order decoration of the **Order of the Holy Spirit**, which Henry III established on 31 December 1578.

- ✓ A romantic (albeit unconfirmed) story is told of four young Huguenot couples who were to be married in Cevennes when the dreaded French Dragoons appeared. Two of the bridal couples were caught and given the choice: recant their Protestant beliefs, or die at the stake. They refused to recant. The four were condemned and Huguenots sang while they were brought closer and bound, each to a stake. With the flames their psalm rose to heaven until their voices faded into silence.
- ✓ From the crowd a woman's voice called: "I see the flames rise to heaven. They unite in a mighty dome of fire which joins the four burning stakes. I see a cross of fire, and in the centre it shoots its rays to the north, the south, the east and the west - the Morning Star, the sign of our master, Jesus Christ. Praise the Lord! He is with us to the end!"
- ✓ A metal worker from Nimes made a medallion to commemorate their heroic death. The nucleus resembled the Maltese Cross, the four arms of which were linked with a smaller "circle", which refers to the flames that united them. The space between the arms was made into the shape of a heart, reminding of the love of the two young couples who, true to their faith, were burnt at the stake on their wedding-day.
- ✓ The Huguenot Cross is a symbol of religious loyalty - a religion so strong that it did not even fear the stake. Descendants of the Huguenots are not allowed to forget their origins or to consider their religion as being something superficial.
- ✓ The Huguenot Cross, with its rich symbolism, is often worn by descendants of the Huguenots, and can be seen at most Huguenot gatherings.

[Taken from: <http://www.geocities.com/Heartland/Valley/8140/x-eng.htm>]

9 The wars of religion

- ✓ The Roman Catholic Monarchy oppressed the Huguenot movement, considering it to be a threat to both the Church and the might of the King. The persecution of the Huguenots began during the rule of **Francis I** (1515-1547) and became particularly bad while **Henry II** (1547-1559) was on the throne.
- ✓ The next king was **Francis II** (1559-1560) who was a minor, married to Mary, Queen of Scots. After his sudden death he was succeeded by his brother **Charles IX** (1560-1574), also a minor, whose mother, **Catherine de Medici, acted as Regent**. She tried to promote peace between the Catholics and Protestants by granting certain privileges to the Huguenots by means of the Edict of St Germain (17 January, 1561).
- ✓ The peace became short-lived when on 1 March 1562, a number of Catholics descended on a large Huguenot assembly in Vassy, killing 30 and wounding about 200. **The wars of religion which followed (1562-1598)**, were a direct consequence of these Vassy murders. Numerous attempts at bringing about peace followed, but proved unsuccessful.
- ✓ By August 1570, the Regent Catherine de Medici was forced to declare the Peace of St. Germain to prevent the Huguenots from taking Paris. **Their leader, Gaspard de Coligny, succeeded in obtaining freedom of religious practice in all cities except Paris.**
- ✓ Gaspard de Coligny was an Admiral of France as well as Governor of Picardy. He joined the Protestants in 1559, soon becoming their leader and spokesman.
- ✓ The Peace of St Germain had illustrated clearly just how much power was vested in the Huguenots. The Catholics feared this power and it was decided to eliminate the

- Huguenots, particularly their leaders.
- ✓ With the marriage of Prince Henry of Navarre, a Huguenot, to Marguerite de Valois (daughter of Catherine de Medici) on 23 and 24 August 1572, a golden opportunity presented itself. During this **Feast of St. Bartholomew**, thousands of Huguenots, including De Coligny, were massacred in Paris by the soldiers of the King.
 - ✓ Henry of Navarre escaped, but in the weeks following, murder and mayhem spread throughout France. Many Huguenots fled to other European countries as a result. **Numerous religious wars followed under the leadership of Charles IX.**
 - ✓ Charles IX was succeeded by his brother Henry III (1574-1589).
 - ✓ As he was childless, he was succeeded by Henry of Navarre as Henry IV (1589-1610). Having adopted Catholicism for political reasons, **Henry IV remained well disposed towards the Huguenots. He was able to bring an end to the religious wars through the Peace of Vernins.**
 - ✓ On 13 April 1598, through the **proclamation of the Edict of Nantes**, he provided the Huguenots with more religious and political freedom than ever before. Under his reign France became united and a period of peace followed.
 - ✓ In his attempt to impose an absolute monarchy (the divine right of kings) in France, Cardinal Richelieu [Refer to 8.5], Prime Minister to Louis XIII (1610-1643) decided to **deprive the Huguenots of all political freedom**, even in their fortified cities.
 - ✓ In reaction the Huguenots decided in 1621 to resume the religious wars. Despite Huguenot opposition, Richelieu took their last fortified city, La Rochelle on 28 October 1628. The Merciful Edict of Nîmes (1629) gave the Huguenots a certain right of existence but their political power was permanently removed.
 - ✓ After the death of Louis XIII in 1643, his widow, Anne of Austria, acted as regent for their son. In the same year Cardinal Mazarin succeeded Richelieu who had died the previous year. **Under their leadership there was a certain measure of tolerance towards the Huguenots.**
 - ✓ During the civil wars known as the Fronde Resistance (1648-1652) the Huguenots were loyal to Mazarin and were duly rewarded by the Declaration of St Germain (1652) in which the King expressed his satisfaction with their behaviour.
 - ✓ Shortly after this, however, their privileges were further limited and the last Protestant or Huguenot Synod met in Loudin in 1659.
 - ✓ After the death of Mazarin in 1661, Louis XIV (1643-1715), the Sun King, began his reign. He went to great lengths to convert the Huguenots. When even the billeting of dragoons in Huguenot households, the infamous Dragonnades, had no effect, he proclaimed the Edict of Fontainebleau on 17th October, 1685.
 - ✓ This **revoked the Edict of Nantes and resulted in the Huguenot persecutions** being resumed. Once again the Huguenots fled in large numbers (200 000 and more) to other countries in Europe as well as England and America. The Netherlands received a large number of refugees, some of whom came to the Cape.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

10 Religions in France today

A summary of the religious affiliations of France's population:

10.1 The Catholic Church

- ✓ Membership: 70% call themselves Catholics, but about 10% practices regularly. Of these an estimated 300 000 are practising charismatics.

- ✓ There are 22 754 Catholic missionaries sent out from France, making France the second largest sending country in the Catholic world.
- ✓ In 1976 there were 41 000 Roman Catholic priests in France. In 1995 there were only 28 000. Most priests are elderly, and as there are few young replacements, each priest has to cover an increasing number of communities.

10.2 The Protestant Church

- ✓ Protestants = 1.77% of population
- ✓ of which Evangelicals = 0.65% of population
- ✓ Pentecostal / Charismatic = 0.38% of population
- ✓ There are 2 350 Evangelical churches, representing over 50 denominations.
- ✓ Estimated membership 300 000 – 400 000, of which Assembly's of God = 100 000. About half of the 170 000 Gypsies in France have become believers in the last 40 years.
- ✓ 400 new Evangelical churches have been started in the past 12 years (1996 figures). Over 1 000 new churches have been started since 1970.
- ✓ There are 2 300 fulltime pastors, evangelists and missionaries working in France, of which 410 are AOG.
- ✓ Of the 36 664 communities in France, approximately 34 500 have no resident evangelical witness.
- ✓ 90% of Cantons (an administrative grouping of 30 000 people) don't have a biblical witness. ("Not having a biblical witness" is defined as **having less than one biblical meeting per month**). This statistic includes Charismatic Catholic groupings.
- ✓ In 1996 there were 254 towns of over 10 000 people, which had no Evangelical church.
- ✓ There are 1 224 missionaries working in France, and 452 missionaries sent out from France.

10.3 Islam

- ✓ 7.7% of population. An estimated 4.5 million people, mainly from North Africa, the Middle East, West Africa and up to 150 000 French.
- ✓ There are eight "Grand Mosques" in France, 120 mosques accommodating 200 -1 000 people each, and more than 1 000 places of worship.
- ✓ The relatively small number of mosques, given such a large Muslim population, is due to the fact that a large percentage of the Muslims are non-practising. Also, those who came as migrant workers in the '60s and '70s didn't expect to stay permanently, giving them no need to build special places for worship.
- ✓ There are about 500 Imams in France, though only 4% are French citizens.

10.4 Jews

- ✓ 1.1% of the population is Jewish. 700 000 people form the largest Jewish community in Europe and the fourth largest in the world. 22% practice their faith.
- ✓ There are 200 Synagogues in France, as well as 60 Jewish schools.
- ✓ There are 100 Rabbis in France.

10.5 Cults

- ✓ There are an estimated 120 000 Jehovah's Witnesses in France. Their membership has been in decline since 1998. There are also a small number of Mormons.
- ✓ Cults have been a particular target of the French government and press in recent

years, especially those perceived to engage in mental manipulation. A new law is currently in preparation to limit the activities of cults in France.

- ✓ Evangelical churches and Christian organisations are sometimes classified as cults by the government. Consequently they sometimes find themselves subject to investigations and discriminatory pressures.

10.6 Freemasons

- ✓ An estimated 120 000 French are members of the Freemasons. Their numbers have doubled in the past 20 years.
- ✓ This number does not reflect the strength of their influence in business as well as in central and local government. Here Freemasonry often plays a determining role.

10.7 Occult

- ✓ About half of the French population believe in faith healing, with one quarter putting their faith in clairvoyants or astrology.
- ✓ An estimated 10 million people pay \$41 billion for occult consultations, three times the amount paid to their family doctors.
- ✓ There are over 30 000 registered mediums and spiritual healers in France.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

11 The French society

11.1 An "enlightened" society

- ✓ The **movement of thought called "The Enlightenment"** was formed in France, largely as a reaction to the tyranny of kings and the bigotry of the church.
- ✓ The behaviour of many within the Catholic establishment in France caused a significant loss of prestige during these years. The manner in which the church led the religious persecution further undermined people's confidence.
- ✓ The Copernican revolution, that the earth was not the centre of the cosmos, radically altered people's view of the world. It seemed to throw doubt on the authority of the Bible, the uniqueness of man and even the existence of God.
- ✓ The Catholic Church strongly opposed the Copernican world-view. Those scientists who published findings in line with Copernicus were branded as heretics, a move which polarised the scientific and the Catholic communities.
- ✓ **French philosopher Rene Descartes, in seeking to devise a method for reaching the truth, taught the strategy of scepticism**, namely that **belief should be withheld from anything that is not entirely certain**. His views have profoundly influenced the western world, and form an integral part of the modern French mindset.
- ✓ Freemasonry also owes its rebirth to the Enlightenment. The Frenchman John Desaguliers, generally acknowledged as the "Father of new Masonry", transformed the institution from a dying order of stone masons into the influential movement known around the world today.
- ✓ In the short term, the French revolution failed to produce the Utopian society of which the philosophers of the Enlightenment dreamt. In the longer term, the Enlightenment left a worldwide legacy. Many aspects of modern democracy, legal justice and human rights can be traced back to this movement, which began in France.

- ✓ The **religious scepticism of the Enlightenment was balanced by the religious revivals of the late 18th century in Britain, Germany and America**. In France the revivals never came. Instead, the philosophy of doubt continued to take root. Today scepticism is engrained in the French consciousness as deeply as laicity (secularism) is entrenched in society.

[Taken from "France - A Prayer Guide (no.1) Compiled by Objectif France, 2001]

11.2 The people

- ✓ **Population:** 58.6 million (1999)
- ✓ **Density:** 106 people/sq km
- ✓ **Capital:** Paris 10 660 000
- ✓ **Major cities:** Lyon (1 533 000) Marseille (1 227 000)
- ✓ **Urban-rural:** Urban 72.9%; Rural 27.1% (1996)
- ✓ There are **36 644 Communes**, though more than half have less than 400 inhabitants, and 90% have less than 3 000 inhabitants
- ✓ **Workforce:** 26.4 million, 55% male, 45% female. The working week is now limited to 35 hours.
- ✓ **Age of population**
 - under 15 = 19.7%
 - 15 - 29 = 21.4%
 - 30 - 44 = 22.2%
 - 45 - 59 = 16.9%
 - 60 - 74 = 13.6%
 - 75 + = 6.2%
- ✓ **Ethnic composition**
 - 86.3% Indigenous "French"
 - 9.7% Regional Minorities
 - Breton 1 900 000;
 - Alsatian 1 517 000;
 - Flemish 780 000;
 - Basque 730 000;
 - Corsican 281 000;
 - Catalan 220 000.
 - 1.9% other National Minorities (Jews 700 000; West Indian Antillean 250 000; Gypsy 170 000).
 - 13.7% International Minorities
 - 7.3% North African/Middle Eastern (North African 3 700 000; Berber 1 200 000; Lebanese/ Arab 180 000; Turks 150 000; Kurds 40 000).
 - 4.6% Other European
- ✓ There are also many illegal immigrants
- ✓ One of the most **sacrosanct principles of France's Republican Creed** is that all **citizens are equal and indistinguishable** in relation to the state. Whether their origins are from Algeria, Senegal, Corsica, Portugal or Alsace, French citizens are deemed identical in their "Frenchness". This is different to many other countries where such communities enjoy recognition based on their minority status.

11.3 Relationships and marriage

- ✓ **Marriage:** About 15% of all couples living together are unmarried, compared to 3.6% in 1975.
- ✓ **Partners:** Men have an average of 11.3 partners during their lifetime, compared to 3.4 for women.
- ✓ **Divorce:** More than one in three marriages will end in divorce (38.6%). The divorce rate has more than tripled since 1970.
- ✓ **Birth rate per 1000 population:** 12.6 (1996) - World average = 25.
- ✓ **Births:** Within marriage 63.9%; outside marriage 36.1%.
- ✓ **Abortions:** The average number of abortions each year is 243 000.

11.4 France and the World Wars

- ✓ At the turn of the 20th century the church in Europe, was on the edge of a great revival.
- ✓ The **First World War (WWI)** saw young men from nations who saw revival, killing one another.
- ✓ The principal battlegrounds of WWI were located in France.
- ✓ Eight million soldiers were killed in WWI.
- ✓ The number of **civilian deaths** attributed to WWI was around **13 000 000**, caused largely by starvation, exposure, disease, military encounters and massacres.
- ✓ Following WWI, the revived church never fully recovered.
- ✓ Of the **8 million Frenchmen mobilised in WWI, 1.3 million were killed** and almost 1 million crippled.

11.5 563 000 French people lost their lives in the **Second World War (WWII)**.

- ✓ When France was liberated in 1944; 2.5 million French prisoners of war, conscripted workers, and deportees were still in German camps.

Section C: Additional research

12 Gaul

12.1 Introduction

- ✓ Gaul (Latin, Gallia), Roman name for the lands of the Celts in Western Europe
- ✓ largely covered by France, although extending beyond the borders of the modern country. It was bounded on the west by the Atlantic Ocean, on the south by the Pyrenees Mountains and the Mediterranean Sea, on the north by the English Channel, and on the east by the Alps and the Rhine.
- ✓ The inhabitants, called the Gauls (Latin, Galli), played an important role in the
- ✓ ethnic distribution of the early peoples of Europe. The earliest record of Gaul occurs about 600 BC, when Phocaeans Greeks founded the colony of Massilia (Marseille) on the southern coast. Greeks of a later period called the country Galatia, which in Roman times became Gallia.

12.2 Tribes in the three parts of Gaul

- ✓ Julius Caesar, in his Commentaries, recounted his conquest of the region of Gaul called Gallia Transalpina. He described the country as being divided into three parts (“in partes tres divisa est”), inhabited by the Belgae, the Aquitani, and the Galli (or, “as they are known in their own tongue”, Celtae).
 - The Belgae lived in the north, with the Sequana (Seine) and Matrona (Marne) rivers as their southern boundary.
 - The Aquitani lived in the south, between the Garumna (Garonne) River and the Pyrenees.
 - The Celtae inhabited the region between the Belgae and the Aquitani.
- ✓ According to Caesar, the three nations differed in language, customs, and laws.
- ✓ His account is fundamentally correct, although he did not mention all the tribes of Gaul; nor did he recognise that the Aquitani were ethnically distinct from the Belgae and Celtae, between whom many affinities existed, notably that of language.
- ✓ The Belgae and the Celtae were tall, of fair complexion, gregarious, and given to fighting in large numbers.
- ✓ The Aquitani, in contrast, were dark, reserved, and fond of fighting in small bands.
- ✓ According to Caesar each nation consisted of several tribes.
- ✓ The Celtae included the Helvetii, the Sequani, and the Aedui, along the Rhône and Saône rivers; the Arverni in the mountains (Cévennes); the Carnutes and Senones along the Loire River; and the Armorican, or maritime, tribes, such as the Veneti, between the Loire and Seine rivers.
 - The Belgae included the Bellovaci, Nervii, Suessiones, Aduatuci, Remi, and Menapii.
 - The Tarbelli were a tribe of the Aquitani.
- ✓ The names of several tribes are preserved in the names of French cities, such as Soissons (Suessiones) and Reims (Remi).

12.3 Two main regions

- ✓ The Romans divided Gaul into two main regions:
 - Gallia Cisalpina (in modern northern Italy) and
 - Gallia Cisalpina, or “Gaul this side of the Alps” as viewed from Rome, was also called Gallia Citerior, or Hither Gaul, to distinguish it from:

- Gallia Ulterior, [Farther Gaul], better known as Gallia Transalpina, or “Gaul across the Alps”.
- ✓ Rome gradually extended its control over all Gallia Cisalpina, establishing colonies in numerous towns. In 49 BC, Julius Caesar granted Roman citizenship to the inhabitants of these towns. Many illustrious Romans were born in the territory of Gallia Cisalpina, including the poets Virgil and Gaius Valerius Catullus, the historian Livy, and the statesmen and writers Pliny the Elder and Pliny the Younger.
- ✓ In time, the Romans crossed the Alps, pushing their conquests as far as the
- ✓ Pyrenees. The territory between the Alps and the Pyrenees became a Roman province known as Gallia Provincia, with the city of Narbo (Narbonne) on the south coast as its capital.
- ✓ The Gallic wars under Julius Caesar resulted in the subjugation of Gallia
- ✓ Transalpina, and the formation of a new province, Aquitania (modern Aquitaine).
- ✓ In 27 BC the Roman emperor Augustus divided Gaul into four administrative areas:
 - Gallia Narbonensis, extending from the Alps to the Cévennes.
 - Aquitania, bounded on the north by the Liger (Loire) River, and incorporating 14 more tribes than the original Aquitania established by Caesar.
 - Gallia Lugdunensis, comprising the area bounded by the Loire, Seine, and Saône rivers, and taking its name from the town of Lugdunum (Lyon).
 - Gallia Belgica, between the Seine and Rhine rivers, with the North Sea as the northern boundary.
- ✓ This administrative organisation endured until the early 4th century AD, when
- ✓ Emperor Diocletian reorganised the empire. Gaul was once again divided into two regions, each with several provinces. Under the Roman Empire, the fortunes of Gaul were virtually indivisible from those of Rome.
- ✓ In the 5th century AD, with the downfall of the Western Roman Empire, Gaul was overrun by the successive waves of Goths, Franks, and Huns. In 486 the last Roman outposts in Gaul capitulated to the Frankish king Clovis I who was the first of the Merovingian dynasty of monarchs.

[Taken from: Microsoft Encarta 2000]

13 The Merovingian dynasty

- ✓ The Merovingian dynasty was a dynasty of kings that ruled the Franks, a Germanic tribe, from AD 481 to 751.
- ✓ The kings were descendants of the chief of the Salian Franks, Merovech or Merowig, who ruled from 448 to 458 and from whom the dynasty's name was derived.
- ✓ The first Merovingian ruler was Clovis I, grandson of Merovech. Clovis became king of both the Salian and Ripuarian Franks. In addition, through an aggressive policy of conquest supported by the Church, Clovis enlarged his kingdom until it included most of present-day France and part of Germany.
- ✓ After his death in 511 the kingdom was divided among his four sons into Austrasia, Neustria, Burgundy, and Aquitaine. The divisions were reunited by Clotaire I, divided after his death, and then reunited under Clotaire II.
- ✓ The last strong Merovingian monarch was the son of Clotaire II, Dagobert I, who ruled from 629 to 639. Under his numerous successors the Frankish kingdom became decentralised. Royal power gradually gave way to the noble families who exercised feudal control over most of the land.
- ✓ The most important of these families was the Carolingian. The Carolingians held the

office of mayor of the palace and after 639 were kings in all but name. In 751 the Carolingian mayor of the palace deposed the reigning king, Childeric III (reigned from about 743-751), and assumed royal power himself as Pepin the Short, putting an end to the Merovingian dynasty.

[Taken from: Microsoft Encarta 2000]

14 The Carolingian dynasty

- ✓ Carolingian sometimes called Carovingian, dynasty of Frankish kings who ruled a collection of territories in Western Europe from the 7th to the 10th centuries AD; the dynasty takes its name from its most renowned member, Carloman or Charlemagne.
- ✓ The family was descended from Pepin the Elder of Landen, a powerful landowner who served Clotaire II, the Merovingian king of the Franks, as mayor of the palace of Austrasia from around 584 to 629.
- ✓ Pepin's grandson, Pepin of Herstal, eventually succeeded to the mayor's position, and by 687 he had become the effective ruler of the entire Frankish kingdom, although the Merovingians nominally wielded royal power.
- ✓ Pepin of Herstal was in turn succeeded by his illegitimate son, Charles Martel, and by two grandsons, Carloman and Pepin the Short. Carloman later abdicated, and in 751 Pepin the Short deposed the last Merovingian king and was crowned king of the Franks. This date is generally regarded as the beginning of the Carolingian dynasty.
- ✓ Pepin was also the first Frankish king whose coronation was sanctified by the Roman Catholic Church.
- ✓ Pepin the Short was succeeded by his two sons, Carloman and Charlemagne, who at first ruled the kingdom jointly.
- ✓ After 771 Charlemagne was sole ruler and vastly increased the kingdom. At its greatest extent, it included what are now France, Germany, Austria, Switzerland, the Low Countries, and northern Italy.
- ✓ On 25 December 800, Charlemagne was crowned the first emperor of the revived Western Roman Empire and established his court as a centre of learning, thus beginning the Carolingian Renaissance.

Charlemagne, or Charles the Great, was among the greatest of military leaders in the Middle Ages.

He conquered much of western and central Europe. As king, Charlemagne revived the political and cultural life that had disappeared with the fall of the Holy Roman Empire four centuries before.



- ✓ Charlemagne achieved fame in many parts of the world for his promotion of education and patronage of the arts, foreshadowing the development of Romanesque art and architecture.
- ✓ When he died, his son Louis I inherited the kingdom. The kingdom was divided among his three surviving sons, who fought each other for the title of emperor.
- ✓ In 843 the kingdom was formally divided by the Treaty of Verdun. Thereafter the power

of the dynasty further declined. Nevertheless, the German branch, which also ruled the Holy Roman Empire, reigned until 911 when it was replaced by the Saxons, while the French branch held power until 987, when it was succeeded by the House of Capet, or Capetians.



- ✓ Under the rule of Pepin the Short and his son Charlemagne, the Carolingians of the 8th and 9th centuries conquered vast territories and combined large portions of Western Europe into a single unit. In 800, Pope Leo III crowned Charlemagne emperor of the Empire of the West, a region later known as the Holy Roman Empire. This map portrays the extent of the empire as it stood in the year of Charlemagne's coronation.

[Taken from: Microsoft Encarta 2000]

15 John Calvin

15.1 Introduction

- ✓ John Calvin (1509-1564), was a French theologian, Church reformer, humanist, and pastor, whom Protestant denominations in the Reformed tradition regard as a major formulator of their beliefs.

15.2 His life

- ✓ Calvin was born in Noyon on July 10, 1509. He received formal instruction for the priesthood at the Collège de la Marche and the Collège de Montaigne, branches of the University of Paris.
- ✓ Encouraged by his father to study law instead of theology, Calvin also attended

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- ✓ universities at Orléans and Bourges. Along with several friends he grew to appreciate the humanistic and reforming movements, and he undertook studies in the Greek Bible.
- ✓ In 1532 he published a commentary on Seneca's De Clementia, proving his skills as a humanist scholar. His association with Nicholas Cop, newly elected rector of the University of Paris, forced both to flee when Cop announced his support in 1535 of Martin Luther. Although he seldom spoke of it, Calvin underwent a personal religious experience about this time.
- ✓ Calvin moved frequently during the next two years, avoiding Church authorities
- ✓ while he studied, wrote, and formulated from the Bible and Christian tradition the primary tenets of his theology.
- ✓ In 1536 he published the first edition of his Christianae Religionis Institutio
- ✓ (Institutes of the Christian Religion), a succinct and provocative work that thrust him into the forefront of Protestantism as a thinker and spokesman.
- ✓ During the same year, Calvin visited Geneva on his way to Strasbourg and was asked by Guillaume Farel to assist in the city's reformation movement. Calvin remained in Geneva with Farel until 1538, when the town voted against Farel and asked both men to leave.

A major leader in the 16th century Protestant Reformation, John Calvin established a new creed with strict codes of belief and behaviour, put into practice in his theocracy at Geneva. Calvin taught the virtues of faith above good works and advanced the theory of universal priesthood, in which all Christians could practice their religion without the daily guidance of priests. Calvin also established the idea of the "Elect", a preordained group of people whom God chooses for Salvation. Despite this uncompromising doctrine, Calvinism soon gained a wide following and became one of the principal forms of Protestantism.



- ✓ Calvin completed his interrupted journey to Strasbourg and participated in that community's religious life until September 1541. While in Strasbourg, Calvin married Idelette de Bure, a widow. The couple had one child, who died in infancy. At Strasbourg, Calvin also published in 1539 the first of his many commentaries on books of the Bible.
- ✓ In 1541 Genevans prevailed upon Calvin to return and lead them again in reforming the Church. He remained in that city for the rest of his life, except for brief journeys in the interest of Church reform.
- ✓ His wife died in 1549, and he did not remarry. Although he received a house and stipend from the government, he did not hold office in the government, and he did not even become a citizen of Geneva until 1559. Until the defeat of the Perrin family in 1555, there was significant opposition to Calvin's leadership in the city.
- ✓ Calvin drafted the new ordinances that the government modified and adopted as a constitution for Geneva governing both secular and sacred matters.
- ✓ Calvin also supported development of a municipal school system for all children,

with a Geneva Academy as the centre of instruction for the very best students. In 1559 the academy was established, with Theodore Beza as rector of what soon became a full university.

