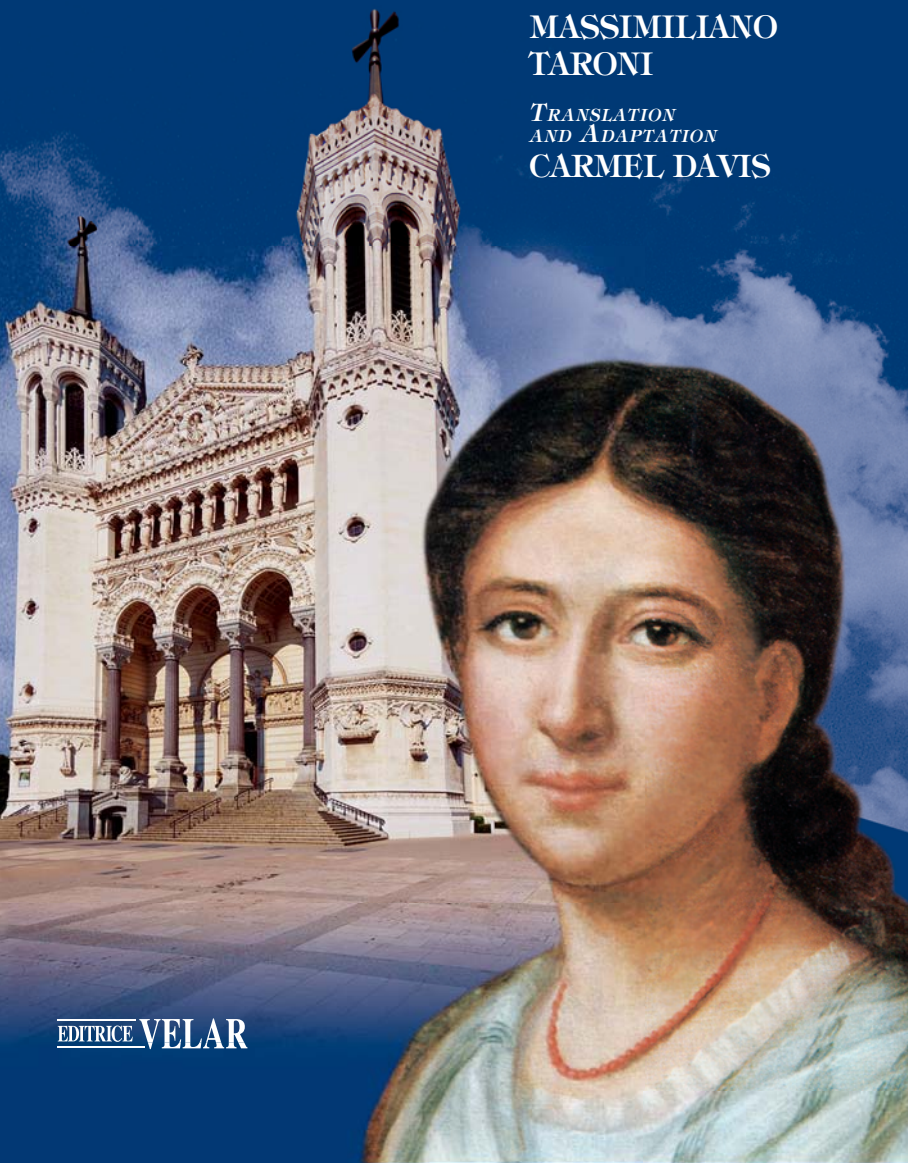


# Pauline Jaricot

Founder of the  
Propagation of the Faith

MASSIMILIANO  
TARONI

*TRANSLATION  
AND ADAPTATION*  
CARMEL DAVIS



EDITRICE **VELAR**

Massimiliano Taroni

# Pauline Jaricot

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## Founder of the Propagation of the Faith



Translation and Adaptation  
Carmel Davis

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*On the book cover*

*In the foreground: Portrait of Pauline Jaricot.*

*In the background: Lyon, Basilica of Our Lady  
of Fourvière.*

TEXT

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TRANSLATION AND ADAPTATION

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## *Introduction*

**P**auline Jaricot, a laywoman impassioned with Jesus Christ and the poor, has strongly influenced the vision of the Church's mission in the nineteenth century.

Her great preoccupation to involve every baptized person in the mission of evangelization inspired her to form groups of ten people, everyone promising to recite a daily prayer, to pay a penny every week and to create a new group of ten people.

The missionary Society for the Propagation of the Faith originated there, and it greatly contributes today to the life of the poorest dioceses and supports missions as well as charitable works of the Church throughout the world.

The little biography of Pauline Jaricot is a passionate story of a real disciple of Christ, a friend of the missions and of the poor. It helps to discover Pauline's personality and the secrets of her heroic life, characterized by action springing from contemplation, in close relation with Jesus, in the Eucharist.

Her life is an example of daring deeds inspired by love, which are bearing lasting fruit.

Sincerely,

**Fr. Ryszard Szmydki OMI**

*Secretary-General*

*Society for the Propagation of the Faith*

*Vatican City*





## *Introduction*

**T**his book in honour of the memory and work of Venerable Pauline-Marie Jaricot is long overdue.

Venerable Pauline Jaricot's life and work was above all to help, by every possible means, in the salvation of souls. Her home, 'Maison de Lorette,' became a bustling centre where all who needed contact with a devoted heart and a firm and tender hand, were sure to find a friend. Her hospitality was nobly and generously exercised. She embraced every kind of work and ministered to every need.

The essence of her rule of life was to sacrifice every private devotion and occupation, all her personal interests for the good and consolation of others and to be always the humble servant of the servants of God.

Her own work was then done during the hours meant for sleep and rest. The sanctification of the Priesthood was one of her constant thoughts and the subject of her most earnest prayers.

Our beloved Pauline, a great prodigy of heroic charity, suffered betrayal and underwent the slow torture of slander, humiliation, ingratitude and the loss of every human consolation. She knows what you suffer, she feels your pain. Go to Pauline, open your heart and have great confidence in her power to help you!