- ✓ While Calvin served Geneva, the city was almost constantly threatened by Catholic armies under Emanuel Philibert, duke of Savoy, and other leaders. Indeed, the city was a walled fortress, receiving little benefit from surrounding farmlands and nearby allies. Thus, the threat of conquest contributed to Geneva's harsh quality of life and to its need for commerce. Dissenting Christians were frequently expelled, and one man was put to death as a heretic. A man of his time, Calvin approved the burning of Michael Servetus (although he recommended decapitation), when the Unitarian was captured in the city.
- ✓ Calvin sought to improve the life of the city's citizens in many ways. He supported good hospitals, a proper sewage system, protective rails on upper storeys to keep children from falling from tall buildings, special care for the poor and infirm, and the introduction of new industries. He encouraged the use of French in churches, and he personally contributed to its formation as a modern language by his vernacular writings.
- ✓ Calvin's writings, however, have proven to be his most lasting contribution to the Church. He wrote hymns and encouraged others to do so. The famous Genevan Psalter, composed mostly by his colleague Louis Bourgeois, became the basis for much Protestant hymnody. He wrote an influential catechism, hundreds of letters to fellow reformers, and commentaries on almost all books of the Bible. His sermons and manuscripts have been collected, and most are available in English.
- ✓ Calvin's health was never robust; his illnesses included chronic asthma, indigestion, and catarrh. He became very frail with the onslaught of quartan fever in 1558. He died on 27 May 1564, and was buried in an unmarked grave in Geneva.

15.3 Calvin's theology

- ✓ According to Calvin, the Bible specified the nature of theology and of any human institutions. Thus, his statements on doctrine began and ended in Scripture, although he frequently cited the Church fathers and important medieval Catholic thinkers. He sought to minimise speculation on divine matters and instead to draw on the Word of God. He also urged the Church to recover its original vitality and purity.
- ✓ In Calvin's masterwork, the *Institutio*, which he revised at least five times between 1536 and 1559, he sought to articulate biblical theology in a sensible way, following the articles of the Apostles' Creed. The four books in the definitive edition (1559) focus on the "Father", the "Son", the "Holy Spirit" and the "Church".

15.3.1 On the Father

- ✓ Knowledge of God is bound up with self-knowledge. In the world and in the human conscience, spiritual demands are manifest. God created the world and made it good. Since the fall, however, humanity, by its own powers, has been able to apprehend God only rarely and imperfectly. On their own, human beings can never achieve a true religious life based on the knowledge of God.
- ✓ In God's grace, however, conveyed through Jesus Christ as described in the Bible, the Creator resolved this destructive dilemma and enabled humanity to gain a clear view of revelation. Those people who learn the truth about human depravity - that even the best deeds are tainted and none is pure -

can repent and depend on God the Father for salvation.

15.3.2 On the Son

- ✓ Human sin, inherited from Adam and Eve, produces in each person an “idol factory”. All individuals deserve destruction, but Jesus Christ served as prophet, priest, and king to call the elect into eternal life with God.
- ✓ Christ summons the chosen into new life, interceding for them in his atonement, and he reigns at God's right hand. Calvin took pains to emphasise the continuity of his doctrines with Christian orthodoxy as expressed in the Nicene and Chalcedonian creeds.

15.3.3 On the Spirit

- ✓ God's Holy Spirit, the third person of the Trinity, gives power to the writing and the reading of Scripture, to the devotional life of believers, and to Christian growth in Christ (sanctification). It also permits faith that God's resurrection of the dead will bring the saved into perfection in God's presence.
- ✓ Any assurance of election to grace is given by the Spirit and even the condemnation of the damned according to God's justice works by the power of the Spirit.

15.3.4 On the Church

- ✓ God's Church and the sacraments are also given in God's grace for the edification of the elect and the good of the world. The Church, one through all time, can be known by the preaching and hearing of God's Word and the proper administration of the sacraments.
- ✓ Although the true Church is known only to God, the visible Church is thoroughly related to it on Earth. Officers and leaders in the Church should be those individuals who try responsibly to follow in Christian discipleship, but their authority cannot depend on their righteousness. The offices should be only those designated in the New Testament. Sacraments (baptism and the Eucharist) should be celebrated as mysteries in which Christ is spiritually present.
- ✓ Calvin stressed the sovereignty of God, the nature of election and predestination, the sins of pride and disobedience, the authority of Scripture, and the nature of the Christian life. Each of these teachings has been seized upon at some time by those following him as the central doctrine of Calvinism.
- ✓ Calvin sought, however, to expound biblical teaching on various issues of his day, in light of particular controversies within the Church. His theology has been recognised as lying in the Pauline-Augustinian tradition; Calvin tried to steer what he perceived to be a middle course between an exclusive emphasis on divine providence and an exclusive emphasis on human responsibility.

[Taken from: Microsoft Encarta 2000]

16 Cardinal Richelieu

16.1 Early life

- ✓ Cardinal Richelieu was born **Armand Jean du Plessis** in Paris in September of
- ✓ 1585 as the fourth of five children and the last of three sons.
- ✓ The name Richelieu came from the name of his family's estate.
- ✓ The Du Plessis' were considered **minor nobility** and Armand's grandfather, Louis, secured their place in court through marriage to Françoise de Rochechouart, an important family at the time.
- ✓ Louis died young and left five sons, the second oldest of whom, François, was Richelieu's father.
- ✓ His family, although belonging only to the lesser nobility of Poitou, was somewhat prominent: his father, François Du Plessis, seigneur de Richelieu, was a soldier and courtier who served as the Grand Provost of France; his mother, Susanne de La Porte, was the daughter of a famous jurist.
- ✓ When he was only five years old, his father died fighting in the French Wars of Religion, leaving the family in debt. With the aid of royal grants, however, the family was able to avoid financial difficulties.
- ✓ As a child, Armand was sickly and unfortunately would suffer from various maladies for the rest of his life.
- ✓ Armand was extremely intelligent and at the age of nine was sent to Collège de Navarre in Paris to study philosophy. Thereafter, he began to train for a military career, following in his father's footsteps.
- ✓ King Henry III had rewarded Richelieu's father for his participation in the Wars of Religion by granting his family the bishopric of Luçon. The family appropriated most of the revenues of the bishopric for private use; they were, however, challenged by clergymen who desired the funds for ecclesiastical purposes.
 - In order to protect the important source of revenue, Richelieu's mother proposed to make her second son, Alphonse, the bishop of Luçon. Alphonse, suffered mental problems that prohibited taking the role his family had planned for him.
 - Thus, it became necessary that Armand end his ambitions for a military career and instead join the clergy. Armand was not at all averse to the prospect of becoming a bishop; he was a frail and sickly child who preferred to pursue academic interests.
- ✓ And so, at the age of seventeen, Armand **began to study theology** seriously, in order to keep the Bishopric in the family. Armand's mother had fought hard for this title and would not let it go easily. He took to his religious studies easily and because of his health problems, was ideally suited to this life.
 - In 1605, when his brother Alfred resigned the Bishopric of Luçon and retired to the Grande Chartreuse, Armand obtained the see from Henry IV and withdrew to the country to take up his theological studies under the direction of Bishop Cospéan of Aire.
- ✓ In 1606, King Henry IV nominated **Richelieu to become Bishop of Luçon**. As Richelieu did not yet reach the official minimum age, it was necessary that he journey to Rome to obtain a special dispensation from the Pope Paul V. The agreement of the Pope having been secured, Richelieu was consecrated bishop on 17 April 1607.
- ✓ Soon after he returned to his diocese in 1608, Richelieu was heralded as a reformer; he became the first bishop in France to implement the institutional reforms prescribed by the Council of Trent between 1545 and 1563.

- At about this time, Richelieu became a **friend of François Leclerc du Tremblay** (better known as "Père Joseph" or "Father Joseph"), a Capuchin monk, who would later become a close confidant. Because of his closeness to Richelieu (éminence), and the grey colour of his robes, Father Joseph was also nicknamed l'Éminence grise ("the Grey Eminence"). Later, Richelieu often used Father Joseph as an agent during diplomatic negotiations.
- ✓ In his diocese, Richelieu showed great zeal for the conversion of **Protestants** and appointed the Oratorians and the Capuchins to give missions in all the parishes.

16.2 Rise to power

- ✓ Like his grandfather and father before him, serving the monarchy was very important to Richelieu.
- ✓ In 1614, the clergymen of Poitou elected Richelieu as one of their representatives to the States General.
- ✓ There, he was a vigorous advocate and mouth-piece of the Church, and in a celebrated discourse demanded that:
 - Bishops and prelates be summoned to the royal councils.
 - The distribution of ecclesiastical benefices to the laity be forbidden.
 - The Church be exempt from taxation.
 - Protestants who usurped churches or had their coreligionists interred in them be punished.
 - That the Decrees of the Council of Trent be promulgated throughout France.
 - He ended by assuring the young king Louis XIII that the desire of the clergy was to have the royal power so assured that it might be "comme un ferme rocher qui brise tout ce qui le heurte" (as a firm rock which crushes all that opposes it).
- ✓ Soon after the dissolution of the States-General, Richelieu entered the service of King Louis XIII's wife, Anne of Austria, as her almoner.
- ✓ Richelieu advanced politically by faithfully serving Concino Concini, the most powerful minister in the kingdom. In 1616, Richelieu was made a Secretary of State, and was given responsibility for foreign affairs.
- ✓ Like Concini, the Bishop was one of the closest advisors of Louis XIII's mother, **Marie de Médicis**.
 - Queen Marie had become Regent of France when the nine-year old Louis ascended the throne; although her son reached the legal age of majority in 1614, she remained the effective ruler of the realm. However, her policies, and those of Concini, proved unpopular with many in France. As a result, both Marie and Concini became the targets of intrigues at court; their most powerful enemy was Charles de Luynes.
 - In April 1617, in a plot arranged by Luynes, King Louis XIII ordered that Concini be arrested, and killed should he resist; **Concini was consequently assassinated, and Marie de Médicis overthrown.**
- ✓ His patron having died, **Richelieu also lost power**; he was dismissed as a Secretary of State, and was removed from the court. King Louis XIII had decided to take a more direct hand in government at this time.
 - Richelieu was forced to leave the ministry and follow the queen mother to Blois. To escape the political intrigues which pursued him he retired in June, 1617, to the **priory of Coussay** and, during this time of leisure caused by his disgrace, published in October, **1617, his "Les principaux points de la foi de l'église catholique, défendus contre l'écrit adressé au Roi par les quatre**

ministres de Charenton".

- Richelieu continued to be represented to the king as an enemy to his power; the Capuchin, Leclerc du Tremblay, never succeeded in completely clearing him in Louis XIII's opinion. To disarm suspicion **Richelieu asked the king to name a place of exile, and at his order went in 1618 to Avignon**, where he passed nearly a year and where he **composed a catechism** which became famous under the name of "**Instruction du chrétien**". This book, destined to be read in every parish each Sunday at the sermon, was a 'blessing' at a time when ignorance of religion was the principal evil.
- ✓ In 1619, **Marie de Médicis** escaped from her confinement in the Château de Blois, becoming the **titular leader of an aristocratic rebellion**. The King and the duc de Luynes recalled Richelieu, believing that he would be able to reason with the Queen. **Richelieu was successful in this endeavour, mediating between Marie and her son**. Complex negotiations bore fruit when the **Treaty of Angoulême was ratified**.
 - Marie de Médicis was given complete freedom, but would remain at peace with the King.
 - The Queen was also restored to the royal council.
- ✓ After this temporary reverses brought about by the King's favourite, De Luynes, **Richelieu was again restored to the royal council**.
- ✓ After the death of the King's favourite, the duc de Luynes, in 1621, Richelieu began to rise to power quickly.
- ✓ Next year, the King nominated Richelieu for a cardinalate, which Pope Gregory XV accordingly granted on 19 April 1621.
- ✓ Crises in France, including a rebellion of the Huguenots, rendered Richelieu a nearly indispensable advisor to the King. After he was appointed to the royal council of ministers in April 1624, he intrigued against the chief minister, Charles, duc de La Vieuville. In August of the same year, La Vieuville was arrested on charges of corruption, and **Cardinal Richelieu took his place as the King's principal minister**. He thus **became Prime Minister** under Louis XIII. **From this point to the end of his life he remained the real head of France, king in everything but name**.
- ✓ His powerful, analytical intellect was characterised by a reliance on reason, strong will, the ability to govern others and use political power effectively.
 - Even before becoming Prime Minister, Richelieu's political views were well-defined. He had a clear idea of how society should function. Everyone played a specific role in the system, making their unique contributions:
 - the clergy through prayer;
 - the nobility with arms under the control of the king; and
 - the common people through obedience.
 - Richelieu believed in the divine right of the king, whose role it was to promote peace and order in society.

16.3 Chief Minister

- ✓ Cardinal Richelieu's policy involved two primary goals:
 - Centralisation of power in France.
 - **Opposition to the Habsburg dynasty** (which ruled in both Austria and Spain).
- ✓ Shortly after he became Louis's principal minister, he was faced with a crisis in the Valtellina, a valley in Lombardy (northern Italy). In order to counter Spanish designs on the territory, **Richelieu supported the Protestant Swiss canton of Grisons**,

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which also claimed the strategically important valley. The Cardinal deployed troops to Valtellina, from which the Pope's garrisons were driven out. Richelieu's decision to support a Protestant canton against the Pope **won him many enemies in the predominantly Catholic France.**

- ✓ Richelieu adhered to the maxim that "the ends justify the means." Although he devoutly believed in the mission of the Roman Church, he sought to assign the church a more practical role. Richelieu argued that the state is above everything, and that religion is a mere instrument to promote the policies of the state.
- ✓ He was **dedicated to the supreme authority of the crown.** At the time, there was political corruption galore, independent nobility and problems with the Protestant Huguenots. Richelieu saw all of these things as impediments to his goals and through coercion, manipulation and oppression, set about changing things.
- ✓ In order to further consolidate power in France, Richelieu sought to **suppress the influence of the feudal nobility.** In 1626, he **abolished** the position of **Constable of France** and he **ordered the destruction of all fortified castles**, excepting only those needed to defend against invaders. Thus, he stripped the princes, dukes, and lesser aristocrats of important defences that could have been used against the King's armies during rebellions. As a result, **Richelieu endured the hatred of most of the nobility.**
- ✓ Another obstacle to the centralisation of power was **religious division** in France. The Huguenots, one of the largest political and religious factions in the country, controlled a significant military force, and were in rebellion. Moreover, the English king, Charles I, declared war on France in an attempt to aid the Huguenot faction. In **1627, Richelieu ordered the army to siege the Huguenot stronghold of La Rochelle;** the Cardinal personally commanded the besieging troops. English troops under the Duke of Buckingham led an expedition to help the citizens of La Rochelle, but failed abysmally. The city, however, remained firm for over a year before capitulating in 1628.
- ✓ Although the Huguenots suffered a major defeat at La Rochelle, they continued to fight, led by Henri, duc de Rohan. **Protestant forces, however, were defeated in 1629;** Rohan submitted to the terms of the **Peace of Alais.**
- ✓ Rohan was not executed (like leaders of rebellions later in Richelieu's tenure); in fact, he later became a commanding officer in the French army.
- ✓ **Habsburg Spain exploited the French conflict with the Huguenots** to extend its influence in northern Italy. It funded the Huguenot rebels in order to keep the French army occupied, meanwhile expanding its Italian dominions. Richelieu, however, responded aggressively; after La Rochelle capitulated, he personally led the French army to northern Italy to restrain Spain.
- ✓ In the next year, Richelieu's position was seriously threatened by his former patron, Marie de Médicis. Marie believed that the Cardinal had robbed her of her political influence. And seeing that her influence over her son was lessened by Richelieu's influence, **plotted to be rid of the Cardinal once and for all.**
 - During a **serious illness of the king**, the queen mother stayed by his bedside the whole time while plotting against the Cardinal. If the king died, and it did seem as if he would, **Richelieu was to be executed** immediately, and the heir apparent at the time, Gaston, would marry his brother's widow and take over the



monarchy, ensuring Marie's supremacy.

- She let it be known that she blamed Richelieu for the king's illness. Even though he had few friends at court, he did what he could to protect himself should the king die.
- ✓ Marie de Médicis demanded that her son dismiss the chief minister. Louis XIII was not, at first, averse to such a course of action, for his relations with the Cardinal were poor. The King disliked Richelieu, but the persuasive statesman was capable of convincing his master of the wisdom in his plans. On **11 November 1630**, Marie de Médicis and the King's brother, Gaston, duc d'Orléans secured the King's agreement for the dismissal.
 - Cardinal Richelieu, however, was aware of the plan, and quickly convinced the King to repent. This day, known as the **Day of the Dupes**, was the only one on which Louis XIII took a step toward dismissing his minister. Thereafter, the King, although continuing to dislike Richelieu, was unwavering in his political support for him; the courtier was created duc de Richelieu and was made a Peer of France.
- ✓ Meanwhile, the unsuccessful **Marie de Médicis was exiled to Compiègne**. Both Marie and the duc d'Orléans **continued to conspire against Cardinal Richelieu, but their schemes yielded nothing**. The nobility, also, remained powerless. The only important rising was that of Henri duc de Montmorency in 1632; Richelieu, ruthless in suppressing opposition, ordered the duke's execution. Richelieu's harsh measures were designed to intimidate his enemies.
- ✓ Richelieu, like many before him, **installed his own people in government** and seats of power where he could, unseating the king's and his own enemies.
- ✓ **Richelieu insisted that the king apply the law with severity**, otherwise the state could not survive. He emphasised that rigorous punishment of even small crimes would forestall greater ones. Through this reasoning, Richelieu provided his sovereign a rationale for the harsh rule he knew to be requisite with strengthening and maintaining the authority of the French State.
- ✓ During his service as prime minister he helped France become the leading power in Europe. He supported the French navy and the establishment of French colonies in Africa and the Caribbean.
- ✓ The Cardinal also ensured his political security by establishing a **large network of spies in France as well as in other European countries**.
- ✓ Richelieu's **foreign policy was characterised by his fearlessness in making alliances with the foreign Protestants**. At various times the Protestants of the Grisons, Sweden, the Protestant Princes of Germany, and Bernard of Saxe-Weimar were his allies. The favourable treaties signed by Mazarin were the result of Richelieu's policy of Protestant alliances, a policy which was severely censured by a number of Catholics.
 - At the end of 1625, when Richelieu was preparing to give back Valteline to the Protestant Grisons, the partisans of Spain called him "Cardinal of the Huguenots", and two pamphlets, attributed to the Jesuits Eudemon Joannes and Jean Keller, appeared against him; these he had burned.
- ✓ Hostilities, however, increased until finally the king's confessor **opposed the foreign policy of the cardinal**. This was a very important episode, the Jesuit whom Richelieu, on 25 March 1636, had made the king's confessor, tried to use against the cardinal the influence of Mlle. de La Fayette, a lady for whom the king had entertained a certain regard and who had become a nun.
 - On 8 December **1637**, in a solemn interview, Caussin recalled to the king his

duties towards his wife, Anne of Austria, to whom he was too indifferent; asked him to allow his mother, Maria de' Medici, to return to France; and pointed out the dangers to Catholicism, which might arise through Richelieu's alliance with the Turks and the Protestant princes of Germany. After this interview Caussin gave Communion to the king and addressed him a very beautiful sermon, entreating him to obey his directions.

- Richelieu was anxious that the king's confessor should occupy himself solely with "giving absolutions", consequently, on 10 December 1637, **Caussin was dismissed and exiled to Rennes**, and his successor, Father Jacques Sirmond, celebrated for his historical knowledge, was forced to promise that, if he saw "anything censurable in the conduct of the State", he would report it to the cardinal and not attempt to influence the king's conscience.
- ✓ However, Father Caussin's fears concerning Richelieu's foreign policy were not shared by all of his confrères. Father Lallemand, for instance, affirmed that it was rash to blame the king's political alliance with the Protestant princes -- an alliance which had been made only after an unsuccessful attempt to form one with Bavaria and the Catholic princes of Germany.

16.4 **Thirty Years' War**

- ✓ Before Richelieu's ascent to power, most of Europe had become involved in the **Thirty Years' War**. In 1629, the Habsburg Holy Roman Empire humbled many of his Protestant opponents in Germany, thereby greatly increasing his power.
- ✓ Cardinal Richelieu, alarmed by the Emperor Frederick II's influence, **incited Sweden to attack**. He also agreed to aid the Swedish King Gustav II Adolph with financial subsidies. France was not openly at war with the Empire, so aid was given secretly.
- ✓ In the meantime, France and Spain continued to remain hostile over the latter kingdom's ambitions in northern Italy. When, in 1630, French ambassadors in Regensburg agreed to make peace with Habsburg Spain, Richelieu refused to uphold them. The agreement would have prohibited French interference in the hostilities in Germany. Thus, Richelieu advised Louis XIII to refuse to ratify the treaty.
- ✓ During the early 1630s, German Protestant princes fared poorly against the Catholic forces of the Empire, and, in 1635, many of them agreed to the **Peace of Prague**.
- ✓ As the Habsburgs remained powerful, the French were unsatisfied with the treaty, and were forced to **declare war on the Holy Roman Empire**. Because he openly aligned France with Protestant powers, Richelieu was denounced by many as a traitor to the Roman Catholic Church. Military hostilities, at first, were disastrous for the French, with many victories going to Spain and the Empire. Neither side, however, could obtain a decisive advantage and the conflict lingered on until after Richelieu's death.
- ✓ Military expenses put a considerable strain on the king's revenues. In response, Cardinal **Richelieu raised the gabelle** (a tax on salt) and the *taille* (a tax on land). The clergy, nobility, and high bourgeoisie were either exempt or could easily avoid payment, so the **burden fell on the poorest segment** of the nation.
 - To collect taxes more efficiently, and to keep corruption to a minimum, Richelieu **bypassed local tax officials, replacing them with intendants** —officials in the direct service of the Crown.
 - Richelieu's financial scheme, however, caused unrest amongst the peasants;

there were **several uprisings between 1636 and 1639**. Cardinal Richelieu crushed the revolts violently, and dealt with the rebels harshly.

16.5 Convictions

- ✓ That Richelieu was possessed of religious sentiments cannot be contested. It was he who in February, 1638, prompted the declaration by which Louis XIII consecrated the Kingdom of France to the virgin Mary;
 - In the ministry he surrounded himself with priests and religious; as general he employed Cardinal de la Valette; as admiral, Sourdis, Archbishop of Bordeaux; as diplomat, Bérulle; as chief auxiliary he had Leclerc du Tremblay. He himself designated Mazarin his successor.
 - He had a high idea of the sacerdotal dignity. He was continually protesting against the encroachments of the parliaments on the jurisdiction of the Church, and advised the king to choose as bishops only those who should "have passed after their studies a considerable time in the seminaries, the places established for the study of the ecclesiastical functions".
 - He wished to compel the bishops to reside in their dioceses, to establish seminaries there, and to visit their parishes. He aided the efforts of St. Vincent de Paul to induce the bishops to institute the "exercices des ordinants", retreats, during which the young clerics were to prepare themselves for the priesthood.
 - Richelieu foresaw the perils to which nascent Jansenism would expose the Church. Saint-Cyran's doctrines on the constitution of the Church, his views on the organisation of the "great Christian Republic", his liaison with Jansenism (who in 1635 had composed a violent pamphlet against France under the names of Mars gallicus), and the manner in which he opposed the annulment of the marriage of Gaston d'Orléans, drew upon him the cardinal's suspicion. In having him arrested 14 May 1638, Richelieu declared that "had Luther and Calvin been confined before they had begun to dogmatise, the states would have been spared many troubles".
 - Two months later Richelieu forced the solitaries of Port Royal-des-Champs to disperse; some were sent to Paris, others to Ferte-Milon. Saint-Cyran remained in the dungeon of Vincennes until the cardinal's death.
 - With the co-operation of the Benedictine Gregoire Tarisse, Richelieu devoted himself seriously to the **reform of the Benedictines**. Named coadjutor to the Abbot of Cluny in 1627, and Abbot of Cluny in 1629, he called to this monastery the Reformed Benedictines of Saint-Vannes. He proposed forming the congregations of Saint-Vannes and Saint-Maur into one body, of which he was to have been superior. Only half of this project was accomplished, however, when in 1636 he succeeded in uniting the Order of Cluny with the Congregation of Saint-Maur.
- ✓ On the question of the relations between the temporal and the spiritual powers, Richelieu really professed the doctrine called Duvalism after the theologian Duval, who admitted at the same time the supreme power of the pope and the supreme power of the king and the divine right of both.
 - In the dissensions between Rome and the Gallicans he most frequently acted as mediator. When in 1626 a book by the Jesuit Sanctarel appeared in Paris, affirming the right of the popes to depose kings for wrong-doing, heresy, or incapacity, it was burned in the Place de Greve; Father Coton and the three superiors of the Jesuits houses summoned before the Parlement were forced to repudiate the work.

- The enemies of the Jesuits wished immediately to create a new disturbance on the occasion of the publication of the "Somme theologique des vérités apostoliques capitales de la religion chrétienne", by Father Garasse, but Richelieu opposed the continued agitation. It was, however, renewed at the end of 1626, owing to a thesis of the Dominican Têtefort, which maintained that the Decretals formed part of the Scripture.
- Richelieu again strove to allay feeling, and in a discourse (while still affirming that the king held his kingdom from God alone) declared that "the king cannot make an article of faith unless this article has been so declared by the Church in her ecumenical councils".
- Subsequently, Richelieu gave satisfaction to the pope when on 7 December 1629, he obtained a retraction from the Gallican Edmond Richer, syndic of the theological faculty, who submitted his book "La puissance ecclesiastique et politique" to the judgment of the pope.
- Nine years after, however, Richelieu's struggles against the resistance offered by the French clergy to taxes led him to assume an attitude more deliberately Gallican. Contrary to the theories which he had maintained in his discourse of 1614 he considered - now that he was a minister - that the needs of the State constituted a case of force majeure, which should oblige the clergy to submit to all the fiscal exigencies of the civil power.
- As early as 1625 the assembly of the clergy, tired of the incessant demands of the Government for money, had decreed that no deputy could vote supplies without having first received full powers on the subject; Richelieu, contesting this principle, declared that the needs of the State were actual, while those of the Church were chimerical and arbitrary.
- In **1638 the struggle between the State and the clergy on the subject of taxes became critical**, and Richelieu, to uphold his claims, enlisted the aid of the brothers Pierre and Jacques Dupuy, who about the middle of 1638 published "Les libertés de l'église gallicane". This book established the independence of the Gallican Church in opposition to Rome only to reduce it into servile submission to the temporal power. The clergy and the nuncio complained; eighteen bishops assembled at the house of Cardinal de la Rochefoucauld, and denounced to their colleagues this "work of the devil".
- Richelieu then exaggerated his fiscal exigencies in regard to the clergy; an edict of 16 April 1639, stipulated that ecclesiastics and communities were incapable of possessing landed property in France, that the king could compel them to surrender their possessions and unite them to his domains, but that he would allow them to retain what they had in consideration of certain indemnities which should be calculated in going back to the year 1520. In Oct 1639, after the murder of an equerry of Marshal d'Estrees, the French Ambassador, Estrees declared the rights of the people violated.
- Richelieu refused to receive the nuncio (October 1639); a decree of the royal council, 22 December, restrained the powers of the pontifical Briefs, and even the canonist Marca proposed to break the Concordat and to hold a national council at which Richelieu was to have been made patriarch.
- After a certain number of polemics on the subject of the taxes to be levied on the clergy, the ecclesiastical assembly of Mantes in 1641 accorded to the Government (which was satisfied therewith) five and a half million, and Richelieu, to restore quiet, accepted the dedication of Marca's book "La concorde du sacerdoce et de l'empire", in which certain exceptions were taken

to Dupuy's book.

- Upon the whole, Richelieu's policy was to preserve a just mean between the parliamentary Gallicans and the Ultramontanes. "In such matters", he wrote in his political testament, "**one must believe neither the people of the palace, who ordinarily measure the power of the king by the shape of his crown, which, being round, has no end, nor those who, in the excesses of an indiscreet zeal, proclaim themselves openly as partisans of Rome**". One may believe that Pierre de Marca's book was inspired by him and reproduces his ideas. According to this book the **liberties of the Gallican Church have two foundations**:
 - The **recognition of the primacy and the sovereign authority of the Church of Rome**, a primacy consisting in the right to make general laws, to judge without appeal, and to be judged neither by bishops nor by councils.
 - The sovereign right of the kings which knows no superior in temporal affairs.

16.6 Last years

- ✓ Towards the end of his life, Richelieu managed to alienate many individuals, including the Pope.
 - Richelieu was displeased by Pope Urban VIII's refusal to name him the papal legate in France; in turn, the Pope did not approve of the administration of the French church, or of French foreign policy.
 - However, the conflict was largely healed when the Pope granted a cardinalate to Jules Mazarin, one of Richelieu's foremost political allies, in 1641. Despite troubled relations with the Roman Catholic Church, Richelieu did not support the complete repudiation of papal authority in France, as was advocated by the Gallicanists.
- ✓ As he neared his death, Richelieu faced a threatening plot to remove him from power. Cardinal Richelieu had introduced a young man named Henri Coiffier de Ruzé, marquis de Cinq-Mars to Louis XIII's court. The Cardinal had been a friend of Cinq-Mars' father. More importantly, Richelieu hoped that Cinq-Mars would become Louis' favourite, so that he could indirectly exercise greater influence on the monarch's decisions. Cinq-Mars had become the royal favourite by 1639, but, contrary to Cardinal Richelieu's belief, he was not easy to control. The young marquis recognised that Richelieu would not permit him to gain political power.
- ✓ In **1641**, he participated in the **comte de Soissons' failed conspiracy** against Richelieu, but was not discovered.
- ✓ The next year, he schemed with leading nobles (including the king's brother, the duc d'Orléans) **to raise a rebellion**; he also signed a secret agreement with the King of Spain, who promised to aid the rebels.
 - **Richelieu's spy service, however, discovered the plot**, and the Cardinal received a copy of the treaty. Cinq-Mars was promptly arrested and executed; although Louis approved the use of capital punishment, he grew more distant from Richelieu as a result.
- ✓ In the same year, however, Richelieu's health was already failing. The Cardinal
- ✓ suffered greatly from eyestrain and headaches, among other ailments. As he felt his death approaching, he **named as his successor one of his most faithful followers, Jules Cardinal Mazarin**. Although Mazarin was originally a representative of the Holy See, he had left the Pope's service to join that of the King

of France.

- ✓ **Richelieu died on December 4, 1642 in the Palais Royal.** He left the Palais to the king but Louis followed him to the grave five months later. It was now up to the new Regent and Mazarin, a protégé of Richelieu's to keep up what Richelieu laid down.

16.7 Arts and culture

- ✓ Cardinal Richelieu was a famous **patron of the arts**. As an author of various religious and political works (most notably his Political Testament), he funded the literary careers of many writers. He was a **lover of the theatre**, which was not considered a respectable art form during that era. Among the individuals he patronised was the famous playwright Pierre Corneille.
- ✓ Richelieu was also the **founder and patron of the Académie Française**, the pre-eminent French literary society. The institution had previously been in informal existence; in 1635, however, Cardinal Richelieu obtained official letters patent for the body. The Académie française includes forty members, promotes French literature, and continues to be the official authority on the French language. Richelieu served as the Académie's "protector"; since 1672, that role has been fulfilled by the French head of state.
- ✓ In 1622, Richelieu was **elected the proviseur or principal of the Sorbonne**. He presided over the renovation of the college's buildings, and over the construction of its **famous chapel, where he is now entombed**. As he was Bishop of Luçon, his statue stands outside the Luçon cathedral.
- ✓ Richelieu **oversaw the construction of his own palace in Paris**, the Palais-Cardinal. The palace was renamed the **Palais Royal** after Richelieu's death and now houses the French Constitutional Council, the Ministry of Culture, and the Conseil d'état.
- ✓ The **architect** of the Palais-Cardinal, **Jacques Lemercier**, also received a commission to build a château and a surrounding town in Indre-et-Loire; the project culminated in the construction of the **Château Richelieu** and the **town of Richelieu**. To the château, the Cardinal added one of the largest art collections in Europe. Most notably, he owned Slaves (sculptures by the Italian Michelangelo Buonarroti), as well as paintings by Peter Paul Rubens, Nicolas Poussin and Titian.

16.8 Legacy

- ✓ Richelieu's tenure was a crucial period of reform for France. Many French historians consider **Richelieu as the founder of French unity, as well as the person who released France from its medieval nature**. Earlier, the nation's political structure was largely feudalistic, with powerful nobles and a wide variety of laws in different regions. Parts of the nobility periodically conspired against the King, raised private armies, and allied themselves with foreign powers.
- ✓ This haphazard system gave way to **centralised power** under Cardinal Richelieu. **Local and even religious interests were subordinated to those of the whole nation**, and of the embodiment of the nation—the King.
- ✓ Equally critical for France was **Richelieu's foreign policy**, which helped restrain Habsburg influence in Europe. He brought France into the Thirty Years' War and finally obtained for her the natural boundaries, defensible because of the contour of the country - the boundaries which have prevailed practically to the present time. Richelieu did not survive until the end of the Thirty Years' War; however, the conflict ended in 1648, with France emerging in a far better position than any other power,

- and the Holy Roman Empire entering a period of decline.
- ✓ Richelieu was thus **responsible for establishing the absolute rule of the monarchy and securing France as a power in Europe**. He believed he was doing God's will, but didn't believe God's will extended any further than his own boundaries. He used the power of the crown at will and when it suited his purposes most.
 - ✓ Richelieu's varied activities and abilities were marvellous - **seventy-four treaties were negotiated by him**; he wrote ably; encouraged art; started the first French political newspaper, and fostered culture so successfully that the development of the fine arts, so striking a characteristic of the reign of Louis XIV, became possible.
 - ✓ Cardinal Richelieu's successes were extremely important to Louis XIII's successor, King Louis XIV. Louis XIV continued Richelieu's work of creating an absolute monarchy; in the same vein as the Cardinal, he enacted policies that further suppressed the once-mighty aristocracy, and utterly destroyed all remnants of Huguenot political power with the Edict of Fontainebleau. Moreover, Louis took advantage of his nation's success during the Thirty Years' War to establish French hegemony in continental Europe. Thus, **Richelieu's policies were the requisite prelude to Louis XIV becoming the most powerful monarch, and France the most powerful nation, in all of Europe during the late seventeenth century**.
 - ✓ As the great cardinal is said to have remarked, he died leaving no enemies but
 - ✓ those of France, and his whole career had embodied but the one idea, the aggrandisement of his fatherland.
 - ✓ Richelieu is also notable for the authoritarian measures he employed to maintain power.
 - He censored the press.
 - Established a large network of internal spies.
 - Forbade the discussion of political matters in public assemblies, such as the Parlement de Paris (a court of justice).
 - He had those who dared to conspire against him prosecuted and executed.
 - ✓ The Canadian historian and philosopher John Ralston Saul has referred to **Richelieu as the "father of the modern nation-state, modern centralised power [and] the modern secret service."**
 - ✓ The Cardinal's motives are the focus of much debate among historians; some see him as a patriotic supporter of the monarchy, whilst others view him as a power-hungry cynic. (Voltaire even argued that Richelieu started wars to make himself indispensable to the king.) The latter image gained further currency due to Alexander Dumas, work of historical fiction, *Les trois Mousquetaires* (The Three Musketeers). The novel depicts Richelieu as a power-hungry and avaricious minister. Many adaptations of Dumas' story portray Richelieu even more negatively; the version depicts him as a prototypical villain, devoid of any redeeming qualities.
 - ✓ Despite such arguments, Richelieu remains an honoured personality in France, particularly for his stubborn refusal to let courtly intrigues and foreign interests dominate the government. He has given his name to a battleship class, a battleship, and an aircraft carrier (which was later renamed after Charles de Gaulle).
 - ✓ His legacy is also important for the world at large - his ideas of a strong nation-state and aggressive foreign policy **helped create the modern system of international politics**.
 - ✓ The notions of national sovereignty and international law can be traced, at least in part, to the policies and theories of Richelieu, especially as enunciated in the Treaty of Westphalia that ended the Thirty Years' War.

16.9 Richelieu and the Huguenots

- ✓ Richelieu's time in office is dominated by his campaign against the
- ✓ Huguenots, the modernisation of the military in France, especially the navy.
- ✓ As an ardent Roman Catholic, Richelieu detested the Huguenots. However, in his grand scheme to elevate the international status of France, he was willing to tolerate them as long as they were loyal to France. Richelieu, in this sense, was willing to turn a blind eye to the Huguenots' freedom to worship.
- ✓ However, the Huguenots did not show loyalty. They were frequently associated with rebellion and disloyalty - this Richelieu could not tolerate.
- ✓ By 1624, when Richelieu was appointed Chief Minister, the Huguenots had:
 - Eight "circles" in the south of France and a commander-in-chief with an army.
 - Created provincial assemblies and a general assembly – they were essentially a republic within a monarchy!
- ✓ To Richelieu this was a "political monstrosity" which could not be tolerated. His views were shared by the dévots who were becoming more and more influential at court. The Huguenots viewed Richelieu's appointment with great concern.
- ✓ Richelieu worked on the logic that France needed international respect in Europe. He wanted France to be respected abroad and an attractive ally, which could bring in much needed funds via military alliances. Any French involvement in European affairs might have given the Huguenots the freedom to expand in southern France. For if Richelieu wished to succeed, France needed internal stability and security. The Huguenots threatened this – hence the need to attack them.
- ✓ In 1624, the French became involved with the Spanish in the Thirty Years War over the Valtelline affair. With the central government so occupied, the Huguenots took the opportunity to expand their power base.
- ✓ In 1625, the Huguenots seized the strategically important islands of Ré and Oléron. Both of these defended the sea entrance of La Rochelle and thus aided what was considered to be the Huguenots capital. Such actions, seen as base treachery by Richelieu, could not be tolerated.
- ✓ Richelieu sent a royal army to tame the Huguenots, but in February 1626 he signed the **Treaty of La Rochelle**. This was a truce inspired by the English. However, Richelieu viewed the involvement of the English with concern as this was a Protestant nation seemingly supporting the Huguenots rebels.
- ✓ The truce only gave the Huguenots more time to build up their strength. **By 1627, they were in open revolt yet again; this time aided by England.** The English sent troops to help the Huguenots. They had this flexibility as England was not physically involved in the Thirty Years War. There was public support in England for this as the French were still seen as England's traditional enemy.
- ✓ Such actions by the English made firm action by Richelieu imperative. In 1627, he directed a campaign against the Huguenots himself. The English, led by the Duke of Buckingham, were driven off and out of the area. **Richelieu decided to cut off La Rochelle and starve out the people.**
- ✓ He ordered that a huge mole be built across the harbour at La Rochelle, which made any Huguenot attempt to land supplies impossible. Royal troops surrounded La Rochelle inland. All Richelieu had to do was wait. The Huguenots were starved out.
 - Miserably disappointed as they were at the failure of the looked-for assistance from England, the mayor of the town, Guiton, rejected the conditions of peace offered by Cardinal Richelieu: namely, that they would raze their fortifications to

the ground, and suffer the Catholics to enter.

- But there was a traitorous faction in the town; and, on Guiton's rejection of the terms, this faction collected in one night a crowd of women, and children, and aged persons, and drove them beyond the lines; they were useless, and yet they ate food.
 - Driven out from the beloved city, tottering, faint, and weary, they were fired at by the enemy; and the survivors came pleading back to the walls of La Rochelle, pleading for a quiet shelter to die in, even if their death were caused by hunger.
 - When two-thirds of the inhabitants had perished; when the survivors were insufficient to bury their dead; when ghastly corpses outnumbered the living - miserable, glorious La Rochelle, stronghold of the Huguenots, opened its gates to receive the Roman Catholic Cardinal, who celebrated mass in the church of St. Marguerite, once the beloved sanctuary of Protestant worship.
 - Richelieu then showed his political acumen by letting Louis XIII enter La Rochelle at the head of his army on 1 November 1628. Richelieu knew that this would appeal to the king who loved to 'lead' his troops. It certainly appealed to his vanity.
- ✓ Richelieu's tactic had a devastating impact on the Huguenots in La Rochelle. **Before the blockade, the city's population stood at 25 000. After it was lifted, only 5000 remained alive** and many of these people were in a very weak state. Richelieu insisted on unconditional surrender, but was generous in victory.
 - ✓ In June 1629, the Grace of Alais was signed.
 - This reaffirmed the Edict of Nantes, but ordered that the Huguenot military organisation should be broken up.
 - Huguenot fortresses should be destroyed.
 - Roman Catholicism should be restored to areas where it had formally existed between the Edict of Nantes and Alais.
 - The political rights of the Huguenots were removed.
 - The government no longer made money available to educate and support Protestant clergy.
 - However, all the La Rochelle survivors could have been accused of treason and executed – so the Grace of Alais was seen as generous.
 - ✓ To all intents, the state-within-a-state ended. The success against the Huguenots did a great deal to establish Richelieu in the eyes of all those involved in central government. Any other region in France that might have dallied with seeking greater freedom from central authority now had an example of what could happen if Richelieu was challenged. It also showed to any magnate what would happen to them if they dared to repeat their disloyalty to Louis XIII.

[Taken from www.mikedust.com/2002/fascinatum-082502.html and www.likesbooks.com/france 3.html and www.vcsun.org/~msold/richelieu.html and www.lucidcafe.com/library/95sep/richelieu.html and www.newadvent.org/cathen/13047a.htm and www.explore-biography.com/religious_figures/C/Cardinal_Richelieu.html and encyclopedia.laborlawtalk.com/V/Cardinal_Richelieu and mapage.noos.fr/matushansky/richelieu1.html and www.historylearningsite.co.uk]

17 Freemasonry

17.1 A brief history

- ✓ John Theophilus Desaguliers is generally acknowledged to be the "Father of

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modern Masonry". He transformed the institution from a dying order of stone masons into the influential movement known around the world today.

- Born at La Rochelle in 1683, he was the son of a Huguenot minister who was forced to flee the country, following Louis XIV's persecutions. Taking a ship to England, this clergyman was forced to hide two year-old John in a wine cask to avoid detection!
- ✓ In 1719, Desaguliers founded the first lodge of Freemasonry in London, along with the Scottish Presbyterian pastor James Anderson.
- ✓ It was at a time of great ideological ferment throughout Europe, where new ideas were trying to overturn the established order.
- ✓ The old regime (the Church and the king) were seen to guard the status quo, repress individual freedoms and resist the modern view of the world advocated by science. Set against this background, the philosophy of the Enlightenment promised a better world, where human reason and tolerance would replace the dictatorship of the king and Church.
- ✓ For the "Enlightened", Freemasonry was seen as taking over the role of the church. Its message of "Freedom, Equality and Brotherhood" replaced the negative dictates of the ecclesiastical establishment. Masonry was seen as "modern"; it became fashionable to join this new movement, whose goals were to remould society according to humanistic principles and the scientific world view.
- ✓ Within a few years, thousands had enrolled. Lodges mushroomed in America, Europe and beyond. In France, for example, between 1732 and 1793 nearly 900 Masonic lodges sprung up. Between 1793 and 1779 alone, over 20 000 new members were recruited.
- ✓ Freemasons were prominent in the American war of Independence and the French Revolution. However, the movement failed to live up to its lofty ideals and soon split into various competing factions.
- ✓ Over the years it gradually evolved into a secret society that exercised power through a network of 'brothers', whose allegiance to each other transcended other loyalties, even the fidelity to their own ethical code.
- ✓ Today there are approximately 8 to 10 million freemasons in the world, with around 120 000 in France, spread among 3100 lodges. They exercise a power that is disproportionate to their small numeric size. Many of the brotherhood are leaders in business, politics, the judiciary, the civil service, local government and the police.

17.2 The message of the Freemasons

- ✓ Freemasonry descends directly, or in a symbolic way, from the medieval stone masons who, for several centuries, travelled throughout Europe erecting churches and other important buildings.
- ✓ Instead of seeking to inspire and influence through stone buildings, though, the modern Mason aims to build with ideas. The first article of the constitution of the "Grand Orient de France", probably the largest and most influential of the different Masonic groups in France, states; **"Freemasonry, which is essentially a philanthropic, philosophical and progressive institution, aims to search for the truth, study ethics and practise mutual support. It works for the material and moral improvement of humanity, towards intellectual and social perfection"**.
- ✓ Many describe Freemasonry as "The religion of the Enlightenment", or "The humanistic religion". It aims to provide a system of beliefs that can unite all people, its ideas based on tolerance and human reason.

- ✓ "Following Freemasonry's precepts does not lead one to God, but gives a lesson of love and tolerance in which believers of any confession, are guided towards the same "light" and unite in the same bond of fraternity" (from the web site www.glnf.asso.fr; Grande Loge Nationale Francaise).
- ✓ Albert Pike, an American, who is recognised as one of the greatest masons, having reached the 33rd degree, said "Freemasonry is a search towards the light, based on the Kabala, or Jewish mysticism. Freemasonry is the unifier of all the religions, Christians, Hebrews, Moslems, Brahmans, the followers of Confucius and Zoroaster, can gather as brothers and unite in prayer towards the only god who is above all the religions. The Masonic god is not accessible. He is not a person who is preoccupied with his creation; it is a force, a principle".
- ✓ Jean Claude Bousquet, Grand Master of the Grande Lodge de France, writing in the periodical *Nouvel Observateur*, said; "the initiation step is an esoteric step: it cannot start from a revelation. It supposes that the initiate goes on to search his own truth".
- ✓ Freemasonry is also steeped in rituals and secret ceremonies, which are a fusion of elements from the Christian religion, Egyptian mythology and Jewish mysticism, with strongly occultic overtones. In the higher levels, the name of god is revealed as Jahbulon, a name which brings together the Christian/Jewish God, Jehovah (Jah), Baal, the ancient Canaanite god revered by occultic practitioners (Bul), and Osiris (On), the ancient Egyptian god of the dead.
- ✓ It is obvious to even the casual observer that the ideas behind Freemasonry are completely different to the foundational beliefs of the Christian faith. Christian beliefs are founded on the Biblical revelation rather than on human reason. We worship only one God, the God who revealed Himself through the nation of Israel in the Old Testament, and through the person of Jesus in the New. It is impossible to be true at the same time to both sets of beliefs. They are as different from each other as an elephant is to a giraffe!
- ✓ Although there are some in the French Church who try to combine the two sets of ideas, inevitably they compromise. Really they need to choose which set of beliefs they want to follow - those which are based on the revelation of the Scriptures in which Jesus declares himself to be the only "Way, Truth and Life" (2), or those which are born from the human reason, where everyone seeks his own light.

17.3 The network and its functions

- ✓ Freemasons are bound together by their secret membership, and cannot disclose other Masons' names. They recruit new members from every sector of society, enabling them to spin their web that creates a powerful, invisible network in the secular world. This enables them to channel their business between members.
- ✓ Highly placed Masons position other members into responsible roles, so that they have a measure of control over significant sectors of our society. Decisions taken in Lodges can influence the direction of a town hall or company.
- ✓ Their motivation is a desire to increase their Lodge's influence and power, to make money or to mould their environment around their humanistic ideals. Those without the right Masonic connections often find it hard to advance in public life. Powerful connections can obstruct the businesses of non-masons when it poses a threat to the business of a brother.
- ✓ Many outsiders' careers have failed to advance, with promotions always going to less qualified, less able employees who have the right connections. The brotherhood excels at protecting its own interests and stopping others from

- encroaching on its share of power.
- ✓ The workings of the Masons, though, are being increasingly questioned at this time. The French press has revealed numerous cases where Freemasons have tried to use their connections to get around the law. How can a magistrate or a police officer be impartial in his decisions when a brother stands accused in his tribunal? He is bound by an oath to give the brother fidelity and mutual aid.
 - ✓ Furthermore, the accused mason may have powerful friends, who could threaten his own position if he were to decide against the brother. The media has also exposed numerous shady business deals in some of France's largest companies, which can be traced back to Freemasonry. None-the-less, the Masons continue to exert a profound influence on our society. Their greatest efforts go into the moulding of our society around their secular humanist (Laique) values. They see themselves as the upholders of the Secular humanism (Laicité) that our modern Republic is built upon, and have been the force behind many of the laws that have undermined the Christian values in our society.

[Taken from: France - Transform our Nation - Prayer Guide, 2002]

18 The French Revolution

18.1 Introduction

- ✓ French Revolution, a cataclysmic political and social upheaval, extending from 1789 to 1799. The Revolution resulted, among other things, in the overthrow of the Bourbon monarchy in France and in the establishment of the First Republic.
- ✓ It was generated by a complex series of causes, the most important of which were the inability of the ruling classes of nobility, clergy, and bourgeoisie to come to grips with the problems of state, the indecisive nature of the monarch, extortionate taxation of the peasantry, impoverishment of the workers, the intellectual ferment of the Age of Enlightenment, and the example of the American War of Independence.
- ✓ Recent theories tend to downplay the social class struggle and emphasise political, cultural, ideological, and personality factors in the advent and unfolding of the conflict. The Revolution itself produced an equally vast set of consequences. This article deals mainly with highlights of the revolutionary period.

18.2 Historical reasons for the Revolution

- ✓ For more than a century before the accession of Louis XVI in 1774, the French government had undergone periodic economic crises, resulting from the long wars waged during the reign of Louis XIV, royal mismanagement of national affairs under Louis XV, the losses incurred in the French and Indian War (1756-1763), and increased indebtedness arising from loans to the American colonies during the American War of Independence (1775-1783).
- ✓ The advocates of fiscal, social, and governmental reform became increasingly vocal during the reign of Louis XVI. In August 1774, Louis appointed a liberal comptroller general, the economist Anne Robert Jacques Turgot, who instituted a policy of strict economy in government expenditures.
- ✓ Within two years, however, most of the reforms had been withdrawn and his dismissal forced by reactionary members of the nobility and clergy, supported by Queen Marie Antoinette. Turgot's successor, the financier and statesman Jacques Necker, similarly accomplished little before his downfall in 1781, also because of

opposition from the reactionaries. Nevertheless, he won popular acclaim by publishing an accounting of the royal finances, which revealed the heavy cost of privileges and favouritism.

- ✓ During the next few years the financial crisis steadily worsened. Popular demand for convocation of the Estates-General (an assembly made up of representatives of the clergy, nobility, and commoners), which had been in adjournment since 1614, finally compelled Louis XVI in 1788 to authorise national elections.
- ✓ During the ensuing campaign, censorship was suspended, and a flood of pamphlets expressing ideas derived from the Enlightenment circulated throughout France. Necker, who was reinstated as comptroller general by Louis in 1788, supported the king in his decision that the third estate (commoners) would have as many representatives in the Estates-General as the first estate (the clergy) and the second estate (the nobility) combined, but both he and Louis failed to make a ruling on the method of voting.
- ✓ Despite general agreement among the three estates that national stability required fundamental changes in the status quo, class antagonisms precluded unity of action in the Estates-General, which convened at Versailles on May 5, 1789.
- ✓ The delegations representing the privileged strata of French society immediately challenged the third-estate caucus by rejecting its procedural proposals on voting methods. The proposals were designed to establish a system of simple majority rule, thereby ensuring domination of the Estates-General by the third estate, numerically the most powerful caucus.
- ✓ The deadlock on procedure persisted for six weeks, but finally, on June 17, the insurgent caucus, led by Emmanuel Joseph Sieyès and the Comte de Mirabeau, proclaimed itself the National Assembly.
- ✓ This open defiance of the royal government, which had given its support to the clergy and nobility, was followed by the passage of a measure vesting the National Assembly with sole power to legislate taxation.
- ✓ In swift retaliation, Louis deprived the National Assembly of its meeting hall. The National Assembly responded, on 20 June, by gathering at a Versailles tennis court and swearing, in what is known in history as the Tennis Court Oath, that it would not dissolve until it had drafted a constitution for France.
- ✓ At this juncture, serious divisions split the ranks of the upper two estates, and numerous representatives of the lower clergy and a number of liberal nobles broke off to join forces with the National Assembly.