Sincerely,

**Mrs Patti Melvin**

*Universal Director*

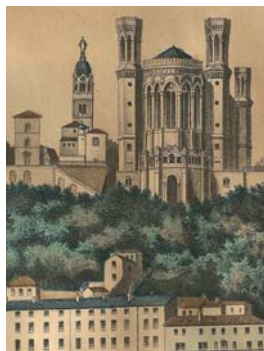
*Universal Living Rosary Association  
Texas, U.S.A.*



## *Pauline's childhood in Lyon*

Lyon is an extraordinary city of beautiful buildings and boulevards, Gothic churches and a magnificent Cathedral. In Roman times, its location made Lyon strategically and commercially important and from the Middle Ages to the present day, the city has been renowned for its silk.

Lyon was France's first Christian city and the heart of Lyon's Christianity has always been Fourvière Hill. There, above the town, stands a magnificent basilica built next to the ancient and revered shrine of Our Lady of Fourvière. On the feast day of the Nativity of Mary, the Cardinal Archbishop blesses the city and the people from Fourvière and on the feast day of the Immaculate Conception (8<sup>th</sup> December) the whole hill and the city below are lit with a thousand candles.



*Vintage print of the Basilica of Our Lady of Fourvière.*

**Lyon.**  
*Basilica of Our Lady of Fourvière and view of the Saône river.*





*Pauline's  
parents:  
Antoine Jaricot  
and Jeanne  
Lattier.*

**Lyon.**  
*Panorama.*

During and after the French Revolution, many of Lyon's citizens gathered at the ancient sanctuary to pray for a renewal of faith and Christian life as an antidote to an upsurge in atheistic propaganda in the wake of the Revolution. It was into this place and milieu that Pauline Jaricot was born.

Pauline was the seventh child of Antoine Jaricot, a silk merchant, and Jeanne Lattier. Antoine and Jeanne were married on April the 9<sup>th</sup>, 1782 in the Church of St. Peter and Saturninus. Paul, their first child, was born the following year and in turn he was followed by Jeanne, Sophie, Laurette and Narcisse. Their family life was interrupted by the Revolution and the Jaricot's situation was all the more precarious when Antoine embraced the royalists against the revolutionaries, thereby making himself a wanted man destined for the guillotine if apprehended.

Antoine was forced to flee, hiding himself in his ancestral county of Soucieu-en-Jarrest. When it was safe, he returned to Lyon and in 1797 a sixth child, Philéas, was born. Less than two years later, on July the 21<sup>st</sup> 1799, Pauline came into the world.





As the churches near the Jaricot's house were run by constitutional priests who had signed allegiance to the revolutionaries, Antoine Jaricot had to look for a non-constitutional priest to baptise the new baby in secret.

It was a difficult religious climate but Pauline's parents were committed to introduce their little girl to faith and prayer and to ensure that she grew up lively and intelligent. When she began to walk and talk, Pauline's mother often took her to the Parish of St. Nizier. Pauline liked being in church and was especially attracted to the Tabernacle and the majes-

**Soucieu-  
en-Jarrest.**  
*Panorama.*







**Lyon.**  
*Church  
 of St. Nizier.  
 Facade  
 and detail  
 of the Chapel of  
 Our Lady  
 of Grace.*



tic statue of Our Lady of Grace, depicting Mary stretching out her arms to present the Child Jesus to the faithful. Once Pauline is said to have asked her mother, “Can I stay a little longer? I have not yet finished saying everything to Jesus; so could you come and get me later?”

At home Pauline was equally animated by the Church, sharing ideas with her brother Philéas, the sibling closest to her in age. Philéas later reported that, when he announced he wanted to become a missionary in China, Pauline responded that she would follow him to heal the sick and set up the flowers on the church altar.

## *On the way of charity*



Napoleon took over France after the Revolution. For the imperial coronation, which took place on December the 2<sup>nd</sup> 1804, Pope Pius VII journeyed to Paris, stopping in Lyon on the way to visit the famous shrine of Fourvière. From the Terrace Caille the Pope blessed the crowd which included the entire Jaricot family. Afterwards, the Holy Father met with the faithful in the Basilica's square and put his hands in blessing upon the heads of the two youngest Jaricot children, Philéas and Pauline. This was a great thrill for the two siblings.

In most other ways, however, Pauline's young life was uneventful, but full of good examples from her parents. In particular, despite the Jaricot's meagre home environment, there was always something for the poor and for charity work. Pauline grew up

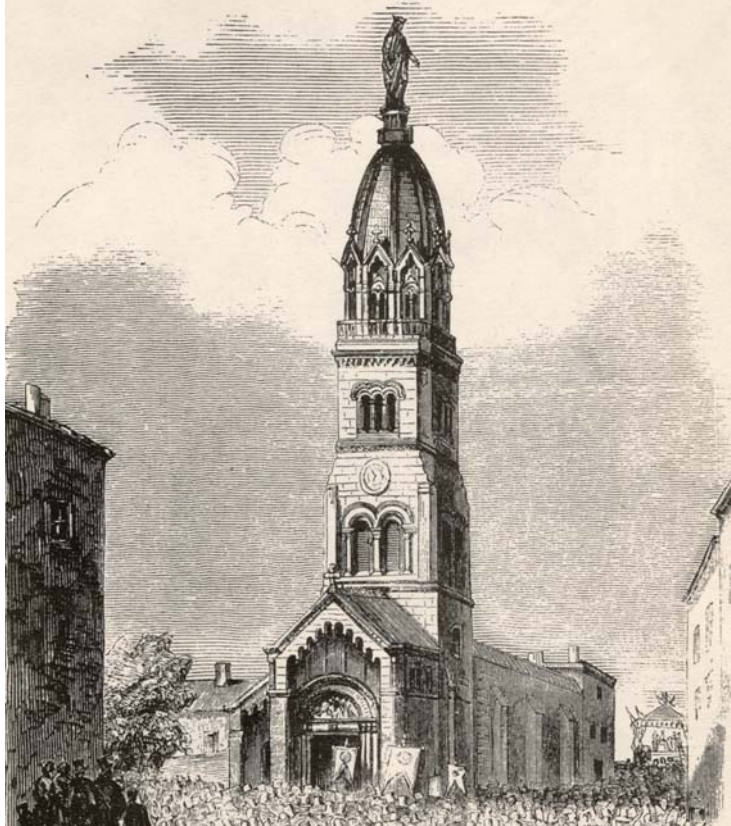


*Pope Pius VII.*

*Above left:  
Coronation  
of Napoleon by  
Jacques-Louis  
David.*

*Portrait  
of Pauline with  
her sister Sofie.*





**Lyon.**

*A drawing depicting the ancient Chapel of Fourvière.*

admiring her parents' good deeds towards everyone who knocked at their door.