18.3 Open rebellion

- ✓ Continued defiance of royal decrees and the mutinous mood of the royal army forced the king to capitulate.
- ✓ On June 27 he ordered the refractory nobility and clergy to join the unicameral legislature, which then designated itself the National Constituent Assembly.
- ✓ Yielding to pressure from the Queen and the Comte d'Artois, later Charles X, Louis issued orders for the concentration of several loyal foreign regiments in Paris and Versailles. At the same time, Necker, the popular apostle of a regenerated France, was again dismissed from the government.
- ✓ The people of Paris reacted to these provocative acts with open insurrection. Rioting began on July 12, and on July 14 the Bastille, a royal prison that symbolised the despotism of the Bourbons, was stormed and captured.
- ✓ Even before the Parisian outburst, violence, sporadic local disturbances, and peasant uprisings against oppressive nobles occurred in many parts of France,

- alarming the propertied bourgeoisie no less than the Royalists.
- ✓ Panic-stricken over these ominous events, the Comte d'Artois and other prominent reactionaries, the first of the so-called émigrés, fled the country.
- ✓ The Parisian bourgeoisie, fearful that the urban mob would take further advantage of the collapse of the old administrative machine and resort again to direct action, hastily established a provisional local government and organised a people's militia, officially designated the National Guard.
- ✓ A red, white, and blue tricolour was substituted for the white standard of the Bourbons as the national flag.
- ✓ Provisional local governments and militia units were soon established throughout France. The National Guard was placed under the command of the Marquis de Lafayette, a hero of the American War of Independence.
- ✓ Unable to stem the rising tide of revolt, Louis XVI withdrew his loyal troops. He recalled Necker, and then formally legalised the measures that had been taken by the provisional authorities.

18.4 Drafting a constitution

- ✓ Provincial unrest and disorder, known as the Great Fear, stimulated the National Constituent Assembly to action. During the night session of August 4, 1789, the clergy, nobles, and bourgeoisie renounced their privileges; a few days later the assembly passed a law abolishing feudal and manorial prerogatives, but providing compensation in certain cases.
- ✓ Parallel legislation included prohibition of the sale of public offices, of exemption from taxation, and of the right of the Roman Catholic Church to levy tithes.
- ✓ The assembly then set to grapple with its primary task, i.e. the drafting of a constitution. In the constitutional preamble, known in history as the Declaration of the Rights of Man and of the Citizen, the delegates formulated the Revolutionary ideals later summarised as Liberté, Égalité, Fraternité ("Liberty, Equality, Fraternity").
- ✓ While the Constituent Assembly deliberated, the hungry population of Paris, seething with discontent and rumours of Royalist conspiracy, clamoured for food and agitated for action.
- ✓ Reports of a gala banquet at Versailles raised the political ferment in Paris to boiling point. On October 5-6 a large body of Parisians, mostly women, marched on Versailles and laid siege to the royal palace.
- ✓ Louis and his family were rescued by Lafayette, who, at the demand of the crowd, escorted them to Paris. After this episode some conservative members of the Constituent Assembly, which followed the king to Paris, handed in their resignations.
- ✓ In Paris, both the court and the assembly became increasingly subject to pressure from its citizens. Radical sentiment became predominant in the assembly, but the original objective, a constitutional monarchy, was retained.
- ✓ The first draft of the constitution received the approval of the French monarch on 14 July 1790, at elaborate ceremonies in Paris attended by delegations from all parts of the country.
 - By the terms of the document, the provinces of France were abolished, and the country was divided into departments, each provided with a local elective administrative apparatus.
 - Hereditary titles were outlawed.
 - Trial by jury in criminal cases was ordained.

- Fundamental modification of French law was projected.
- By the institution of property qualifications for the vote, the constitution confined the electorate to the middle and upper classes. The constitution vested legislative authority in a Legislative Assembly, to consist of 745 members elected by an indirect system of voting.
- Although executive authority was vested in the king, strict limitations were imposed on his powers. His veto power was merely suspensive, and the assembly had effective control of his conduct of foreign affairs.
- Severe restrictions on the power of the Roman Catholic Church were legalised through a series of articles, called the Civil Constitution of the Clergy, the most important of which confiscated all ecclesiastical estates.
- To relieve financial distress, the state was authorised to issue a new form of paper currency, called assignats, which were secured by the seized lands, constituting a tenth of France.
- The constitution also provided for the election of priests and bishops by the voters, for remuneration of the clergy by the state, for a clerical oath of allegiance to the state, and for the dissolution of most monastic orders.
- ✓ During the 15-month interval between Louis's acceptance of the initial draft of the constitution and completion of the final draft, important changes in the relationship of forces within the French Revolutionary movement took shape.
- ✓ These changes were dictated, first of all, by the mood of suspicion and discontent among the disenfranchised section of the population. Wanting the vote and also relief from social and economic misery, the nonpropertied classes steadily gravitated towards radicalism.
- ✓ This process, largely accelerated throughout France by the highly organised Jacobins and, in Paris, by the Cordeliers, acquired further impetus as reports circulated that Marie Antoinette was in constant communication with her brother Leopold II, Holy Roman Emperor.
- ✓ Like most other monarchs of Europe, Leopold had afforded sanctuary to the émigrés and made no secret of his hostility to the Revolutionary occurrences in France.
- ✓ Popular suspicion regarding the activities of the queen and the complicity of the king were confirmed when, on 21 June, the royal family was apprehended in a coach at Varennes, while attempting to escape from France.

18.5 The growth of radicalism in the government

- ✓ On 17 July 1791, the Republicans of Paris massed in the Champ de Mars and demanded that the king be deposed. On the orders of Lafayette, who was affiliated politically with the Feuillants, a group of moderate monarchists, the National Guard opened fire on the demonstrators and dispersed them.
- ✓ The bloodshed immeasurably widened the split between the republican and bourgeois sections of the population. After suspending Louis for a brief period, the moderate majority of the Constituent Assembly, fearful of the growing disorder, reinstated the king in the hope of stemming the mounting radicalism and preventing foreign intervention.
- ✓ Louis took the oath to support the revised constitution on September 14. Two weeks later, with the election of the new legislature authorised by the constitution, the Constituent Assembly was dissolved.
- ✓ Meanwhile, on August 27, Leopold II and Frederick William II, King of Prussia, had issued a joint declaration regarding France, which contained a thinly veiled threat of

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- armed intervention against the Revolution.
- ✓ The Legislative Assembly, which began its sessions on 1 October 1791, was composed of 750 members, all of whom were inexperienced, since the members of the Constituent Assembly had voted themselves ineligible for election to the new body.
 - ✓ The new legislature was divided into widely divergent factions:
 - The most moderate of which was that of the **Feuillants**, who supported a constitutional monarchy as defined under the Constitution of 1791.
 - In the centre was the majority caucus, known as **the Plain**, which was without well-defined political opinions and consequently without initiative.
 - The Plain, however, uniformly opposed the **Republican factors** that sat on the left, composed mainly of the Girondists, who advocated transformation of the constitutional monarchy into a federal republic similar to the Montagnards.
 - The **Montagnards**, consisting of Jacobins and Cordeliers, who favoured establishment of a highly centralised, indivisible republic.
 - ✓ Before these differences caused a serious split between the Girondists and the Montagnards, the Republican caucus in the assembly secured passage of several important bills, including stringent measures against members of the clergy who refused to swear allegiance.
 - ✓ Louis exercised his veto against these bills, however, creating a Cabinet crisis that brought the Girondists to power.
 - ✓ Despite the opposition of leading Montagnards, the Girondist ministry, headed by Jean Marie Roland de la Platière, adopted a belligerent attitude towards Frederick William II and Francis II, Holy Roman Emperor, who had succeeded his father, Leopold II, on 1 March 1792.
 - ✓ The two sovereigns openly supported the activities of the émigrés and sustained the opposition of feudal landlords in Alsace to the revolutionary legislation.
 - ✓ The desire for war spread rapidly among the monarchists, who hoped for defeat of the Revolutionary government and the restoration of the Old Regime, and among the Girondists, who wanted a final triumph over reaction at home and abroad.
 - ✓ On 20 April 1792, the Legislative Assembly declared war on the Austrian part of the Holy Roman Empire, beginning the protracted conflict known as the French Revolutionary Wars.

18.6 The struggle for freedom

- ✓ Aided by treasonable errors of omission and commission among the French high command, mostly monarchists, the armies of Austria won several victories in the Austrian Netherlands.
- ✓ The subsequent invasion of France produced major repercussions in the national capital. The Roland ministry fell on June 13, and mass unrest erupted, one week later, into an attack on the Tuileries, the residence of the royal family.
- ✓ On July 11, after Sardinia and Prussia joined the war against France, the Legislative Assembly declared a national emergency. Reserves were dispatched to the hard-pressed armies, and volunteers were summoned to Paris from all parts of the country.
- ✓ When the contingent from Marseille arrived, it was singing the patriotic hymn thenceforth known as the Marseillaise. Popular dissatisfaction with the Girondists, who had rallied to the support of the monarchy and had dismissed charges of desertion against Lafayette, increased the agitation.
- ✓ On August 10; the discontent, combined with the threat contained in the manifesto

of the allied commander, Charles William Ferdinand, Duke of Brunswick, to destroy the capital city if the royal family were mistreated; precipitated a Parisian insurrection.

- ✓ The insurgents, led by radical elements of the capital and national volunteers en route to the front, stormed the Tuileries and massacred the king's Swiss Guard.
- ✓ Louis and his family took refuge in the nearby hall of the Legislative Assembly, which promptly suspended the monarchy and placed the king in confinement. Simultaneously, the insurrectionists deposed the governing council of Paris, which was replaced by a new provisional executive council.
- ✓ The Montagnards, under the leadership of lawyer Georges Danton, dominated the new Parisian government. They swiftly achieved control of the Legislative Assembly. The assembly shortly approved elections, by universal male suffrage, for a new constitutional convention.
- ✓ Between September 2 and 7, more than 1 000 Royalists and suspected traitors who had been rounded up in various parts of France, were tried summarily and executed.
 - These so-called September Massacres were induced by popular fear of the advancing allied armies and of rumoured plots to overthrow the Revolutionary government.
- ✓ On 20 September, a French army, commanded by General Charles François Dumouriez, checked the Prussian advance on Paris at Valmy.
- ✓ On the day after the victory at Valmy, the newly elected National Convention convened in Paris. In its first official moves that day, the convention proclaimed establishment of the First Republic and abolished the monarchy.
- ✓ Agreement among the principal convention factions, the Girondists and the Montagnards, extended little beyond common approval of these initial measures. No effective opposition developed, however, to the decree sponsored by the Girondists and promulgated on November 19, which promised the help of France to all oppressed peoples of Europe.
- ✓ Encouraging reports arrived almost weekly from the armies, which had assumed the offensive after the battle at Valmy and had successively captured Mainz, Frankfurt am Main, Nice, Savoy, the Austrian Netherlands, and other areas.
- ✓ In the meantime, however, strife steadily intensified in the convention, with the Plain vacillating between support of the conservative Girondists and the radical Montagnards. In the first major test of strength, a majority approved the Montagnard proposal that Louis be brought to trial before the convention for treason.
- ✓ On 15 January 1793, by an almost unanimous vote, the convention found the monarch guilty as charged, but on the following day, when the nature of the penalty was determined, factional lines were sharply drawn. By a vote of 387 to 334, the delegates approved the death penalty. Louis XVI went to the guillotine on January 21.
- ✓ Girondist influence in the National Convention diminished markedly after the execution of the king. The lack of unity within the party during the trial had irreparably damaged its national prestige, long at low ebb among the Parisian populace, who favoured the Jacobins.
- ✓ The Girondists lost influence as a consequence of the military reverses suffered by the French armies after the declaration of war against Britain and the United Netherlands (February 1, 1793) and against Spain (March 7), which, with several smaller states, had entered the counter-revolutionary coalition against France.
- ✓ Jacobin proposals designed to strengthen the government for the crucial struggles

ahead met fierce resistance from the Girondists. Early in March, however, the convention voted to conscript 300 000 men and dispatched special commissioners to the various departments for the purpose of organising the levy.

- ✓ Royalists and clerical foes of the Revolution stirred the anticonscription feelings of peasants in the Vendée into open rebellion. Civil war quickly spread to neighbouring departments.
- ✓ On March 18, the Austrians defeated the army of Dumouriez at Neerwinden, and Dumouriez deserted to the enemy. The defection of the leader of the army, mounting civil war, and the advance of enemy forces across the French frontiers inevitably forced a crisis in the convention between the Girondists and the Montagnards, with the more radical elements stressing the necessity for bold action in defence of the Revolution.

18.7 The Reign of Terror

- ✓ On 6 April, the convention established the Committee of Public Safety as the executive organ of the republic and reorganised the Committee of General Security and the Revolutionary Tribunal.
- ✓ Agents were sent to the departments to supervise local execution of the laws and to requisition men and munitions. During this period rivalry between the Girondists and the Montagnards became increasingly bitter.
- ✓ A new Parisian outburst, organised by the radical journalist Jacques-René Hébert and his extremist colleagues, forced the convention to order the arrest of 29 Girondist delegates and the Girondist ministers Pierre Henri Hélène Marie Lebrun-Tondu and Étienne Clavière on June 2.
- ✓ Thereafter, the radical faction in control of the government of Paris played a decisive role in the conduct of the Revolution.
- ✓ On June 24, the convention promulgated a new constitution, the terms of which greatly extended the democratic features of the republic. However, the document was never actually put into effect.
- ✓ Leadership of the Committee of Public Safety passed, on July 10, to the Jacobins, who completely reorganised it. Three days later the radical politician Jean-Paul Marat, long identified with the Jacobins, was assassinated by Charlotte Corday, a Girondist sympathiser.
- ✓ Public indignation over this crime considerably broadened the Jacobin sphere of influence. On July 27, the Jacobin leader Maximilien Robespierre was added to the Committee of Public Safety and soon became its dominant member.
- ✓ Aided by Louis Saint-Just, Lazare Carnot, Georges Couthon, and other prominent Jacobins, Robespierre instituted extreme policies to crush any possibility of counter-revolution. The powers of the committee were renewed monthly by the National Convention from April 1793 to July 1794, a period known in history as the Reign of Terror.
- ✓ From a military standpoint, the position of the republic was extremely perilous. Enemy powers had resumed the offensive on all fronts. Mainz had been recaptured by the Prussians, Condé-Sur-L'Escaut and Valenciennes had fallen, and Toulon was under siege by the British.
- ✓ Royalist and Roman Catholic insurgents controlled much of the Vendée and Brittany. Caen, Lyons, Marseille, Bordeaux, and other important localities were in the hands of the Girondists.
- ✓ By a new conscription decree, issued on August 23, the entire able-bodied male population of France was made liable to conscription. Fourteen new armies,

numbering about 750 000 men, were speedily organised, equipped, and rushed to the front. Along with these moves, the committee struck violently at internal opposition.

- ✓ On October 16, Marie Antoinette was executed, and 21 prominent Girondists were beheaded on October 31. Beginning with these reprisals, thousands of Royalists, priests, Girondists, and other elements charged with counter-revolutionary activities or sympathies were brought before Revolutionary tribunals, convicted, and sent to the guillotine.
- ✓ Executions in Paris totalled 2 639: more than half (1 515) the victims perished during June and July, 1794.
- ✓ In many outlying departments, particularly the main centres of Royalist
- ✓ insurrection, even harsher treatment was meted out to traitors, real and suspect.
- ✓ The Nantes tribunal, headed by Jean-Baptiste Carrier, which dealt most cruelly with those who aided the rebels in the Vendée, sent more than 8 000 people to the guillotine within three months.
- ✓ In all France, Revolutionary tribunals and commissions were responsible for the execution of almost 17 000 individuals, including those who died in overcrowded, disease-ridden prisons and insurgents shot summarily on the field of battle, the victims of the Reign of Terror totalled approximately 40 000.
- ✓ All elements of the opposition suffered from the Terror. Of those condemned
- ✓ by the Revolutionary tribunals, approximately 8% were nobles, 6% were members of the clergy, 14% belonged to the middle class, and 70% were workers or peasants charged with avoiding conscription, desertion, hoarding, rebellion, and various other crimes.
- ✓ Of these social groups, the clergy of the Roman Catholic Church suffered
- ✓ proportionately the greatest loss. Anticlerical hatred found further expression in the abolition, in October 1793, of the Julian calendar, which was replaced by the Republican Calendar.
- ✓ As a part of its revolutionary programme, the Committee of Public Safety,
- ✓ under the leadership of Robespierre, attempted to reform France in accordance with its own fanatical concepts of humanitarianism, social idealism, and patriotism.
 - Striving to establish a “Republic of Virtue”, the Committee stressed devotion to the republic and to victory, and instituted measures against corruption and hoarding.
 - In addition, on 23 November 1793, the Commune of Paris, in a measure soon copied by authorities elsewhere in France, closed all churches in the city and began actively to sponsor the revolutionary “religion” known as the Cult of Reason.
 - Initiated at the insistence of the radical leader Pierre Gaspard Chaumette and his extremist colleagues (among them Hébert), this act accentuated growing differences between the centrist Jacobins, led by Robespierre, and the fanatical Hébertists, a powerful force in the convention and in the Parisian government.
- ✓ The tide of battle against the allied coalition had turned, meanwhile, in favour of France. Initiating a succession of important victories, General Jean-Baptiste Jourdan defeated the Austrians on 16 October 1793. By the end of the year, the invaders in the east had been driven across the Rhine, and Toulon had been liberated. Of equal significance, the Committee of Public Safety had largely crushed the insurrections of the Royalists and the Girondists.

18.8 Struggle for power

- ✓ The factional struggle between the Committee of Public Safety and the extreme group surrounding Hébert was resolved with the execution, on March 24, 1794, of Hébert and his principal associates.
- ✓ Within two weeks, Robespierre moved against the Dantonists, who had begun to demand peace and an end of the terror. Danton and his principal colleagues were beheaded on April 6.
- ✓ As a result of these purges and wholesale reprisals against supporters of the two factions, Robespierre lost the backing of many leading Jacobins, especially those who feared for their own safety.
- ✓ A number of military successes, notably that at Fleurus, Belgium, on June 26, which prepared the way for the second French conquest of the Austrian Netherlands, increased popular confidence in eventual triumph. As a consequence, distaste for Robespierre's paranoid security measures became widespread.
- ✓ The general dissatisfaction with the leader of the Committee of Public Safety soon developed into full-fledged conspiracy. Robespierre, Saint-Just, Couthon, and 98 of their followers were seized on July 27, the Ninth Thermidor according to the Republican calendar, and beheaded the next day. The Ninth Thermidor is generally regarded as marking the end of the "Republic of Virtue".
- ✓ Until the end of 1794, the National Convention was dominated by the group, called Thermidoreans, who overthrew Robespierre and ended the Reign of Terror. The Jacobin Clubs were closed throughout France, the Revolutionary tribunals were abolished, and various extremist decrees, including one that had fixed wages and commodity prices, were repealed.
- ✓ After the recall to the convention of expelled Girondists and other right-wing delegates, Thermidorean conservatism was transformed into sharp reaction. During the spring of 1795, bread riots and protest demonstrations spread from Paris to many sections of France. The outbreaks were suppressed, and severe reprisals were exacted against the Montagnards.
- ✓ The morale of the French armies was undamaged by these events on the home front.
 - During the winter of 1794-1795, French forces, commanded by General Charles Pichegru, overran the Austrian Netherlands, occupied the United Netherlands (which the victors reorganised as the Batavian Republic), and routed the allied armies of the Rhine.
 - This sequence of reversals resulted in the disintegration of the anti-French coalition. On 5 April 1795, by the Treaty of Basel, Prussia and a number of allied Germanic states concluded peace with the French government.
 - On July 22, Spain also withdrew from the war, leaving Britain, Sardinia, and Austria as the sole remaining belligerents.
 - For nearly a year, however, a stalemate prevailed between France and these powers. The next phase of the struggle opened the Napoleonic Wars.
- ✓ Peace was restored to the frontiers, and in July an invading army of émigrés was defeated in Brittany.
- ✓ The National Convention then quickly completed the draft of a new constitution. Formally approved on 22 August 1795, the new basic law of France vested executive authority in a Directory, composed of five members.
 - Legislative power was delegated to a two-chambered legislature, consisting of the:
 - Council of Ancients, with 250 members; and

- The Council of the Five Hundred.
- The terms of one member of the Directory and a third of the legislature were renewable annually, beginning in May 1797, and the franchise was limited to taxpayers who could establish proof of one-year residence in their voting district.
- The new constitution contained additional evidence of retreat from Jacobin democracy. In its failure to provide a means of breaking deadlocks between the executive and legislative bodies, it laid the basis for constant intragovernmental rivalry for power, successive coups d'etat, and ineffectual administration of national affairs.
- The National Convention, however, still anti-clerical and anti-Royalist despite its opposition to Jacobinism, created safeguards against the restoration of the monarchy.
- By a special decree, the first directors and two-thirds of the legislature were to be chosen from among the convention's membership.
- ✓ Parisian Royalists, reacting violently against this decree, organised, on 5 October 1795, an insurrection against the convention.
- ✓ The uprising was promptly quelled by troops under the command of General Napoleon Bonaparte, a little-known leader of the Revolutionary armies who later became Napoleon I, emperor of France.
- ✓ On 26 October, the powers of the National Convention were terminated; on 2 November, it was replaced by the government provided for under the new constitution.
- ✓ Although a number of capable statesmen including Charles Maurice de Talleyrand-Périgord and Joseph Fouché gave distinguished service to the Directory, from the outset the government encountered a variety of difficulties.
- ✓ Many of these problems arose from the inherent structural faults of the governmental apparatus; others grew out of the economic and political dislocations brought on by the triumph of conservatism.
- ✓ The Directory inherited an acute financial crisis, which was aggravated by disastrous depreciation (about 99 per cent) of the Assignats.
- ✓ Although most of the Jacobin leaders were dead, abroad, or in hiding, the spirit of Jacobinism still flourished among the lower classes.
- ✓ In the higher circles of society, Royalist agitators boldly campaigned for restoration. The bourgeois political groupings, determined to preserve their hard-won status as masters of France, soon found it materially and politically profitable to direct the mass energies unleashed by the Revolution into militaristic channels.
- ✓ Old scores remained to be settled with the Holy Roman Empire. In addition, absolutism, by its nature a threat to the Revolution, still held sway over most of Europe.

18.9 Changes resulting from the Revolution

- ✓ One direct result of the French Revolution was the abolition of absolute monarchy in France. The Revolution was also responsible for destroying the feudal privileges of the nobles.
- ✓ Serfdom was abolished, feudal dues and tithes were eliminated, the large feudal estates were broken up, and the principle of equal liability to taxation was introduced.
- ✓ With the sweeping redistribution of wealth and land tenure, France became the European country with the largest proportion of small independent landowners.
- ✓ Other social and economic reforms initiated during this period included eliminating

- imprisonment for debt, introducing the metric system, and abolishing the rule of primogeniture in the inheritance of land.
- ✓ During the Consulate, Napoleon carried through a series of reforms that were begun during the Revolution. He established the Bank of France, which has continued to function more or less unchanged up to the present time, as a quasi-independent national bank and as the agent of the French government for currency, public loans, and the deposit of public funds.
 - ✓ The present highly centralised, secularly controlled French educational system was begun during the Reign of Terror and completed by Napoleon:
 - The University of France and the Institut de France were organised.
 - Teaching appointments, based on competitive examinations, were opened to all citizens regardless of birth or wealth.
 - ✓ The reform and codification of the diverse provincial and local law, which culminated in the Napoleonic Code, reflected many of the principles and changes introduced during the Revolution: equality before the law, right of habeas corpus, and provisions for fair trial.
 - ✓ Trial procedure provided for a board of judges and a jury for criminal cases: an accused person was deemed innocent until proven guilty, and was guaranteed counsel.
 - ✓ An additional area in which the Revolution played an important part was that of religion. Although not always practiced in the revolutionary period, the principles of freedom of religion and the press, as enunciated in the Declaration of the Rights of Man, resulted ultimately in freedom of conscience and in civil status for Protestants and Jews. The Revolution paved the way also for separation of Church and state.
 - ✓ The more intangible results of the Revolution were embodied in its watchwords, "**Liberty, Equality, Fraternity**". These ideals became the platform of liberal reforms in France and Europe in the 19th century and remain the present-day keywords of democracy. Revisionist historians, however, attribute to the Revolution less laudable effects, such as the rise of the highly centralised (often totalitarian) state and mass warfare involving total wars of nations-in-arms.

[Taken from: Microsoft Encarta 2000]

19 Napoleon Bonaparte

- ✓ There followed 30 years of war, Catholic and Protestant conflagrations, French domination under Louis XIV, the rise of Prussia, the French revolution, and the emergence of a new star in a firmament of bloodshed, hysteria and domestic turmoil – Napoleon Bonaparte.
- ✓ Napoleon dreamed of a resurrected Roman European civilisation, dominated by France. He considered himself the heir and successor to Caesar and Charlemagne and, borrowing the title from ancient Rome, called himself First Consul. With a bust of Julius Caesar, adorning his study, classical imagery dominated his mind.
 - "I am of the race of the Caesars, and of the best, of those who laid the foundations," he declared.
- ✓ Being completely aware of the influence of the Papacy, he concluded a concordat [an agreement between a pope and a secular government] in 1801 and restored its official status in France.
- ✓ In 1804, he summoned Pope Pius VII to give the highest religious significance to the anointing and crowning of the first Emperor of the French. What followed, a thousand

years after the Pope Leo III crowned Charlemagne in Rome, has become one of the most symbolic acts in European history. As the pope waited with his cardinals on the high altar of the Notre Dame Cathedral, Napoleon approached. All expected him to kneel before the Pontiff and, like Charlemagne, accept a blessing from the superior party. To the amazement of the congregation, he seized the crown from the Popes hands; he turned his back on the Pope and the altar, and crowned himself.