At home Pauline learned to read and was especially passionate about reading short stories about missionaries. She learned to sing, earning the neighbourhood name of "the lark of heaven". But the family unit changed with Philéas departing for Belley, the College of the Fathers of Faith (as the Jesuits were then called) on October the 5<sup>th</sup> 1805 and an older sister leaving to be married.

So arrived for Pauline too the time to study and her father, Antoine, sent her to Miss Bissuel's Boarding School, a prestigious establishment right next to the Basilica of Fourvière.

## *Adolescent crises*

Pauline matured into a cultured, intelligent and very beautiful young woman. On April the 16<sup>th</sup> 1812 she made her First Communion. Although she was happy to receive Jesus in the Eucharist, she was at an age to show off her beautiful clothes and to be admired and courted by young men. In fact, daydreaming about being in love with a young man occupied most of her thoughts and she seemed to distance herself from God. She had a strong and determined character, one that was often given over to anger.

During adolescence Pauline's behaviour was unpredictable and her devotion to religion was erratic. Sometimes she felt like praying, other times she was caught

### **Saint-Vallier.**

*Where Pauline stayed whilst visiting her sister.*





up in the whirlwind of parties, dances and the excitement of being admired. During a holiday in Saint-Vallier, outside Lyon, she met and fell in love with a young man.

Pauline imagined a happy future and a beautiful family with him but a serious accident was to change everything. One day at home, doing household chores, she lost her balance and fell heavily from a stool on which she had stood. The severity of the fall affected her nervous system to the extent that she could no longer move her limbs properly and often struggled even to talk. A long and painful episode of depression followed.

**Saint-Vallier.**

*Bell tower of the parish church.*



## *Towards the light*



*Pauline is visited by the doctor with her mother assisting.*

Despite various treatments Pauline did not improve and the doctors despaired. In addition, Pauline's mother, anxious over her daughter's condition, became sick and her illness was compounded, when her son, Pauline's elder brother Narcisse, died suddenly at the age of only twenty-one.

With Pauline and her mother both suffering, Antoine decided to separate his wife from his daughter in the hope of reversing their declining health. Sadly Pauline's mother died November the 29<sup>th</sup>, 1814. Antoine hid the death of his wife



*Drawing of Lyon riverside by Ad. Rouargue, around 1860.*



*Print of The  
old Church of  
Tassin by  
Joannès Drevet.*

*Right:  
**Tassin (Lyon).**  
Property  
of Pauline's  
family.*



from Pauline, fearing a worsening of her condition.

Pauline, now in the village of Tassin outside Lyon, did not show any improvement and could no longer voluntarily control the movement of her limbs, even in bed, nor was she able to hold objects securely. It was in this difficult situation that the local priest visited Pauline and encouraged her to return to her religious practice.

Pauline followed his recommendation and went to confession and experienced the joy that sacramental forgiveness brought to her young heart. Slowly her nervous condition began to improve, as did her speech. She was able to cope when her brother Paul broke the news of her mother's death to her, declaring that she had already presumed that it had happened. As soon as she could walk safely she asked to be accompanied to the sanctuary of Fourvière where, in an outburst of faith, she committed herself to Mary forever. On her return home she dedicated herself to intensive prayer and to reading spiritual texts such as the *Imitation of Christ*.

Pauline, now sixteen, recovered completely from her illness, which had eventually been diagnosed as "St. Vitus Dance". Her life became more ordered and she soon met a fine young man of strong Christian principles. Their relationship was not to continue however, because

Pauline realised this man tended towards Jansenism, a false religious understanding amongst some Catholics. They believed that only some people would be saved by God and others were predestined never to reach heaven.

After severing all attachment to him she became more focussed spiritually. She stopped going to dances and ceased wearing the most fashionable clothes, giving away many of her pretty dresses to the poor. At this time her sister, Sofia, introduced her to a new parish priest, Abbé Jean Würtz, a former non-constitutional priest originally from Lorraine. He became her spiritual guide.

Around this time Pauline began to work with the poor every day, visiting the hospice for the incurably ill on a daily basis, bandaging their terrible wounds or sitting at their bedsides. She dressed simply, in a style more in line with the clothes of those with whom she now spent so much time, the poorest of the city.



*Portrait of Poverty by Thomas Benjamin Kennington (1885).*

*Pauline is dedicated to the poor of Lyon.*





## Prayer and charity



*Portrait of Pauline Jaricot at the age of nineteen.*

*Above: Philéas, Pauline's brother.*

*A street of Lyon in Pauline's time.*



Pauline now spent long hours in prayer and became especially devoted to the Sacred Heart of Jesus. This devotion intensified her desire to pray for the conversion of sinners and to perform acts of charity, with the aim of bringing love and goodness to places and situations where selfishness was rife.

She began to receive the Eucharist daily and realised that she was called to dedicate her life to charity. In particular

the great desire to become an evangelist to young workers was born. As her home, Lyon, was the silk capital of the world, she was very aware of how many young workers were employed in the city's silk factories. So she started meeting them outside their workplaces, instilling in them a love of the Eucharist and gathering them for catechist sessions every Sunday evening.

Pauline became active on many fronts. She joined the Association of the Sacred Hearts of Jesus and Mary, under its president Claudine Thévenet (who was to become the founder of a new religious



congregation in 1818) and she started the Association of the Reparation of the Sacred Heart. Knowing that many young women who could not find work in weaving were reduced to begging or prostitution, Pauline created work for them manufacturing artificial flowers.

Meanwhile, with her brother Philéas in the seminary, she continued to help foreign missionaries, especially those in Eastern Asia.

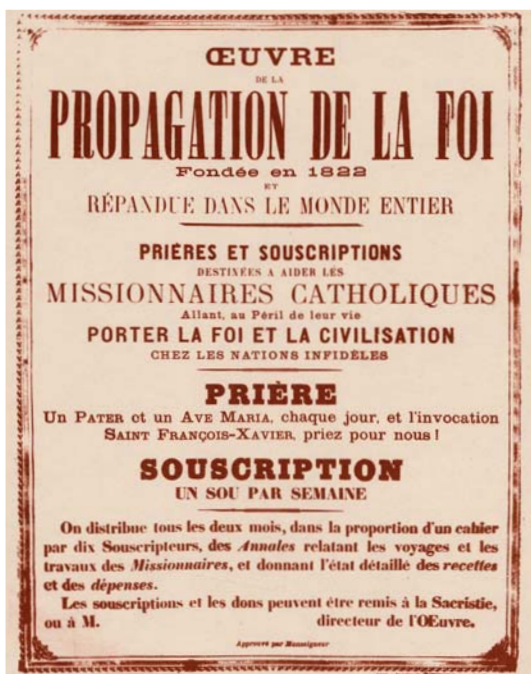
*Claudine  
Thévenet and  
Pauline Jaricot.*

## Apostle of Providence

Philéas was interested in the fact that the Paris Foreign Mission Society had recently been established in the capital. This would, over time, become a proper Missionary Society that would send priests on missions to Asia. Philéas talked to Pauline about this and asked her to find a way to raise substantial funds to send to these missionaries.

Pauline pondered deeply on how to do this despite being extremely busy. In the early morning she dedicated a considerable amount of time to prayer before attending her voluntary service with the incurably ill. Her afternoons were involved

*Poster for  
the Society for  
the Propagation  
of the Faith.*



with packing artificial flowers and visiting the poor of the neighbourhood. The late afternoons and evenings she devoted to her family. However, her brother's request to help funding his missionary work constantly occupied her thoughts.

Finally she had an idea. She decided to convince ten friends to commit some money to the missions on a weekly basis. And each of them was to find ten other people to do the same and thus the number of people involved in the project would spread like wildfire. In each group of ten, one person was to be responsible for the collection of the funds.

The plan proved very fortuitous for the Foreign Missions of Paris, but it also generated unscrupulous criticism from some priests in Lyon, who were suspicious of this initiative. Nevertheless it created a continuous flow of aid to propagating the faith throughout the world. The first ones involved in the initiative were the young members of Reparation. They were invited to offer a small monetary contribution each week together with a commitment to pray for the conversion of non-Christians on a daily basis. This was the humble beginning of the Society for the Propagation of the Faith and later of the Pontifical Mission Societies (now also known as Missio or Catholic Mission).

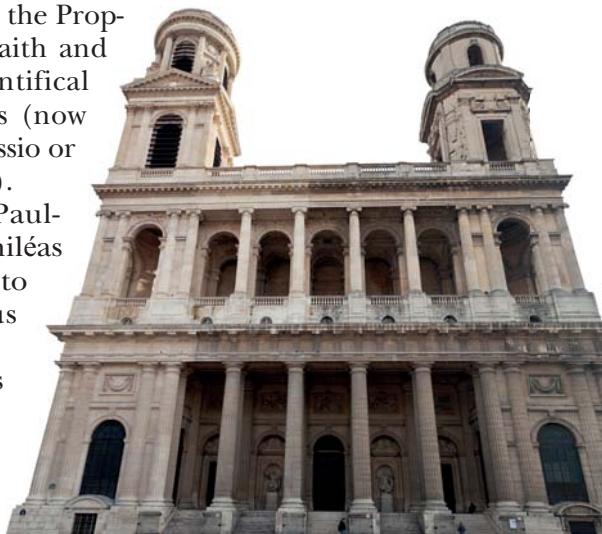
Meanwhile Pauline's brother Philéas was transferred to the prestigious seminary of St. Sulpice in Paris



*Victor Girodon.*

**Paris.**

*Church of St. Sulpice.*





to begin intensive missionary work in various parishes of the city. This led to the welcome news that Pauline's work of the Society for the Propagation of the Faith was officially approved by the Director of the Paris Foreign Mission Society. So Pauline began to attend a new parish in Lyon, that of St. Polycarp. There she found full support from the parishioners for her initiative of collecting money for the missions. In a short time, the number of supporters grew to thousands of people.

In her initiative Pauline was helped by several people, in particular by her brother's seminarian friend, Victor Girodon. With this support the Society for the Propagation of the Faith not only took care of the Foreign Mission Society in Paris, but also benefitted missions in the wider world.

**Paris.**

*Head Office  
of the Paris  
Foreign  
Mission Society.*

*Brochure  
of the "Living  
Rosary".*



## *Brilliant spiritual renewal*

In the spring of 1820 Pauline's health problems reappeared and doctors advised her to take a rest in the country estate of Saint-Vallier. Here, far away from her hectic commitment to the missionary apostolate, Pauline was able to spend time in prayer and to delight in quiet contemplation. She spent long hours in adoration of the Blessed Eucharist and, after one particularly inspiring night there, she wrote the treatise *The Infinite Love in the Divine Eucharist*, an extraordinary spiritual reflection on the love of the Eucharist.



*Portrait of  
Pauline Jaricot  
in her twenties.*



Father Jean-Claude Colin.

*Right:  
Example of the  
correspondence  
from the Foreign  
Missions.*



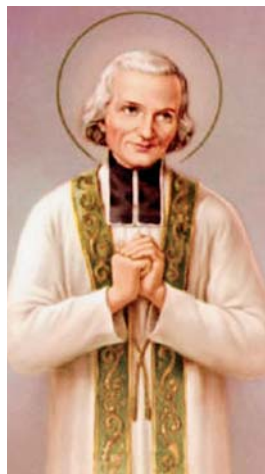
Pauline's remaining time in Saint-Villiers was spent resting or teaching catechism to children. She also received the joyful news that Abbé Würtz, her first spiritual director, was about to return to Lyon after some time in another diocese. She knew that from him she would receive valuable advice on serving her now vast apostolate.

Around this time too, Pauline met a young and zealous priest, Father Jean-Claude Colin, who was to become the founder of a very important institute, whose purpose would be evangelisation and missionary work. The institute was called The Society of Mary, whose members were later known as the Marist Fathers. With the approval of the Pope this new Missionary Society went on to evangelise the distant islands of the Pacific. It was inevitable that Father Colin would become a great friend and supporter of Pauline Jaricot and her commitment to the missions.