- ✓ In so doing, Napoleon had made it clear that Church was in the hands of the State, though the coronation went on to be consecrated by the Pope. Napoleon crowned himself again with the iron crown of Lombardy, the greatest historic symbol of Europe, which had been previously worn by Charlemagne, Otto the great and European sovereigns. He made himself king of Italy, and sealed a victory over the Russian and Austrian armies. This gave him the confidence to write to Rome.
 - “Tell the Pope I am Charlemagne, the Sword of the church, his Emperor, and as such I expect to be treated.”
- ✓ With renewed vigour, he pushed ahead with his plans for a United States of Europe – a league of European states under French hegemony. It soon became clear that the existence of an Austrian archduke with the title Holy Roman Emperor was preposterous. In 1806, Francis II resigned his titles and imperial crown leaving Napoleon as the unchallenged Emperor of the West.
- ✓ But Napoleon’s demise was rapid. With a catastrophic attempt to annex Russia into his empire, and the restoration of the Bourbon king, Louis XVIII, he was defeated by the British at Waterloo and finally exiled to the island of Saint Helena, where he wrote:
 - “I wanted to found a European system, a European code of laws, a European judiciary. There would have been but one people throughout Europe.”

[Taken from: Bavaria Prayer Manual 2003]

20 French philosophers

20.1 René Descartes

20.1.1 Introduction

- ✓ Descartes (photo below) (1596-1650), was a French philosopher, scientist, and mathematician, often called the founder of modern philosophy.
- ✓ Descartes (photo below) (1596-1650), was a French philosopher, scientist, and mathematician, often called the founder of modern philosophy.
- ✓ Born in La Haye, Touraine (a region and former province of France), Descartes was the son of a minor nobleman and belonged to a family that had produced a number of learned men.
- ✓ At the age of eight he was enrolled in the Jesuit school of La Flèche in Anjou, where he spent the rest of his schooldays. Besides the usual classical studies, Descartes received instruction in mathematics and scholasticism, which attempted to use human reason to understand Christian doctrine.
- ✓ Roman Catholicism exerted a strong influence on Descartes throughout his life. Upon finishing school, he studied law at the University of Poitiers,



graduating in 1616.

- ✓ He never practised law, however; in 1618 he entered the service of Prince Maurice of Nassau, leader of the United Provinces of the Netherlands, with the intention of following a military career.
- ✓ In succeeding years Descartes served in other armies, but his attention had already been attracted to the problems of mathematics and philosophy, to which he was to devote the rest of his life.
- ✓ Descartes made a pilgrimage to Italy between 1623 and 1624, then spent the years from 1624 to 1628 in France, where he devoted himself to the study of philosophy and also experimented in the science of optics.
- ✓ In 1628, having sold his properties in France, he moved to the Netherlands, where he spent most of the rest of his life, living in a number of different cities, including Amsterdam, Deventer, Utrecht, and Leiden.
- ✓ It was probably during the first years of his residence in the Netherlands that Descartes wrote his first major work, *Essais Philosophiques* (Philosophical Essays), published in 1637. The work contained four parts:
 - an essay on geometry;
 - another on optics;
 - a third on meteors; and
 - *Discours de la Méthode* (Discourse on Method), which described his philosophical speculations.
- ✓ This was followed by other philosophical works, among them *Meditationes de Prima Philosophia* (Meditations on First Philosophy, 1641; revised 1642) and *Principia Philosophiae* (The Principles of Philosophy, 1644). The latter volume was dedicated to Princess Elizabeth Stuart of Bohemia, who lived in the Netherlands and with whom Descartes had formed a deep friendship.
- ✓ In 1649 Descartes was invited to the court of Queen Christina of Sweden in Stockholm to give the Queen instruction in philosophy. However, the rigours of the northern winter brought on the pneumonia that caused his death in 1650.

20.1.2 Philosophy

- ✓ Descartes attempted to apply the rational deductive methods of science, and particularly of mathematics, to philosophy.
- ✓ Before his time, philosophy had been dominated by the method of scholasticism, which was entirely based on comparing and contrasting the views of recognized authorities. Rejecting this method, Descartes stated: “In our search for the direct road to truth, we should busy ourselves with no object about which we cannot attain certitude equal to that of the demonstration of arithmetic and geometry.”
- ✓ He therefore determined to hold nothing true until he could be absolutely certain of it. His method for discovering a truth of which he could be absolutely certain was to use scepticism: he attempted to doubt everything that he believed to be true and investigate if it was indeed possible to doubt it.
- ✓ Using this “method of doubt” he found that he could doubt whether he was in fact awake, since it was always possible that he was dreaming. He could also doubt whether the physical world and his own body existed, since it was always possible that a powerful and malicious demon was creating the illusion of these things in his mind. However, try as he might, he could not

doubt that he himself existed, since the very act of doubting required a doubter, namely himself.

- ✓ In order to doubt, he had to exist. Descartes expressed this conclusion in the famous words “Cogito, ergo sum” (“I think, therefore I am”). He used it as the foundation stone on which to build a complete system of indubitable knowledge. From the principle that thinking proved his own existence, he argued that his essential characteristic was thinking.
- ✓ Descartes then went on to argue for the existence of God, and to claim that God must have created two kinds of substance that make up the whole of reality.
 - One kind was thinking substance, or minds, entities such as himself whose essential characteristic was thinking; and
 - The other was extended substance, or bodies, for example, rocks or trees or his body, whose essential characteristic was being extended over a certain amount of physical space.
- ✓ While thinking substances acted in accordance with the laws of thinking, extended substances acted in accordance with the mechanical laws of physics.
- ✓ This division of reality into two kinds of substance, one physical and one mental; has become known as Cartesian dualism. In one form or another it has been extraordinarily influential on Western philosophy ever since Descartes’ time.

20.1.3 Science

- ✓ Descartes’ philosophy carried him into elaborate and erroneous explanations of a number of physical phenomena. These explanations, however, were valuable, in that he substituted a system of mechanical interpretation of physical phenomena for the vague spiritual concepts of most earlier writers.
- ✓ Although Descartes had at first been inclined to accept the new Copernican theory of the universe, with its concept of a system of spinning planets revolving around the Sun, he abandoned this theory when it was pronounced heretical by the Roman Catholic Church. In its place he devised a theory of vortices in which space was entirely filled with matter, in various states, whirling about the Sun.
- ✓ In the field of physiology, Descartes held that part of the blood was a subtle fluid, which he called “animal spirits”. The animal spirits, he believed, came into contact with the thinking substance at a point in the brain and flowed out along the channels of the nerves to animate the muscles and other parts of the body.
- ✓ Descartes’ study of optics led him to the independent discovery of the fundamental law of reflection: that the angle of incidence is equal to the angle of reflection. His essay on optics was the first published statement of this law. Descartes’ treatment of light as a type of pressure in a solid medium paved the way for the undulatory, or wave, theory of light.

20.1.4 Mathematics

- ✓ The most notable contribution that Descartes made to mathematics was his systematisation of analytic geometry. This is a method for translating any point, line, or curve on a plane into numerical form.
- ✓ If the plane is marked off into a grid based on a horizontal and a vertical axis,

then every point on the plane can be identified by two numbers that give its distances from the two axes. These numbers are known as the point's Cartesian coordinates.

- ✓ It is then possible, for a given line or curve, to find an equation relating the two Cartesian coordinates that holds true for all points on the curve. This equation provides an exact translation of the curve into numerical form.
- ✓ Descartes was the first mathematician to attempt to classify curves according to the types of equations that produce them, as well as contributing to the theory of equations. He was the originator of the use of the last letters of the alphabet to designate unknown quantities and first letters to designate known ones.
- ✓ He also invented the method of indices (as in x^2) to express the powers of numbers.
- ✓ In addition, he formulated the rule, which is known as Descartes's rule of signs, for finding the number of positive and negative roots for any algebraic equation.

[Taken from: Microsoft Encarta Encyclopedia 2000]

20.2 Voltaire

20.2.1 Introduction

- ✓ Voltaire was the assumed name of François-Marie Arouet (1694-1778), French writer and intellectual, who was one of the leaders of the Enlightenment.
- ✓ Voltaire was born in Paris on 21 November 1694, the son of a notary. He was educated by the Jesuits at the Collège de Louis-le-Grand. His career may be divided into two periods.

20.2.2 Period: 1694-1750

- ✓ Voltaire quickly chose literature as his career. He became known in the Paris salons as a brilliant and sarcastic wit.
- ✓ A number of his writings, in particular a lampoon against the French regent Philippe II, Duc d'Orléans, led to imprisonment in the Bastille.
- ✓ During his 11 months there, Voltaire wrote his first tragedy, Oedipe (Oedipus), which was performed to great acclaim in 1718, and began an epic poem on Henry IV of France, of which an early version was printed anonymously in Geneva under the title Poème sur la Ligue (Poem on the League, 1723).
- ✓ In his poem Le Pour et le Contre (For and Against, 1722), Voltaire expressed both his anti-Christian views and his belief in a Supreme Being (deism).
- ✓ After a quarrel with an illustrious nobleman, the Chevalier de Rohan, Voltaire was again imprisoned in the Bastille, before going into exile in England, where he quickly mastered the language and wrote two noteworthy essays in English, one on epic poetry and the other on the history of the French civil wars. After much opposition from the French government, an expanded edition of the Poème sur la Ligue was published under the title La Henriade (The Epic of Henry IV, 1728).
- ✓ Voltaire returned to France in 1728. During the next few years he lived in

Paris, where he wrote the *Lettres sur les Anglais* (Letters on the English Nation, 1734), republished in the same year, with the addition of a letter on the 17th century religious writer Blaise Pascal, as *Lettres Philosophiques* (Philosophical Letters).

- ✓ These provided the French reader with object lessons on how intellectual, religious, and political matters should be conducted, and contain an eloquent defence of civil liberty and religious toleration.
- ✓ The work brought Voltaire into conflict with the authorities and he was forced to take refuge in the independent duchy of Lorraine, where he formed an intimate relationship with the aristocratic and learned Marquise du Châtelet, who exerted a strong intellectual influence on him.
- ✓ Voltaire's stay with the marquise at Cirey was a period of intense literary activity. As well as plays, stories, satires, and light verse, Voltaire wrote the *Eléments de la Philosophie de Newton* (Elements of Newton's Philosophy, 1737), in which he continued the pioneering work he had begun in the *Lettres sur les Anglais* of explaining Newton's theory of gravitational attraction to an obstinately resistant French public.
- ✓ He often travelled to Paris and through the influence of the Marquise de Pompadour, the mistress of Louis XV, he became a court favourite.
- ✓ He was appointed historiographer of France, then a gentleman of the king's bedchamber; finally, in 1746, he was elected to the Académie Française.
- ✓ Following the death of the Marquise du Châtelet in 1749, Voltaire accepted a long-standing invitation from Frederick II of Prussia to become permanently resident at the Prussian court.
- ✓ He went to Berlin in 1750 but left after two years as his somewhat acid wit clashed with the king's autocratic temper, and led to frequent disputes.

20.2.3 Period: 1750-1778

- ✓ Voltaire finally settled at Ferney, on the Swiss border, in 1758, where he completed his most ambitious work, the *Essai sur l'Histoire Générale et sur les Moeurs et l'Esprit des Nations* (Essay on General History and on the Customs and the Character of Nations, 1756), in which he maintains his belief in the existence of a God but attacks supernaturalism and denounces religion and the power of the clergy.
- ✓ After settling in Ferney, Voltaire wrote several philosophical poems, including the *Poème sur le Désastre de Lisbonne* (Poem on the Lisbon Disaster, 1756), a bitter protest at the belief, encouraged by the Roman Catholic Church, that the earthquake, which had devastated Lisbon the previous year, was a divinely inspired punishment visited on the city for its immorality.
- ✓ To this period belong the majority of his *contes philosophiques* (philosophical tales), the most famous of which, *Candide* (1759), rejects hollow philosophical attempts (notably by the disciples of the German philosopher Leibniz) to explain away evil. Its often-quoted conclusion, "Il faut cultiver notre jardin" ("We must cultivate our garden"), is not a call for resignation, but for positive action, and was followed by a period in which Voltaire himself led a bitter campaign against the "Infamous Beast" of the Church.
- ✓ Voltaire involved other, younger Philosophes (a group of 18th century writers) in this campaign, but their overt atheism and materialism repelled him, and he attempted to counter their arguments in works like *Le Philosophe Ignorant* (The Ignorant Philosopher, 1766) and *Histoire de Jenni* (The Story of

Johnny, 1775).

- ✓ Voltaire's lifelong ambition was to be hailed as the legitimate successor to the great 17th century dramatist, Jean Racine, and throughout his long career he wrote numerous tragedies, including *Zaire* (1732) and *Mahomet* (1741), which were performed at the Comédie-Française.
- ✓ The apotheosis of his involvement with the theatre came when, old and sick, he returned to Paris in order to see a bust of himself crowned with laurels on the stage of that great institution. Voltaire died in Paris on May 30, 1778.

[Taken from: Microsoft Encarta Encyclopedia 2000]

20.3 Jean-Jacques Rousseau

20.3.1 Introduction

- ✓ Rousseau (1712-1778), was a Swiss-born French philosopher, social and political theorist, musician, botanist, and one of the most eloquent writers of the Age of Enlightenment.
- ✓ Rousseau was born in Geneva on June 18, 1712, and was raised by an aunt and uncle following the death of his mother a few days after his birth. He was apprenticed at the age of 13 to an engraver, but after three years he ran away and became secretary and companion to Madame Louise de Warens, a wealthy and charitable woman who had a profound influence on Rousseau's life and writings.
- ✓ In 1742 Rousseau moved to Paris, where he earned his living as a music teacher, music copyist, and political secretary. He became a close friend of the French philosopher Denis Diderot, who commissioned him to write articles on music for the French *Encyclopédie*.



20.3.2 Philosophical writings

- ✓ In 1750 Rousseau won the Academy of Dijon award for his *Discours sur les Sciences et les Arts* (Discourse on the Sciences and the Arts, 1750), and in 1752 his opera *Le Devin du Village* (The Village Sage) was first performed. In the former, and in his *Discourse on the Origin of Inequality Among Mankind* (1755; trans. 1761), he expounded the view that science, art, and social institutions have corrupted humankind and that the natural, or primitive, state is morally superior to the civilised state (see Naturalism).
- ✓ The persuasive rhetoric of these writings provoked derisive comments from the French philosopher Voltaire, who attacked Rousseau's views, and subsequently the two philosophers became bitter enemies.
- ✓ Rousseau left Paris in 1756 and secluded himself at Montmorency, where he wrote the romance *Julie, or the New Eloise* (1761; trans. 1773). In his famous political treatise *The Social Contract* (1762; trans. 1797) he developed a case for civil liberty and helped prepare the ideological background of the French Revolution by defending the popular will against divine right.

20.3.3 Later works

- ✓ In the influential novel *Émile* (1762; trans. 1763) Rousseau expounded a new theory of education, emphasising the importance of expression rather than repression to produce a well-balanced, freethinking child.
- ✓ Rousseau's unconventional views antagonised French and Swiss authorities and alienated many of his friends, and in 1762 he fled first to Prussia and then to England, where he was befriended by the Scottish philosopher David Hume. However, the pair soon quarrelled and denounced each other in public letters.
- ✓ During his stay in England Rousseau prepared the manuscript for his posthumously published treatise on botany, *La Botanique* (Botany, 1802). Rousseau returned to France in 1768 under the assumed name of Renou.
- ✓ In 1770 he completed the manuscript of his most remarkable work, the autobiographical *Confessions* (1782; trans. 1783, 1790), which contained a penetrating self-examination and revealed the intense emotional and moral conflicts in his life. He died on July 2, 1778, in Ermenonville, France.

20.3.4 Influence

- ✓ Although Rousseau contributed greatly to the movement in Western Europe for individual freedom and against the absolutism of Church and State, his conception of the State as the embodiment of the abstract will of the people and his arguments for strict enforcement of political and religious conformity are regarded by some historians as a source of totalitarian ideology.
- ✓ Rousseau's theory of education led to more permissive and more psychologically oriented methods of child care, and influenced the German educator Freidrich Froebel, the Swiss educational reformer Johann Heinrich Pestalozzi, and other pioneers of modern education.
- ✓ The *New Eloise* and *Confessions* introduced a new style of extreme emotional expression, concern with intense personal experience, and exploration of the conflicts between moral and sensual values.
- ✓ In these writings Rousseau profoundly influenced Romanticism in literature and philosophy in the early 19th century. He also affected the development of psychological literature, psycho-analytical theory, and 20th century existentialism, particularly in his insistence on free will, his rejection of the doctrine of original sin, and his defence of learning through experience rather than analysis.
- ✓ The spirit and ideas of Rousseau's work stand midway between the 18th century Enlightenment, with its passionate defence of reason and individual rights, and early 19th century Romanticism, which defended intense subjective experience against rational thought.

[Taken from: Microsoft Encarta Encyclopedia 2000]

20.4 Henri Bergson

- ✓ Bergson (1859-1941), was a French philosopher and Nobel laureate, who advanced a theory of evolution, based on the spiritual dimension of human life that had widespread influence in a variety of disciplines.
- ✓ Born in Paris, on 18 October 1859, Bergson was educated at the École Normale

Supérieure and the University of Paris. He taught in various secondary schools from 1881 until 1898, when he accepted a professorship at the École Normale Supérieure. Two years later he was appointed to the chair of philosophy at the Collège de France.

- ✓ Meanwhile, Bergson's doctoral dissertation, *Time and Free Will* (1889; trans. 1910), was published and aroused great interest among philosophers. It presents his theories on the freedom of the mind and on duration, which he regarded as the succession of conscious states, intermingling and unmeasured.
- ✓ This work was followed by *Matter and Memory* (1896; trans. 1911), emphasising the selectivity of the human brain; *Laughter* (1900; trans. 1901), an essay on the mechanistic basis of comedy that is probably his most quoted work; and *Creative Evolution* (1907; trans. 1911), probing the entire problem of human existence and defining the mind as pure energy, the *élan vital*, or vital force, responsible for all organic evolution.
- ✓ In 1914, Bergson was elected to the French Academy.
- ✓ In 1921, Bergson resigned from the Collège de France to devote his time to international affairs, politics, moral problems, and religion; he was converted to Roman Catholicism (his parents were Jewish).
- ✓ He published only one book during the last two decades of his life, *The Two Sources of Morality and Religion* (1932; trans. 1935), in which he aligned his own philosophy with Christianity. In 1927 he was awarded the Nobel Prize for Literature. He died on 4 January 1941.
- ✓ The influence of Bergson's earlier books, as well as his many papers and lectures, on the philosophers, artists, and writers of the 20th century is extensive. He was a master prose stylist and a brilliant lecturer, his mystical yet vital style contrasting with the formalistic materialism of his peers.
- ✓ Although often associated with the intuitionist school of philosophy, Bergsonism is too original and eclectic a philosophy to be thus categorised.
- ✓ Bergson did, however, emphasise the importance of intuition over intellect, as he promoted the idea of two opposing currents: inert matter in conflict with organic life as the vital urge strives towards free creative action.

[Taken from: Microsoft Encarta Encyclopedia 2000]

20.5 Jean-Paul Sartre

- ✓ The century's most famous French thinker was Jean-Paul Sartre, the quintessential Parisian intellectual, who was born in Paris on 21 June 1905 and died there on 15 April 1980. For most people embodied an obscure idea called existentialism. It's one of the great 'isms' of popular culture, but even philosophers have trouble explaining what existentialism really means.
- ✓ Sartre was a novelist, a playwright, a critic and a brilliant philosopher. His father was a decorated naval officer, and his mother was the cousin of Albert Schweitzer, the famous Alsatian-German, the theologian and African missionary doctor. His father died when Sartre was young and he was raised by his grandfather.
- ✓ In 1938 he published his first novel, *La Nausee* [Nausea], which introduces many themes of his latter philosophical works. He worked as a lycee [secondary school] teacher until the outbreak of WWII and spent a year as prisoner of war. As a result of his war experiences he found a new political commitment and became a key figure in the French Resistance.

- ✓ Sartre never used the term existentialism in his early defining works, but it came to represent a body of thought that he, in part, inherited from the German philosopher Edmund Husserl. It was also adopted by a Parisian café clique of writers, dramatists and intellectuals [which included life-long companion Simone de Beauvoir], and even painters and musicians. Jean-Paul's intellectual influences were the German philosophers, in particular Martin Heidegger and Friedrich Nietzsche and he was also influenced by the Dane Søren Kierkegaard.
- ✓ Sartre was an atheist, and the "loss of God" was a phrase he used often. In the 1930s he wrote a series of analyses of human self-awareness that culminated in his most important philosophical work, *L'Être et le Néant* [Being and Nothingness; 1943]. The central idea of this long and difficult book is to distinguish between objective things and human consciousness, and to assert that the consciousness is a 'non-thing'. Consciousness is made real by taking a point of view on things, on 'being'. He claimed that we are 'condemned to be free' and that even in indecision we choose not to choose, thus making freedom inescapable.
- ✓ For all its lofty language and convoluted philosophical argument, *L'Être et le Néant* is a treatise on a fairly simple way of life that embraces one's own autonomy and seeks to maximise one's choices [or one's awareness of them]. Many read Sartre's message as a positive one, but for him this heightened human awareness was characterised by emptiness, boredom and negativity.
- ✓ The many literary works, essays, plays and political writings of Sartre were charged with his philosophical ideas. *Huis-clos* [No exit, 1944], his most popular play is an allegorical and unnerving story about three people who find themselves in a room together with no way out. This work includes Sartre's famous words "Hell is other people".
- ✓ He remained politically active in latter years, but his health deteriorated. Throughout his life he'd imbibed vast quantities of alcohol, tobacco and amphetamines, and this continued unabated – he ultimately went blind. Jean-Paul Sartre succumbed to lung cancer aged 74. Over 25 000 people attended his funeral procession.

[Taken from: Lonely Planet - France, 2001 Edition]

20.6 Simone de Beauvoir

- ✓ Simone de Beauvoir (1908-1986), French novelist and advocate of existentialism. Until 1943 she taught philosophy. After meeting Jean-Paul Sartre at the Sorbonne in 1929, she became closely associated with him and his circle.
- ✓ In her first novel, *L'Invitée*, (1943; *She Came to Stay*, 1949), she explored the existentialist dilemmas of individual freedom, action, and responsibility.
- ✓ Later novels dealt with the same themes; among these are *Le Sang des Autres* (1944; *The Blood of Others*, 1948) and *Les Mandarins* (1954; *The Mandarins*, 1956), for which de Beauvoir received the Prix Goncourt.
- ✓ The existentialist thesis that one is responsible for oneself is also advanced in her series of autobiographical works, notably *Mémoires d'une Jeune Fille Rangée* (1958; *Memoirs of a Dutiful Daughter*, 1959) and *Tout Compte Fait* (1972; *All Said and Done*, 1974). Her works give a revealing picture of her own life against the background of the times in which she lived.
- ✓ Among de Beauvoir's non-fiction works are *Le Deuxième Sexe* (1949; *The Second Sex*, 1953), a profound analysis of women's role in society; *La Vieillesse* (1970; *Old Age*, 1973), her study of the ageing process and a passionate indictment of

society's attitude towards the old; and *La Cérémonie des Adieux* (1981; *Adieux: A Farewell to Sartre*, 1984), a memoir about her long-time colleague and partner.

- ✓ The French writer-philosopher Simone de Beauvoir is probably best known as one of the forerunners of the feminist movement of the 1960s. Her book *The Second Sex*, published in 1949, emphasised the importance of equality for both men and women, and is considered a classic of feminist literature. Her work also deals with her advocacy of existential philosophy. Beauvoir was the lifetime partner of the French writer and existentialist philosopher Jean-Paul Sartre.

21 Godly men and woman in French history

21.1 Martin de Tour - "Confidence in God"

- ✓ "Now summon the people from all over Israel to meet me (Elijah) on Mount Carmel. The god who answers by fire He is God" (1 Kings 18, 19 & 24).
- ✓ Martin, (316 - 397) Bishop of Tours and founder of the monastery and missionary training centre at Marmoutiers, lived a life of extra-ordinary devotion to God. His character was a rare mixture of quiet humility with reckless courage that knew no limits.
- ✓ At times he would seek out a quiet place where he could withdraw from the world to spend many days in solitary prayer. Then he would launch out on daring missions to the darkest places of the land, confronting head on the idolatry and magic practices of the superstitious heathen!
- ✓ By his life-time the gospel had touched many of the cities in France, but the countryside was largely un-evangelised. Most country folk at that time followed the ancient religion of the Druids, although some elements of the Roman religion were mixed in for good measure.
- ✓ The countryside was a dangerous place. Away from the watchful eye of the Roman Legions, people often took the law into their own hands, and the church had not yet gained the place of respect and power that it would know in later years.
- ✓ One of Martin's most noted characteristics was his unshakeable confidence in God. His life demonstrated the truth of the verse in **1 John 4:4**; "He that is in you is greater than he that is in the world". There are many exciting stories from his life. The majority of them are well documented, having been written down in his life time after interviews with eye-witnesses. A few examples are given below for your inspiration.
 - One day, whilst journeying through the Alps, Martin was set upon by a band of robbers. With his hands tied behind his back one of them took him aside to be stripped. He asked Martin who he was, to which Martin replied that he was a Christian. The robber next asked him if he was afraid. Martin replied that he had never felt so safe in his life, because he knew that the Lord would be with him in a special way in the midst of such a trial. He added that he was, however, afraid for the robber. By living a life of crime he was showing himself unworthy of God's mercy. Martin then started to preach the gospel of salvation to him. The robber was deeply touched by Martin's words, and after a short while set Martin free. Soon afterwards he turned away from his life of crime, and from then on lived a respectful and religious life.
 - Martin often put his own life at risk in his attempts to cleanse the land of paganism. One day he visited a region notorious for its spiritual darkness. Preachers had visited that place before, but without success, and almost no-one had turned to the Lord. In one particular village there was a very ancient temple,

which Martin and his monks started to pull down. Real trouble began when he began to cut down a pine-tree which was regarded by the locals as sacred. The pagan priests had by then been joined by a huge crowd of heathen determined to stop the destruction of their holy site. Amidst wild scenes, Martin's voice could clearly be heard, telling the villagers that there was nothing sacred in a tree. They should turn from their misguided superstitions and honour the true and living God ! At that, one of the villagers shouted out, "If you have any faith in God, let us cut down this tree, with you lying in its path. If your God is real, as you declare, he will protect you!" Martin, boldly trusting in God, accepted the man's challenge, even though the pine tree was leaning heavily to one side, so that there was no doubt in everyone's mind as to where it would fall. The villagers tied Martin to the spot where they were sure that the tree would fall. Then they began to cut down the tree. Now they didn't mind cutting down their sacred tree, seeing that its fall would bring about the death of the enemy of their religion. By this time, the whole village had gathered round to see what was going to happen. The monks who were with Martin lost all hope, and grew pale as they watched the tree leaning further and further over. At the very last moment, just as the tree began to crash to the ground, Martin placed one hand in its path, and simply made the sign of the cross. In that instant, the great tree swung around in a remarkable way, landing nearer those who had cut it than to Martin. The villagers, overcome with amazement, shouted at each other in excitement, whilst the monks wept for joy. The result was that almost the whole crowd renounced their pagan ways and turned to the Lord. After that, the God of the Christians was held in such high honour that there was hardly a church or monastery in the whole region that was not overwhelmed with the crowds of those wishing to join.