On December the 23<sup>rd</sup> 1823 Philéas

Jaricot was ordained and the new priest wanted to join a mission. But his frail constitution – very similar to that of his sister – prevented him from going on his long-awaited journey to China. Pauline, however, following her period of rest in the countryside, returned to the city fully restored. She began to correspond with many missionaries, mainly in Asia and the Americas. She also started to correspond with the Curé d'Ars or Pastor of Ars, St. John Vianney.

It was 1825 and, in that year, Pauline had another brilliant idea. She thought of using the same method she had used to establish the Society for the Propagation of the Faith, in order to rally hundreds of people for the spiritual renewal of France, which was in the grip of secularist and Masonic ideas and movements. Her idea was fully realised in the following year with the establishment of the 'Living Rosary' which organised people into groups of fifteen and charged them with the daily tasks of praying a decade of the Rosary, meditating on its corresponding mystery, and then searching for and engaging five other people to join and do the same. The decade to be prayed and meditated upon would change every month.



*The Curé of Ars,  
St. John Mary  
Vianney.*

### **Lyon.**

*"Maison de Lorette".  
School report of the  
"Living Rosary".*





## Great development of Pauline's works and new challenges



*Cardinal  
Lambruschini.*

Although the lay population of Lyon in particular and the entire nation of France in general benefitted greatly from Pauline Jaricot's wisdom and works, some people in the church hierarchy opposed Pauline's new apostolate and started to spread lies about it. They even declared that there had been misuse of missionary money. Pauline suffered the personal ridicule quietly, but was prepared to do everything possible to have her wide-reaching prayer apostolate approved by the authorities. She found an ally in Cardinal Lambruschini who was the Apostolic Nuncio in Paris. He was a good and wise man and willingly took up the practice of the Living Rosary and gave it his verbal approval.

It was 1828 and at this time Pauline was called to deal with the sudden illness of her father, who was struck by a rapidly advancing sclerosis. In addition, Pauline's

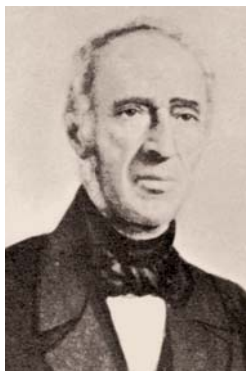
*Horse drawn  
carriage from  
Pauline's time.*



sister Laurette fell seriously ill as did her brother Fr. Philéas shortly after. Laurette died on the 26th of February 1830, followed by the death of Philéas. Pauline, heart-broken, found a refuge in prayer and was also comforted by the support of good lay people such as Benoit Coste, Victor Girodon, André Terret and friends of the Society for the Propagation of the Faith and the Living Rosary. Her family trials were to be followed by ecclesial ones.

In 1830 France was again plunged into political turmoil. The French capital was subjected to an uprising that also hit the religious houses and the church authorities. Many priests and prelates were reminded of the drama of the Revolution of 1789 and took to wearing civilian clothes as protection. The repercussions were felt throughout France but Lyon, more than other cities, experienced what historians called “social issues” in regard to the conditions of workers.

Although the city’s textile industry was booming, the invention of the mechanical loom by Lyon’s own Joseph Maria Jacquard revolutionized textile manufacture. A downturn in the price of woven silk, in



### **Lyon.**

*“Maison de Laurette”. Holy Rosary which belonged to Pauline Jaricot.*

*From left: Benoit Coste, and André Terret.*



*Right: Bas-relief of Pauline and the “Reparation of the Sacred Heart.”*

*Above: Spool of an antique silk loom in Croix-Rousse, the district where the “Canuts” or silk-workers lived.*



addition to the political unrest, led to a dispute between silk artisans and some manufacturers. This became a revolution known as the “Revolt of the Canut”. In November 1831 Pauline was forced to curtail her charitable works, when she suffered a serious heart attack caused by an aortic aneurysm. She was hospitalised at the Clinic of the Sisters of St. Charles. Once recovered, she felt drawn to a more contemplative life and spent some time with a new congregation dedicated to the promotion of spiritual exercises and prayer. Her desire to retire to a convent grew but the apostolate – her life’s main work – still called her.

After consultation with others she was encouraged to found the project of the Daughters of Mary, a partnership of women who, though remaining as lay people without vows, were devoted to prayer. And so Pauline and the young women settled in a little house on Fourvière Hill. The house, which Pauline called “Maison de Lorette” or Loreto House, was surrounded



by a large park and its location on the St. Bartholomew's Rise meant that it was close to the famous shrine. It was a house of fervent prayer as well as the organisational centre of Pauline's fruitful apostolate.

In 1832, with the support of Cardinal Lambruschini, the Holy See approved the Association of the Living Rosary despite the opposition of some members of the French clergy. This saw Pauline's apostolate become even more fruitful over time,

### **Lyon.**

*"Maison de Lorette".  
Entrance  
to the Chapel.*

*Very old etching  
of Pauline's  
home.*





*Revolutionary  
uprising in  
Lyon during  
1834.*



with nearly one million people enrolled in the Living Rosary and the distribution of around 40,000 booklets on catechetical goals and over 250,000 religious images. The work persisted in the midst of dire threats from revolutionary activity and protests by Lyon's workers. Fourvière Hill itself was one of the places hardest hit by the violence. And though Loreto House and its inhabitants were not directly affected, the precarious situation took a toll on Pauline's already weak heart. Physicians even proposed surgical intervention and, at the very least, recommended complete bed rest.

**Lyon.**  
*"Maison de  
Lorette".*



## *A trip to Italy*

Pauline's illness and her distress over the political situation left her no choice. She had to take the doctors' advice. Over the years she had often confided in the holy Curé d'Ars and he, in turn, often spoke to her about the devotion to St. Philomena, whose relics were in Mugnano near Naples. These conversations influenced Pauline's decision to take a trip to Italy with a dual purpose: to venerate the relics of St. Philomena and to go to the holy city of Rome.

It was 1835 when Pauline made the journey, its difficulty compounded by Pauline's continuing poor health and her own conviction that she did not have long to live. Nevertheless, Pauline made her first stop at the shrine of Loreto, a place she had longed to visit because of her devotion to Mary. And then she went on to Rome where

**Loreto.**  
*Basilica of the  
Holy House.*

*Portrait of  
Pauline Jaricot.*





**Rome.**  
*Church of  
Trinità  
dei Monti.*

*Pope Gregory  
XVI.*



*St. Philomena  
by Giuseppe  
Bezzuoli (1840).*



she was a guest of the Ladies of the Sacred Heart in the famous French-run basilica of Trinità dei Monti at the Spanish Steps. By this stage Pauline was exhausted and was forced to stay in bed for several days.

Her friend, Cardinal Lambruschini, arranged an unexpected surprise for Pauline, a visit from the Pope himself, Gregory XVI. This special gesture demonstrated the Holy See's deep appreciation of Pauline Jaricot's work and Pauline herself was overjoyed by the Pope's kind attention. Unfortunately, even after the Pope's visit, Pauline remained weak and unable to resume her journey until she had rested for another month.

After that, during the summer, Pauline journeyed with a small group of people on the pilgrimage road to the shrine of St. Philomena at Mugnano near Naples, arriving there on the 8th of August, the day before the feast of the saint. Other pilgrims, who saw Pauline, were certain that she had come to seek healing as she was not even able to stand up without the complete support of her companions.

## *Pauline experiences a miracle*

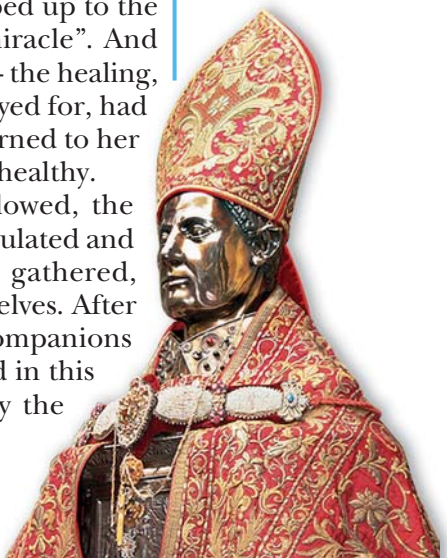
After the first day's visit to the shrine Pauline returned on the day of St. Philomena's feast. There she fervently participated in the Mass during which, at communion time, the crowd was moved to see Pauline looking as if she were in the throes of death. They could see that she was clearly suffering and that she had to be totally supported by her companions. Nevertheless, Pauline chose to remain in the sanctuary for the afternoon Eucharistic Adoration and Blessing of the Sick. When the priest raised the monstrance for the blessing, Pauline began to move, the creaking of her chair catching everyone's attention. Suddenly she jumped up to the crowd's shrieks of, "It is a miracle". And this was what it seemed to be – the healing, that had been hoped and prayed for, had taken place, and Pauline returned to her quarters that day completely healthy.

During the days that followed, the news of Pauline's healing circulated and a large crowd of onlookers gathered, wanting to see her for themselves. After a few days Pauline and her companions made their way to Naples and in this city she was accompanied by the



*Old holy card  
of St. Philomena.*

*Bust of  
St. Gennaro.*





Archbishop when she venerated the relics of St. Gennaro. Then it was back to Rome to reciprocate the Pope's visit and he also was very surprised to see Pauline completely healed.

Pauline remained in Rome for several months, visiting all the most important places associated with the Faith. She stocked up on devotional items to ship to various missionaries with whom she was in regular contact by writing, and then she set off on the return trip home, stopping at Florence and Bologna on the way. Once home she planned to build a chapel at Loreto House, dedicated to St. Philomena. And, at the same time, the activity of caring for the city's many poor people commenced adjacent to the house.

**Lyon.**  
*Outside*  
*"Maison de*  
*Lorette".*



## *New trip to Italy and a painful cross*



“**M**aison de Lorette” had become a centre for the poor, a house of prayer and adoration, a benchmark for missionaries scattered in sixty countries and the headquarters of a successful apostolate.

The heart and soul of all this achievement was Pauline herself. After her miraculous healing Pauline’s mind came up with another brilliant idea, a possible solution to the social and economic problems of the time. She decided to found what she called the “Bank of Heaven” which would enable people to work for free loans.

In 1839 Pauline took another trip to Italy, going by ship to Marseilles and then on to Naples before travelling to Rome where she again met with the Pope. He encouraged her to pursue the commit-

**Lyon.**  
“Maison de  
Lorette”.  
Pauline’s  
bedroom.



**Lyon.**

*"Maison de  
Lorette".*

*Chair which  
belonged to  
Pauline Jaricot.*



ment to her multiple projects and activities for the benefit of humanity, for the missions and for the Church. In May of the same year she returned to Lyon to instigate a new ecclesial commitment, a movement of ecumenical prayer aimed at facilitating the union of the Catholic Church with other Christian denominations, in particular the Anglican Church.

Another idea was forming in her mind aiming at benefitting the workers. However, this also proved to be the beginning of a long and painful ordeal. Years before Pauline had inherited a considerable fortune and for a long time she had been contemplating how to go about putting it to good use for the benefit of the poor, in par-

ticular the men and women who worked long and exhausting shifts in the local factories for low pay and no guarantees of job security. She hit upon the idea of starting an industry that produced devotional objects and sacred art, which would give many poor workers a job with equitable pay. She began the factory in Rustrel, naming it “Our Lady of Angels” and giving the leadership of the operation and the administration of the funds to Gustave Perre, a man with suitable qualifications for the job and whom she thought she could trust.

Unfortunately she was very wrong and in 1845 Perre swindled her out of all her money. Pauline’s world collapsed and though she sought advice from the prestigious lawyer, Dr. Dattos, who suggested that Pauline immediately annul the agreement with Perre, she suddenly found herself poor and deprived of all her possessions.

**Rustrel  
(France).**

*Factory ruins  
of Our Lady  
of the Angels.*

*Blast furnace  
and the Chapel  
of Our Lady  
of the Angels.*





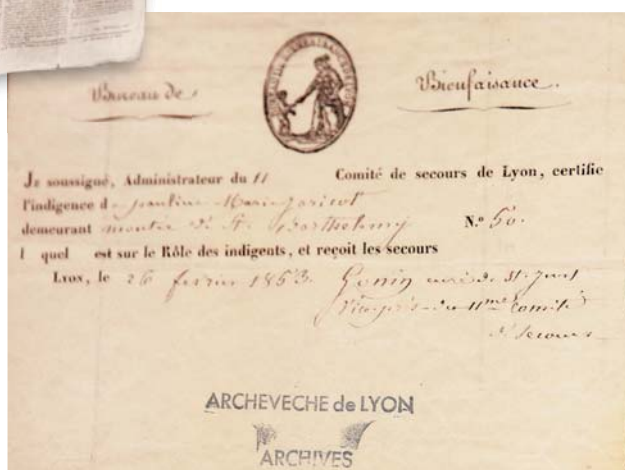
*Sale poster  
of the factory  
of Our Lady of  
the Angels  
in Rustrel.*

The judicial dispute dragged on for years and, although Perre was eventually convicted and directed to return the stolen goods, the long legal process with its ongoing appeals and the large debt that had accumulated from the factory's unpaid bills, forced Pauline into bankruptcy again. While the moral support of many influential people boosted her confidence, the economic problems remained.