- In another region, a village called Leprosum had a temple which had acquired great wealth through its reputation as a place with special powers. When Martin and his monks came to destroy it, a crowd of heathen resisted them so violently that they were driven away, after receiving some physical injuries. But Martin was not one to give up. Instead, going to a place nearby, he spent three days and nights in unbroken prayer, fasting and wearing sackcloth and ashes. He cried out to the Lord for supernatural help, as he had been unable to destroy the temple by his own, human effort. Suddenly two angels appeared, dressed like warriors, carrying shields and spears. They announced that they had been sent to help him overthrow the temple. Then they told Martin to go and complete the task which he had begun. On returning to the village, crowds of heathen watched in total silence as he pulled down the temple, right to the very foundations. In front of them all he smashed the altars and the idols to pieces. Whilst this was going on, the villagers, though unable to see the angels, were too terrified to raise a finger to stop him. Some started to cry out that the idols must be worthless, as they had been unable to do anything to save themselves from destruction. Realising that the true and living God was working through his servant Martin, almost the entire village committed themselves to the Lord that day.

21.2 Genevieve - "A Woman of Prayer"

- ✓ Genevieve was born in 422 AD in the village of Nanterre, West of Paris, on the edge of the Seine. She lived at the end of the Roman era. The barbarian forces were threatening the old empire from different sides, grouping together like a

menacing wave. Some of these barbarian tribes had very close ties to Arianism, and were defying not only what remained of the established Roman authority, but also the Christian faith, which had just begun to take root in the Roman province of Gaul. This was the period that young Genevieve lived in. These were dangerous days, a time of transition, at the turning point between the established order and the approaching chaos.

- ✓ Even before the age of 10, Genevieve was very committed to Jesus Christ. As a young shepherdess, according to tradition, she prayed and gave her life to the Lord. Shortly afterwards, Germain, the Bishop of Auxerre made a stop over in Nanterre along with Loup, the Bishop of Troyes. They were en route to evangelise the island of the Britons. The local Christian community gathered around in a large crowd, to welcome the men of God. Germain singled Genevieve out and foretold her future devotion. At her request, he led her to a church, accompanied by all the believers, and consecrated her to God as a virgin.
- ✓ Thereafter, with two friends, Genevieve gave herself to a life of prayer and repentance. When her parents died, she moved to be near to her godmother who lived on the "Island of the City", the heart of what is Paris today.
- ✓ Suddenly falling very sick and near death, she experienced a heavenly visitation. A few days later, restored to health, she made a definite commitment to continue in this life of repentance and great intimacy with God for all of her life. She was just 15 years old. Right up until the age of fifty, she fasted every day but Thursdays and Sundays, then breaking her fast only with rye bread, beans, and water.
- ✓ Other women started to gather around her. They prayed without ceasing for the city and for the world around them. They gave themselves wholly to God, living apart from others, yet at the same time, remaining right in the midst of their community.
- ✓ In 451, terror struck. A horde of Huns had crossed the Rhine and was threatening the whole province of Gaul. When Attila reached Troyes, the Parisians were seized by panic and wanted to leave the city. Genevieve, who was just thirty years old, encouraged them to remain. They should pray and fast, and prepare the city for the invaders' approach, she instructed them. Meanwhile, she mobilised the women and gathered them around her for prayer.
- ✓ The men who wanted to flee were furious with her. They threatened her and accused her of being a false prophetess. But Genevieve had not erred. Her prayers won the victory over fear, and Paris remained untouched. In fact, the same events were also repeated at Troyes. Bishop Loup (who knew Genevieve well), made such an impression on Attila the Hun by his steadfastness, that Attila turned away from the Seine valley and went instead towards the Loire. There, on December 10, he experienced a severe defeat, at the battle of the Champs Catalauniques.
- ✓ While what remained of the Roman authority collapsed, Genevieve used her connections and her spiritual strength to gain influence over the Franks, who invaded Gaul later, and were threatening to take Paris. In those days, the Franks were just one of the many tribes that poured over the borders to take over what remained of Roman Gaul.
- ✓ During the siege, which lasted for several years, Genevieve strengthened the resistance. But by 476 Paris was in famine. Genevieve, undismayed, organised a flotilla of eleven barges to travel up the Seine and the Aube rivers at night, all the way to Troyes and Arcis. Their aim was to bring back corn and provisions to distribute to the city's population, beginning with the most poor. Of course, the prayerful Genevieve took the great risk of being a part of this dangerous expedition herself. Armed with only her trust in God she relied on His miraculous intervention,

which had so often accompanied her intercession before. Needless to say, the mission was successful.

- ✓ Genevieve contacted Childéric, the king of the Franks, to ask him for the release of prisoners. He was greatly impressed by her, and agreed to her request. Little by little, positive links were established with the Franks, until finally the city of Paris welcomed them in.
- ✓ Genevieve and her praying friends, who continued praying and fasting without ceasing, now gained a political role. It is known that Genevieve was in communication with the young Clovis, even before his conversion.
- ✓ Clovis was the grandson of Childéric, who became king of the Franks in 482. Clovis listened to her and granted favours for the people of Paris. She also knew Clotilde, the godly lady who later became the wife of Clovis in 492. One can imagine the intensity of the prayer of these two women and Genevieve's praying friends for Clovis, who remained attached to paganism for many years, until he finally converted in 496.
- ✓ When Genevieve died in 502, at 80 years of age, Clovis and Clotilde, who were ruling in Paris, buried her in the tomb that had been reserved for them. This tomb was at the top of the hill on the left bank of the Seine, which since that day has been called the "Mount of Saint Genevieve". In 511, the body of Clovis was also laid to rest there, as was that of queen Clotilde, in 545.
- ✓ In her life time, Genevieve's reputation spread far and wide, even reaching the East, where Simeon the Stylite heard about her and sought her prayers. Genevieve herself was very humble and prayerful, firm and persevering in her intercession. She was supportive of her people, especially of the most poor.
- ✓ She placed enormous confidence in her Lord, and was daring and courageous in her faith. For her, heaven touched the earth. It was enough simply to ask the Lord and to believe, for the heavenly protection to cover her people, even in the most dangerous situations. The forces of evil would have to retreat.
- ✓ This simple woman, enlightened by the Holy Spirit, expressed a realism and political wisdom that was quite remarkable. The spiritual impact of her ministry was as extraordinary as the social change that came from it. How could the people of Paris fail to love her?

21.3 The pastors of the desert

- ✓ "The world was not worthy of them. They wandered in deserts and mountains, in caves and holes in the ground." (**Heb. 11:38**)
- ✓ In the 1660s, King Louis XIV launched a crusade to convert his Protestant subjects to Catholicism. First he shut down their churches. Between 1660 and 1684 two thirds of them were pulled down. Protestant schools and hospitals were also closed.
- ✓ Children were frequently taken from their families and placed, at the parents' expense, in convents and monasteries for re education as Catholics. When this failed to eradicate the Huguenots, Louis XIV used more extreme forms of persuasion the "Dragonnades" (1681). The method was simple. Companies of soldiers (dragoons) were billeted in the homes of the Huguenots. Living with them day and night, the Dragoonades were instructed to do everything they could, short of killing their victims, to make them give up their faith. So they brutalised, flogged, tortured and terrorised the Protestants. They met with great success. In the province of Béarn, for example, 22 000 "conversions" were obtained in a few weeks.
- ✓ Then, in 1685, came the final blow. The Edict of Nantes, which gave the

Protestants a legal right to exist, was revoked. At a stroke, all the rights of France's 700 000 remaining Huguenots were removed:

- Thereafter it became illegal to be Protestant. Their 1500 pastors were given 15 days to leave the country.
 - They had to leave behind any children over seven years old, as well as all their property and possessions. Emigration for all others was now made illegal.
- ✓ Anyone who disobeyed these laws was sentenced to the harshest of punishments; life imprisonment for the women, whilst the men were condemned to slave labour in the galleys or executed by being hanged or broken on the wheel. These dark days, however, became the back-drop for some of the most moving scenes in the whole history of the church in France. The courage of the church of the desert and especially of their pastors is something that should still inspire and challenge us today.
 - ✓ In spite of the king's edict, many Protestant congregations continued to meet together. Deprived of their temples they met secretly, in forests, caves and the remote places of the desert, out of sight of the prying eyes of the authorities.
 - ✓ Their faith was too deeply rooted to be given up lightly. And yet, every time they met together, or even read their Bibles in their own homes, they put their lives at risk.
 - ✓ One night a young boy awoke to see his mother slip quietly out of the house. Thrilled to think that she might be attending a forbidden service in the desert he followed at a distance. She was already far along the way when she noticed her little boy. She ordered him to turn back, warning him of the danger. But he pleaded; "Mother, I am following you. Would you refuse me the grace of going to pray to God?" The mother, moved to tears, did not have the heart to send him home. Thus it was that Antoine Court, the future restorer of France's Protestant churches, went to his first meeting of the desert church.
 - ✓ When Antoine Court was barely 18, he told his widowed mother of his plan to become a preacher. "Mother", he said, "The last pastors are dead or exiled, the reformed Churches are lost if some new ministers of the gospel are not raised up. With the help of God, I will be one of those". When she tried to dissuade him, the young man took his well-worn Bible out from its hiding place and read the passage; "Anyone who loves his father or his mother more than me, is not worthy of me". Thereafter Court could be found travelling around the Cévennes preaching to eager crowds, in farmhouses and barns, in the woods or the caves.
 - ✓ His travels convinced him of the desperate state of the Protestant church. Many were saying that it was no longer possible to meet together, apart from in very small numbers in their own homes.
 - ✓ Those who had fled abroad wrote and encouraged their friends to "Come out of Babylon" and join them in exile. But Court saw a third way. In 1715, this young preacher of just 20 years of age gathered together a handful of other preachers at Montezes to plan together the re-building of French Protestantism.
 - ✓ This first synod of the desert organised how the churches should meet together and be led. During meetings, lookouts were to be posted, who could warn of the approach of the soldiers. Each church should appoint elders to watch over the congregation. In time, a body of recognised pastors was established to care for the churches. Thus the churches were re-constituted and began to grow again.
 - ✓ As they held their worship services once more, the congregation would sit on rocks under the stars and listen with great respect to the preacher. They all knew that this sermon might be his last.

- ✓ In spite of the care that they took in holding their assemblies, there were still some tragic surprises. Meetings were broken up by soldiers randomly shooting into the crowd. Congregations were ambushed on their way home, those captured were sent to the galleys or imprisoned.
- ✓ "False brethren" made easy money by informing on the location of the pastors and the assemblies. All those who had taken part in the first synod of the desert were arrested and killed, one by one; all apart from Court. He had many close shaves! Constantly pursued by the soldiers, Court never spent two nights in the same place. Sometimes he was woken by a friend in the middle of the night to be warned that the soldiers were coming. One night he awoke too late to escape, and could only hide under the bed of his hosts. The wife pretended to be ill, and asked to be excused from showing the soldiers around the house. They searched the whole house apart from her bed, so Court was saved once more.
- ✓ Another time he hid in a manure heap for 21 hours to escape his pursuers. Such was life for all the pastors of the desert. They slept in sheep folds or barns, in caves or in the open air. Many of their congregations were courageous in their hospitality. They dug out hiding places for the pastor under the floor, behind the fireplace or at the bottom of a well.
- ✓ In spite of the risks, the Protestant youth who had grown up in this environment of persecution and danger became more courageous than their fathers. A growing stream of young men gathered around the pastors of the desert, hungry not only to learn more about the gospel but also how to spread it. Informal training schools sprung up, far from the beaten track, where a handful of youths would be disciplined by an experienced pastor.
- ✓ They would learn how to prepare and deliver sermons, how to live for God and how to conduct services of worship. After four years of itinerant ministry, they were finally recognised as pastors. As for Antoine Court, after 16 years of itinerant ministry, daily defying death, he finally went to Lausanne, Switzerland, where he directed a Bible school designed to train pastors for the desert church.
- ✓ In the years to come, over 400 pastors were trained and sent back to France to minister in the churches of the desert, many of whom died because of their ministry.
- ✓ As the number of believers and churches grew, the influence of the synod also spread. The first "national synod" was held in 1726, comprising of delegates from Dauphiné, Languedoc and Vivarais. By 1744, the fourth "national synod" saw delegates from nine provinces, including 10 pastors and 24 elders from Normandy.
- ✓ By 1752, the churches had grown so much that there were estimated to be more than 3 million Huguenots. In some regions the Protestants became so numerous that it would have been impossible to arrest them all.
- ✓ Crowds of thousands gathered in the quarries near Nîmes to hear Paul Rabaut preach.
- ✓ Jacques Roger revived 60 churches in the Cévennes, and brought together thousands of listeners in the immense natural circle of Clos Rond.
- ✓ 33 churches had been re-established in Normandy, 30 around Poitou. In Guyenne one pastor alone struggled to serve 19 churches.

[Taken from: <http://www.objectiffrance.org/UK/index.htm>]

21.4 Peter Waldo - "A Total Commitment"

- ✓ "The kingdom of heaven is like a merchant looking for fine pearls. When he found

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one of great value, he went away and sold everything he had, and bought it.” (Matt 13:45)

- ✓ “He is no fool who gives that which he cannot keep to gain that which he cannot lose” (Jim Elliot, Missionary Martyr in Ecuador)
- ✓ Peter Waldo was a wealthy merchant who lived in Lyons around 1170 AD.
- ✓ Outwardly his life was all that anyone could dream of. He had a large, luxurious house, and a guaranteed source of future wealth. In addition to his trading interests, he owned fields and vineyards, groves of fruit trees, ponds and fishing rights, corn mills and (best of all) houses, which gave him a guarantee of (extortionately) cheap labour on top of the rent.
- ✓ His tenants also served as a useful market for his fruit and fish, flour and hoes, cloth and shoes, along with all the other necessities that they couldn't produce by themselves.
- ✓ In those days it was hard for the peasants to earn a living, and people frequently fell into debt. For Waldo, on the other hand, it was easy to make money. He didn't even mind lending to any of those unfortunates who ran short. For then he would gain from their misfortune twice over. With the money borrowed from him, they could now pay their rent, or buy his produce. In addition he was guaranteed a large profit when the money was repaid - his extortionate interest rates saw to that.
- ✓ And yet he was dissatisfied. Even his wife and two young daughters failed to cure his discontent. Eventually he started to be drawn to Jesus Christ. He was especially interested in discovering the original form of Christianity. For him and his contemporaries, however, that was not an easy task. The scriptures were only available in Latin, the language of the church, or in their original languages of Greek or Hebrew, none of which Waldo understood.
- ✓ The priests and bishops of his day were often people with no spiritual knowledge. As the younger sons of local land-owners, they were usually placed in such roles only to help maintain their family's influence.
- ✓ Finally Waldo hired two priests to translate the four gospels for him into French (this was possibly the first time that any of the scriptures had been translated into French). As he read them, he was deeply touched by the life-style that he saw Jesus living. Waldo himself started to seek after Christian perfection. He now consulted a Doctor of theology on the best and surest way to salvation.
- ✓ The scholar answered by quoting the words of Christ to the rich young man; "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." (Matt 19:21).
- ✓ The choice before Waldo was a difficult one. His present life of business and exploitation brought him luxury without happiness. Would it be possible to adjust his business practices so that they fitted with his new religious interests? Then at least, he could retain his place of honour in the community and still enjoy the security that his wealth would bring. But was that the way to Christian perfection? Is that what Jesus would have done?
- ✓ In the end, like the merchant in Jesus' parable, he gave everything away in exchange for "the pearl of great price". He made over part of his wealth to his wife, another part he gave back in restitution to those he had treated unjustly. But the greatest part he gave away to the poor.
- ✓ Waldo was determined that nothing would stand between Him and the Lord. Going one day into a village, he threw some money into the crowd of local poor, crying out "No man can serve two masters, God and mammon."
- ✓ Then some of his former friends ran to him, thinking that he had lost his mind. But

Waldo turned to the crowd and said, "My friends, I am not insane, as you think. I am avenging myself on my enemies, who made me a slave for so many years. In those days I was always more careful of money than of God, and served material things rather than the God who created them all!"

- ✓ After that, he devoted his life to the work of God and to the winning of souls, soon gaining a large following of disciples. He has been likened by many to St. Francis of Assisi, a contemporary of Waldo's.
 - Both men renounced their fortune for Christ and for souls.
 - Both sent out penniless preachers to call others to follow in Jesus' footsteps.
- ✓ But whilst Francis' priority was to remain within the tradition of the church, Waldo aimed above everything to be faithful to the scriptures, through whose words he had come to know the Lord.
- ✓ This desire to make accessible the plan of salvation to ordinary people led Waldo to commission a full translation of the scriptures into French. Over the years that followed, through the witness of Waldo and his disciples, many thousands of people in France, Italy, Spain and far beyond came to know the Lord through their preaching.

[Taken from: www.objectiffrance.org/UK/ - France Prayer Guide - Transform a Nation (2002)]

21.5 Blaise Pascal - "Apologist for God"

- ✓ Blaise Pascal, scientist, mathematician, inventor and religious writer, was one of the greatest minds in France. He grew up in the early days of the French enlightenment, a time when thinking people were to question the traditional explanations of the world.
- ✓ Science was the new religion, human reason the supreme power, believed to possess the capacity to solve every problem and answer just proved beyond all reasonable doubt that the earth was not the centre of the universe, but was just one celestial body among many.
- ✓ This discovery was bitterly opposed by the Roman Catholic Church, who decreed that his science was unbiblical and contrary to the teachings of the church. His trial by inquisition and subsequent sentence of life imprisonment for heresy did nothing to restore the credibility of the church. After a hundred years of bloody religious wars, faith in the church was at an all-time low. It was not surprising that the moral authority should pass into the hands of France's philosophers.
- ✓ In this new age of science and philosophy Blaise Pascal was born, at Clermont-Ferrand in 1623. His many important discoveries in maths and physics included the foundation of "the theory of probability" and discovering the properties of a cycloid.
- ✓ His experiments with fluids led to the invention of the syringe, the hydraulic press and the discovery of what today is called "Pascal's Law".
- ✓ At 20 years of age he invented a calculating machine that was the forerunner of the modern day calculator. He often called the father of the modern computer, today the computer programming language "Pascal" bears his name. Even his writing style was innovative, regarded by literacy critics as marking the beginning of modern French prose.
- ✓ When Pascal was 22, his father had a fall, and was confined to bed. The family was deeply touched by the witness of two believers who came to care for him.
- ✓ They had previously been notorious revellers, but had now given their lives to Christ, to serve the sick. Under their influence the Pascal family began to seriously

- consider the claims of Christ.
- ✓ His sister was converted and left everything to serve God, devoting her life to prayer and ministry to the poor. In the years that followed, Blaise spent hours with his sister discussing his weariness with the things of the world. The contrast between his sister's serenity and his own restlessness showed him clearly that she had found something that continued to evade his brilliant mind.
 - ✓ Writing shortly before his conversion, he expressed his despair of ever coming to know God, identifying the main obstacles as intellectual pride, and selfishness.
 - ✓ As his searching grew more intense, he finally had an experience that he called his "Night of Fire". Describing the experience later he wrote "GOD of Abraham, Isaac and Jacob, not of the Philosophers and of the learned. Certitude. Certitude. Feeling. Joy. Peace. GOD of Jesus Christ. Your GOD will be my God. Forgetfulness of the world and everything except GOD. Joy, joy, joy, tears of joy. This is eternal life, that they know you, the one true God, and the one that you sent, Jesus Christ. Jesus Christ – I left him; I fled him, renounced him and crucified Him. Let me never be separated from him. Renunciation, total and sweet. Complete submission to Jesus Christ and to my director...." He was 31 years old.
 - ✓ After his conversion, Pascal left his scientific studies and attached himself to a brotherhood, where he devoted his time to helping the poor and to the ascetic and devotional life. He also spent much time writing to defend and promote his new found faith.
 - ✓ His first written work after his conversion was "Les Provinciales". His aim was to reform the church. The low morality of the Jesuits and their teaching that sinners could atone for continued misdeeds by frequent communion without repentance was his particular target. Whereas the aim of the Jesuits "Counter – Reformation" was to bring people back to faithfulness to the church by whatever means, the Provinciales advocated a more spiritual approach to the faith.
 - ✓ They were an immediate success and were widely read in both Catholic and Protestant circles. They played a significant role in helping Catholicism to rid itself of its moral laxity, in promoting a return to an inner, spiritual faith. In 1678, Pope Innocent XI condemned half of the propositions denounced by Pascal.
 - ✓ His most famous work, the Pensees, was to have been a comprehensive, philosophical defence of the Christian faith. Though unfinished at the time of his death, it provides an amazing range of arguments to prove that the Christian religion is true. Normally the Pensees are divided into 14 different topics, including sections on the prophecies of Jesus Christ, the miracles the wager and the misery of man of God.
 - ✓ **"Men despise religion" he wrote, "and fear it is true. To remedy this, we must begin by showing that religion is not contrary to reason. To inspire respect for it, we must show that it is worthy of respect. We must display that it is lovable to make good men hope it is true, finally, we must prove that it is true,"**
 - ✓ Playing his sceptical opponents at their own game, Pascal suggested a wager to settle the issue of faith. He wrote "Either God exists or He does not exist. Therefore we must lay odds for or against Him. If I wager for God and he exists – infinite gain. If I wager for God and He doesn't exist – no loss. If I wager against God and He exists – infinite loss. If I wager against God and He does not exist – neither loss nor gain, by choosing against God, there is the possibility of losing everything. The wisest choice, therefore, is to choose for God, by which I may win everything, or at worst lose nothing".

- ✓ In an age where intellectuals looked to human reason for all the answers, Pascal's writings were particularly appealing because they addressed the questions of sceptical minds and then added the dimension of the heart.
- ✓ Pascal died when only 39 years old. His spiritual writings continue to be influential today, within both Catholic and Protestant communities.

[Taken from: www.objectiffrance.org/UK/ - France Prayer Guide - Transform a Nation (2002)]

21.6 **André Trocmé - "The Protector of the Jews"**

- ✓ André Trocmé was born in 1901. He had become a pacifist during the First World War, when, as an adolescent, he had met a German soldier who refused to carry a weapon, as his conscience would not allow him to kill.
- ✓ During the Second World War, André, his wife Martha and their children were living at Chambron sur Lignon, in the heart of the Cévennes. He was the pastor of the village, which was in the Haute Loire region, whose inhabitants were mainly descended from the Huguenots.
- ✓ In the winter of 1940-41, someone knocked at the door of the presbytery. It was a starving woman, freezing cold, who was looking for shelter. She was the first Jewish refugee to be taken in by the Trocmé family. Her arrival marked the beginning of a great adventure in which many of the villagers would risk their lives in order to hide and protect children, young people and adults whose only crime was that they were Jewish.
- ✓ Gradually, the school that André Trocmé had founded was filled with young Jewish refugees. The pastor and his wife persuaded the majority of the villagers to help them, and many homes and isolated farms became places where these young people were sheltered. The peaceful Resistance network was well organised. When the police came to investigate, most often the refugees had already hidden themselves in the mountains. The villagers sang together to let those in hiding know when the danger had passed.
- ✓ When the authorities asked the pastor where the Jews were, he replied that he didn't know what a Jew was. He only knew people as human beings, he said. He also confirmed that these people had come to ask for his protection and that a shepherd does not abandon his flock.
- ✓ In the summer of 1942, the minister for youth of the Vichy government came on an official visit. However, he was not welcomed as a government minister would expect. The school's older pupils presented him with a letter of protest about what had happened at the "Vélodrome d'hiver" in Paris shortly before. The French police, on the orders of the German occupying forces, had imprisoned the foreign Jews living in the region of Paris there. Among them were more than 4000 children. They were waiting to be put in the cattle trucks that would take them to Germany.
- ✓ The pastor encouraged his parishioners with texts from the Bible, such as that in Matthew (25, 35) where Jesus says at the last judgement; "When I was hungry, you gave me food. When I was a stranger, you welcomed me into your home."
- ✓ They were threatened many times, but the pastor urged them to respond to violence with only the "Weapons of the Spirit".
- ✓ André was arrested in February 1943 with two of his fellow workers. As they were taken away, their neighbours sang Martin Luther's famous hymn, "God is our sole defence", to encourage them.
- ✓ In spite of their refusal to sign a declaration of obedience to the Vichy regime, the

three men were soon released. They had too much influence on the other prisoners in the camp where they had been incarcerated.

- ✓ Full of energy and faith, the pastor succeeded in mobilising a whole range of organisations to work alongside him. Several Catholic convents and monasteries in the surrounding area also took in refugees, and served as staging posts on the way to Switzerland. Around 5 000 Jews were saved due to their work.
- ✓ On the pastor's gravestone is inscribed the New Testament verse, "*The peace of God passes all understanding*" (**Phil. 4:7**).