Perhaps effective management and proper administration of the factory could have, even then, helped partially smooth things out, but there were other problems too and the factory was brought to its knees and had to be sold. Pauline was miserable and penniless to the extent that the municipality of Lyon had to issue her with a certificate of poverty in 1851.



**Lyon.**  
"Maison de  
Lorette".  
Certificate of  
poverty released  
by the City of  
Lyon to Pauline  
Jaricot in 1851.



## *The testing continues*

**D**uring the decade from 1851 to 1861 new “vultures” appeared from, of all places, inside the Society for the Propagation of the Faith. These people started rumours to discredit Pauline. Now exhausted, she made the decision to journey to Rome once more. This time she travelled in poverty and destitution and with the accompaniment of defamation by many. In 1856 on All Saints Day she attended Mass celebrated by Pope Pius IX in the Sistine Chapel. Fortuitously the Holy Father greeted this great worker for the missions as a father would greet his child, promising his financial help.

These dark years, though they bowed Pauline in pain, did not weaken her faith which remained as strong as steel. Though she retained Loreto House, hunger and



*Pope Pius IX.*

**Rome.**  
*Sistine Chapel.*



*Photo of  
Pauline Jaricot  
in the last days  
of her life.*

**Lyon.**  
*“Maison  
de Lorette”.  
Chapel. Relic.*



destitution reigned and in the silence of her daily prayer she faced this last phase of her personal ordeals, something which is reflected in the words she wrote to her friend, Mother St. Laurent:

*“Somewhat to our surprise, the most painful crosses are the weaknesses of those with good intentions who come to us as friends in God. And you have to love them as well because they are chosen by God to sanctify us and especially to sanctify the works we have the honour of implementing and overseeing. I think these are all crosses of gold and precious stones. And this is so because they put us into the darkness and into labyrinths that our mind does not understand. But these are exactly gold and precious stones, which are thrown into the depths and darkness of the heart of the earth. And those who seek such depths cannot reach them except by spending their lives in dungeons and winding underground paths. So these crosses, so hard to get and so hard to carry, will shine even in the splendour of our eternal dwellings. And probably they will be part of those walls, made of gold, jasper and emeralds, of which the favourite disciple gives such a magnificent description.”*

## *Pauline and the work of the Holy Childhood*

In the midst of so much suffering Pauline continued to receive consolation from many people who respected and admired her various charitable works. They understood that the Society for the Propagation of the Faith (the first of the Pontifical Mission Societies), the Association of the Living Rosary and other charitable institutions had come from her generous heart. As it happened, Bishop Charles De Forbin-Janson of Nancy (north of Lyon) was very aware of Pauline's works, particularly as he was dedicated to the spirit of the missions following his own period of missionary work in North America. He shared Pauline's vision of missionary work and, like her, took account not only of the



*Bishop De Forbin-Janson.*



*Statue of Mary for the Association of the Living Rosary of Marseille.*

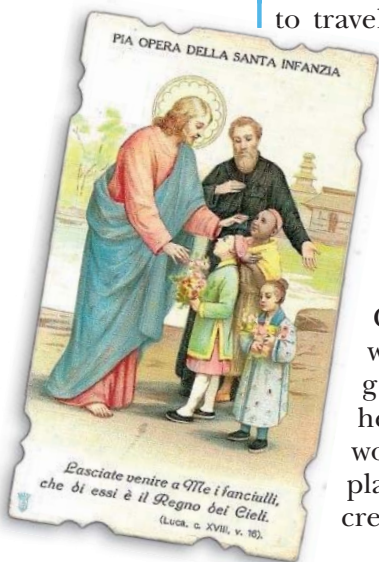


## Lyon.

*“Maison  
de Lorette”.  
Chapel built for  
Pauline’s will.*



*Holy card  
of the Work  
of Holy  
Childhood.*



dramatic situation of millions of children in distant lands, but also that of European children and adults.

The bishop therefore took the effort to travel to Lyon to meet Pauline, confident that the meeting and ongoing liaison with her would bring about something new and positive in the Church for the children of the world. Pauline encouraged him to create the Work of the Holy Childhood (also known as Missionary Childhood or Children’s Mission) which had a noble and far-sighted goal, to encourage children to help and save other children of the world. Thus, Bishop Forbin-Janson planned his work based on the style created by Pauline Jaricot.

## Pauline Jaricot's personality

The story thus far has outlined the distinguishing elements of Pauline's personality and spirituality. What else is there to say? Pauline was a woman of great faith, a prayerful woman who had a special devotion to the Sacred Heart of Jesus and the Eucharist. She was a woman who trusted God, accepting and bearing the heavy crosses that were given to her in life. She was a woman who was extremely gifted in coming up with ideas and devising practical ways to implement them for the renewal of faith in her own country and the improvement of the apostolic mission. She was a generous and charitable woman who bravely faced the problems of the society of her time. She offered her life to God and her neighbours while choosing to remain a lay person in solidarity with her fellow ordinary human beings.

And last but not least, she handled her life's prolonged and difficult problems with patience and fortitude.

These personality traits stand as an example to all of us in our contemporary lives. Pauline's message is still relevant today because in it we recognise a passion and a commitment to share faith charitably with everyone.