[Taken from: www.objectiffrance.org/UK/ - *France Prayer Guide - Transform a Nation (2002)*]

21.7 Douglas Scott - "A Passion for Souls"

- ✓ "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power" (**1 Corinthians 2:4**)
- ✓ Douglas Scott was born in 1900, near to London in England. His church-going parents took him to Sunday school every week, where he won prizes for memorising Bible verses.
- ✓ Later in life he asked himself why it was that in those services no-one ever told him how he might have a personal relationship with Jesus. It was not until he was 26 years old, whilst taking a stroll in his lunch break that he came across a group of young people holding an outreach meeting in the streets of London. A young man from Poland was preaching the gospel. In broken English, he told about the cross and the sufferings of Christ. "His preaching brought me face to face with the Christ I was seeking", he wrote later. I gave myself totally to this man from Calvary, and it seemed to me that the streets of London were paved with gold!" This foreigner, speaking hesitant words in imperfect English had achieved what all those previous sermons had failed to do.
- ✓ The transformation in Scott was total. He immediately committed himself to serve his new Master and to bring others to know Him. Very soon he had given up his lunch break every day to join that small group of young people preaching on London's streets. He also joined a team who evangelised from door to door, and often preached at youth meetings. Before long he was helping out at the big rallies of the well-known Welsh evangelist, George Jeffreys, from whom he learnt for the first time about divine healing. At almost every meeting Jeffreys would lay his hands on the sick. As he prayed in Jesus' name, many were marvellously healed. It was a gift that Scott was to use to such great effect later on in his own ministry in France.
- ✓ Gradually it dawned on Scott that God was calling him to work as a missionary in a foreign land. After talking it through with one of the leaders of the Assemblies of God in England, he was advised to first learn French, with a view to missionary work in Africa. So it was that he first came to France, to Le Havre, where he stayed in a hotel-restaurant run by a Christian lady from Switzerland. She had spent many years praying for revival in Le Havre, asking God to send someone with an unusual anointing to preach the gospel there.
- ✓ Scott and his young wife moved to Le Havre in January 1930, and immediately immersed themselves in the work of evangelising the town. They organised meetings where they prayed for the sick and preached the gospel. "We never gave out leaflets to announce the meetings in the town", Scott wrote. "But the presence of God to heal the sick was so great that the "healers" lost their regular customers. We knew a very limited amount of French, but the spirit was at work"

- God healed many epileptics and paralytics in those days. Here is one of their testimonies. "Praise God who has delivered me from a terrible illness that paralysed me. I had fits night and day, sometimes up to 25 a day. I had tried everything, but the problem only got worse. On that first time that hands were laid on me, I was completely healed."
- ✓ Before long, this work had grown into the first Assemblies of God church in France.
- ✓ Many people were converted in those early days. Twice a month, right up until the end of the year, the Scotts baptised over 30 new converts. Drunkards and gamblers were among those to be saved. "My conversion dates from 12th March 1930", said one of them. "I was a hardened alcoholic, spending three quattras of my money in the bar or on gambling. "I was an atheist, and full of vices. I had the great joy of accepting salvation. Jesus completely renewed me so that I became a new man. I abandoned my old ways, no longer drinking or gambling. I want to obey God for all my life".
- ✓ Such fruit came in spite of the fact that Scott knew almost nothing of the French culture, and could hardly speak any French. One convert from those days remembers; "Scott's French was so limited and his pronunciation so bizarre that, for the most part, people laughed at what he said. In fact, the majority of people didn't understand a lot of it. However, at the end of the message the presence of God was so strong that many cried out to Jesus for forgiveness and salvation." In the years to come, Scott became much more fluent in the language, though he never lost his heavy English accent.
- ✓ One of the keys to Scott's success was that he constantly invested time into the training of young men and women. Whenever he could, he would take them aside for special Bible study and training. Even those who were very new in the faith were taught how to preach, and sent out to evangelise the surrounding district. By the end of his first year in France, Scott was able to place the work in Le Havre under local leadership and move on to establish new works.
- ✓ Very soon an assembly was established in Rouen, followed by assemblies at Honfleur, Lisieux and Caen. By the end of 1934, Scott reported to his missionary council in Britain that he was now overseeing 10 assemblies in France, all under local (French) leadership. Also during these few years he had established four groups in Belgium and had also seen great success in ministry in Switzerland.
- ✓ In 1934, he started working in Marseilles and, following that stay, helped to found a whole series of churches, including those in Toulon, Aix en Provence, Arles, Marignane, Salon de Provence, Montpellier, Béziers, Avignon, Bordeaux, Antibes, Cannes and Nice, among others.
- ✓ By 1939, Scott left France to minister in (Belgium) Congo, where he saw great success for the next eight years. After the war, he started several assemblies in a wonderful revival among the expatriate French community (Les Pieds-noirs) in Algeria.
- ✓ Later on he also saw great success in Martinique, Guadeloupe and even Quebec. However his main work remained in France, where he continued the work of evangelising and strengthening the assemblies' right until his death in 1967. Eligible for retirement in 1965, he refused, saying; "My heart is not very strong, but as long as my legs will carry me and I have a voice which can make itself heard, I will continue to preach the gospel!" Aged 65, he always preached twice a day, seven days a week even though he had already suffered heart problems, right up until his death in 1967.

[Taken from: <http://www.objectiffrance.org/UK/> - France Prayer Guide - Transform a Nation (2002)]

22 Some Roman Catholic Saints

22.1 St. Denis

- ✓ Also known as Dionysius.
- ✓ The festival of St Denis is celebrated on the 9th of October.
- ✓ His profile:
 - Born in Italy, nothing is definitely known of the time or place, or of his early life.
 - While still very young he was distinguished for his virtuous life, knowledge of sacred things, and firm faith, is proved by the fact that Pope Fabian (236-250) sent him with some other missionary bishops to Gaul on a difficult mission.
 - The Church of Gaul had suffered terribly under the persecution of the Emperor Decius and the new messengers of faith were to endeavour to restore it to its former flourishing condition. Denis with his companions, the priest Rusticus and the deacon Eleutherius, arrived in the neighbourhood of the present city of Paris and settled on the island in the Seine.
 - He therefore became a missionary to Paris and later on became the first Bishop of Paris.
 - On the island in the Seine, Denis built a church and provided for a regular solemnisation of the Divine service. His fearless and indefatigable preaching of the Gospel led to countless conversions.
 - This aroused the envy, anger and hatred of the heathen priests. They incited the populace against the strangers and importuned the governor Fescenninus Sisinnius to put a stop by force to the new teaching.
 - Denis with his two companions were seized and as they persevered in their faith were beheaded (in about 275) after many tortures. Later accounts give a detailed description of the confessors' sufferings. They were scourged, imprisoned, racked, thrown to wild beasts, burnt at the stake, and finally beheaded.
 - Legends have grown up around his torture and death including one that after his execution his corpse rose again and carried his head for some distance.
 - He suffered martyrdom at the village of Catulliacus, the modern St Denis.
 - The bodies of the three holy martyrs received an honourable burial through the efforts of a pious matron named Catulla and a small shrine was erected over their graves.
 - His tomb was situated by the side of the Roman road, where rose the priory of St-Denis-de-l'Estree, which existed until the 18th century.
 - In the 5th century the clergy of the diocese of Paris built a basilica over the tomb.
 - About 625 Dagobert, son of Lothair II, founded in honour of St Denis, at some distance from the basilica, the monastery where the greater number of the kings of France have been buried. From the reign of King Dagobert (622-638) the



church and the Benedictine monastery attached to it were more and more beautifully adorned; the veneration of St. Denis became by degrees a national devotion, rulers and princes vying with one another to promote it.

- His feast was added to the Roman calendar in 1568 by Pope Saint Pius V, though it had been celebrated since 800. He is one of the Fourteen Holy Helpers.
- ✓ Died
 - He was beheaded in the year 258 at Montmartre (the mount of martyrs) in Paris. His corpse was thrown into the Seine, but later that night it was fished out and buried by his converts.
- ✓ Patronage
 - Against frenzy, against strife, headaches, possessed people.
 - He is also the patron saint of France.
- ✓ Representation
 - He is represented by a beheaded bishop carrying his severed head - the head sometimes wears its mitre, and there is often a vine growing over his neck.

[Taken from: www.catholic-forum.com/saints/saintd03.htm and encyclopedia.jrank.org/DEM_DIO/DENIS_DIoNysms_SAINt.html and www.newadvent.org/cathen/04721a.htm]

22.2 St. Hilary of Poitiers

- ✓ Also known as Athanasius of the West; Doctor of the Divinity of Christ.
- ✓ His festival is held on the 13th of January; formerly 14 January.
- ✓ Profile
 - Born in 315 at Poitiers of wealthy polytheistic, pagan nobility, Hilary's early life was uneventful as he married, had children (including Saint Abra), and studied on his own.
 - Hilary hadn't been raised as a Christian but he had felt a wonder at the gift of life and a desire to find out the meaning of that gift. He first discarded the approach of many people around him, who believed the purpose of life was only to satisfy desires. He knew he wasn't a beast grazing in a pasture. The philosophers agreed with him. Human beings should rise above desires and live a life of virtue, they said. But Hilary could see in his heart that humans were meant for even more than living a good life.
 - If he didn't lead a virtuous life, he would suffer from guilt and be unhappy. His soul seemed to cry out that wasn't enough to justify the enormous gift of life. So Hilary went looking for the gift giver. He was told many things about the divine: that there were many gods, that God didn't exist, but all creation was the result of random acts of nature, that God existed but didn't really care for his creation, that God was in creatures or images. One look in his own soul told him these images of the divine were wrong. God had to be one because no creation could be as great as God. God had to be concerned with God's creation -- otherwise why create it?
 - At that point, Hilary tells us, he "chanced upon" the Hebrew and Christian Scriptures. When he read the verse where God tells Moses "*I AM WHO I AM*" (**Exodus 3:14**), Hilary said, "I was frankly amazed at such a clear definition of God, which expressed the incomprehensible knowledge of the divine nature in words most suited to human intelligence." In the Psalms and the Prophets he

found descriptions of God's power, concern, and beauty. For example in **Psalm 139**, "*Where shall I go from your spirit?*" he found confirmation that God was everywhere and omnipotent.

- But still he was troubled. He knew the gift giver now, but what was he, the recipient of the gift? Was he just created for the moment to disappear at death? It only made sense to him that God's purpose in creation should be "that what did not exist began to exist, not that what had begun to exist would cease to exist." Then he found the Gospels and read John's words including "*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God...*" (**John 1:1-2**). From John he learned of the Son of God and how Jesus had been sent to bring eternal life to those who believed. Finally his soul was at rest. "No longer did it look upon the life of this body as troublesome or wearisome, but believed it to be what the alphabet is to children... namely, as the patient endurance of the present trials of life in order to gain a blissful eternity." He had found who he was in discovering God and God's Son, Jesus Christ.
 - Through his studies he came to believe in salvation through good works, then monotheism. As he studied the Bible for the first time, he literally read himself into the faith, and was converted by the end of the New Testament.
 - Hilary lived the faith so well he was made bishop of Poitiers from 353 to 368.
 - Hilary of Poitiers (315-367) lived during the great controversy between Athanasius, who taught that the Son is fully God, equally with the Father, and Arius, who denied this.
 - When he refused to sign a condemnation of Athanasius, the Arian emperor Constantius (one of the sons of Constantine) banished him to Phrygia in 357. His exile lasted three years, during which time he wrote several essays, including 'On the Trinity'. He used the time to write works explaining the faith. His teaching and writings converted many, and in an attempt to reduce his notoriety he was returned to the small town of Poitiers where his enemies hoped he would fade into obscurity. His writings continued to convert pagans and he did not go straight back to his home but he took a leisurely route through Greece and Italy, preaching against the Arians as he went.
 - In the East he had also heard the hymns used by Arians and orthodox Christians as propaganda. These hymns were not based on Scripture as Western hymns but full of beliefs about God. Back at home, Hilary started writing hymns of propaganda himself to spread the faith. His hymns are the first in the West with a known writer.
 - He introduced Eastern theology to the Western Church and fought Arianism with the help of Saint Viventius.
 - Finally the Emperor was forced to send him back to Gaul because he was causing such difficulties for the Arians in the East. In 364, he journeyed to Milan, where he engaged in public debate with the Arian bishop Auxentius, and persuaded him of the error of his ways.
 - He died in 368 of natural causes.
 - St. Hilary was proclaimed Doctor of the Church in 1851.
- ✓ He is seen as the patron of :
- Against snakes, snake bites.
 - Backward children.

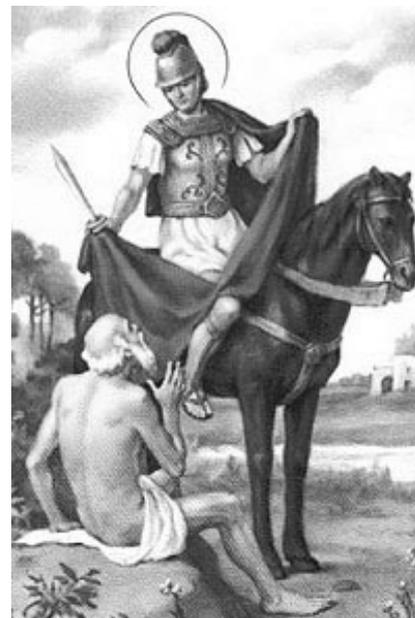
[Taken from: www.catholic-forum.com/saints/sainth02.htm and elvis.rowan.edu/~kilroy/JEK/01/13.html and www.catholic.org/saints/saint.php?saint_id=55]

22.3 St. Martin

- ✓ Martin was **born in 336**, to heathen parents at Sabaria in Pannania, in modern-day Hungary. His father was a Roman officer and tribune.
- ✓ Martin was raised in Pavia, Italy.
- ✓ Martin was **converted to Christianity at the age of ten**.
- ✓ He himself reluctantly embarked upon a military career at the age of 15 serving in a ceremonial unit that acted as the emperor's bodyguard, rarely exposed to combat.
- ✓ As a cavalry officer he was assigned to garrison duty in Gaul.
- ✓ Trying to live his faith, he refused to let his servant wait on him.
- ✓ Once, while on horseback in Amiens in Gaul (modern France), he encountered a beggar. Having nothing to give but the clothes on his back, he cut his heavy officer's cloak in half, and gave it to the beggar. Afterwards he experienced a vision of Christ relating the charitable act to the angels.
- ✓ He was baptised into the Church at the age 18.
- ✓ Just before a battle, Martin announced that his faith prohibited him from fighting. Charged with cowardice, he was jailed, and his superiors planned to put him in the front of the battle. However, the invaders sued for peace, the battle never occurred, and Martin was released from military service at Worms.
- ✓ He **proclaiming himself a "Soldier of Christ"**, he left the army and joined St. Hilary at Liguge, not far from Poitiers, where he founded the first monastery in the West.
- ✓ Hilary wished to make him a deacon, but at his own request ordained him to the humbler office of an exorcist.
- ✓ On a visit to Lombardy to see his parents, he was robbed in the mountains - but managed to convert one of the thieves. At home he found that his mother had converted, but his father had not.
- ✓ The area was strongly Arian, and openly hostile to Catholics. Martin was badly abused by the heretics, at one point even by the order of the Arian bishop. Learning that the Arians had gained the upper hand in Gaul and exiled Saint Hilary, Martin fled to the island of Gallinaria near Genoa (modern Isola d'Albenga) where he lived an ascetic life.
- ✓ Learning that the emperor had authorised Hilary's return, Martin went back to him in 361, then became a hermit for ten years in the area now known as Ligugé. A reputation for holiness attracted other monks, and they formed what would become the Benedictine abbey of Ligugé (monasterium locociagense).
- ✓ He preached and evangelised through the Gallic countryside. Many locals held strongly to the old beliefs, and tried to intimidate Martin by dressing as the old Roman gods, and appearing to him at night; But Martin continued to win converts. He destroyed old temples, and built churches on the land. He was also a good friend of Saint Liborius, bishop of Le Mans.
- ✓ When **the bishop of Tours died in 371, Martin was the immediate choice to replace him**. Martin declined, citing unworthiness. Rusticus, a wealthy citizen of Tours, claimed his wife was ill and asking for Martin; when he arrived in the city, he was declared bishop by popular acclamation, consecrated on 4 July 372.
- ✓ He did much to eradicate idolatry from his diocese and from France, and to extend the monastic system. To obtain privacy for the maintenance of his personal religion, he established the monastery of Marmoutier that became an important religious

centre on the banks of the Loire.

- ✓ He rarely left his monastery or saw the city, but sometimes went to Trier to plead with the emperor for his city, his church, or his parishioners. Once when he went to ask for lenience for a condemned prisoner, an angel woke the emperor to tell him that Martin was waiting to see him; the prisoner was reprieved.
- ✓ At Treves, in 385, he entreated that the lives of the Priscillianist heretics should be spared, and he ever afterwards refused to hold ecclesiastical fellowship with those bishops who had sanctioned their execution.
- ✓ He distinguished himself as a **rural evangelist, a miracle-worker, a man of prayer, who believed in sharing and opposed to schisms**. He often went on retreats, often to Marmoutier, for he was a bishop and a monk.
- ✓ Martin himself was given to visions, but even his contemporaries sometimes ascribed them to his habit of lengthy fasts. An extensive biography of Martin was written by Sulpicius Severus. He was the first non-martyr to receive the status of a saint.
- ✓ He **died at Candès in western Touraine in November 397**, trying to sort out a religious dispute there. Then the most unseemly fight ensued over whether the men of Tours or Poitiers should keep his precious corpse. The Tourangeaux sneaked it out of a window in Candès' church one night and boated the body back up the Loire on 11 November. By his request, he was buried in the Cemetery of the Poor on 11 November 397.
- ✓ The **Feast of St Martin (Martinmas)** took the place of an old pagan festival, and inherited some of its usages (such as the Martinsmunnchen, Martinsfeuer, Marlinshorn and the like, in various parts of Germany); this circumstance probably explains the fact that Martin is regarded as the patron of drinking and jovial meetings, as well as of reformed drunkards.
- ✓ St. Martin is seen as the patron saint:
 - Against impoverishment; against poverty.
 - Alcoholism; reformed alcoholics.
 - Beggars.
 - Buenos Aires, Argentina, Burgenland, Dieburg and Edingen in Germany, Kortijk-Dutsel, Belgium, Mainz and Olpe in Germany, diocese of Rottenburg-Stuttgart (Germany), Virje, Croatia, Wissmannsdorf (Germany).
 - Cavalry; soldiers.
 - Equestrians; horse men, horses, riders.
 - France.
 - Geese.
 - Hotel-keepers, innkeepers.
 - Pontifical Swiss Guards.
 - Quartermasters.
 - Tailors.
 - Vintners, wine growers, wine makers.
- ✓ St. Martin is often represented by:
 - A globe of fire.



- A goose.
- A man on horseback sharing his cloak with beggar; man cutting cloak in half.

[Taken from: Encarta Encyclopedia 2000 and The Basilica of Saint Martin of Tours pamphlet and Saint Martin de Tours pamphlet and www.tourism-tourain.com/GB_en/decouvrir/page.php?id_noeud=110 and perso.wanadoo.fr/chateauxdelaloire/tourse.htm and encyclopedia.jrank.org/MAR_MEC/MARTIN_ST_c_316_400_.html and www.catholic-forum.com/saints/saintm07.htm]

22.4 St. Remi

- ✓ His real name was Remigius and he was also known as the Apostle of the Franks.
- ✓ His festival is held on the 1st of October.
- ✓ Profile:
 - He was born in the year 438.
 - He was of French-Roman nobility, the son of Emilius, count of Laon, and of Saint Celina.
 - A speaker noted for his eloquence, he was selected bishop of Reims at age 22, while still a layman, and served his diocese for 74 years.
 - He evangelised throughout Gaul, working with Saint Vaast.
 - He converted and baptised Clovis, king of the Franks after the defeat of the Alamanni on Christmas day 496.
 - With the growing power of the papacy a good many fictions grew up around his name, e.g. that he anointed Clovis with oil from the sacred ampulla, and that Pope Hormisdas had recognised him as primate of France.
 - He was blind at the time of his death.
 - He died on the 13th of January 533.
- ✓ Patronage:
 - He is also the patron saint of France.

[Taken from: www.catholic-forum.com/saints/saintr15.htm and encyclopedia.jrank.org/RAY_RHU/REMIGIUS_ST_c_437_533_.html]

22.5 Saint Thérèse of the Child Jesus of the Holy Face

- ✓ Saint Therese was a Carmelite nun whose service to her Roman Catholic order, although outwardly unremarkable, was later recognized for its exemplary spiritual accomplishments. She was named a doctor of the church by Pope John Paul II in 1997.
- ✓ Thérèse moved with her family to Lisieux in 1877 and was raised by older sisters and an aunt. In the deeply religious atmosphere of her home, her piety developed early and intensively. At the age of 15 she entered the Carmelite convent at Lisieux, having been refused admission a year earlier. Although she suffered from depression, scruples—a causeless feeling of guilt—and, at the end, religious doubts, she kept the rule to perfection and maintained a smiling, pleasant, and unselfish manner. Before her death from tuberculosis she acknowledged that because of her difficult nature not one day



had ever passed without a struggle. Her burial site at Lisieux became a place of pilgrimage, and a basilica bearing her name was built there (1929–54).

- ✓ The story of Thérèse's spiritual development was related in a collection of her epistolary essays, written by order of the prioress and published in 1898 under the title *Histoire d'une âme* ("Story of a Soul"). Her popularity is largely a result of this work. St. Thérèse defined her doctrine of the Little Way as "the way of spiritual childhood, the way of trust and absolute surrender."
- ✓ The life of Thérèse Martin was a completely ordinary life. Because she became **Saint Thérèse of the Child Jesus of the Holy Face**, known throughout the entire world, with numerous titles (Universal Patroness of the Missions, Secondary Patron of France, Doctor of the Church, etc.) one forgets that she passed almost unnoticed in her family, among her peers, in the Convent and with her Spiritual Director. Perhaps the only time she would have been the object of notoriety was when word went around Lisieux about the young girl who had the audacity to speak with Pope Leo XIII during an audience in Rome (a national newspaper even made mention of it).
- ✓ She then entered the Carmelite Convent at the age of 15 years, 3 months. When she died, an unknown, in a small rural Carmelite convent, there were hardly 30 people at her burial in the Cemetery at Lisieux. Yet at her canonisation in Rome on the 17th May 1925, there were 500,000 present. How? Hers was a very ordinary, hidden life.
- ✓ The story begins with a Christian family in Alençon. The father was Louis Martin, a watchmaker and jeweller; the mother was Zélie Guérin, a lace-maker.
- ✓ They had nine children, four of whom died in infancy. They were left with four daughters and then, at the age of 40 years, the mother discovered that she was expecting once more. Thérèse was born on the 2nd January 1873. She was a bright, lively, little girl and after spending one year in the care of a nurse (her mother was unable to nurse her) she returned to a happy life, surrounded by the love of her parents and sisters. This youngest girl received from her family a deep, lively and charitable faith. Everything was going well until Zélie Martin died from breast cancer in August 1877. Thérèse was 4½ years old.
- ✓ It was a huge shock for the little Thérèse. She chose her sister Pauline as a second mother but the hurt brought on by the whole experience of her mother's death was deep and would take 10 years to heal.
- ✓ With five daughters to take care of, Mr. Martin decided to accept the advice of his brother-in-law Isidore Guérin, a pharmacist in Lisieux. The entire Martin family took up residence at "Les Buissonnets" just outside Lisieux. The house, which they rented, was just off the road to Pont l'Evêque, on a little road called "Chemin du Paradis" ("Paradise Way"). Thérèse found the atmosphere here quite pleasant but the five years that she spent as a pupil at the Benedictine Sisters' school were to be for her "the saddest of her life". She was a good pupil but shy and scrupulous and unable to cope very well with the knocks that one expects to receive at school.



- ✓ Pauline's departure for the Carmelite Convent at Lisieux re-opened the wounds. At ten years of age, Thérèse fell seriously ill: she had alarming symptoms of infantile regression, hallucinations and anorexia. Medical treatment seemed to have no effect. Prayers were offered by the family and at the Carmelite Convent. Then, on the 13th May 1883, a statue of the Virgin Mary smiled at Thérèse and instantly she was cured
- ✓ In the following year, on the 8th June 1884, her First Holy Communion was for Thérèse a "fusion" of love. Jesus gave himself to her and she gave herself to him. Already she was thinking of becoming a Carmelite. She was somewhat destabilised when her "third mother", her sister Marie, left home to also enter the Carmelite Convent.
- ✓ Therese suffered because of obsessive scruples, became hypersensitive and prone to excessive crying. She longed to grow up and to feel free. Then on Christmas night 1886, grace touched her heart. Through a very real experience of "conversion" she was transformed into a strong woman. The child in the crib, the Word of God, communicated his strength to her in the Eucharist.
- ✓ Now she felt prepared to tackle the obstacles between her and life as a Carmelite: her father, her uncle, the Convent Chaplain, the Bishop, Pope Leo XIII. Grace had opened her heart and now she wanted to save sinners with Jesus, who on the cross, had thirsted for souls. At the end of Mass one day in July 1887 at St Pierre Cathedral in Lisieux, Therese was meditating before a picture of Jesus on the cross and this is how she expressed her overwhelming feeling at that moment. "I would take up my stand, in spirit, at the foot of the Cross. That cry of our Lord's on the cross, "I'm thirsty went on echoing in my heart. How could I allay his thirst for souls except by sharing it?" She had just discovered the way that she had to follow: to save souls through prayer and sacrifice. At 14½ years of age Thérèse decided to remain at the foot of the Cross in order "to gather the divine blood and to give it to souls". Such was her vocation: "to love Jesus and to make him loved".
- ✓ In 1887, Thérèse heard of an assassin who had killed three women in Paris. So she began to pray for him and to make sacrifices, wanting at all costs to save him from hell. Henri Pranzini was found guilty and sentenced to be guillotined. But just as he was about to go to his death, he embraced the crucifix! Thérèse cried with joy: she felt that her prayers had been heard and she called him her "first child".
- ✓ During a pilgrimage to Italy, Thérèse noticed that outside of their "sublime vocation" priests have their little foibles. She grasped the fact that it is necessary to pray for priests because they were "weak and fragile" men. She understood that her vocation was not just to pray for the conversion of great sinners but also to pray for priests. During this same pilgrimage, she asked the Pope to be permitted to enter the Carmelite Convent at the age of 15 years. She received an evasive answer – "if God wills" – but on the 9th April 1888 she left her father, her sisters, Les Buissonnets and her dog Tom.
- ✓ She was happy to be at the Carmelite Convent "forever", a "prisoner" with him ... and to have 24 sisters. She accepted everything with enthusiasm – community life, the cold, the often sterile prayer life, and loneliness (even though she was with two of her sisters). Her greatest suffering was to be, her beloved father's illness when he was admitted to the Bon Sauveur Psychiatric Hospital at Caen. This was a new family crisis for Thérèse. She immersed herself in prayer with the Suffering Servant of Isaiah (chapter 53) on the way of Jesus' passion. But the spiritual climate of her Carmelite Convent, where God was feared and seen as a dispenser of justice, weighed heavily on her. She aspired to Love when she read Living Flame of Love

by St. John of the Cross. In 1891 (she was 18 years of age) a priest pushed her out onto “the waves of confidence and Love” where she had dared not go, having been held back from this audacious path, even by her sister Pauline, Mother Agnes of Jesus, who became Prioress in 1893.