**Lyon.**

*"Maison de Lorette". Chapel.  
The Tabernacle door.*



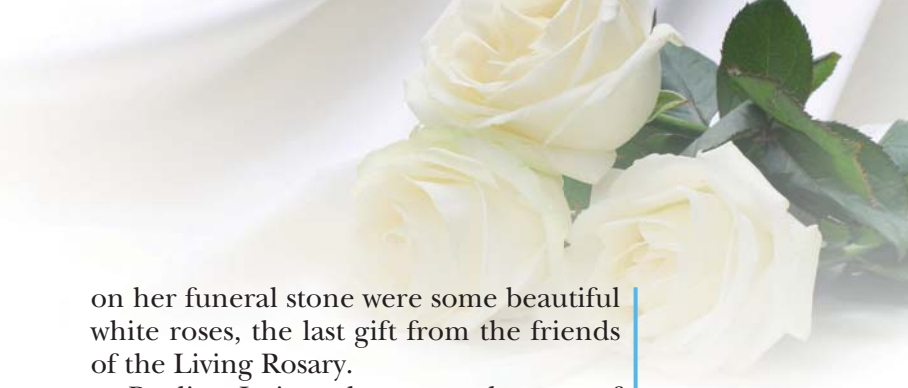
## *Pauline's death and her ongoing legacy*



As Pauline neared the end of her life she continued to journey in faith and love for Jesus and the Eucharist.

As her strength waned she began to repeat: *"We take up the cross; we carry the cross with love and courage. O my Mother, I am all yours."* She died peacefully on the 9th of January 1862.

Her funeral was held a few days later, on a frosty morning. Only a few of the poor with whom she had shared her earthly journey were in attendance but

A close-up photograph of a bouquet of white roses with green leaves, positioned at the top right of the page.

on her funeral stone were some beautiful white roses, the last gift from the friends of the Living Rosary.

Pauline Jaricot shone as a beacon of hope in a difficult time for the Church and for charity. She had a brilliant vision for economic and social renewal in a time when the Church was reaching out to evangelise the remotest corners of the world. Her heart longed for the establishment of charity and solidarity.

Much of the detail of Pauline Jaricot's life and works were brought to greater public attention through Julia Maurin's biography, published in 1892. For this



*Pauline Jaricot  
on her  
death bed.*

*Far left:  
Crucifix  
donated to  
Pauline Jaricot  
by the Curé  
of Ars.*





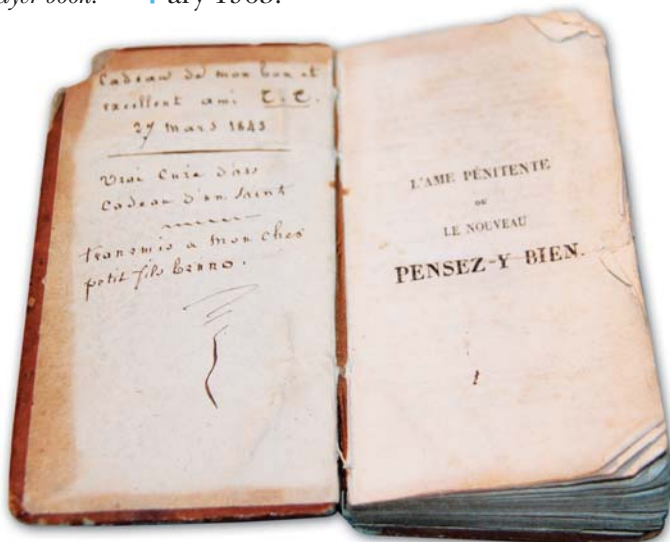
*Pope Leo XIII  
and Pope  
John XXIII.*

biography Maurin was acknowledged in a pontifical brief by Pope Leo XIII.

To the present day Pauline Jaricot is still recognised as a friend of the missions and the poor and as a shining example of prayer, charity and social commitment for the modern world.

**Lyon.**  
*“Maison de  
Lorette”.  
Prayer book.*

Her beatification process was initiated in 1930 and she was declared “Venerable” by Pope John XXIII on the 25th of February 1963.



## *The Work today*

Currently the Society for the Propagation of the Faith has its residence in Rome. It was moved there in 1922, when it also received the title of “Pontifical”. The Work is present in 160 countries on five continents and is run by 118 national offices throughout the Catholic world. It is one of the Pontifical Mission Societies and is also known as Missio or Catholic Mission.

The Universal Living Rosary Association continues today, and has grown significantly in recent decades, with 40 centres around the world.



### **Rome.**

*Pontifical  
Society for the  
Propagation  
of the Faith.  
Picture in  
the National  
Secretariat.*



## *Prayer for the Beatification*

*Hasten, Lord, the day  
when the Church can celebrate  
the saintliness of your servant  
Pauline Jaricot,  
inspired by you to found  
the Propagation of the Faith  
and the Living Rosary,  
and promote the welfare of the poor.*

*May Christians everywhere  
strive to follow her selfless example,  
dedicating themselves  
to spreading the Good News of the Gospel,  
so that all peoples may come to know  
the boundless love revealed to the world  
through your Son, our Lord Jesus Christ,  
who lives with you and the Holy Spirit  
for ever and ever.*

*Amen.*



*On the right the portrait of Pauline preserved  
in the Church of St. Nizier in Lyon.*





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**Pontifical Mission Societies**  
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### 1 - Lyon (France).

Pauline Jaricot was born on the 21st of July 1799 into a wealthy family in the city. She grew to be intelligent and pious. After an accident that caused a period of depression and some deaths in the family, the girl Pauline made the decision to change her life: abandoning worldliness and giving herself to God in charity. Initiatives to support the Foreign Missions of Paris financially and to revitalise prayer gave life to the "Propagation of the Faith" and the "Living Rosary". Pauline settled in a small dwelling on the hill of Fourvière calling the new home "Maison de Lorette".

### 2 - Mugnano del Cardinale, AV (Italy).

Exhausted by the political situation in France and falling seriously ill, Pauline decided to undertake a pilgrimage to Italy in 1835 especially to venerate the relics of St. Philomena kept in Mugnano. On the 11th of August, the feast of St. Philomena, Pauline was healed miraculously.

### 3 - Rome (Italy).

On the return trip she visited the Pope, who had already met her on the way there. She remained in the Eternal City for several months.

In 1839 Pauline Jaricot made a second trip to Italy. In 1840 she formed a movement of ecumenical prayer. Various painful events and numerous trials marked the unfortunate path of Pauline in the following years until she was reduced to total poverty. Never losing faith and love in Jesus in the Eucharist, Pauline died peacefully in the Lord on the 9th of January 1862.

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