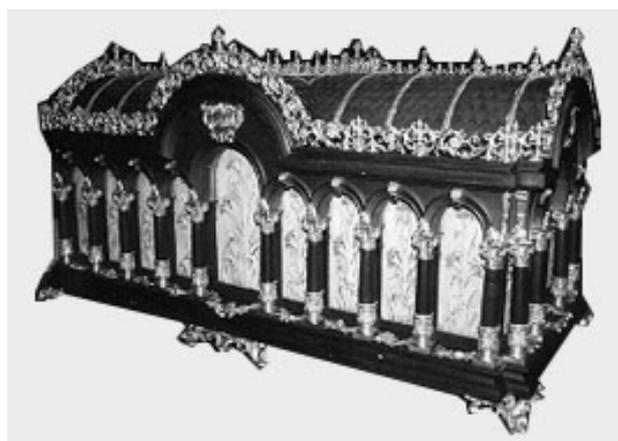
- ✓ By now her father had returned to his family and he died in 1894. Céline, who had cared for him, then entered the Carmelite Convent.
- ✓ It was around this time that the young **St. Thérèse of the Child Jesus of the Holy Face** (the name summarised her vocation) discovered, after years of searching, the way of childlike spirituality which was to transform her life. She received the grace to explore more deeply the Fatherhood of God which is nothing other than Merciful Love (expressed in the incarnate Jesus Christ). The Christian life is nothing other than life as a child of the Father (“a son in the Son”) which is inaugurated at Baptism and lived out in absolute trust. “If you do not become like little children, you will never enter the Kingdom of God”, said Jesus (Mt 18,3). By chance, Mother Agnes directed her to write her memories of childhood. Thérèse obeyed and wrote 86 pages in a little copybook
- ✓ So, while at that time some elite and rare souls were offering themselves as victims to God’s Justice, the “weak and imperfect” Thérèse offered herself to his Merciful Love on the 9th June 1895 during Mass for the feast of the Most Holy Trinity.
- ✓ This total gift renews her and consumes all sin in her. In September 1896, Thérèse feels that her beautiful vocation (“Carmelite, spouse and mother”) is not enough for her. She is afflicted during prayer by the calling of great desires: to be a priest, a deacon, a prophet, a doctor of the Church, a missionary, a martyr.
- ✓ These sufferings soon disappear, however, when she discovers her vocation while reading a passage from St. Paul on love (1 Corinthians 13). Everything becomes clear for her and she is able to write: “O Jesus, my Love ... my vocation, at last I have found it ... my vocation is Love! ... Yes, I have found my place in the Church and it is You, O my God, who have given me this place; in the heart of the Church, my Mother, I shall be Love ... thus I shall be everything ... and thus my dream will be realised!!!” (Manuscript B, 3v) Haunted more and more by her anxieties for sinners who do not know this Merciful Love, she found herself in a long, dark night where her faith and her hope had to struggle. Her struggle at this time was all the more intense as tuberculosis began to attack her health and to weaken her. She used her last energies to teach the childlike way to five novices for whom she was responsible and also to two spiritual brothers, missionary priests for Africa and China
- ✓ While living this “com-passion”, in union with the Passion of Jesus in Gethsemane and on the Cross, and physically drained by the haemoptysis, she nevertheless kept her smile and her exquisite charity, and this buoyed up the morale of her sisters who were distressed to see her dying in such suffering. Out of obedience, she persisted until exhaustion to record, truthfully and transparently, the memories of moments when she “sang the mercies of the Lord” during the course of her short life. She prayed that she would “do good on earth after her death, until the end of the world” and humbly prophesied that her mission after her death would be to “give her little way to souls” and to “spend her heaven doing good on earth”. She died on the 30th September 1897 at the age of 24.
- ✓ One year after her death, a book based on her writings was published: the book entitled *l’Histoire d’une Âme* (The Story of a Soul).
- ✓ In 1899, France discovered the spiritual message of this young nun, through this autobiography Later After pope Pius X described her as “the greatest saint of

modern times", little Therese was proclaimed patron saint of the missions and second patron saint of France. Her fame then spread across the globe and pilgrims came flocking to Lisieux in ever greater numbers. The monumental basilica of St Therese was built on Therese's burial site between 1929 and 1937 as an outward sign of this fervour.

- ✓ On October 1997, in recognition of the relevance to our time and the universal nature of her message, Therese became the third woman after St Teresa of Avila and St Catherine of Sienna to be raised to the rank of Doctor of the Church.

22.5.1 About the relics of Saint Therese of Lisieux

- ✓ The source of the movement for the veneration of the relics of Saint Thérèse of the Child Jesus and of the Holy Face began in the cemetery of Lisieux shortly after her death on 30th September 1897.
- ✓ At the Carmelite Convent, after the death of a sister, an obituary notice was written and sent to the Friends of the monastery. That of Thérèse of the Child Jesus was composed from the three autobiographical manuscripts that she had written out of obedience. Its success brought about the first edition of 'Story of a Soul', published 30/09/1898, 2000 copies, followed by a second edition in May 1899 ; 6000 copies in 1900. Translations followed, first into English in 1901, and then, during the following four years, into eight languages.
- ✓ Very quickly readers of '*Story of a Soul*' came on pilgrimages to Thérèse's grave in Lisieux. They wrote to the Carmel to ask for relics. The movement grew. A procession of pilgrims arrived each day, climbing from the station with a constant relay of carriages to the tomb on the heights of the city. Miracles happened there, including the cure on May 26th 1908, of a little blind girl, four years old, named Reine Touquet, from a modest background, whose mother had brought her to the grave the day before. This miracle was talked about far and wide.
- ✓ And so there were more and more pilgrims to the grave. People prayed there, their arms raised, left letters, photographs, flowers were brought ex-votos were placed : crutches, canes, things of all sorts candles were lit....Big pilgrimages were organised.
- ✓ The body of Thérèse was exhumed in the cemetery on 6th September 1910, in the presence of the Bishop and about a hundred others. The remains were placed in a lead coffin and transferred to another tomb. A second exhumation took place on 9th 10th of August 1917. On 26th March 1923, the solemn transfer of the coffin from the cemetery to the chapel of the Carmel took place. The Beatification of Thérèse was pronounced in Rome on 29th April 1923.
- ✓ The Canonisation took place in Rome on 17th May 1925. On 30th



September 1925, in Lisieux, the Papal legate, Cardinal Vico, came to kneel before the open reliquary where the body of Thérèse lay, to place a golden rose in the hand of the statue, made by the trappist monk Marie-Bernard, from the Abbey of Soligny.

22.5.2 Therese and relics

- ✓ In the area of the veneration of relics Thérèse herself is a choice witness. During her trip to Rome (4 November - 2 December 1887), Thérèse (14 and a half years old), was extremely enthusiastic to find, touch and collect relics.
- ✓ **In Milan** "Céline and I were very brave; we were always the first and were following the Bishop closely in order to see everything pertaining to the relics of the saints and hear the explanations given by the guides. So while the Bishop was offering Mass on the tomb of St. Charles, we were behind the altar with Papa, resting our heads on the tomb enshrining his body which was clothed in its pontifical robes. And it was like this everywhere.... " (Ms A, 58 v^o)
- ✓ "**Loreto** really charmed me ! And what shall I say about the Holy House ? Ah! how deep was my emotion when I found myself under the same roof as the Holy Family, contemplating the walls upon which Jesus cast His sacred glance, treading the ground bedewed with the sweat of St. Joseph, under this roof where Mary had carried Jesus in her arms, having carried Him in her virginal womb. I beheld the little room in which the angel had appeared to the Blessed Virgin. I placed my rosary in the little bowl of the Child Jesus. What ravishing memories! Our greatest consolation was to receive Jesus Himself in His house and to be His living temple in the very place He had honored with His presence. " (Ms A, 59 v^o)
- ✓ **Rome: Colosseum** - Thérèse and Celine defy the rules and climb the scaffoldings to touch the "sacred earth" where "martyrs fought". " My heart was beating hard when my lips touched the dust stained with the blood of the first Christians. I asked for the grace of being a martyr for Jesus and felt that my prayer was answered ! All this was accomplished in a very short time ; gathering up a few stones, we returned to the fallen walls and began the dangerous ascent. Papa, seeing us so happy, didn't have the heart to scold us and I could easily see he was proud of our courage... " (Ms A, 60v^o-61r^o)
- ✓ The two sisters continued to collect relics: "**in the church of Saint Agnes**, I exerted all my efforts to get one of the relics of my Mother's angelic patroness and bring it back to her. But it was impossible to get any except a small piece of red stone that was detached from a rich mosaic, the origin of which goes back to St. Agnes's time. She must often have gazed upon it. Wasn't it charming that the lovable saint herself should give us what we were looking for and which we were forbidden to take? " (Ms A, 61v^o-62rT)
- ✓ **Florence**, at the tomb of Saint Magdalene de Pazzi :
" many wanted to touch their rosaries to the Saint's tomb, I was the only one who could put my hand through the grating which separated us from the tomb. And so everybody was carrying rosaries to me and I was very proud of my office. I always had to find a way of touching everything. At the Holy Cross Church in Rome, we were able to venerate several pieces of the true Cross, two thorns, and one of the sacred nails. The nail was enclosed in a magnificent golden reliquary which did not have a glass covering. I found a way of placing my little finger in one of the openings of the reliquary, and

could touch a nail bathed in the blood of Jesus." (Ms A, 66r^o-v^o)

- The attitude of Thérèse towards the relics is very significant: she looked for them for what they represented; with them, she found the gospel, the lives of the saints and Jesus Himself
- Even at the end of her life, Thérèse found in the veneration of medals, a way to support her faith in times of struggle. Moved by the life of Théophile Vénard who died a young martyr in Tonkin, she pinned his picture on the curtain of her bed, with the Blessed Virgin, and the photos of her four little brothers and sisters who had died. Thérèse had read the biography and the correspondence of Théophile Vénard (1829-1861), born in the Deux-Sèvres region, a young priest from the Foreign Missions in Paris, and beheaded at the age of 32 in the city of Hanoi. In one of her poems, (PN47 18 February 1897), she quotes passages from the letters that she has recopied. She was greatly moved by the great missionary and martyr: she demonstrated through this her confidence in the future 'to come back to earth' to work without rest 'until the end of the world'.
- On 6 September 1897 "a relic of Théophile Vénard was brought to her. She touched it and asked that it be brought closer for her 'to kiss it' (11 September 1897). The relics of this saint placed Thérèse in her faith and gave meaning to her agony and her death. Thérèse had the same love and missionary passion as this martyr.
- All over the world, with different demonstrations, it is through the reliquary that Thérèse is welcomed. Thousands of kilometres are travelled. What are the crowds coming from everywhere looking for? And there are not only Catholics but also those from various Christian churches or even people of different religions (notably Islamic). Who are they looking for?
- The "media marketing tool" (as a professional from the tourist industry calls it) is however quite poor, despite the beauty of the casket offered by Bresil and its protective case made of plexiglass. The crowds show a child-like enthusiasm. They touch the reliquary and celebrate it in silent reverence or with joyous party-like attitudes; flowers, plaudits, fireworks, song, orchestras..., but more than anything else they demonstrate prayer, veneration, emotion. They come to participate in the Eucharist and praise.
- They do penance, receive the sacrament of Reconciliation, spend long hours praying... They want to get to know Thérèse, read her works, find pictures and medals of her. The veneration of the relics is certainly an experience of the believer before the sacred (a Muslim from the Lebanon : 'it is a blessing from God'). It establishes communication with God. So the important thing is to clarify what they represent.
- The relics refer us to Saint Thérèse. Understanding Thérèse is about understanding how she lived her faith. Her life is a testimony, her message is enlightening, her attitudes liberating, her judgement full of balance.
- But by venerating the relics the pilgrim is not only coming to 'remember' but to encounter Thérèse herself. The pilgrim explains that it is about living a personal experience with her that is unique and often decisive in ones life. To a certain extent Thérèse's past is of interest to the pilgrim

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only because she is there 'in the present', in the world of today, and this presence represents what the pilgrim will be tomorrow. It is why a catechesis before, during and after the passage of the relics is necessary, because the presence of Thérèse creates a space which places us before the meaning of our own daily lives: it opens the topic of the presence of the Resurrected Christ today.

[Taken from: www.ville-lisieux.fr and www.ville-lisieux.fr and www.villes-sanctuaires.com and therese-de-lisieux.cef.fr/ang and en.wikipedia.org/wiki/Lisieux and en.lisieux-tourisme.com, www.britannica.com/EBchecked/topic/343274/Lisieux and www.lourdes-fr.com/autres_sanctuaires and notes provided by Steve Banks (residing in Lisieux)]

23 The Waldenses (Vaudois)

23.1 Origins

- ✓ Historical difference of opinion concerning the origin of the Valdenses claims either that they derived their name, organization and beliefs from Peter (Valdo) of Lyons in France, or that they pre-dated Peter who probably acquired the name Valdo from his connection with the Valdese. These people were known as Vaudois and Valdenses in ancient writings pre-dating Valdo. Peter and his followers were first known as the Poor Men of Lyons, who were expelled from that city in the 1180s before they joined with the valley men of the Cottian Alps in northern Italy. Volumes have been written on both sides of this question. Suffice here to note that it is most likely that the French word for valley, vau, gave rise to the nickname Vaudois, while the Italian vallis, likewise created Vallenses or Valdesi or Valdenses, all meaning “valley-men,” referring to those who lived in the near and remote reaches of those valleys of the Cottian Alps lying within the dioceses of Milan and Turin.
- ✓ The Roman Catholic Church, who steadily persecuted them through the centuries, maintained that the Valdenses derived their origin, name and beliefs from Peter (Valdo) of Lyons. It is more probable that the Roman Catholic authors are as mistaken in their statement of the origin of the Valdesi as in their statement of their heresies. It was not in Roman Catholic interests to admit they opposed a group which traced their history back to apostolic primitive Christianity in a purer tradition than the Roman.
- ✓ The Valdese themselves trace their descent as a church to the time of Claude, Bishop of Turin in the ninth century. Those churches were probably the descendants—spiritual, if not lineal—of the many generations of believers in that area of northern Italy since the early days of the church. There was a line of bishops and leaders there, started by Ambrose, Bishop of Milan in the fourth century, who maintained independence from the Roman See, upheld the supremacy of Scripture in all things, including the gospel of justification by faith alone. Many of the successors of Ambrose through subsequent centuries held to the same doctrines.
- ✓ Of these was Claude, “the most distinguished advocate of evangelical doctrines whom that age produced,” who boldly resisted Roman innovations, “owned Jesus Christ as the sole Head of the church, attached no value to pretended meritorious works, rejected human traditions, acknowledged faith alone as securing salvation, ascribed no power to prayers made for the dead, maintained the symbolical character of the Eucharist, and above all, opposed with great energy the worship of images which he...regarded as absolute idolatry.” It is to this bishop the Valdenses claim their origin as a church, although spiritually, they could and often did, claim a

descent as well from the evangelical groups preceding Claude, those groups led by the evangelical leaders after the time of Ambrose, and perhaps before Ambrose, back to the earliest Italian converts. Such early Christians are believed to have taken refuge from persecution in the Alps valleys where the traditional independence of these northern Italian bishoprics provided a protecting shield to those later to become known as the valley-men, the Valdenses.

- ✓ The Noble Lesson (Nobla Leyczon) was the basic creed of Valdese beliefs. It dates itself within its text to the year 1100. This pre-dates Peter of Lyons, who with his followers, were chased from Lyons about 1186, when they joined the valley dwellers, the Valdese.
- ✓ The Lesson mentions the Vaudois (Valdense) as being already persecuted and as having already a wellknown history. The idiom of the Nobla Leyczon is that of the valleys, the Romance language, and not that of the idiom of Lyons, a French dialect, which it would have been if Peter (Valdo) and his Poor Men had authored it.

23.2 Standing Firm in Persecution

- ✓ The courage and perseverance of the Valdese throughout their persecutions is a tale beyond the scope of this summary. The severest campaigns against them filled the 13th through the 17th centuries, with short periods of respite now and then. To condense their sufferings into one inadequate paragraph, the nouns deceit, trickery, broken promises, flattery, threats, robbery, pillage, slow tortures, destruction, slaughter, exile might serve for a start. The Roman Catholic persecutors ripped limbs from live victims, dashed the heads of children against the rocks, marched fathers to their deaths with the heads of their sons around their necks; parents watched their children violated and murdered. Other tortures were too vile to describe. Women and children were thrown off high peaks to be dashed to pieces. Valdese taking refuge in caves were suffocated by fires lit at the cave mouths. Soldiers took refuge in Valdese homes, only to rise up and slaughter their hosts upon the given signal.
- ✓ In J. A. Wylie's words, "These cruelties form a scene that is unparalleled and unique in the history of at least civilized countries. There have been tragedies in which more blood was spilt, and more life sacrificed, but none in which the actors were so completely dehumanized, and the forms of suffering so monstrously disgusting, so unutterably cruel and revolting. The 'Piedmontese Massacres' in this respect stand alone. They are more fiendish than all the atrocities and murders before or since, and Leger may still advance his challenge to 'all travellers, and all who have studied the history of ancient and modern pagans, whether among the Chinese, Tartars and Turks, they ever witnessed or heard tell of such execrable perfidies and barbarities.'"
- ✓ In a document Pastor Henri Leger carried from the Valdese to the Protestants of Europe, they wrote, "Our tears are no longer of water; they are of blood; they do not merely obscure our sight, they choke our very hearts. Our hands tremble and our heads ache by the many blows we have received. We cannot frame an epistle answerable to the intent of our minds, and the strangeness of our desolations. We pray you to excuse us, and to collect amid our groans the meaning of what we fain would utter."

23.3 For the love of the Scriptures

- ✓ The Valdese in their most ancient works would speak of themselves as being in communion with the Catholic Church, while at the same time setting forth only

those doctrines of the primitive Catholic church and not at all those of later Roman Catholicism. Nonetheless, though they knew that Christ had ordained only two sacraments, they recognized most of the Roman sacraments, but with more Biblical interpretations on them. For instance, their practice of “repentance” and “confession” was more of a spiritual than an outward duty as in the Roman ritual: “...that of penitence depends, in the first place, on a displeasure and sorrow for sin, and in the second place, on a fear not to fall into it again.” The power of “binding and loosing” they understood to be the pastor’s ability to give good advice for a man’s deliverance from the bondage of sin.¹⁵ Idolatry, prayers to saints, and purgatory they abhorred. But they distinguished between mortal and venial sins. They refused to call their pastors “Father”, preferring to use *barba*, (plural, *barbe*) meaning “uncle.” They admired but did not require celibacy in their clergy.

- ✓ All through their long history these valley dwellers, the Valdese, had owned, revered, obeyed their Scriptures. It was their great glory to hold Scripture as their supreme authority. They translated the Bible (possibly from the Hebrew and the Greek) into their vulgar tongue, the Romance language, and laboriously made many copies of this Scripture for their disciples. And this while the rest of Europe was content with the Latin of scholars. Before Wycliffe thought of putting the Bible into the English of his day, the Valdese had their vernacular Bible. They memorized great portions of Scripture. One inquisitor in 1260 tells of meeting a pastor who recited the whole of Job, and of many others who memorized the whole of the New Testament. They copied other good writings; this was one of the tasks of the Valdese *barbe* in order to instruct their disciples. Old bibliographies tell of many ancient manuscripts of spiritual treatises, poems, sermons, confessions, catechisms and the like.
- ✓ With such a love of truth in a people, we are not surprised to learn that they founded their own little college for the *barbe*, who “were required to commit to memory the Gospels of St. Matthew and St. John, the general epistles, and a part of those of St. Paul.... During two or three successive winters (they were) trained to speak in Latin, in the Romance language, and in Italian. After this they spent some years in retirement, and then were set apart to the holy ministry by the administration of the Lord’s Supper and by imposition of hands.”
- ✓ Pastors were required to take their turn as missionaries. They went out two by two, a young man and an old one. Taking to the roads as peddlers, or as artisans, or as physicians, they carried the Bible in their hearts and minds. Stopping for the night in a remote cottage in the course of their travels, they would testify of the gospel and write out Scripture portions to leave with their hosts. A light and a blessing wherever they went! Very few were married, as their manner of life, travels, poverty, and the attendant dangers often precluded family life. They traversed Italy and had stations organized in many places with thousands of secret adherents in most of the towns. And not only Italy, but Valdese missionaries spread the Gospel over the greater part of Europe. (Valdese missionaries evangelized Bohemia before the time of John Huss. In 1142 six of them were condemned and beaten in Oxford, England, thrown out of the city in mid-winter and left to perish. In Cologne, 1332, a *barba*, named Walter Lollard, was burned at the stake. From him came the nickname Lollard for English followers of Wycliffe.)
- ✓ High up in the impenetrable remoteness of their highest mountains stands still today the small stone building of the college of the *barbe*, in a tri-level construction to fit the slope. Modern travelers today draw in breath as they gaze at the smoke-blackened walls, the tiny windows, the fireplace, and the great slabbed table-top,

said to be six to seven hundred years old.

- ✓ It is not hard to imagine the student-barbe seated around that huge stone slab. Today on the center of the slab is an open Olivetan Bible, and thereon hangs a tale.

23.4 **A Legacy of Light**

- ✓ At the time of the Reformation, the Valdese heard with amazement the news of a spiritual renewal within the apostate Roman Catholic Church throughout Europe. In 1526 and 1530 they sent messengers down the mountains to ascertain the truth of such reports. The French and Swiss reformers were just as amazed to hear of believers who had kept the faith through the centuries. It was as if they heard the voice of the primitive and apostolic church bidding them welcome to the truth. William Farel returned the visit when he with others travelled in 1532 to the Valdese Synod at Chanforan up in the mountainous valleys. There for six days they hammered out the truths of the Reformed Faith. The reformers accepted the Noble Lesson as an orthodox statement of faith. But it would seem that the Valdese understanding of predestination needed a clarification and a polish, given and received.
- ✓ At that time the Valdese had been in a period of great discouragement and disarray, and had frequently hidden their faith by worshipping in caves and other secret places. Often members would outwardly conform by attending Roman Catholic mass and confession in order to avoid the deadly, relentless pursuit and tortures of the Roman Church. Four centuries of it! Throw the first stone if thou dares! The reformers instructed them that they must leave the caves and worship in the open; they must build churches and there worship and cease all conforming. This the Valdese did. As Wylie puts it, thus did the new church repay the old for her faithfulness in past ages, and thus did the older receive the counsels of the younger. "The first" had become "the last", and "the last" first. Nonetheless, the Valdenses had somewhat also to offer. They said in their firm way, "We who have received the Scriptures from the Apostles or their immediate successors, and have always preserved to ourselves this blessing, do now wish to pass on these Scriptures to others who have been without." And they initiated a French translation of the whole Bible.
- ✓ Robert, a cousin of John Calvin, was chosen to be the translator. It took him three years. Holed away up in the tiny college of the barbe, and working probably on that very stone slab we can see today, he toiled night and day. The common folk would trek down to the towns to procure for him the pure olive oil, the best for the light, and so much of this he used, that he acquired the nickname "Olivetan." To this day history still calls him Robert Olivetan, and his great work the Olivetan Bible. These poor mountain folk, the Valdese, paid for the whole of the project, the translation, the printing and the publishing. This was an immense expense for so poor a people, but they gave what their fathers had preserved with their blood, the Word of God. This gift blessed the French-speaking churches of Europe for three hundred years. Now who was "the first" and who "the last"?
- ✓ These people had somewhat to glory of in their long history of continuous adherence to the truth, but not before God. They had a pressure of guiltiness and a sensitivity to sin, so strong that "they never cease to bring forward the expression of it again and again in their different works." "We have turned aside from the path of truth. The light of righteousness shines not in us." or, "The sun of understanding is covered with clouds; iniquity holds us fast in its trammels." or, "The works of man are of little avail for salvation." or, "I am timorous and very slow to do good." or, "I

pray you affectionately, by the love of the Lord, to abandon the world, and to serve God without fear.”

- ✓ And with that word, let us leave our sketch of the history, the thinking, the spirit and the contribution of a great people to the ever-reforming church of Jesus Christ. Their descendants have not kept their fathers' faith. Today the Waldensian Church, which held out against persecution for centuries, has succumbed to the temptations of liberal theology. Their young men, sent abroad for studies, imbibed what would soon kill the church, namely, the unbelief of theological liberalism. The Waldensian Church today is a member of the World Council of Churches, and few are the pastors who still maintain the faith in the Scriptures that their forefathers died for. Perhaps the best thing we today can do to repay those brave stalwarts of history is to pray for the revival of their faith amongst their descendants.

[Taken from: Heritage of the Waldensians: A Sketch by Judith Collins]